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THE
LATTER DAY LUMINARY,

NEW SERIES ;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS

OF THE

GENERAL CONVENTION OF THE BAPTIST DENOMINATION

IN THE

UNITED STATES.

"I AM COME A LIGHT INTO THE WORLD.".....JOHN xii. 46.

"IN THY LIGHT SHALL WE SEE LIGHT.".....PSALM xxxvi. 9.

"All kingdoms, and all princes of the earth,

"Flock to that light.".....COWPER.

"Attempt great things; expect great things."...CAREY.

VOLUME V.

WASHINGTON CITY:

PRINTED AND PUBLISHED BY JOHN S. MEEHAN,
COLUMBIAN OFFICE, NORTH E STREET.

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1824.

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VOL. V.]

JANUARY, 1824.

[No. I.

COMMUNICATIONS.

ON THE INTRODUCTION OF EVIL INTO THE UNIVERSE OF GOD.

For the following observations, the Editors are indebted to the pen of a superior scholar and an able divine. They believe that they will impart to the reader peculiar satisfaction.

THE rise of evil in Satan, and among his angels, as well as its propagation by him, in the sin and fall of our first parents, has been greatly objected against *by men*, and, I have no doubt, by fallen angels, as something derogatory from the purity of the government of the Almighty. Difficulties have been urged against the rise of evil, amounting to nothing short of arraigning the justice of God, as if he were the author of evil.

These objections at least admit that evil exists; nor do they deny its introduction into the

Universe of God: and they also allow it to be the nature of rebellion against the Almighty. That the Holy Lord God would not influence his creatures to rebellion against himself, is a proposition that must identify itself with every just idea of the perfections of the Deity. There are, no doubt, difficulties about *the rise of evil*, as well as in relation to all other subjects, with which the human mind is conversant; not owing to the subjects themselves, which, to an infinite Mind must be altogether plain, but to the diminutiveness, and especially to the corruption, of the human intellect. Yet it is presumed that there is as little difficulty as to the rise of evil, as there is about many other subjects, the existence and truth of which we cannot doubt, and of which we may profess there is no difficulty.

To remove difficulties, if possible, from this subject, let it be observed, that men treat of moral evil, that is, an opposition to the being, perfections, and will of God, as if it were a material existence; such as poison, or any thing into which matter enters. And thus it is the belief of many that it was brought into existence by the creation of this material world. With a sentiment such as this, no man can believe any part of the revelation of God. That moral evil is not matter, is evident. It is the act of spiritual, intelligent, and accountable beings, such as angels and men. Considered in this light, the difficulty in a great measure, if not altogether, vanishes, especially when we reflect that both angels and men, beings accountable to their Creator, must be free in their volitions, without which liberty they could not be subjects either of praise or blame.

Is it urged that God, who knoweth all things, must have foreknown the fall of angels, and might have prevented that fall, had he pleased? We answer, this is a position of which we know nothing. Not a sentence to this effect is found in the volume of revelation, which alone reveals to us the things of God. Yet while the sacred book is silent as to making any provision for the objection we name, after revealing the manner in which evil was introduced to the world, its every page unfolds the glory of the Almighty, breaking forth in

all its splendour, in putting to shame the devil and his angels, by the plan of salvation, through his beloved Son, the Lord Jesus Christ, and in taking occasion, from the sin of devils, to introduce a display of goodness and a diffusion of happiness, which becomes a source of unbounded delight.

It deserves to be mentioned, that difficulties equally great with the origin of evil, present themselves to the objector every day, of which he himself is a subject, but which, on account of a censurable self-esteem, creates no interest in his mind. Take, for example, any solitary act of rebellion against God. Objectors against the ways of Jehovah, are his creatures. By Him, in their material and intellectual existence they are supported, and yet they are not only in the habit of breaking his law, that is, of placing other objects in their hearts instead of the Creator, but are living in enmity one with another; and, what is yet more iniquitous, are rejecting the salvation of the Son of God.

The only difference between the introduction of sin into the Universe by the first transgression, and the habitual acts of disobedience by devils and men, that can be alleged, is, that the continued acts are those of depraved creatures, but the first act was that of a creature that was innocent. But in what does this difference materially consist? The one exhibits an inveterate and avowed enemy to God; the other of a crea-

ture who, before his transgression, was holy. The Almighty has no more to do with the one act, than the other; except, as a righteous Judge, to discriminate which of the actors is most criminal, and deserves the severer punishment. Nor is it possible to find any other solution in this case, than by destroying all distinction between good and evil—a favourite employ of fallen men and of rebelling angels.

To Satan we trace the origin of evil. Higher the light of revelation does not carry us. "He is a liar, and the father of it: when he speaketh a lie, he speaketh of himself." The adversary, the devil, and his angels, have exerted their utmost strength in opposing the salvation of men, by the Lord Jesus Christ, as well as by encouraging, through the earth, those false and idolatrous systems, which have augmented and confirmed the ignorance, the transgressions, and the miseries of our species; while believers in the Messiah have, in every age, excited the enmity of Satan and his kingdom. The prophecy has been accomplished: "I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise his heel."

THE FAITH ONCE DELIVERED TO
THE SAINTS.

WE have been favoured with the perusal of a sermon, preached at Worcester, Massachusetts,

Oct. 15, 1823, at the ordination of Rev. L. I. Hoadly; by the Rev. Dr. Beecher, of Litchfield, Connecticut. His text was Jude 3; "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.*"

After giving an epitome of what he understands to be the faith once delivered to the saints, in which are enumerated the leading doctrines of God's word; he states his reasons for believing it to be such, and points out the manner in which it becomes the churches of our Lord to contend for it. The epitome of doctrines which he has named, he terms the "*Evangelical System*," and its opposite the "*Liberal System*," or that which is embraced by modern Unitarians. As the exposition of proof texts "opens a wide field for evasion, and creates perplexity," he has availed himself of collateral evidence, only with the view of attempting to decide, in this way, which is the correct exposition of the proof texts, the evangelical or the liberal exposition.

1. That the doctrines of the evangelical system are in accordance with the most direct and obvious meaning of the sacred text. By the *obvious meaning*, he means that which is actually suggested, without note or comment, to the minds of honest and unlettered men.

“ Interpretation, according to the obvious import, has resulted always in the evangelical system ; while expositors, according to the supposed rational and philosophical mode of exposition, have differed indefinitely. It is not the evangelical, but the liberal rule of interpretation, which has filled the world with divers doctrines, perplexity, and doubt. All versions, and all expositions, according to the obvious meaning, of whatever country or age, do substantially agree in the evangelical system ; and agree with the understanding of mankind at large who read the Bible. The Bible, for the most part, was written also by men, who understood language only according to its obvious import ;—and for the use of men, to whom it must have been a sealed book upon any other principle of interpretation. Add to this, the testimony of the Bible to its own plainness ; that it can be read by him that runs ; and understood by the wayfaring man though a fool ; that it is a lamp to the path ; that it furnishes the man of God thoroughly ; that it is profitable for doctrine ; that it is able to make wise to salvation ; that it creates obligation to know the truth, and renders error inexcusable. Now if the obvious meaning of the proof texts be not the true one ; and if the true meaning be one which can be seen only by men of classical and philosophical vision ; then the common people have *no Bible*. For the book itself teaches *them* no-

thing ; and the critical expositions of uninspired men are not a revelation. The character of God is also implicated, as having practised on his subjects a most deplorable deception ; as having taught them falsehood in their own tongue, and the truth in an unknown tongue ; as having required them to abhor, upon pain of his eternal displeasure, what he has taught them, by the only import of terms which they can comprehend ; and to love and obey what he has not taught them, by any import of language, which they can possibly comprehend. Was the glorious God ever more scandalized than by such an imputation ? ”

2. It is the uniform testimony of the Bible, that the righteous love the truth ; and that the wicked are opposed to it. If, then, we can decide who the wicked are in the Scripture sense, which system they approve, and which they oppose ; we have an inspired decision, which is the faith delivered to the saints.

“ It requires no proof but universal observation to support the position, that the irreligious, immoral, and voluptuous part of the community, prefer the liberal system, and are vehement in their opposition to the evangelical system. If this assertion needs confirmation ; assemble the pleasure-loving and licentious community of the world :—the patrons of balls and theatres and masquerades :—and let the doctrines of

the evangelical system be preached plainly to them. Would they be pleased with them? Would they endure them? Do this class of the community, where their numbers or influence preponderate, any where, in the wide world, settle and support an evangelical minister; and if they support the preaching of any system of doctrines, is it not substantially the liberal system? Go to the voluntary evening association, for conference and prayer; and which system will you hear breathed out in supplication? Then go to the voluntary evening association for gambling or inebriation, and which system, with its patrons, will you hear loaded with execration and ridicule? When a division is made in a town or parish, by the settlement of a minister of liberal or evangelical opinions; which side do a majority of the pious take, if there be on earth any such thing as piety manifested by credible evidence; and which side do the wicked take, if there be on earth any such class of persons as wicked men—proved to be such by their deeds."

3. The Evangelical system produces the same effects universally, as were produced by the faith delivered to the saints. In this argument he appeals to matters of fact. The objections raised against the Evangelical system, are the same which were occasioned by the preaching of prophets and apostles—such as the

necessity of evil—that sin is a physical property, transmitted from father to son—that the want of a disposition to love God is an excuse for remaining in sin—that regeneration is mysterious, and impossible—that justification by faith makes void the law—that the sovereignty of God in election and redemption, destroys free agency, and renders unavoidable the destruction of them that perish—that but few, except the ignorant and poor, embrace the gospel. The faith delivered to the saints, occasioned a virulent hatred—so does the evangelical system. The former produced a stricter morality than any cotemporaneous system—so does the latter.

"The faith delivered to the saints produced revivals of religion.

"The preaching of it was attended with sudden anxieties, and deep convictions of sin, and sudden joy in believing; followed by reformation and a holy life. Nor was this the effect of miracles, or itself a miraculous event in the common acceptation of the term. Miracles, merely, produced no such effects. It was under the preaching of the word, that men were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" And it was by the moral transformation, which attended the apostolic answer to this question, and not by the power of miracles, that the gospel defied op-

position, and spread during the first three hundred years. There was no resisting it. Conviction attended the word; and a joyful obedience to the faith followed. The very chiefs of opposition, exchanged their weapons of annoyance for the shield of faith and the sword of the Spirit.

“And do not the same convictions of sin attend the preaching of the evangelical system; and does it not extend its victories in the same manner? By argument merely we convince few, and reclaim none. But there is an efficacy in evangelical preaching, on the conscience and on the heart; against which nor learning, nor talents, nor prejudice, nor wrath itself, afford effectual protection. Multitudes who virulently hated, and verily thought that they ought to oppose, evangelical doctrines, and revivals of religion, have been convinced of their mistake and sin; and have embraced joyfully the doctrines which they reviled. Many, who preach the liberal system, can bear witness that they have lost, in this way, again and again, the very pillars of their societies. Defections of the same kind are frequent still, and clothe evangelical doctrines and revivals of religion with a terrifying power.

“The faith delivered to the saints was efficacious in the sudden reformation of those who had been long under the dominion of vicious habits.

“The apostle enumerates the

habits of crime, which prevailed among pagans; and then, writing to the church of Corinth, says, “And such were some of you.” But, while the liberal despairs, professedly, of any sudden reformation from vicious habits, as against the established laws of the moral world; and is unable to produce any instance in which a vicious person has been reformed, by *abandoning the evangelical and adopting the liberal system*; and, while reformation from vicious habits, is a rare event, if it exists at all, under liberal preaching, it is a frequent event for profligates, on *abandoning their confidence in the liberal system, and adopting the evangelical, to manifest a most salutary and abiding change of character and conduct*. In almost all the revivals of religion, which are now prevailing in our land, there are some to whom it may be said, “And such were some of you, but ye are washed,” &c.

“Dr. Chalmers, who preached the liberal system twelve years, and after this the evangelical, says: “And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indig-

nation of the human heart against the pests and the disturbers of human society. Even at this time I certainly did press the reformations of honour, and truth, and integrity among my people ; but I never once heard of any such reformations having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God ; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions ; it was not till I took the scriptural way of laying the method of reconciliation before them ; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependance and their prayers ; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime

made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."*

"The faith delivered to the saints produced a spirit of missions.

"On the day of Pentecost the number of disciples was one hundred and twenty. And on that day the scales of Jewish prejudice fell from their eyes ; and the spirit of missions descended upon their hearts ; and, in three hundred years, without colleges, or theological seminaries, or the press, or governmental aid ; but, in opposition to its dire hostility, they evangelized the world. And are not the great movements, now making to evangelize the world, conducted chiefly under the auspices, and by the charities of those, who adopt substantially the evangelical system ? Are not all the denominations in the world, who believe in the Divinity of Christ and his atonement, in the depravity of man and his need of a moral renovation by the Spirit, and in the doctrine of justification by faith, and future eternal punishment, more or less engaged in the work of missions ; and is there, in the wide world, a denomination which rejects these doctrines, that is thus engaged ? And is this system, which does nothing to evangelize the world, the Gospel ; and that, which does all that is done in accordance with

* Chalmers' Farewell Discourse, addressed to his parishioners of Kilmarnock, in his series of Discourses, p. 110, 111, 112.

the efforts of the primitive church, another Gospel?

"The faith delivered to the saints produced a piety of great solemnity, ardour, and decision.

"It was a piety, which took delight in the public worship of God, and in private frequent association for religious conference and prayer; a piety, which included a deep solicitude, and made vigorous exertions, for the conversion of sinners, and experienced peculiar joy in the event; a piety, which espoused openly the cause of Christ, encountered obloquy and the loss of all things, and stood undaunted in the face of danger, and produced joy unspeakable in the hour of death.

"And is not this, precisely the same cast of piety, which the evangelical system does, and which the liberal system does not, produce? Is not the deeply serious cast of the one regarded as constituting the evangelical, a gloomy religion; and the lighter cast of the other as giving to it vastly the preference on the score of cheerfulness? Is not the ardour of the one, stigmatized as enthusiasm; and the cool, deliberate, intellectual cast of the other, regarded as giving to it the enviable pre-eminence of a rational religion? Does not the one delight in, and the other deprecate, frequent voluntary associations for religious conference and prayer? The one ridicule the supposed work of sudden conversion by the Spirit of God; and the other hold it in the highest

estimation? Do not the converts to the one system, as far as they are called to it, disregard obloquy, and endure persecution? While, "throughout our country, a very large proportion of those men, who, for their talents, and learning, and virtues, have the most influence in the community, are dissatisfied with the Trinitarian and Calvinistic form, in which they have had religion presented to them; but are prevented from making a public avowal of their opinions by an unwillingness to encounter opposition and obloquy, and loss of confidence, and the power of being useful."—Are the sentiments which these men, "all over our country," are supposed to prefer to the evangelical system, *The faith once delivered to the saints*; which, in the primitive church, produced a love to Jesus Christ so ardent, an avowal of his doctrine so undaunted, and an enterprise so efficient, as moved onward from conquering to conquer, through good report and evil, through honour and dishonour, through fire and blood? Alas! how is the gold become dim, and the fine gold changed?—But is it so? Is that the primitive faith, which produces none of those consequences; and is that another and an opposite faith, which produces them all?

"With respect to the manner in which cordial believers in the two systems die, we have only to say, that generally, professors of religion of evangelical opinions who have in life adorned their

profession, approach their last hour without fear and with great composure of mind, and with cheerful resignation. In some instances they, even as the apostle Paul did, desire to depart and be with Christ; and not unfrequently their views and affections and anticipations of glory, render them exceedingly joyful in the last hour. Now we ask, and refer for an answer to every man's observation, is this the manner in which liberal opinions enable those to die who cordially embrace them. If some of this description meet death without fear, are not far greater numbers terrified at his approach? If some are tranquil, are not more agitated? If some manifest resignation, do not a far greater number cling with unyielding grasp to life, or manifest only the resignation of necessity? And are there any, who, by the liberal system, are inspired with such love for Christ as to desire earnestly to depart and be with him: and especially are there any whose views and affections and anticipations of glory render their death bed a scene of the most exalted joy?"

In speaking *negatively* of the manner in which the churches of our Lord should contend for the faith, the author remarks,—that Christians should not attach themselves exclusively to any political party, or take a deep interest in political disputes.

"No party is so exclusively right, as to render it safe, for any

man, to commit his conscience to its keeping, and act implicitly according to its dictation. Nor can any party, in a popular government, be sufficiently secure from change, to render it safe, to identify with it, the interests of religion. Beside, if Christians enter deeply into political disputes, they will be divided, and one denomination arrayed against another, in their prayers and efforts; and one Christian against another, in the same church. A spirit of party zeal creates also a powerful diversion of interest and effort from the cause of Christ: creates prejudices in Christians one against another: and in the community against the cause itself. Annihilates spirituality of mind; prevents a spirit of prayer, and efforts for revivals of religion: and renders Christians the mere dupes, and tools, of unprincipled, ambitious men. No sight is more grievous or humiliating than to see Christians continually agitated, by all the great and little political disputes of the nation, the state, the city, and town, and village, toiling in the drudgery of ambition, and flowing hither and thither like waves which have no rest, and cast up only mire and dirt. I am persuaded that there has been utterly a fault among Christians in this thing; and that there is no one particular in which it is more important that there should be a reformation."

In another place, he says—
"The faith delivered to the saints must be maintained by literary

institutions, regulated and controlled by its sanctifying power."

"The opinion that God has dispensed with learning and talents as auxiliaries in the work of defending and propagating the faith, has been adopted hastily and without reason. The foolishness of preaching by which he saves, is not foolish preaching; and the weak things which he employs to confound the mighty, are not uncultivated intellect and ignorance. The principal defenders of the faith in the primitive church, were men of vigorous minds and extensive knowledge. The apostles could speak in every tongue; and, besides having been instructed by Christ, were, by the Holy Ghost, reminded of his words, and taught what to say. Augustine was, in his day, a host. Luther and Calvin were men of might. And the reformers generally had the advantage of their antagonists in literature and science. That none should preach the gospel who have not had the advantages of a liberal education, we do not assert nor believe. But that such should be the ordinary qualifications of ministers, we do steadfastly believe."

The whole discourse possesses superior merits; every part abounding in scripture sentiment, expressed in that terse and simple style for which its excellent author is justly celebrated. He has said that the writings of Augustine, Luther, Calvin, and Edwards, have been to error, what the mounds and dykes of Holland

have been to the sea. The same may be said of himself with regard to those errors which reject the revelation of God relative to the Son of his love.

Address to the Theological Students in Philadelphia, previous to the removal of the Institution in that city to its present location on College Hill, D. C. July, 1821.

MY YOUNG BRETHREN,

THE period has arrived for your leaving an Institution, in which most of you, for the last three years, have been actively engaged in the pursuits of literature, with a special reference to those sacred services, which you are desirous should constitute the business of your earthly existence. The memory of the hours in which you have been "studying to become workmen approved of God," your hearts will cherish for years to come. Your amiable tempers, your incessant application, your Christian deportment, your pious zeal for the promotion of the kingdom of the Redeemer on the earth, will, by my worthy associate in your instruction, and myself, be remembered with conscious satisfaction, while life shall continue. You have seen the institution in all the weakness and anxiety of infancy, and leave it in the possession of that juvenile vigour, which it will be your ambition and consolation to promote.

About to enter on the active

and responsible career of ministerial life, permit me to offer you a few ideas, which I trust your understanding will approve, and your piety make use of as the counsel which a parting moment suggests.

The work before you is of the most solemn importance—a work denied to angels. You have to impress on your species a sense of their moral defection, the enormity of their guilt, the dismal stain of their depravation, the insufficiency of human agency to effectuate their recovery, and the dreadful, yet righteous and unavoidable results to which a career of transgression exposes. You have to develop the ancient decisions of Infinite Mercy, to disclose the system of salvation which the outlines of prophecy, and the veiled but impressive system of shadows and types, in the earlier ages of our world, intimated to man. You have to proclaim the glories of Him, who, though rich, for our sakes became poor, that we through his poverty might be made rich—to teach the necessity of the renovation of the heart, of faith in a Mediator's name, and of a holy conversation, to prepare a sinner for the Paradise of God. You have to encourage the bosom oppressed with iniquity—to cast its onerous affliction on the Lord Jesus—to cheer the believer amid the temptations and discouragements of the pilgrimage he is pursuing, to arouse the slumbering professor of the gospel into life and ex-

ertion, and to train up regenerated men for glory and immortality.

That in this sacred work you may abound and succeed, cultivate a conviction of your own insufficiency, and by fervent supplication entreat the Lord, whom you serve, to afford you the instructions of his Divine Spirit, and the stimulating influence of his grace, that you may comprehend the import of the oracles of God, and continue, instantly, in season and out of season, to preach the word to your fellow men. Imagine not that your release to-day from the duties of the Institution, is to be regarded as the close of studious application. If you would attain to eminence in your holy profession, you must continue to labour while life shall endure. Read much. Let not your knowledge of the languages in which the scriptures were originally written, be suffered to decay. On the contrary, render yourselves more and more familiar with their construction and force. While you value the Bible as the source of theological knowledge, you will find it conduce to your advantage to drink of those lateral reservoirs which enlightened expositors have dug out. Draw from the page of history whatever can illustrate the visions of prophecy. Be masters of every manly and beautiful criticism that is offered for the refuting of the creed of the infidel, and the improvement of the taste of your hearers. Value highly the writings of our best commentators. The Rabbin-

ical quotations spread through the writings of the laborious Gill. The easy and practical inferences of the ingenious Henry. The judicious and elegant criticisms of the pious Doddridge. The frequently borrowed, but abundant and well selected observations of Burkitt. The wise and original remarks of Poole in the 1st volume of his annotations; and the no less pious ideas of his continuator. The sober reasonings of Scott; and the occasionally eccentric but frequently useful conceptions of Trappe and Clarke—with a multitude of others, will enlarge the sphere of your information, and furnish an opportunity for judicious selection.

In your preparations for the pulpit, never be satisfied with the offspring of a moment. Such productions, like the ephemeræ of the natural world, may be expected to be short-lived and useless. Accustom yourself, and especially in the morning of your existence, to careful and laborious preparation. If I may use an old but happy allusion to the services of the ancient dispensation, let the oil you bring into the temple be beaten oil. The present is the spring of your ministerial character, and your harvest will bear, with a Divine blessing, an exact ratio to the labours of seed time. You will reap the solid advantages of early industry, when domestic and ecclesiastical toils shall have so filled your hands, that your leisure for study shall have become materially diminished.

Early studies are, to the mind, what early temperance is to the body. They return a hundred-fold the blessing of virtuous habit and sound constitution.

Beware of the risings of a pedantic temper. Illustrate the worth of your improvements, by the humility which they shall have created. Our Institution can suffer from no source a higher disadvantage than from the vanity of its alumni. Let it be seen that the knowledge you have acquired has made you more amiable, more condescending, more self-denying, than the want of such information ever could have effected. The young preacher, who feels and acts under the impression that he is less than the least of all saints, may seem to sink, but he sinks only as vernal tides, to rise with augmented current.

Be not hasty in the choice of a station for life. Endeavour not to control, but to obey, the providence of God. His cloud, shady or illumined, will teach you when to journey, and where to pause. Be careful in the estimates you form of human approbation and censure. Study the sources whence they spring, and let neither so far prevail over your judgment as to enrapture or depress you. Value the testimony that you please God, above every other consideration.

Imitate the primitive preachers of the gospel as to the theme and manner of your public ministrations. Study attentively the cha-

racter of that illustrious model, who said to his hearers, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Pay strict attention to the affections of the heart. Send into everlasting exile, the spirit of ambition and pride. Be gentle and kind towards all men, and especially towards your brethren in the ministry. Revere their age, their talents, their heavenly mindedness, their fidelity, their jealousy for the Lord of hosts; and recollect, that, while such ideas are cherished, your attainments in literature will contribute to your usefulness; without these, they will profit you nothing.

Remember, my young brethren, that it is the avowed aim of your existence to be useful. Endeavour to be serviceable to pious young candidates for the ministry, approved by the churches, by introducing them into those grammatical and other studies which the Institution delights to recognize, and which will contribute as much to the establishment of your own literary improvements, as it will prepare the way for theirs. I need not remind you that the Institution which has led you thus far up the steep of mental refinement, is justified in hoping that her maternal endeavours will be followed with filial affection and support.

And now, my dear young friends, in behalf of the Board of Managers of the Baptist General Convention, and of those who

have contributed to your subsistence or education, I have to bid you an affectionate farewell. Bear with you the assurances of our most sincere attachments, and of our readiness to every future service that can promote your usefulness, respectability, or comfort. The Lord be with you, the Lord bless you, and make you a blessing. Amen.

RELIGIOUS.

FOREIGN.

INDIA.

THE following intelligence is given in a Calcutta journal:—

"This year being the seventh year, an immense collection of natives, chiefly of that description called Nagas, assembled at Allahabad for the purpose of the Septennial bathing. It was apprehended that some disturbance would have taken place; but nothing of the kind has occurred; and the fair has gone off much more quietly than is in general the case. Not a single instance of suicidal sacrifice has taken place; and it is delightful to know that the natives this year voluntarily asked for religious tracts, which they seemed very anxious to peruse. It is evident that idolatry is giving way, and falling greatly into disrepute amongst the natives themselves."

In Bengal, for a number of years, the success of Christ's religion has been gradual, and its converts more numerous and more respectable than the enemies of missions are willing to allow.

The cause of truth advances with a constantly accelerating progress, "which promises to continue and increase, and opens before the patrons of missions a most pleasing prospect." Dr. Carey in a late letter says:—

"The most prominent, and one of the most encouraging things in the present state of Indian Missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and, I believe, sincerely love one another; this is also the case with the Independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers. The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success."

GREAT-BRITAIN.

Extract from the Nineteenth Report of the British and Foreign Bible Society.

THE British and Foreign Bible Society, through the favour of Divine Providence, has existed and prospered for nineteen years. It is now deeply rooted in the affections of the religious public. Bishops, nobles, and princes, adorn it with their patronage; munificent donations have been received from the wealthy; literature has freely opened her invaluable treasures; eloquence has poured forth her animating strains; industry has travelled from kingdom to kingdom; and piety has not ceased to implore and to obtain the indispensable blessing of the Almighty.

Among the happy results of its arduous and continually increasing labours, may be enumerated—

the establishment of seven hundred *Auxiliary and Branch Societies*, and a thousand *Bible Associations* within the British dominions, and of eight hundred similar institutions in foreign countries; the expenditure on the sacred object common to them all, of nine hundred thousand pounds; the dispersion of four million Bibles and Testaments; the aid afforded or promised to the printing of the entire scriptures, or integral parts of them, in a hundred and thirty nine languages and dialects, in eighty-eight of which no part of the scriptures had been printed previous to the formation of the society; the spiritual instruction, comfort, and benefit, thus offered to an unknown multitude of accountable and immortal fellow-creatures; the harmony of feeling, without compromise of principle, thus diffused through all religious denominations; and the exhibition of a glorious example of zeal and love, imitated as well as admired in every quarter of the globe.

WEST-INDIES.

Dominica.—Mr. Catts, in a letter dated May 29th, 1823, says:—

"It affords me pleasure to state, that our new chapel was opened on Lord's day, the 11th instant. To us it was an occasion of no small interest; and, I believe, our friends in general partook in our joy. The Right Hon. the Earl of Huntingdon, with his usual zeal and condescension, did us the honour of attending the forenoon-service. His lordship was accompanied by his daughter, Lady Selina Hastings, and several most respectable ladies and gentlemen, amongst whom were the Chief Judge, the Hon. A. Gloster, and the Attorney-General the Hon. W. Blane. The time was solemn as well as joyful, and, I trust,

will be remembered with good effect. In the group of worshippers, I could not but observe the negroes, whose sable faces, washed with the tears of gratitude, formed a striking contrast, to those countenances whose sparkling eyes expressed unfeigned delight. The building seems to afford general satisfaction. The services of the day were conducted by brother Harrison and myself. I preached in the forenoon from 1 Kings viii. 27. Brother Harrison preached in the evening an appropriate sermon from the latter part of Exodus xx. 24. The collection amounted to £60 currency, which makes the contributions towards the chapel, in all, nearly £1000 currency, about half of the whole cost of erection and purchase of land. The congregation, since the opening, has been good, and promises to continue so, especially on Sabbath evenings. The pews not being quite finished, are not yet rented, but I believe the applications will be very numerous.

A few days ago, his Lordship the Governor informed me of his intention of making provision for supplying the whole colony with the means of grace, according to the religious professions of the different quarters of the island, whether Roman Catholic or Protestant.

A Church Missionary Auxiliary Society has recently been formed here. Mr. Dawes, the agent of the Parent Society, has opened a day school in this town; others are likely to be opened in the country for the benefit of slave-children.

Mr. Laing's estates continue to be visited regularly by brother Harrison, and afford considerable encouragement. Several of the negroes have lately joined the Society; and many, who have been members for some time, walk worthy of their high vocation. The children are regularly catechized on the different estates, when the missionary pays his preaching visits.

Our Societies are generally in a good state. We are adding a few in every

place, and some have lately found peace with God. If we could only give the country places service once a fortnight, and visit the estates in rotation as often as might be practicable, I have no doubt but the English part of Dominica would be a fruitful field, amply repaying those who give, those who pray, and those who preach. May the Lord be favourable to this people, and supply their spiritual wants."

In a late discussion in the House of Commons, on Mr. Buxton's motion relative to the slave-population of the West Indies, Sir George H. Rose called the attention of the House to the moral condition of that class of our fellow-beings, and to the necessity of promoting their religious instruction.

"Sir George observed, that enough had now been said to show the practicability of effecting the conversion of the negroes, by following up the beginning thus made; that besides these considerations of the highest nature, there could be no doubt of the power of Christianity to effect the objects of the House in favour of the negroes, when it shall be general in the West Indies; that slavery could not stand against real and universal Christianity: that obstacles to the emancipation of the slaves, now multiplied and most serious, must vanish before it; that he could, were it not to trespass too much on the time of the House, give proofs that the improved religion of the slaves already reflected a light upwards, and acted on classes of society above them, and produced new feelings, and a new impulse;—and that in one island, where the greatest progress had been made in evangelizing the negroes, institutions were actually in progress, of which the West Indies would not have been regarded as susceptible a few years back. But he was bound to show that he was holding out no illusive hope; a regular improvement in the feelings of the West

India Proprietors and of their Attorneys, was in rapid progress, as demonstrable by various facts."

Sir George Rose has, since this debate, embodied and enlarged these views in an interesting pamphlet "On Converting the Slaves in the West Indies to Christianity," with Appendices, containing various Facts and Illustrations, both as to the moral state of the negroes and the success of missions. We have room only for the conclusion.

"Those, who have had the patience to read thus far, may object to me, that whilst I have gone into some length upon one of the professed objects of this letter, the means of bringing the slaves to Christianity, I have not, specifically at least, examined the importance of so doing. I might excuse myself by saying that this importance is clearly and evidently to be inferred from various facts alleged, which show, from what condition, to what condition, the slaves are brought by the Gospel. But I would also distinctly reply, that both in this letter and in the appendix, their deplorable moral state is delineated; and I would ask, whether it is important for the relief of the conscience of an enlightened nation, that this condition should be ameliorated? Again, it is a truth, but too well established, that the value of all West Indian property has experienced a great depreciation through the diminution of the yearly returns of the estates. It is important then to bring the idle, debauched, and thoughtless labourers on these estates, to such a frame of mind as shall ensure their honesty, frugality, and industry. Farther, when the political interests of the nation are to be had in view, I would request that the financial, commercial, and military value of these settlements may be duly weighed; that the statistical accounts of the different classes of their population be examined; that a map of the main land of America and of the neighbouring West Indian Islands be explored; that it be considered, by

whom those islands are inhabited; that the general tendency of the feelings of mankind in the present day be taken into account; and that it be then determined, whether it is not of importance, that the great mass of the inhabitants of the sugar colonies be brought from stupid ignorance, thoughtlessness, and superstition, which must leave them without a rational motive for action, and a prey to every delusion and seduction, to order, obedience, and dutiful submission to their superiors, and to the state, as matters of imperative conscience. All this done, I might assume, that it is Christianity which alone does, and can afford, the solution of the problem before us, which is, by what purifying and regenerating process the slave is to be moulded afresh, and renewed, as it were, in his heart and mind. But I will confine myself to remarking, that Christianity does, as it is made to appear, produce these effects upon him, and has produced them; and that, therefore, in so far as it is important to operate those advantageous changes in the moral condition of the slave, which I have described, so far is it important to persuade him to receive, and adopt as his own, the religion of the Christian, because we know no other road by which this end can be attained, because no other has ever been heard of. It appears to require no higher powers of intellect, and no more refined exercise of them, than are necessary to induce us

... . *putum vitare putorem:*

to lead us to have recourse to the only means as yet found out, for putting an effectual stop to a mischief highly dangerous in its nature and extent. Let us recur again to analogy between the moral and physical world, in the shape the most illustrative of the case to be treated, and imagine a direful pestilence to have raged above one hundred and fifty years with unabating virulence, pitilessly baffling all the art of medicine, until at length a safe and easy

remedy is discovered. Then let us picture to ourselves one of the probable future victims of its ravages, beseeching those exposed to the common peril to dash the healing and saving draught from their lips, in order that they may await the more uninterruptedly the chance of the next century and a half producing some other antidote to this desolating plague. We shall have no great difficulty in determining what verdict would be pronounced by a jury summoned to decide on the soundness of his understanding, and in what space of time that verdict would be given.

"Under these circumstances, I venture the more confidently to urge in conclusion, that a great and most encouraging beginning has been made in the conversion of the slaves in the West Indies to Christianity; that we can at once pursue it on a very wide and enlarged scale, if the necessary pecuniary means are furnished; that there is a prospect of new arrangements in our local church establishment being effected, with a view to promote it; that from the progress already made in a few years, there can be no doubt, that such an impulse being given as may now be afforded, the machinery for promoting the diffusion of the Christian religion will act with accelerated force, as conversion naturally multiplies to itself the means of self-extension; that the heathenism of the slaves, such as we have seen it to be in its nature and accompaniments, whilst it reflects great dishonour on our nation, and is a foul reproach on our own Christianity, opposes, so long as it exists, an insuperable object to all real amendment of their condition; that we, humanly speaking, have in our own hands the power to put an end to that heathenism, and, consequently, to remove that obstacle, and to remedy this crying and perilous evil; that we have to determine, whether we shall avail ourselves of the means which we possess so to do, or whether, enthralled by listlessness or

prejudice, we shall adjourn the decision to a morrow which may never dawn upon us."

DOMESTIC.

In a letter from the Rev. James A. Randalson, dated Claiborne, (Alabama) Nov. 28, 1823, it is stated that a "Baptist State Convention" was formed in Alabama, on the 28th of October, 1823. The delegates from the several societies of counties, congregations and villages, met at Greencborough,—adopted a constitution;—elected a Board of Managers, and appointed fifteen Domestic Missionaries, allowing them one dollar per day for six weeks active service in the year, among the destitute in that state and in West Florida. In seventeen counties, societies have been formed, Auxiliary to the State Convention, and, "indeed," says Mr. R. "preparations are making to organize them in every county in the state."

Nearly the same number of "Ladies Societies" have been formed for the same benevolent objects. The "State Convention" has passed a resolution to furnish each of her Auxiliary Societies with a copy of the "Latter Day Luminary," with the desire of making them "Reading Associations," as well as Mission and Education Societies.

Upon the great judgment and foresight exhibited in the systematic establishment of these benevolent Institutions, we need make no comment. It is highly desirable that each state should display the same zeal and the same unity of object and effort for the advancement of the great objects contemplated by the General Convention. As the Bap-

tists all profess to have "one Lord, one faith, one baptism," so they should have union of views relative to the best methods of advancing the cause of the Redeemer. They have about 3500 churches, 2500 ministers, three Theological Seminaries, and 300,000 communicants. Such a respectable host, united under the banners of a Saviour, in invading the empire of darkness, cannot fail of the victory.

We publish, with pleasure, the Constitution of the "Monroe County Society." In this we have a specimen of the sentiments and spirit which prevail among the Baptists of Alabama, relative to Missions and Education; for Mr. Ranaldson says, "this Constitution has been adopted by other counties, also by the Societies of congregations and villages."

CONSTITUTION.

IMPRESSED with a sense of the importance of aiding the cause of the Gospel, we conceive it proper to associate for this purpose, under the title of "The Missionary Society of Monroe county."

1.—The objects of this Society, are to promote *Gospel Missions*, foreign and domestic, and to assist the *Education* of indigent young men called to the gospel ministry.

2.—It shall be at the option of each member, to designate to which of these objects his subscription shall be applied, and whether to subscribe a small sum *annually*; or a donation in money, or in some article which may be conveniently spared by the donor, and usefully applied to the object designated. Fifteen dollars* shall constitute a *membership for life*.

* *Life Membership* in the Ladies' Charitable Societies, is usually \$10:—In the Branch or County Societies, \$15:—In the Mississippi Primary Society, \$20:—and in the Mississippi Education Society, \$50.

3.—A Secretary, Treasurer, and Board of Solicitors, shall be chosen at each annual meeting, to continue in office till successors are appointed.

4.—The Secretary may, when necessary, call a meeting of the Society, and audit the Treasurer's account, which shall at all times be open to the inspection of every member.

5.—The annual meeting shall be held at the time and place agreed on, and the Secretary, in behalf of the Board, shall invite some minister to preach on the occasion, when a collection shall be taken by one of the Solicitors.

6.—It shall be the duty of the Solicitors to obtain subscribers to this Constitution, and to collect the dues, and pay them over to the Treasurer, at, or a short time previous to, each Annual Meeting.

7.—Funds not designated by the donors to any particular object, shall be divided between the support of *Missions* and the *education of Ministers*. The funds for *Missions*, shall be paid over to the Agent or Treasurer of the Baptist State Convention in Alabama; and funds for *Education*, shall be paid over to the Agent of the General Convention, to constitute a Scholarship in the Theological Department of the Columbian College at Washington City.

8.—Any amendment may be made to this Constitution, at an annual meeting of the Society, by the concurrence of *two-thirds* of the members present.

Appended to the preceding Constitution, we received the following spirited "Circular." We could wish that the same animating sentiments were felt in every part of the Union.

CIRCULAR.

THIS is the "era of good feelings," when men, formed for Society, are willing to associate for the purpose of doing good. It is the age of *light*, and *zeal*, and *charity*. It opens as the morning—is it not the dawning of the Millennium?

The Sun of Righteousness is rising, at once in both hemispheres, "with healing in his wings;" and many, awaking from the long sleep of Pagan darkness, are running to and fro to disseminate knowledge—saving knowledge. Many, who had buried their Lord's money, amidst earthly cares and the rubbish of a sinking world, are now cultivating their talents. Missionaries are sent to the uttermost parts of the earth with "the glad tidings of the kingdom of God." The isles are waiting for his law—Ethiopia stretching out her hands—nations rising to meet Him—kings bowing to his sceptre, and queens are nursing mothers! Let every virgin in Christendom *arise*, and "trim her lamp" for the coming of the bridegroom, and "wisdom" shall be "justified of *all* her children."

The objects embraced in the preceding Constitution, we conceive to be most worthy of patronage from the *wise*, the *good*, and the *great* of every order in civil and religious society. They cannot be illaudable in the view of the philanthropist; they will not be *neglected*, much less *despised*, in the heavenly feelings of the Christian. The accomplishment of objects so truly evangelical and philanthropic, is worthy of the highest efforts in concert; directed—

First, to *Home Missions*.—A statement furnished by the Agent of the Mississippi Missionary Society, should not be wholly suppressed from the view of those who may be associated for the purpose of promoting Gospel Missions. Having travelled, the last year, more than 4300 miles; and visited *twenty-six* cities and villages in these *three* southwestern states; the result of his own observation and inquiries, is, that a great portion of the country of which we have the felicity to be citizens, is, in reality, good *missionary ground*. Whole counties, and parishes, and many of our villages, are without a settled minister. Two of the principal cities, New-Orleans, and Mobile, feel the want of

more labourers;—Natchez, may be said to be richly supplied with churches and gospel ordinances, as also a few villages, in each state;—but, mournful to tell, there are families in Louisiana, which have not yet heard the *first* gospel discourse! are they to be neglected and lost, because they are supposed to be rich? There is, indeed, a necessity for great exertions to be made at *home*. Arise, from the couch of repose; and let that charity which "begins at home," look with heavenly temper on *Foreign Missions*.

The benevolent efforts of this enlightened age, are not limited to *domestic* good. This would be too *selfish* for that charity revealed as the more excellent way," which "seeketh not *her own*;" but embraces the whole human family, without distinction of *colour* or *country*, of *friend* or *foe*,—"a charity no less ennobled by its objects, than sanctified to its means; which enriches those who bestow, as well as those who receive;" while it commends, to every man's conscience, by lovely example, its most favourite axiom, that "It is more blessed to give than to receive."

Your attention is particularly invited to the Indians:—once *hostile*, but now ready to receive the ambassadors of Christ; a mission is established among the Creeks at Tuchabachee, (Alabama) styled the "Withington station," under the superintendence of Rev. Lee Comper. Another at Valley Towns, among the Cherokees; and others further north, among the naked tribes of the cold forests in Indiana, Illinois, and Michigan.

A darker race has equal claims to the feelings of humanity:—Two missionaries have been sent out with the Colony to Africa; and Paul, (of Boston) has been lately sent out as a missionary to Hayti. Surely, American citizens will not be found backward to afford the kindest retribution to the original *proprietors* of their soil, and to the *tillers* of their ground.

And now, lift up your eyes, and look beyond Samaria, "on the fields" in Burmah and Arracan, "white already to harvest." There, some of the first dear missionaries of the cross, sent from America to the distant shores of Asia, have toiled with success, amidst dangers, privations, and hardships.

With so many important stations already occupied—and yet, so many *thousands* at home, and *millions* abroad, destitute of the word; who can deny that the harvest is great? and, while young labourers, preparing to enter these fields, are asking for help to complete their education, who does not feel the importance of cultivating the talents consecrated to the ministry?

During the last year, *thirteen* Societies have been formed, auxiliary to the Mississippi Missionary Society, and to the objects of the General Convention. As these are in different states, and remote from each other in their situation; it appears advisable to form in each state one *primary* Society, or rather a "State Convention," composed of delegates from the respective Associations, and *auxiliary* Societies.

A State Convention formed on this plan, would be found best adapted to that admirable system of organization, which has been adopted by the "General Convention of the Baptist Denomination in the United States." It will bring together the wisdom, piety, and talent of the Denomination; promote brotherly correspondence throughout all the churches; and contribute more effectually to the furtherance of the gospel. It cannot interfere with the rights of any, as every thing done is entirely *voluntary*; which perfectly accords with the republican principle of the Gospel, and is also sanctioned by the example of the primitive *apostles, elders, and brethren*, in convention at the Capital of Palestine.

Some, choose to apply their subscriptions to *Missions*,—others, to the purposes of *Education*. All, whose hearts

are expanded with humane feelings and Divine love, may be gratified with the opportunity of doing good in every way.

As the Theological Institution has been located at Washington City, the centre of Union; it is thought most desirable for the Societies of each State, to apply the funds designated for Education, to the establishment of one *Scholarship* or more in that department of the Columbian College, (D. C.) the interest only of which shall be applied to the education of beneficiaries, who may, in Divine Providence, be sent to the Heathen, or to Christian states which need them, and reward their immediate benefactors, even in this life, thirty, sixty, or an hundred fold.

Glorious objects are before you;—glorious things are promised. Let the Solicitors of the respective Societies, invite, with *earnest* desire and meekness of wisdom, invite many to the help of a cause so excellent in its nature, so beneficent in its design, so glorious in its accomplishment. When the humble, devoted servants of Christ act in concert, they are mighty in the march of truth—"terrible as an army with banners."

Approved by the Auxiliary Committee at Claiborne; and signed in behalf of the several Societies.

J. A. RANALDSON, *Agent*.

Claiborne, (Ala.) August, 1823.

BETHEL FEMALE MITE SOCIETY.

Extract of a letter from the Secretary of the Royalton and Bethel (Vermont) Female Mite Society, to the Treasurer of the General Convention, dated September 4th, 1823.

"IN November, 1819, a few females knowing the lamentable situation of those who have long sat in darkness, were, we trust, impressed with the same spirit which caused Nehemiah to rebuild the broken walls of Jerusalem, and said one to another come, "Let us arise, and build," peradventure we can

hold a weapon, if we cannot labour! But our adversaries said, What can these few females do? even that which they build, if a fox go up, he shall break down their exertions! But we have this assurance, that the God of Heaven will prosper us. We are authorized in Sacred Writ, to pray for *ALL MEN*; likewise to show our *faith* by our *works*. If Christians, it will be our privilege thus to do: and when the *urgent* cries for help salute our ears, shall we then by our remissness be found *traitors*?

The Sun of Righteousness has risen in the east, and His glory is gone *forth*. Well may we exclaim, Hail, auspicious morn! whose sun has risen to set no more; whose cheering influence shall dispel the clouds of sin, and hush the direful conflict of Satan.

The time will shortly arrive when the stone which is cut out of the mountain, will fill the whole earth. We do not labour without an assurance, *it will fill the whole earth*. Means, or cause, must go before an effect; and highly favoured of the Lord, are that people, who have the means or are the happy instruments in taking away the stone, that the *dead body of Lazarus may come forth*.

The purposes of God are immutable; and should we not be encouraged in well-doing when we consider that those purposes are to be accomplished through us Gentiles, who were once strangers to the commonwealth of Israel? May the happy *era* soon arrive, when all Christians, whether of the interior, or polar regions, shall say with united voices, "*we are engaged in one great work*." If, by our feeble exertions, one idolatrous worshipper should be brought to the knowledge of Jesus of Nazareth, is it not worth a life of self-denial? We are not prohibited the comforts of life, nor the pleasures of social intercourse, but, to dedicate a lamb from our flock, or "*the first ripe fruit*" of our fields, is our indispensable duty. Is there one mother in Israel who does

not wish for the salvation of those under her care; and will not that desire extend to those who have never so much as heard of a Saviour? If so, may they arise, and if alms are not in their power to bestow, may they, like the woman of Samaria, proclaim, "Come, see a man that told me all thing that ever I did. Is not this the Christ?"

If the bleeding cause of Heaven will not find a friend in the bosom of Christian females, suffering humanity must plead in vain. Shall we be remiss in a cause in which our Holy Champion has gone before, and paved the way to ensure us the victory? Shall we refuse that self-denying charity which marked His character? Is it possible we can do too much for the cause and character of Him, whose blood flowed that a wretched world might live! Let us arise, while it is day, for the night cometh when no man can work.

In behalf of the Society,

MARCY BILLINGS, *Secretary*.

N. B. We send enclosed the small sum of \$8 00, which we wish to be at your disposal. Likewise a small box of clothing, which we hope will benefit our Indian Missions.

A GOOD EXAMPLE.

A gentleman in Greenbush, New-York, writes:—

"The last season, in beginning my spring's work, I set a half acre of ground apart for God, and planted it, and the Lord was pleased through this means to enable me to do something for the up-building of his church here, and not to interfere with my family's wants, by giving me as much as if I had not done it,—besides giving me the satisfaction of presenting you with a little mite [ten dollars] for the support of our dear brethren in the cause of missions; and, O! that the Lord would accept it as a cup of cold water in his name, because they are his disciples. I am in hopes to continue the practice of setting something

apart yearly, the Lord enabling me so to do, for I do not feel willing to stand idle, and say no man hath hired me. In this day of wonders, seeing God is so willing to bless the works of his people, —Oh, that the brethren would arise and bring in their tithes and offerings into God's store-house, and prove him there-with, and see if he would not pour us out a blessing, so that the world could not contain it."

Letter from the Rev. Mr. Leonard, Albany, New-York, to the Treasurer of the General Convention, dated November 11, 1823.

DEAR BROTHER,

I enclose \$10 00, it being a widow's mite, transmitted for the Foreign Mission, from the Dorset Female Mite Society, Vermont, sent by the Rev. Mr. Fuller. I trust, "it is sanctified by the word of God and prayer," and most sincerely hope that this and all other donations for the same object, may be crowned with the blessing of the God of Missions.

MISCELLANEOUS.

WORSHIP OF DEMONS.

THE following remarks on the devil worship performed in Ceylon, furnished by the Rev. B. Clough, lately returned from that island, have been sent us from England. We give them entire, as being the most satisfactory and particular account of that awful species of superstition which has yet been published, and as calculated to awaken livelier sympathies in behalf of a people so fearfully and so literally under the sway of the god of this world!

"In Ceylon, there exist, at least, five distinct systems of heathen idolatry; namely, *Braminism, Buddhism, Capoisim, Balisim*, and *Yakadurism*: and a minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted heathens.

"One form of Singhalese idolatry is called *Yakadurism*; the literal meaning of which is, *The expulsion of devils*: but when the whole round of its ceremonies is considered, it properly means, *The worship of devils*! Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question. That people, at a distance from the spot where such scenes are practised, should entertain doubts, is not to be wondered at; for, on the first annunciation of so deplorable a fact as that of the devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human wo at all credible. But this paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed:—and it is hoped that a testimony of this kind will give additional weight to similar statements which have been often made in missionary and other communications from that part of the world. Therefore I now state, and I wish it to be heard in every corner of the Christian world, that *the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon!* The established hea-

thenism of this island is Buddhism, which both condemns and prohibits the worship of devils: at the same time, the essential principles of Buddhism are such, as open the way for the introduction and establishment of the degrading notions which have established this species of Satanic adoration in this country. Buddha was an atheist, in the most absolute sense of the word; his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted; the existence of a Creator is unequivocally denied; every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle—"without God in the world." They have no "Universal Father;" no Divine Superintending Power; the world has no moral and righteous Governor; and, consequently, no final Judge! So that, strange and affecting as the statement may appear, yet it is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne,—usurped universal empire,—legislated for his own dominions,—dictated the form of his own government,—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind. Viewing a large proportion of the family of man under such circumstances, it is by no means difficult to conjecture what would be the nature and tendency of a system of devotion dictated by the devil, and of which he himself was to be the object.

"It is a humiliating fact, that, while Buddhism has made so many success-

ful efforts to erase from the minds of men all ideas of the existence of a God, their writings every where abound with accounts of the devil. For, during the 350 transmigrations of Buddha, in the different bodies he assumed, the existence of the devil is acknowledged, and Buddha meets him at every turn as his grand and chief adversary. And a native painting, made in the Burman Empire, is now by me, representing Buddha's last grand conflict with the Prince of devils, who is leading on an army of devils to oppose his assumption of the character of Buddha. So that, in these writings, the existence of the devil is acknowledged, and he is recognized also in his own infernal character. In the form of devil worship established in Ceylon, this chief of devils, in his own real character, is also recognized and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours! These all have to do with human affairs. In a word, the world, and all things in it, is under their control and government. The demon worship of the Greeks and Romans, acknowledged good as well as evil demons. But from all I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men; and on this account the natives are in continual fear of them. Hence a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road; and on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas which the natives have formed of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them: all of which, if we

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may add the services rendered them, go to show that these invisible beings, in the opinion of the natives, are wicked, malignant, mischievous, cruel,—in a word, diabolical ! And such are the objects of devotion pointed out by the Yakadurism of Ceylon.

“ This system of idolatry has its prescribed forms, which are found in records, the antiquity of which it is not easy to trace. It has its priests, and round of established ceremonies, which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail. The chief actors in these ceremonies are the *Yakudurayas*. These men are supposed to carry on continual intercourse with the devil ; they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject ; but, on my questioning these men *in private*, whether or not they really did hold converse with the devil, they have replied in the affirmative ; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe they made the confession reluctantly, and with no design to impose on me. However, this I leave ; only remarking, that in the person and whole demeanour of these men, there is something exceedingly strange and unaccountable ; and I never could prevail on one of them to look me in the face. They generally converse with much agitation, and I never met one in the country, on

the road, but he would really hide his head in the jungle till I had passed. These men, having a particular knowledge of the devils, are resorted to in cases when persons dedicate themselves to one of these infernal beings ; which is a practice of the natives, to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their ‘ works of darkness,’ they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings. And it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born ! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

“ So generally does this superstition prevail, that, in a sermon I once heard the worthy Petrus Pandetta Sekera preach out of doors to a large congregation, against the worship of devils, he made a solemn appeal to his congregation, and said, that he feared almost every individual who heard him that day, was living in the practice of devil-worship. He stated also a fact, which shows to what an extent the superstition prevails ;—That when he was a priest of Buddha, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival. They arrived at a certain place, one evening, said to be under the government of a very noted devil ; and all his companions feared to pass through that part of his dominions, without making some offering to him.

Petrus, heathen as he was at the time, remonstrated with his fellow travellers, but in vain : every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

“ When the Portuguese had possession of the Island of Ceylon, they prohibited devil-worship by government regulations, and made it a capital offence for any one to profess himself a devil-priest. The Dutch enacted laws against it, but less rigorous. How far such measures were successful, it is difficult to say ; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles, and destroying its practice. Of late years, many important steps have been taken towards a complete overthrow of this system. The missionaries, on the various stations they now occupy, have directed much of their attention to it, and exposed it by every prudent means ; and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youths, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a *devil-dance*, a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the missionary, which is generally successful. In the large and populous village of Colpetty, I have known many instances in which our elder boys have, by their own exertions, put down these vile ceremonies ; hence, in that village, which a few years ago abounded with such

practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of *Yakadurayas* and *Cappeas* united together, to have a grand ceremony, which was to continue a week, and at which, thousands of people were expected to attend with offerings. In this village several pious natives reside, who have been truly converted to God ; they were shocked to witness the preparations going on ; they united to protest against the ceremony ; exerted all their influence to prevent it ; and came to me, to beg I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious natives, who were principally females. After contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony from being performed ; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

“ Our excellent friend, *George Nadaris*, a short time before I left the country, was taken very ill, and ordered, by the doctors, to go to his native village for a change of air. That village (*Amblom Goddy*) is the most notorious in the island for devil-worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connexions, entreating him to allow them to send for the devil's priests, to expel the devil, and cure him of his disorder. But George was firm, and proof against all the attempts made upon him ; and not only opposed these practices, as they related to his own case, but continued, while there, to reason with the people on their wickedness ; and assured them, that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, *Jesus Christ*.—

God graciously raised him up from the bed of death, restored him to his friends and his work again; and, on his return to Colombo, I had from himself the particulars of this Christian triumph over the works of darkness.

"One of those agents of Satan, with whom I had much conversation on the subject, lately begged a New Testament from me, which I gave him, on his solemnly promising me he would take care of it, and read it with attention and prayer. A day or two before I went on board ship, he came from his village, about fifteen miles from Colombo, and brought a petition, signed by about fifty of the chief men of the village, requesting a Christian school, with the names of about fifty children as a commencement. He offered himself as the master; and engaged, if we would help and stand by him, he would not only teach the school on Christian principles, but would drive the worship of the devil both from his own and the neighbouring villages."

With what feelings ought the foregoing accounts to be read! Reader, behold, in this statement, what ought to be to thee a matter of everlasting gratitude,—that thou, by the grace of God, art not one of that world which lieth in the power of the wicked! Rejoice also in this, that many in Ceylon have already, by the missionaries sent out by thy liberality and prayers, and the blessing of God upon their work, turned from this "*darkness, to light*," and, literally, "*from the power of Satan, unto God*." These are but the first triumphs of our holy Gospel. Let us send it forth still wider, and pray more earnestly that the energy of the Holy Spirit may accompany its preaching; and Satan shall fall, "*like lightning from Heaven*," from his throne, and his dominion over the wretched millions of man-

kind; and Jesus be hailed, by every land and every tongue, as the great and universal *Deliverer*.

Several thousands of the native children of Ceylon, are now taught to abhor the worship of devils, and every idol temple. Their desire to be instructed in Christianity is very strong. "At *Nagalgam School*," say the missionaries, "one half of the children have to come over a bridge to the school. Lately, a tax was laid upon the bridge; and as the children were unable to pay, it was apprehended that they would be deprived of the opportunity of attending. However, it is a fact, that such was their anxiety to attend the school, and being unable to do it in any other way, some of the eldest boys actually tied their school books, in a little bundle, on their heads, and swam across the river, twice a day, to get to school."

INFIDELITY DESTROYS ITSELF.

Lord Herbert, the most learned of the English deists, has written largely and elaborately, to show that what he calls the light of nature, is sufficient, without revelation, to teach us the knowledge of God and of our duty. He has been ably and triumphantly answered by several writers, especially by Hallyburton; but, what is remarkable, he has virtually answered himself. He declares that he asked, and, as he believed, received a revelation, or a miraculous intimation, to decide the momentous question, whether he should or should not publish his book *De Veritate*;—a book in which he undertakes to prove that all revelations, and all miracles, are unnecessary. We have a fair transcript of the whole passage, in Leland's "*View of Deistical Writers*," Vol. I. p. 42—45.

Speaking of a writer who had seen a manuscript life of Lord Herbert, drawn up by himself, Leland says :

"After having observed, that Lord Herbert's tract, *De Veritate*, was his favourite work, he produces a large extract relating to it in his Lordship's own words ; signifying, that though it had been approved by some very learned men to whom he had shown it, among whom he mentions Grotius ; yet as the frame of the whole book was so different from what had been written heretofore on this subject, and apprehending he should meet with much opposition, he considered, whether it were not better for him a while to suppress it.

"And then his Lordship proceeds thus : 'Being thus doubtful in my chamber, one fair day in the summer, my case-ment being open towards the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words:—*O, thou eternal God, author of this light which now shines upon me, and giver of all inward illuminations ; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make : I am not satisfied enough whether I shall publish this book : if it be for thy glory, I beseech thee give me some sign from heaven ; if not, I shall not publish it.*' I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded ; whereupon I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true ; neither am I any way superstitiously deceived herein ; since I did not only clearly hear the noise, but, in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came."

On this surprising, but unques-

tionable fact, Leland very justly remarks :—

"I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven, to determine his doubt, whether he should publish a book which he had composed in favour of the Christian cause ; and upon hearing a noise, which he took to be from Heaven, had looked upon it as a mark of the Divine approbation, and as a call to publish that book ; it would have passed for a high fit of enthusiasm, and would, no doubt, have subjected the author to much ridicule among the gentlemen who oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case, I do not know."

JUSTICE AND MERCY.

ZALEUCUS, lawgiver of Locris, passed a law, that every one convicted of a certain crime, should have both his eyes put out. His own son having violated the law, the lawgiver redeemed one of his eyes, by putting out one of his own—and thus became a memorable example of justice and mercy.—*Would not the offender, in a case like this, be apt to discern more distinctly the real turpitude of his crime and his own true demerit, than if the whole extent of the law had been executed upon him ? Would not the goodness of the father lead the son to repentance ?* Rom. ii. 4.

DAVID AND HOMER.

THE majesty of the style of scripture, is frequently adduced as an evidence of its Divine origin. In reference to the Deity, his works and worship, compare the compositions of the Old and New Testaments, with those of the most elevated strains of heathen poets and other writers, and

we shall instantly perceive a striking difference. This difference cannot be rationally accounted for, but on the supposition that the writers of scripture had higher and juster notions of Deity than others, and were raised above themselves, by Divine inspiration.

Dr. Burgh, in his "Dignity of Human Nature," says :

"The loftiest passage, in the most sublime of all human productions, is the beginning of the eighth book of Homer's Iliad. The following is a verbal translation of it.

"The saffron-coloured morning was spread over the whole earth ; and Jupiter, rejoicing in his thunder, held an assembly of the gods upon the high st top of the many-headed *Olympus*. He himself made a speech to them, and all the gods together listened :—

"Hear me, all ye gods, and all ye goddesses, that I may say what my soul in my breast commands. Let not therefore any female deity, or any male, endeavour to break through my word ; but all consent together, that I may most quickly perform these works.—Whomsoever, therefore, of the gods I shall understand to have gone by himself, and of his own accord, to give assistance, either to the *Trojans* or to the *Greeks*, he shall return to *Olympus* shamefully wounded ; or I will throw him, seized by me, into dark hell, very far off, where the most deep abyss is under the earth ; where there are iron gates, and a brazen threshold, as far within hell, as heaven is distant from the earth. He will then know, by how much I am the most powerful of all the gods. But come, try, O ye gods, that ye may all see. Hang down the golden chain from heaven, hang upon it all ye gods, and all ye goddesses ; but ye shall not be able to draw from heaven to the ground, *Jupiter* the great counsellor, though ye strive ever so much. But when I afterwards shall be willing to draw, I shall lift both the earth itself and the sea itself. Then I shall bind the chain round the top of *Olympus*, and they shall all hang aloft. For so much am I above gods and above men."

"With this passage, the most sublime of Homer, who probably had the greatest natural and acquired advantages of

any mortal for perfecting a genius : let the following verbal translation of a few sentences from the writings of one who was educated a shepherd, and in a country where literature was not thought of, be candidly compared. "In this comparison," says Dr. Burgh, "I know of no unfair advantage given the inspired writer. For both fragments are literally translated, and if the critics are right, the *Hebrew* original is verse as well as the *Greek*."

"O Lord, my God, thou art very great ; thou art clothed with honour and majesty : Who coverest *th self* with light as with a garment ; who stretchest out the heavens like a curtain ; who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind ; who maketh his angels spirits ; his ministers a flaming fire ; *who* laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment ; the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they basted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches ; *so is* this great and wide sea, wherein are things creeping innumerable ; both small and great beasts. There go the ships ; *there is* that leviathan, *whom* thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather ; thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled ; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created ; and thou renewest the face of the earth. The glory of the Lord shall endure for ever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth ; he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live ; I will sing praise to my God while I have my being."

However grand and elevated may be the former of these two

fragments, we appeal to every man, if, in comparison with the latter, it is not merely sublime nonsense.

"Nor is it in one instance only, that the superiority of scripture style to all human compositions appears. But taking the whole body of sacred poesy, and the whole of profane, and considering the character of the Jehovah of the former, and the Jupiter of the latter, every one must see the difference to be out of reach of all comparison. And, what is wonderfully remarkable, scripture poesy, though penned by a number of different hands, as *Moses, David, Isaiah, Jeremiah*, and the rest, in very distant ages, gives a distinct and uniform idea of the Supreme Being, no where deviating into any thing mean, or unworthy of him:—Whereas, there is *not one* of the ancient heathen poets, who gives a consistent idea of the Supreme God, or keeps up his character throughout.—*Homer*, in the same poem, describes his *Jupiter* with a great deal of majesty, and in another part represents him as deceived by his wife *Juno*, and overcome with sleep, while the inferior deities are playing what tricks they please, contrary to his intention. In short, the Supreme God is by *Homer* described as a bully; by *Virgil*, as a tyrant; by *Ovid*, as a beastly voluptuary; and by *Lucretius*, as a lazy drone."

Such is the god which the imagination of man has formed—such is the god whom heathen serve. *They who worship him are like unto him.*

REVIVALS.

NEW-HAMPSHIRE.

IN North Hampton, in this state, between 60 and 70 persons are believed to have been regenerated by the Holy Spirit, since

March last. In Leicester the people are unusually attentive to divine things. Scarcely a family is to be found unaffected. The Rev. Mr. Upham, who was lately ordained at Rochester, writes to a friend in Andover, that a revival has commenced in that place, and about twenty have given evidence of a change of heart.—A correspondent writes, that in Weare, there is a good work among the Baptists; also, that in Milford there is a considerable awakening.

MAINE.

The same correspondent states; "and in Maine I learn there are several towns now enjoying a refreshing season." A letter from a Baptist clergyman in Portland, says, that God is carrying on a good work in Sidney. Dr. Chapin, of Waterville college, baptized twelve in that town, on the fifth of December. "The holy work seems to be spreading." In Nobleborough and the adjoining towns, there has recently been a considerable revival.

VERMONT.

Several towns in this state, have, during the past year, been visited by the gracious influences of the Spirit. In Townsend, a large number has been added to the church; and in North Adams, a revival has recently commenced.

MASSACHUSETTS.

There has been an extensive revival in Chatham, and in several of the neighbouring towns. The number of hopeful converts in Chatham, is estimated at one hundred and fifty; in Harwich, above one hundred; in Yarmouth, sixty; and seventy in Barnstable. In several other towns, prospects are favourable.

CONNECTICUT.

In Colchester and Bozrah, there are powerful revivals. In Montville is a good work of grace, which is traced to a remarkable providence of God, during the last summer, which called two of the worshippers from the house of God, immediately into eternity. About one hundred have become hopeful subjects of grace.—A revival has recently commenced in Millington. Numbers are weekly “added to the Lord.” In West Hartford, also, there is an awakening.

The Rev. Asahel Nettleton, in a letter to the Editor of the *Christian Mirror*, has given a detailed account of a large number of powerful revivals in this state, during the past year. For several years, very few portions of the globe have shared like Connecticut, in the glorious work of reformation. Thousands have been converted, and added to the different churches.

ALABAMA.

A letter to the Editor of the *Columbian Star*, from Greenborough, says: “I would inform you that some refreshing showers have been felt in this newly settled country. As many as eighteen were lately baptized at one time, in primitive style, at Bethel church, near Tuscaloosa. I think that I can perceive a pretty general attention to the preaching of the Gospel.”

One of our correspondents, under date of November 28th, says—“There is a more general attention to the interests of religion here than formerly, and glorious revivals have taken place in different parts of this state. There have been baptized in one day, from six to ten, at several times, in several different churches in

the counties of Blount and St. Clair.”

TREASURERS' ACCOUNTS.

Monies received by the Treasurer of the General Convention.

Nov. 30.

From Elder L. Leonard, the widow's mite, from the Dorset Female Mite Society, of Vermont,	\$10 00
From Abner Forbes, Esq. Treasurer of the Vermont and New-Hampshire Baptist Mission Society,	200 00
From Asa Billings, Esq. Treasurer of the Barre Association,	30 21

Nov. 25.

From Heman Lincoln, Esq. by the hand of the Rev. Dr. Baldwin, being the amount of a legacy left by Miss Silvester Tolman, for educating the Western Indians,	540 63
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Monies received by the Treasurer of the Columbian College and Agent of the General Convention, December, 1823.

By appropriation of the Government for the Fort Wayne School,	\$100 00
By W. Hancock, Esq. Newbern, N. C. for endowing the Presidency of the Columbian College,	5 00
By Thomas Cooper, Eatonton, Ga. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Philip Gatewood, Esq. King and Queen co. Va. for endowing the Presidency of the Columbian College,	10 00
By Bryan W. Lester, Esq. Charlotte co. Va. for endowing the Professorship of Language and Biblical Literature,	10 00
By John Wheeler, Esq. Murfreesborough, N. C. for endowing the Presidency of the Columbian College,	10 00
By Richard Gregory, Esq. Chesterfield co. Va. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Mr. Thomas Ditty, Washington City, for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Hon. Henry Clay, of Ky. for buildings,	50 00
By Miss Harriet Peek, Richmond co. Va. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Rev. Noah Davis, Accomac co. Va. for endowing the Presidency of the Columbian College,	10 00
By Daniel Davis, Esq. Salisbury, Md. for endowing the Presidency of the Columbian College,	5 00
By Rev. Joseph A. Warne, Newbern, N. C. for endowing the Presidency of the Columbian College,	10 00

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

FEBRUARY, 1824.

[No. II.

COMMUNICATIONS.

PROPER ESTIMATE OF THE HUMAN
CHARACTER.

THE esteem which we have for men distinguished for some noted exploit or unusual accomplishment, often springs from illusive appearances. Brilliant achievements are apt to excite admiration and applause, especially when our estimate of the human character is formed without the nicest scrutiny. Profound erudition commands reverence; rank and fortune meet with universal respect. If we consider, with impartiality, many illustrious characters, we shall discover but little that is truly valuable. If we direct our thoughts to many renowned conquerors, who have spread desolation and slaughter

in their train, we can find nothing truly worthy of our esteem; for, although we may admire their magnanimity and mental refinement; yet if we divest them of the splendour acquired by their success, they will be regarded no better than robbers and murderers. If we rightly estimate the most famous champions of infidelity, after allowing them all the reputation that is due for their wit and knowledge, they will appear despicable. Those who have attained to eminence in civil employments, or by works of public utility, are to be numbered among the benefactors of mankind, or who, by their cultivation of the arts and sciences, have contributed to the advancement of comfort and happiness, have a just claim to our thanks and ap-

VOL. V.—*New Series.*

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probation; but we believe we occupy a tenable position, when we assert that religion only constitutes the true honour and happiness of man. Hence we may easily determine how to properly estimate the human character. The most reputed sages of antiquity have given sanction to crime, and the most celebrated warriors have extended the cause of despotism, and multiplied the victims of ignorance and misery; their fame has floated upon the breath of the multitude; but we are to look to the sober judgment of the thoughtful, for that silent homage which is due to real worth. Wealth, learning, and civil embellishments, may be possessed without true excellence. In making a proper decision, we are not to have respect to any accidental circumstance, or dazzling quality; but we are to regard the whole man, and to penetrate the recesses of the heart. True excellence will be found to rest with the good; with those, who, impelled by pure benevolence, are active in meliorating the condition of others, by instructing the ignorant, by relieving the distressed, and particularly by endeavouring to promote their eternal interests. Although a man may occupy the humblest sphere, yet, if these essential characteristics are found in him, he is far exalted in honour above those who fill the highest stations, and who are favoured with splendid talents and many shining accomplishments, but are

destitute of these heaven-born virtues. The man of genuine goodness is above the corruptions and gaudy allurements of this world. A principle of rectitude actuates all his conduct, and love to the Supreme Being fills his soul. He possesses every commendable quality of the men of this world, in a much higher degree, and proceeding from motives entirely different. The magnanimity of honour's votaries is tinged with pride and ambition. The man of genuine goodness is endued with manly feelings, accompanied by humility and simplicity of manners; he does not resort to hypocrisy, in maintaining his good name among men; he fears not the frown of the great, or the scoffs of the profane; but he steadfastly perseveres in the performance of his duty, both towards God and man, irrespective of the difficulties he may be obliged to encounter. As he despises every kind of adulation, he is wholly independent; he does not sink beneath the load of misfortunes; but has always in reserve a sure place of refuge; he is the owner of a treasure which produces the only true felicity; and his honours do not fade with this transient life, but are commensurate with eternity. In estimating the human character, then, we are not to give the preference to those who seek honour one of another, but the honour that cometh from God only.

DION.

THOUGHTS

*On the Importance of Special Prayer for the general outpouring of the Holy Spirit.**

It has been observed of the works of man, that they are complex in their construction, and trivial in their effects. A machine of a thousand wheels is employed to produce a silken thread. On the contrary, the works of God are remarkable for their simplicity; the greatest effects proceeding from the most simple means. Thus, at the creation "God said, let there be light, and there was light." By a single word the regions of boundless space were gloriously illuminated. So in the doctrines of his religion. This is the answer given to all who seek salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." The simple act of true faith receives Christ Jesus, gives peace with God through Christ our Lord, purifies the heart, works by love, and overcomes the world. Again, in His Divine ordinances, by the simple elements of bread and wine, the death of Christ is commemorated, a public profession of faith in His name is made, believers receive the seal of the new covenant, and a visible communion and fellowship are preserved amongst His disciples.

An attention to this part of the Divine economy, united with a diligent study of the Sacred Scriptures, gives a hope of obtaining a very important blessing by a very

simple process. There are few who rightly contemplate the misery of man and the exceeding riches of the grace of God, who are not often inquiring; What can be done to overcome the evil, and to extend the good; to destroy the works of darkness, and to enlarge and establish the kingdom of our Lord Jesus Christ? This is the simple but sufficient answer to this question:

Let all sincere Christians unite in earnest prayer for the general outpouring of the Holy Spirit.

This will be the most likely mode to bring down an extensive blessing on mankind.

By the *outpouring* of the Holy Spirit is meant, according to the frequent use of the term in the Sacred Volume, the gift of a large measure of his Divine influences. As water, when poured out, flows plentifully; so, when God pours out His Spirit, the water of life, grace comes in great abundance. In the first ages of the church there were various extraordinary powers conferred upon the Apostles by the Holy Ghost; such as the gifts of tongues and the working of miracles. But this is not meant; still less is any thing intended of a visionary or enthusiastic nature. The Divine influence desired is the regenerating, renewing, illuminating, strengthening, comforting, and sanctifying grace of the Holy Spirit, promised in the Scriptures: an abundant measure of the same grace which is now be-

* Written by the Rev. James H. Stewart, minister of the Episcopal church in Scotland.

stowed in some degree upon every child of God.

This grace, also, is expected in the appointed ordinances, and especially in the diligent use of the word of God; this being the great instrument by which the Holy Spirit acts; the word of God being emphatically "the sword of the Spirit."

By a *general* outpouring of the Holy Spirit, is intended a grant as wide in extent as it is abundant in measure; a *grant* which may include all bishops, pastors, ministers, and teachers at home; all missionaries and Christian instructors abroad; a *grant* which may enliven, purify, and establish those Christian churches whose foundations are already laid; and plant, enlarge, and extend others not yet begun: a *grant* which may increase the zeal, and love, and holiness of all true Christians, and give spiritual life and light to sinners now dead in trespasses and sins: a *grant* which may bring the Divine blessing upon the labours of the Christian press throughout the world; and give wisdom, simplicity, and success, to every religious and benevolent institution: a *grant* which may comprehend both the Jew and the Gentile; or, to sum up all in one sentence, such a grant of the Divine influences of the Holy Spirit, as "shall fill the earth with the knowledge of the glory of the Lord, even as the waters cover the sea."

By *uniting* all sincere Christians in prayer for this blessing,

no union is intended which may interfere with the rules or discipline of any particular church, or religious society; neither is any union meant which may produce noise or external show. It is intended that each Christian should associate in prayer with those of his own immediate communion, or with those with whom he has before held religious exercises, whilst he unites in heart with all who are seeking the same object.

Some persons have thought that it might be useful if a particular season were appropriated for each Christian in a more special manner to entreat this blessing in his secret retirement; and for heads of families to remember the subject in their family prayers. With this view the *Sabbath morning* has been proposed for secret prayer, and *Monday evening* for the family. Upon more mature deliberation, however, it is considered more advantageous not to confine the subject too closely by particular days or times. It will, indeed, be encouraging to reflect, that many, many Christians, are especially seeking the renewed outpouring of the Divine Influence on that very day in which the Holy Spirit first bore testimony to the resurrection of our blessed Lord. It will be pleasing to consider that in every climate the dawn of the Sabbath is met by the early prayers of Christians for this object. It will be an animating motive also to those families, who, on Monday evening, are entreating this "pro-

mise of the Father," that on the same night in which they are thus united, similar supplications are rising from many family altars. And therefore, where the morning of "the Lord's-day" is not inconvenient, some portion of time before public worship may be very suitably set apart for secret prayer, and Monday evening for prayer in the family. Still the point is, to have this subject woven into the hearts of sincere Christians; that in private prayer, family prayer, in all social meetings where prayer is usually made; such as private meetings for Christian communion, committee meetings of Societies for religious objects, meetings of ministers, and missionary associations; the general effusion of the Holy Spirit should be particularly borne in mind. Indeed, it is desirable that the church of Christ may, in these latter days, with increasing fervency and with the humblest prostration, take the posture of a lowly suppliant at the throne of grace; that all sincere Christians, in dependence on Divine aid, should determine to unite, as with one soul, in one great and persevering effort of humble, earnest, constant prayer, for this unspeakable blessing.

Such a union would be one of the best signs of the times, one of the most favourable symptoms that the tyranny of Satan was drawing near to its close, and that the Lord was about to bless the earth.

Impressed with the benefits

which may arise from such a union, many ministers and other Christians have commenced their individual efforts to promote it. And it is pleasing to know that these efforts have, by the Divine blessing, already met with considerable encouragement.

Such a union appears so consonant to every Christian principle, so connected with the prayer we daily offer, "Thy kingdom, come;" and so impressed upon us by the last intercessory petition of our blessed Lord, "that all who believe in Him *may be one*," that it is hoped little need be said to ensure the co-operation of Christians of every denomination.

As it may, however, be instrumental to this great work to mention a few of the reasons which make such a union for prayer particularly desirable, the following considerations are offered. May the Lord grant them his effectual blessing!

First, then, consider the many reasons there are for Christians to unite in earnest prayer, *from the very remarkable times in which we live.*

The present times indeed are eventful times. For five-and-twenty years civilized Europe was the seat of a most destructive war. In this dreadful contest, with the exception of our own highly-favoured country, there was scarcely a single state whose capital was not entered by a foreign enemy.—"The powers of the earth have indeed been shaken."

It might have been supposed that a peaceful calm would follow this tremendous storm. But still "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." Almost every month brings to light some great and unexpected event. The last year began with a conspiracy to destroy our Cabinet Ministers; the assassination of one of the French Princes soon followed; this was succeeded by revolutions in Spain, in Portugal, and in Italy; and at this moment the powers of darkness are secretly at work. Societies are in action, some of which would bring back the mournful days of bigotry and unlimited despotism; and others throw open the flood-gates of licentiousness and infidelity.

Without enlarging upon this disturbed state of the world; this extraordinary disquietude which now prevails; surely it is a cause for Christians to unite in earnest prayer to invite the aid of that Sovereign Ruler of the universe, who alone can still the unruly affections of sinful men.

Another reason drawn from the present times is, *the practical proof they afford of the inadequacy of human means, however excellent, to effect any extensive melioration in the state of man.*

In these days various new societies have been formed, and elder societies have been revived, for enlarging and establishing the kingdom of our Lord Jesus Christ. Probably, in no age of

the world have so many benevolent attempts been made. Each denomination of Christians has been actively at work for moral and religious purposes. But what has been the effect produced by these societies? Here let it not for a moment be supposed that their exertions are in the least undervalued; or that it is not our duty and our wisdom to exert ourselves to the utmost of our power. God himself has directed the use of means; our duty is obedience to His commands. This is that which He regards, not the success which attends our efforts. The surprise is not, that these societies have effected so little, but that they have performed so much. The number of children they have educated; of religious books they have distributed; of Bibles they have circulated; of translations of the Scriptures they have made; of missionaries they have sent forth; of souls they have been instrumental in converting, are causes of constant praise and thankfulness to God. They are powerful motives for these societies to go forward in their important objects. They have saved some, and it is hoped they will yet save many, many more.

If all the good men, who have been engaged in these excellent institutions, had been employed to penetrate into the very centre of the Alps, it would not have been marvellous if, as yet, only some little impression had been made upon the surface. But

these societies have had to force their way through much harder materials than solid rocks. They have had to penetrate into the mass of human corruption; to bring their moral engines to work upon all the pride, and prejudice, and sensuality of a fallen race; to contend with minds shut up in ignorance and superstition, and with hearts "deceitful above all things, and desperately wicked." We cannot then be surprised, if, whilst their success has surpassed the most sanguine expectations of many, they have not accomplished the objects they themselves desire. When, therefore, it is asked what they have performed; the answer is only given to show the inadequacy of means, even of a Divine appointment, without a peculiar Divine agency accompanying these means. For how strikingly do they demonstrate this inadequacy! It is a melancholy fact, that amidst the active operations of all our moral and religious societies, assisted, or rather preceded, as they are, by the efforts of a stated ministry, and by the weekly services of public worship, the Sabbath-day is openly violated. Above fifty thousand Sunday journals are circulated; in many parts of the metropolis, shops are publicly opened; and no minister can walk but a short distance, to perform his sacred duties, without being shocked at the public profanation of the Lord's-day. It is equally true, that our prisons were never so full of culprits; and

that infidel publications, addressed to the lower orders, were never so numerous. This is in our own country; but if persons travel on the continent, what do they see? There is indeed a respect for the Scriptures in some places; but for the most part, awful appearances of superstition, or of Deism, are visible. And, if they pass into the heathen countries, they discover, that all that human effort has performed has been to raise some small scattered churches. Whilst missionaries have been instruments of converting individuals, error has been destroying thousands: indeed, if the largest estimate of success in heathen countries, for the last twenty years, should be taken, it may be said, that, for every thousand souls truly converted to Christ, there is reason to fear that at least a million have died in an unconverted state! What lesson does this inadequacy of human efforts afford? Is it not a proof of the absolute need of Divine assistance? Assuredly it is a still louder call to the church or Christ to unite in fervent prayer, that the Lord would effectually bless the exertions of his people; that he would pour out of His Spirit in a much more abundant measure.

This argument is strengthened by another reason, drawn from the present times. *In this day, we have obtained a much more accurate knowledge of the misery of man in a state of sin.* For what have the late troubles in Europe

taught us? Is it not the practical effects of infidelity? That it carries in its train rapine, and slaughter, and murder, and suicide: that wherever its votaries come, "the land may be as the garden of Eden before them, but behind them is a desolate wilderness:" that "destruction and misery are in their ways, and that the way of peace they know not." And what have we learned from those who have visited the heathen? Have they not brought to light the dark deeds of Paganism? We have been told of the slaughter of thousands of infant children; of the annual immolation of many widows on the funeral piles of their deceased husbands. The cries of those who are superstitiously drowning in the rivers, or who are trampled upon at the temple of Juggernaut, reach our ears. We cannot now plead ignorance of the effects of infidelity; or of the misery of the heathen; or of our obligations to attempt the conversion of the Jews. Facts have been brought plainly before us, and call upon the church of Christ to unite in one great effort to stop the misery of man, by their earnest supplication to Almighty God to exert his Divine power in their behalf.

The supineness also of many professing Christians, in the present day, affords another reason for extraordinary prayer. It is well known that one of the prevailing sins of the world, at this time, is love of ease: and is there not a danger of this sin stealing

upon the church of Christ? Where is now that self-denial, that watchfulness against sin, that spirituality of mind, that devotedness to the Saviour, that fervent love to the brethren, that jealous honour for the glory of God, which have been heretofore the ornaments of the Christian church? Where is now "that work of faith, that patience of hope, that labour of love," for which the Apostle so highly praises the church at Thessalonica? Blessed be God, we have bright examples of Christian piety; "of men who have hazarded their lives for the name of the Lord Jesus." But, in the midst of these bright examples, may it not be said, "because iniquity abounds, the love of many waxes cold?" May it not be feared, if the Lord does not revive his church by the powerful influences of his Spirit, He may purge her dross by the fire of tribulation? Certainly it is our wisdom to avert the judgments of God by supplicating the riches of His grace.

"Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved."—"O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Connected with this argument from the supineness of many professing Christians, we may place the reasons we have in the present day to apprehend greater efforts of our spiritual enemy to obstruct the spread of truth. The influ-

ence of Satan, as it is spiritual, is more difficult to trace, and therefore is not in general so much regarded. But when the scriptures are studied with simplicity, it is seen that this enemy has constantly been the great opposer of the kingdom of Christ. Throughout the writings of the Apostles we observe reference made to the obstacles his power and subtlety have raised. The first instance of dissimulation in the Christian church is traced to his suggestions: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" St. Paul declares, that once and again he would have visited the church at Thessalonica, "but Satan hindered us." The Apostle was so apprehensive of his unwearied efforts to destroy the churches which were planted, that he mentions in the same Epistle, that he could not forbear sending to them, "lest by some means the tempter have tempted you, and our labour be in vain." In his Epistle to the Ephesians also he plainly states, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These declarations clearly show that the followers of Christ have always had to engage with spiritual enemies. But in the present day we have reason to expect that Satan, if unrestrained, will be peculiarly active. When Christian ministers were only seeking to convert sinners in

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their own immediate spheres, and to edify their respective flocks, the influence of the prince of darkness was not in so much danger, and therefore the ordinary exertion of spiritual opposition was all that might be expected. But now that societies are acting upon a great scale; now that their object is to instruct the whole rising generation, to spread the word of God in every language, to send the gospel to the furthest parts of the earth, to bring in the scattered tribes of Judah, that "all Israel may be saved;" the prince of this world sees his kingdom attacked in every part, and consequently his efforts to keep his usurped authority must be peculiarly vigorous. We may well believe that the rulers in dark places will now exert their utmost force. "Wo to the inhabitants of the earth and of the sea," it is said; "for the devil is come down unto you, having great wrath, because he knoweth that his time is but short."

In the present day, therefore, we have to apprehend extraordinary exertions, both of the malice and of the subtlety of Satan; and we have the more to apprehend on this account from his well known power of perverting good to evil. We find him tempting our Lord from the word of God; turning even the sword of the Spirit into a weapon against our Saviour. And there is no external thing, however excellent in its nature, but he can abuse in the same way. How great a blessing was the dis-

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covery of the art of printing ! the volume of Inspiration became immediately within the reach of millions ! and yet this beneficial discovery has been perverted by the suggestions of the enemy to the establishing an infidel and licentious press. How great are the advantages of education ! Thousands under God owe their everlasting happiness to their having been taught to read ; and yet how easily does the enemy mar this advantage, turning it to his own purposes ! It would be in vain that infidel tracts were written, unless the people were first instructed in this common art of reading. What a privilege again is religious toleration ! but Satan wrests the privilege to the more easy admission of false teachers. So that the very improvements of the age afford greater facilities to the prince of darkness to carry on his destructive warfare. Unless restrained, he will turn our very blessings into curses, and make the very means which are using to overturn his kingdom, the engines by which he will more firmly establish his authority. Surely this forms a most powerful reason for earnest prayer for Divine aid. Let, then, his expected attacks lead the church of Christ more fervently to pray, that "when the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him !"

The necessity for this earnestness in prayer, from circumstances connected with the present

day, is still further enforced by the uniform judgment of those who are actively engaged in the conversion of the heathen.

It is a remarkable fact that the missionaries who have lately returned from different parts of the heathen world, and belonging to different churches, some to the church of England, some to other communions, all agree in this, that no success, upon any extensive scale, can be expected, without a peculiar outpouring of the Holy Spirit.

One of them expresses himself in this strong language : "Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace and the source of success continue to be neglected."

This is not the sentiment of one, it is the deliberate judgment of all : a judgment the more to be depended upon, as given by those who are eye-witnesses to the state of the heathen, and who have used, and who are still ready to use, their utmost exertions to spread the kingdom of our blessed Saviour.

Consider, then, these various arguments, drawn from existing circumstances :—from the eventful times in which we live, from the proofs we have of the inefficacy of human efforts, from our present accurate knowledge of the misery of sin, from the supine-

ness of many professing Christians, from the reasons we have to apprehend a greater degree of spiritual opposition, and from the united testimony of missionaries as to the absolute need of an outpouring of the Holy Spirit. Connect these arguments together, and surely we shall say they form a very powerful reason for Christians uniting in earnest prayer.

(To be continued.)

THE CHRISTIAN'S DIRECTORY.

(Extracted from an old Author.)

A CHRISTIAN can never be easy until he has inwardly and heartily closed with Christ, according to the gracious offer which God makes to him in the Gospel. He has no rest until his soul is really united to Christ by a true faith, and savingly renewed by the efficacious working of the Holy Spirit in regeneration. And as he received Christ Jesus the Lord in his first conversion, it must ever be his study to walk in him all the days of his life: to "hold the beginning of his confidence steadfast unto the end," always leaning upon the Redeemer, both for righteousness and strength. To such the following *Scriptural directions* are affectionately presented:—

1. Never let the world occupy God's room in your heart. Often think of that awakening word, (1 John ii. 15.) "Love not the world, neither the things that are in the world: if any man love the

world, the love of the Father is not in him." This is the sin that ruins multitudes; they mind earthly things, and they have their portion in this life. Remember, the more eagerly you pursue the world, the further your affections go from God. You are but a steward, and the larger your possessions are, the greater account you will have to give to him who has intrusted you with them. You must answer for your riches, your riches cannot answer for you. To have a competent portion of earthly things in the world is a mercy; but to have earthly things for our portion, is a dreadful misery. Let the business of your soul be the business of your life. Entertain the same opinion of the things of the world now, that you will have of them when you come to die. You see what a low price men set upon the riches, pomp, and glory of the world, when they are dying. Had you the same thoughts of these things now, you would not venture the loss of your soul, the loss of God's favour, and the loss of eternal glory, for a whole world, far less for a small trifle of it, as many do. Think much of that text in Matt. xvi. 26. "What is a man profited, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

2. Be not a stranger to yourself; but often search into the state and frame of your heart. (Ps. iv. 4.) When others are

censuring and backbiting their neighbours, be you trying and censuring yourself. Self-examination is a most necessary duty. "Examine yourselves, whether ye be in the faith : prove your own selves." (2 Cor. xiii. 5.) Judge of your *eternal* state by your *spiritual* state : and judge of your spiritual state by the bias of your affections, the sources of your delights, and the allowed actions of your life. Judge of it by your hatred of sin, and love to Christ ; by the conscience you make of secret prayer, and reading God's word. In communing with your own heart, ask yourself what are likeliest to be your death-bed thoughts and wishes ? Will they not be such as these ? O that I had loved Christ more and the world less ! O that I had improved Gospel opportunities better ! O that I had accepted Christ's calls and invitations more readily ! O that I had spent more time in prayer and searching the Scriptures ! O that I had been more spiritual and fervent in every duty ! Ask yourself, what are those sins and practices which will appear most frightful when you see yourself within a step of God's tribunal ? Commune with your own heart upon your bed, apply the blood of Christ to wash away your transgressions ; and ask, what is my present state ? Should I be willing to lie down and die in the frame and disposition I am in just now ? And I know not but I may be as near death this moment, as

if I were struggling with the pangs of dissolution !

3. Put a high value upon precious time, and devote the earliest and best part of it to God and the interests of eternity. Look upon loss of time as a greater loss than the loss of money, or any worldly thing. Shun, therefore, idle and unprofitable diversions. Let the morning of your youth, and the morning of every day, and particularly the precious time of the Lord's-day, be employed and improved for God and the good of your soul. You cannot consecrate yourself too soon or too entirely to God and his service. As he demands, so he deserves, the first and the best of your days. "Remember now thy Creator in the days of thy youth." (Eccles. xii. 1.) Honourable mention is made in Scripture of the child Samuel's ministering before the Lord—of young Josiah's tenderness of heart—of Solomon's early choice of wisdom—and of Timothy's knowledge of the Scriptures from his infancy. Allow some time every day to think of and prepare for eternity ! O eternity ! One serious thought of eternity is enough to strike a careless soul to the heart. Man stands every hour at the door of eternity, and if he step in while out of Christ he is eternally undone ! What an awful thought is this ?—Every one of us within a step of being eternally blessed, or eternally cursed—eternally saved, or eternally lost ! O, if every one did

but believe and consider this! If we could but all *pray* as for eternity! *repent* as for eternity! *hear* as for eternity! and *live* as for eternity! O, let not religion be your diversion, but the chief business of your life. It is the one thing needful. "Give all diligence to make your calling and election sure." Make sure your calling, and thus you make sure your election. If you would make sure your calling, make it sure that you are united to Christ by faith, and that Christ is the life of your souls; "that when Christ, who is your life, shall appear, you may also appear with him in glory." Do not rest in convictions, nor in tears, nor in prayers, nor in duties, nor in any thing short of Christ. Press both for an interest in Christ, and for the assurance of it. Assurance is attainable, and has been attained by many. And it is most necessary for cheerful obedience, for bearing the cross, rejoicing in the Lord, giving thanks for redeeming love, and for performing many other duties of Christianity.

4. Employ Christ as your surety in all cases, and in every difficulty go to him for relief. When you are called to perform duties, bear afflictions, resist temptations, struggle with corruptions, or engage with enemies, look still to Christ, and cry, "Lord, be surety for me. O Lord, undertake for me." (Ps. cxix. 122. Isa. xxxviii, 14.) Plead his own promise, and expect the fulfilment of it. "As thy days, so

shall thy strength be." (Deut. xxxiii. 25.)

5. As you expect to live with Christ in heaven, study to live with him on earth. Make his honour the ultimate end of all your designs and actions. Aim at a universal conformity to his laws and precepts, and cleave fast to him in a way of holiness, whatever it may cost you. Think not the worse of Christ and his ways on account of the reproach and persecution they may bring upon you. Join with the little flock to whom the kingdom is promised, which will abundantly compensate all your sufferings for Christ. Never follow a multitude to do evil, but ever cleave to the Lord with purpose of heart, however few join you.

6. Draw all your strength for work and warfare from Christ, and never let your duties take the place of his righteousness. Christ himself tells us, that without Him we can do nothing, (John xv. 5;) i. e. nothing aright, or, nothing that is acceptable to God. While you seek after holiness, never let it take the place of the righteousness of Christ. Holiness is to be loved, but His righteousness only, is to be trusted; for though holiness be a necessary qualification for heaven and salvation, and our evidence of it, yet the righteousness of Christ alone is the foundation of it, and of our title to it. Let Christ's name be dear to you, "the Lord our righteousness." The Apostle Paul (2 Cor. iii. 5.) owns, that of

himself he could not so much as think a good thought; but (Phil. iv. 13.) that he could do all things through Christ that strengthened him: and hence he exhorts us to be strong in the Lord, and in the power of his might. Let us think before we go to duty, from whence our strength for it must come, and study to fetch it in by faith and prayer; and when we are assisted, let us ascribe the glory to Jesus. Be assured, that your most costly sacrifices are unsavoury, if they be not perfumed with the fragrant incense of Christ's merit and intercession, and that your fairest righteousnesses are but as filthy rags in God's sight, if Christ's righteousness do not cover them. Let it therefore be your constant language, "In the Lord Jesus have I righteousness and strength," (Isa. xlv. 24.)

7. Begin and end every day with God. (Ps. v. 3, 4. 8.) Let prayer be the key to open the heart to God in the morning, and lock it against all his enemies at night. Let no Christian say, he cannot pray; for prayer is as necessary to him as breath. (Lam. iii. 56.) Let none say, they have not time for it; better take time from sleep than want time for prayer. Think it not enough to *say* your prayers; but *pray* in prayer, i. e. pray with sincerity and fervour. Think with yourself, *this morning* may be my *last* morning, or, *this night* my *last* night; for certainly that morning cometh of which you will never see the night, or that night

of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, and that the long night of death will put an end to all your work, and bring you to a reckoning with your great Master for all you have done. O! to lie down every night reconciled to Him! O that we could lie down and leave our hearts with Christ, and compose our spirits so as if we were not to awake till the heavens were no more!

8. Sojourn in this world as travellers through it to another and a better country. "For here have we no continuing city." This is God's command, "Arise and depart, for this not your rest." And, remember, if we would be right travellers towards Zion above, we must have Christ in our hearts, heaven before our eyes, and the world under our feet; we must take God's Spirit for our guide, his word for our rule, his glory for our end, his fear for our guard, his people for our companions, his promises for our cordials. Religion must be our business, prayer our delight, holiness our way, and heaven our home. Let Zion's travellers distinguish themselves from the men of this world. Let Christ always be precious to you, the word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, His cause your concern, His success your joy, His cross your glory, His sufferings your medita-

tion, His wounds your refuge, His blood your balm, His righteousness your clothing. Let your hearts burn with love to Christ: let it be your delight to think of Christ, to hear of Him, to read of Him, to speak of Him, and your highest pleasure to converse with Him.

9. Improve the talents God gives you for his service and glory. Remember, you were not made for yourself only, but for society and the benefit of others. Study, therefore, to be useful. Employ your gifts, your substance, and whatever God has bestowed upon you, for the good of your fellow-creatures; teach the ignorant, relieve the poor, strengthen the weak, comfort those that are cast down. Commend Christ as an excellent Master, and a loving Saviour, and invite poor sinners to come and see that the Lord is good. Pity those who are strangers to him, and pray for them.

10. Since God distinguishes you from others by his mercies to you, see that you distinguish yourself from others by your service for him. Are you a Christian indeed? Then you are more nearly related to Christ, and under greater obligations to live and act for him than others. Others have common mercies; but you have covenant mercies—mercies that accompany salvation. You *know* more of the things of God; you *profess* more; you promise and engage to do more than others. To you, therefore, the Lord Jesus

puts the question, "What do ye more than others?" (Matt. v. 47.) Do you ask, Wherein should believers distinguish themselves for God? Answer;—You should testify against what is dishonouring to Him, by abstaining from *all* known sin, and from those sins that are common and fashionable, and little thought of by others. By reproving sin in others, and endeavouring to pluck them out of the fire. By keeping up family religion in the midst of business, and banishing all known vice from your dwelling. By keeping holy the Sabbath. By meek and lowly behaviour. By showing a special regard for those who are stamped with God's image, though mean or despised. By forgiving wrongs, and rendering good for evil. By paying a great respect to God's word and ordinances. By being much and practically concerned for the enlargement of Christ's kingdom. By never venturing upon any known sin for the sake of worldly gain. By keeping a watch upon your lips, and praying for special grace to govern that most unruly member, the tongue. "Let your conversation be as becometh the Gospel of Christ." And by making conscience of relative and social duties, so as to be good husbands, good wives, good parents, good children, good masters, good servants, and good neighbours. "For the grace of God, which bringeth salvation, teacheth us, that, denying all ungodliness, we should live soberly,

righteously, and godly in the present evil world ; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—(Titus ii. 11—14.)

11. Study much the great Gospel lessons of denying yourselves and exalting the free grace of God. The design of the gospel is to cast down self and all idols, that God alone may be exalted ; it is to make self nothing and God all, in point of wisdom, strength, righteousness, and glory. It is to take man wholly off himself, and to cast him on Christ for the whole of his salvation. It is a good sign of a saving change upon the heart when a man is thus humbled, and cast in the gospel mould, when self-loving is changed into self-loathing, self-admiring into self-abhorring, self-excusing into self-accusing, and self-seeking into self-denying.

12. Walk cheerfully and contentedly in every condition. What, though a believer in Jesus be fed with the bread and water of affliction, he has other bread and another cup to sweeten both. *The forgiveness of sin* is a reviving cordial in every case. Have no will of your own distinct from the will of God ; but be resigned to his disposal in all things, and let his choice be always your choice. When you cannot bring your condition to your mind,

endeavour to bring your mind to your condition, believing that the will of God is always best for you. Remember that He has engaged to be with you in all states and conditions, and to make all things work together for your good. He will not break, or be unmindful of, his covenant. His promises are the sure mercies of David. All things are your's, for ye are Christ's. Well then may you say, “ Lord, choose thou mine inheritance for me ? ” And assure yourself, that it shall be done with infinitely more wisdom and love than if you were to do it for yourself.

13. Be watchful against all sin, and particularly the sin which most easily besets you. (Prov. xviii. 23. Heb. xii. 1.) Our adversary the devil well knows this sin, and on what side we may be attacked with the greatest success. He is sure to bring his strongest temptations thither, and to employ his most subtle wiles and devices that way to ensnare us. Happy for us, if we can say, we are not ignorant of his devices ; and still happier shall we be, if we are enabled alway to resist him, steadfast in the faith. A holy fear of departing from God, is a good mean to keep us from departing from Him. It becomes us to watch against all sin—sins of omission and sins of commission. Guard against those sins and evils now, in the time of health, that may put thorns in your pillow when sickness and the harbingers of death approach

—such as mispending of precious time, neglect of prayer or reading of the Holy Scriptures, formality or lukewarmness in religion, earthly mindedness, unthankfulness for mercies, or misimprovement of them. O grieve not the Holy Spirit of God by neglecting your convictions, falling from your first love, returning to those sins which you have mourned over, sinning against light, and after afflictions. Be always jealous of your deceitful and treacherous heart, knowing it is bent to backsliding. Endeavour to preserve always a watchful and tender frame of heart, and be afraid of falling away. Lie not quietly in any sin, but go to the cleansing fountain, and beg more strength and faith from Christ your Head.

13. Be looking and longing for the heavenly supper of the Lamb. (Phil. i. 23. Rev. xix. 9.) Those who have tasted that the Lord is gracious, love his ordinances, and long for their return on earth, that they may enjoy communion with him. This makes them cry, "When shall I come and appear before God? My soul thirsteth for thee in a dry and thirsty land, where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee." Yet, these are but small foretastes of the felicities which are reserved for the saints above. "In thy presence is fulness of joy, at thy right hand there are plea-

tures for evermore." "He will bring me to his banqueting-house, (may every follower of Jesus say,) and his banner over me shall be love." He will feed me with the fatness of his house, and make me to drink of the rivers of his pleasure. O what is our drinking of the fruit of the vine here, to our drinking it new with Christ in his Father's kingdom above! Therefore look out, and long for the time when the day shall break and the shadows flee away, the marriage of the Lamb be triumphantly solemnized, and the whole church, his bride, be presented faultless before the presence of his glory with exceeding joy. Blessed are they who are called to the marriage supper of the Lamb! These are the true sayings of God. Lord, I believe; help thou mine unbelief. Amen.

MISSIONARY.

FOREIGN.

SANDWICH ISLANDS.

FROM the "London Missionary Chronicle," for October, 1823, we copy the following communications addressed by the Rev. Mr. Ellis, to the London Missionary Society. It is highly gratifying to witness the cordiality and Christian friendship which exist among these amiable servants of the cross, although supported by different Societies and belonging

to different nations. The effectual door opened by Providence in the Sandwich Islands for the labours of missionaries and Christian teachers, seems to afford cheering inducements for the religious public to open a liberal hand in support of that interesting mission. The islanders of the Pacific Ocean exhibit a readiness to abandon their degrading and cheerless systems of pagan worship, and admit Christian institutions, unparalleled in the sacred history of heathen reform. The trials and discouragements of a South Sea missionary are small compared with those of a Stach in Greenland, a Brainerd in New-Jersey, a Ziedenbalg at Tranquebar, a Hall at Bombay, a Carey at Mudnabatty, or a Judson at Rangoon. Nevertheless, even there, the Saviour's heralds need a fervent devotion to the cause of their Master, and the unceasing supports of Divine grace, to enable them to endure hardness as good soldiers, and be found faithful unto death.

We hope soon to hear that the emperor and ministry of Burmah, are, like the authorities at Oahu, lending their aid and example in support of Christian truth and ordinances.

Oahu, March 10, 1823.

"Rev. and Dear Sir,—Capt. Chandler, of the Pearl, being about to sail for America, I very gladly avail myself of the opportunity thus afforded, to acquaint you with our arrival here on the 5th of February last, after a safe and comfortable passage of five weeks from the Society Islands. We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear brethren and sisters, the American Mis-

sionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the deputation.

"I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly, and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt* sends the king's crier round to proclaim throughout every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the

* Karaimoku, the King's Prime Minister, so called.

labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Tauga, the native teacher we have brought with us this time from Huahine, is, by the chief's request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Tauga and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the mission; so much so, that I could not even attend to the landing of our things from the ship. The regular meetings in the place of worship and in the village, the attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in harbour, &c. who have business to transact with him, sometimes detain me from home from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength

alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit, though Mrs. Ellis has had two very severe attacks since our arrival. The air is cool and bracing, and the weather to us seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives, and with the shipping that are continually arriving. Hononuru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the *Indispensable*, Captain Brooks, and the *Princess Mary*, Captain Clark, both of London.

"The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely

we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this: Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole group. The King and Queen of Tauai, the Governor of Maui, several Chiefs of Hawaii, as well as the king and Mr. Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary and other books in the language will be prepared and printed, and the translation of the Scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to Maui, or Hawaii, but the king and Karaimoku, with some others, wish us to remain. The American brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy. However, I shall be happy to receive the opinion and advice of the directors, as to my continuing here, or removing to some of the adjacent island.

"Very considerable expense will be saved by the directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons, and calicoes, coarse and cheap, are the most useful. I shall be much obliged if by the earliest opportunity the directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its cost by saving fire-wood, which is perhaps the most expensive article in domestic economy. It costs the mission family about 14 dollars per month, for this article exclusively. They have lately pur-

chased a vessel for 400 dollars, principally for the fuel it will furnish. I have written to Mr. Marsden for a stove, but it is not probable he will be able to procure one; however, should he send one, it will have saved its cost by the time one arrives from London, and will always be worth more than it cost. I regret exceedingly that our necessary expenses here should be so much greater than in the Society Islands; but I take this early opportunity of assuring the directors, that the strictest regard to economy, and to saving as much as possible the funds of the Society, will invariably influence my conduct, both in putting up our dwelling, and procuring food and clothing. I trust, that after the first year, the expense of our support here will be very considerably diminished. The very extensive good to this nation, which our residence among them seems calculated to produce, will, I hope, counterbalance the expensiveness of the place.

"I feel very much the loss of the libraries of the brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in the Christian instruction of this people, would render no inconsiderable aid by donations and books. Those on history and philology, together with any critical works on the sacred Scriptures, particularly on the Old Testament, would be most valuable.

"A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated at 150,000 in all the islands, probably it exceeds a hundred

thousand, to all of whom a preacher has now free access ; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. It appears very desirable, should brother and sister Williams' indisposition render it necessary for them to quit the Society Islands, that they should remove hither before they finally depart for England. I think the climate such as would restore them to health, and allow them to remain on the field, (an object I know to be dear to their hearts,) in a very important station among a people literally perishing for lack of knowledge, which brother Williams' acquaintance with a language so analogous to their own, would soon enable him to impart. I have written him to that effect by the return of the *Active*, and I believe the American brethren have done the same.

"The prospects of usefulness here are very great and encouraging ; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner, are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence only seems wanting, in order to another nation's being, as it were, born in a day. May God in mercy stir up the churches, both in England and America, to united, fervent, special prayer, not only for this

nation, but for every group and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized ; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness, and cruelty, that now envelop their delightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence,) with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them ; that the chiefs and people were desirous missionaries should be sent to them, that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart.

"The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

"The letter of the king, I think, will be peculiarly gratifying to the society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs. Thurston and Bingham and myself, will show the amicable manner in which we commenced, and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour.

"I shall feel very considerable anxiety till I have the pleasure of hearing from you, though I am confident you will approve of our removal from Hualahine. I hope to be favoured with communications by the earliest opportunity. In the mean time, I remain, Rev. and dear sir, your obedient servant in the gospel,"

WILLIAM ELLIS.

Letter from the American Missionaries in Oahu, to Mr. Ellis.

Honolulu, Feb. 19, 1823.

DEAR BROTHER ELLIS,—Safely and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us as your brethren to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither, to unite your experience, your counsels, your prayers, your labours, and your influence with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard our arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction and unreserved approval, as your brethren and fellow labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will in all

matters relative to the acquisition of the language, the translating and publishing of the scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are, that no interest separate from, or opposite to, that which we seek in the sacred cause, will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. "Thine are we, David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee."—"Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

We are, dear brother,

Very affectionately yours, in
the labour and fellowship of
the Gospel,

HIRAM BINGHAM,
ASA THURSTON.

P. S. We subjoin a copy of the resolution passed at a meeting of brethren at the Mission House on the 8th inst. with reference to the arrival of yourself and Mrs. Ellis—

Mission House, Oahu, Feb. 8, 1823.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George Bennet, Esq. and of the Rev. Messrs. Orsmond, Bourne, Barff, Wil-

liams and Threlkeld, fellow-labourers in the South Sea Islands, to unite with us as colleagues and fellow helpers to the truth in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations: *Resolved*,—That we affectionately receive them as such, tendering to them heartily, our Christian and missionary fellowship and aid, with the earnest hope and prayer that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the mission.

H. BINGHAM, D. CHAMBERLAIN,
A. THURSTON, E. LOOMIS.

Copy of a letter to the Missionary brethren, in answer to the above.

Oahu, Feb. 25, 1823.

DEAR BRETHREN,—The warm congratulations on our arrival here, and the very affectionate welcome to these shores, conveyed in your kind epistle of the 19th inst. I received with unusual emotions of pleasure and satisfaction; and should have answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to this enlarged sphere of missionary exertion, preceded and accompanied by a train of events which so strikingly display the Divine direction and approbation in our removal from the Society to the Sandwich Islands. Nor do I reckon among the least auspicious of those events, the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronized by another society, and originally designated to a different field. The broad and catholic

principles which you have in the present instance so generously evinced, indicate an eminent degree of that disinterested and Christian liberality and benevolence so uniformly inculcated in the New Testament, and so conspicuous a feature in the signs of the times, when the principles of union and co-operation are so much better understood, and more universally acted upon, than in any preceding age of the church. Our union in the great cause which we have combined our energies to support, will be hailed by Christian philanthropists, both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognise each other as brethren, wherever they may meet, and be as "one fold under one shepherd."

Allow me also to assure you, that, in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote other than those equally dear to us both; no plans to pursue but those exclusively connected with the pure and unmixed doctrines and principles of the Bible; nor any object to accomplish, but to aid in laying the foundation of that glorious kingdom, the stability and extension of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me to add, that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders, may furnish, for the great object of meliorating the wretchedness of the long-neglected and degraded people around us, and conferring on them all the blessings Christianity is calculated to impart.

May our union be uninterrupted and permanent. May we ever walk in humble dependence on the great Teacher of mankind; may His Spirit pervade our hearts, and direct our steps and our every effort; and His abounding grace, crown our feeble exertions with divine and glorious success.

I am, dear brethren,

Very affectionately yours, in
the bonds of the Gospel,

WM. ELLIS.

RELIGIOUS.

THE extensive correspondence of the Agent of the General Convention will enable him, occasionally, to furnish us with letters from different parts of the Union, giving a fair representation of the state of religion and the gradual progress of benevolent feeling in the Baptist Denomination. From these we shall, as often as convenient, give extracts, or a condensed summary, which, we are confident, cannot prove uninteresting.

MASSACHUSETTS.

Extract of a letter from a ministering brother, in Middleborough, dated December 18, 1823.

"We are in this vicinity enjoying good bodily health, and we have some things of a spiritual nature which afford us cause of joy. The Lord has been pleased to pour out his Holy Spirit upon this town the summer past, and two or three hundred souls have been hopefully born into the kingdom of God. Upwards of 70 have, within three months, been added to the first Congregational church, and above 30 to us. We trust that the fruits of the revival have not been yet fully gathered in, in either place.

Indeed the precious work is still going on in our part of the town. How large the number of converts is in other Societies in town, I know not. To no other has there yet, I believe, been so many added as the above numbers. O, for hearts to bless the Lord! Barnstable and Harwich, on the Cape, have been blessed with very precious revivals the season past. Probably five or six hundred have been brought to rejoice in the comforts of religion in those towns and their immediate vicinity."

Another clergyman, in Ashfield, writes under date of December 22 :—

"I have the satisfaction of seeing my exertions for the formation of a Missionary Society in this section of the state, successful. It is designed to include that part of the state which lies west of the Connecticut river, much upon the plan of a State Convention."

Extract of a letter from a ministering brother in Bellingham, dated December 17, 1823.

"You may be pleased to learn what our Female Society did the last year; I will therefore give you a brief statement. They collected for the Indian Schools clothing to the amount of eighty-six dollars, and money to the amount of twenty-five dollars. The clothing and money were, as usual, put into the hands of our Missionary Society: this has been forwarded. The money was appropriated to the purchase of a Burman female child, and has not been forwarded, but will be soon. This Society consists of about forty members. It is worthy of special notice, that one woman, in moderate circumstances, a member of the Society, gave in money, besides what she contributed to their treasury, six dollars, the fruit of her labour one hour in a day for a year, after the usual hours of labour were completed. As I

was the almoner of her bounty, this liberality deeply affected my heart, and the more so for the manner in which it was earned. Her name she required me never to tell.

I wish farther to state that I have, as Treasurer of the Worcester County Mission and Education Society, forwarded to Mr. Jonathan Carlton of Boston, agent for that purpose, three boxes of clothing for Indian Schools, valued at about two hundred dollars. One other box was forwarded on behalf of our Society from Harvard by the Female Society in that place. This box was valued at about sixty-five dollars. Thus you see that our Society have not forgotten to do good, and to communicate; convinced that with such sacrifices God is well pleased.

NEW-YORK.

Extract of a letter from a ministering brother in Fredonia, dated November 7, 1823.

"SINCE I wrote you last, I have visited New-York, Providence, and Boston; my object was to obtain assistance in giving the finishing touch to our meeting-house in this village the present fall. I succeeded in obtaining between 4 and 500 dollars. And we have the pleasure to inform our brethren that the first Baptist meeting house on the shores of Lake Erie, is now completely finished, with the exception of the inside painting of pews, gallery, &c. which will be finished in a few days, when we intend solemnly dedicating it to the service of Almighty God.

"On the 1st Wednesday of September, 17 churches met in this county by their delegates, and formed an Association called the Chataugue Baptist Association. Nothing was said at our meeting upon the subject of missions. But I hope that at our next meeting we shall be able to lay some communication from the Board before the Association, and that we shall feel it our duty and

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privilege to engage with our brethren to send the gospel to the destitute.

"The revival in this place has nearly subsided; twenty-six have been baptized, and twenty-one added by letter. Many who united with us by letter had lived here many years without uniting with the church, on account of the darkness of their minds."

Extract of a letter from a ministering brother in Rochester, dated December 17, 1823.

Although this people, hitherto, have been few, feeble, poor, and scattered, struck with death, and nearly plucked up by the roots, yet, since my arrival in this place, last June, there has been a very pleasant excitement both in the church and society; the church has doubled in its numbers, (additions principally by letter)—our congregation has increased to very respectable numbers, and is beginning to acquire considerable permanency: and, notwithstanding the brethren want arousing and instructing, and making all over new, especially as to the cause of science and missions, yet I feel not discouraged. My faith says, that time and the Divine blessing will turn the leaf, and present in fair type, on good paper, the living, precious truth—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

VIRGINIA.

A letter from a ministering brother at Meadow-Dale, Greenbrier county, to the publisher of the Luminary, under date of December 26, 1823, says:—

"I have baptized since last March, 47 persons, and entertain hopes of several more. It is expected there will be at least three new churches constituted within the bounds of our little association, in a short time. You will be gratified to hear that we have formed a Mis-

sion Society, and hope to be able at least to do something for the cause of God in aiding missions."

Extract of a letter from a ministering brother in Halifax county, dated December 22, 1823.

"I rejoice to hear that his Burman majesty does not manifest that degree of hostility to the propagation of the Christian religion in Burmah, which it was feared he would. O, that the Lord may bless the mission, and save the Burmans!

"I read with pleasure, in the Luminary, of revivals of religion in different parts, and hear of the work of the Lord in others; but in this section, we have to lament our coldness and barrenness. O, that the Lord would revive his work amongst us!"

NORTH-CAROLINA.

Extract of a letter from a ministering brother in Craven county, dated December 21, 1823.

"SINCE our Association, I have thought of writing you, for although it was not a large one, yet it was good, for harmony and peace prevailed. You have been so long accustomed to hear of our opposition to missions, that it might have seemed that improvement or reformation was hopeless. I have stood for years almost alone;—but a few months past one of our ministers in my hearing preached publicly and vehemently against missions, and I was under the necessity of making a delicate opposition to him. He has written the circular for our association; and when it was produced, lo! it *advocated* missions in a most lucid and powerful manner: and what might seem equally surprising, it was well received. So that it is probable the time will come when we shall not *think* and *talk* only, but also *act*."

Another communication informs us, that, in some of the

lower counties of this state, there has commenced a very encouraging revival of religion. Several young men of promising gifts and ardent piety, give evidence of a Divine call to the work of the ministry.

GEORGIA.

Extract of a letter from a ministering brother in Montgomery county, dated December 7, 1823.

"THE Missionary cause yet has many enemies in some sections of our state; but this opposition must subside, for the work is the Lord's, and it will ultimately prevail. In the lower parts of the state, the work is still going on moderately. The Saturday before the fourth Sabbath in last month, I preached to the Presbyterian congregation in Midway; there were that day received into the church, I think five members (all blacks). The Saturday before, the ordination of brother Shannon took place in Sunbury, and the day following, brother Scriven baptized his nephew, a Mr. Hart, and I think fifteen blacks. A great number of the blacks in the low country profess religion. In one coloured church in Savannah there are upwards of 1800 members; and in another, upwards of 800. In the Presbyterian church in Midway, I should suppose there must be several hundreds of those persons—in the Sunbury church there are several hundred—in the Newport church, under the care of brother Ripley, there is a considerable number,—in the great Ogeeche church, there are upwards of five hundred persons of this description—forty-four of which I baptized, in one day, in July last; the time I was engaged in the administration was precisely ten minutes. But notwithstanding the ingathering which has been so considerable in the lower parts of the state, there are many places that still are experiencing a win-

ter season. O, my dear brother, I long to see the happy day when all the desert wastes shall blossom as the rose. May God hasten the wished for season."

ILLINOIS.

Extract of a letter from the Rev. J. M. Peck, Rock Spring, St. Clair county, dated December 4, 1823.

"I have made a second excursion through the counties up the Illinois river, much to my satisfaction. In Carroton and vicinity, some appearances of a revival were exhibited. During my route, I had the misfortune to lose my horse in a large tract of barrens, which detained me several days. The horse I found, but saddle, bridle, surtout coat, and valice, were irrecoverably lost.

The cause of a dear Redeemer is progressing, though gradually. In Missouri more favourable appearances are manifest. I have been enabled to bring my plans into execution better the past season than any former year, and begin to find the advantage of co-operation from some worthy individuals who are entering the field."

INDIANA.

Extract of a letter from the Rev. James M. Coy, Salem, Washington county, dated December 9, 1823.

"Having just returned from the Carey Mission, I now haste to write you a few lines, enclosing the minutes of the Blue-River Association. I should have written sooner, but a few days after the Association I started to see my brother Isaac. The minutes were in press, but not finished; an opportunity has not served till now. If I mistake not, I informed that a society was formed here, the object of which, in part, was to aid the mission. I conveyed the contributions of the society to the mission, and had the

happiness of an interview with my brother, which was altogether agreeable. I took a full view of the establishment, found the family to consist of about seventy person, all in good health, except some cases of whooping cough. They are at present supplied with provisions. The establishment is handsomely situated, and well calculated to answer the purposes intended, when properly improved—their rules (which I conceive to be good) were strictly adhered to, and good order was exhibited throughout. Spent two weeks with my brother, visited the lake, returned home in good health, found my family all well. The churches composing our Association represent a lukewarm state in religion, yet peace generally abounds; but few additions, yet we have reason to rejoice, and praise God for his goodness in calling a few from darkness to light, and from the power of Satan unto God."

MISCELLANEOUS.

THE WINE-PRESS.

FREQUENT allusion is made in Scripture to the wine-press; and in many instances it is necessary to know its construction, and the manner of using it, in order to understand the force of such allusions. The wine-press constructed for expressing the juice of the grapes, does not seem to be a moveable implement in the east; and our Lord, in the parable of the vineyard, says expressly, that it was formed by digging. Mons. Chardin found the wine-press in Persia was made after the same manner; it was a hollow place dug in the ground, and lined with mason work.

Most frequently, however, the presses consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out in a rock. The upper receptacle was nearly eight feet square and four feet high. Into this the grapes were thrown and trodden out by five men. The juice flowed out into the lower receptacle through a grated aperture, which was made near the bottom of the upper one.

Mr. Jahn says :—

“The treading of the wine-press was laborious, and not very favourable to cleanliness; the garments of the persons thus employed were stained with the red juice, and yet the employment was a joyful one.”

It was performed with singing, accompanied with musical instruments, and generally among the treaders with shouting. See allusions to these practices in Isa. 16: 9, 10. Jer. 25: 30. & 48: 32, 33. Figuratively, vintage, glean- ing, and treading the wine-press, signified battles and great slaughters, Isa. 17: 6. 63: 1—3. Jer. 49: 9. Sam. 1: 15. Formerly, the new wine or *must* was preserved in leathern bottles; and lest they should be broken by fermentation, the people were careful that the bottles should be *new*. Job 32: 19. Matt. 9: 17. Mark 2: 22. From dried grapes, when soaked in wine and pressed a second time, was manufactured, what in Acts 2: 13. is called *new wine*.

In connexion with these remarks, one short extract from Paxton may not be uninteresting :—

“The treading of grapes and olives, is a custom to which frequent reference is made by the inspired writers. The glorious Redeemer of the church appeared in vision to the prophet, in the garb and mien of a mighty conqueror,

returning in triumph from the field of battle, and drew from him this admiring interrogation: ‘Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?’ To which the Saviour answers: ‘I that speak in righteousness, mighty to save.’ The prophet resumes: ‘Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?’ And Jehovah Jesus replies: ‘I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.’ Isa. 63: 1, &c. As the raiment of the treader was sprinkled with the blood of the grapes, so were the garments of the Redeemer with the blood of his enemies, that were as effectually and as easily crushed by His almighty power, as are the clusters of the vine when fully ripe, beneath the feet of the treader. The same figure is employed in the book of Revelation, to express the decisive and fearful destruction which awaits the man of sin and his coadjutors, that refuse to turn from the error of their way. Rev. 14: 18, &c.”

SCOTCH ELOQUENCE.

THE preaching and writings of the Rev. Edward Irving, minister of the Caledonian church, Hatton Garden, London, have recently awakened much attention in the religious world. He has a manner and style peculiar to himself; so that his qualifications have been disputed, and his singular merits have been received with an almost unexampled difference of opinion. Mr. Canning declared that “he is the only man who conveys to him an idea of what Paul must have appeared when he addressed the Athenians.” The British Monitor says of him :—

"Mr. Irving's countenance is full of the most commanding expression. Like his writings, there is a wild irregularity about it, but it is the irregularity of genius. It is like the mountain cataract of his own romantic country—it is bold, vigorous, sublime, and even appalling. There is nothing of the brook's clear crystal about it; but there are moments too, when it seems to reach its resting place, and to subside into a calm serenity, as the sky reflected in a sleepy wave. This is peculiarly visible when he descants upon the charms of "Divine Philosophy." At such a moment, so placid is his appearance, that the most incredulous must feel with the poet—

"How charming is Divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical, as is Apollo's lute;
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

The action of Mr. Irving is said to combine those requisites so rarely found united—grace and power.

"In his lonely musings, when he would describe the beatitudes of a solitary life—when he reasons with his willing follower,—when he leads him 'from nature up to nature's God,' there is in his action a winning kindness which soon obtains a gentle ascendancy over the minds of his audience. This was beautifully illustrated in the delivery of the latter part of the following passage:

"Now, if you be aroused to think, let us argue together, and bring things to an issue. What hinders you from giving your habits to the Divine Institutions? Early habits hinder, the world's customary fashion hinders, and passion hinders, and a whole insurrectionary host of feelings muster against the change. Well, be it granted that a troop of joys must be put to flight, and a whole host of pleas and feelings be subdued, then what is lost? Is honour lost? Is fortune lost? Is God's providence cared away? Hath the world slipped

from beneath your feet, and does the air of Heaven no longer breathe fresh around you? Has life deceased, or are your faculties of happiness foregone? Change—the dread of change, is all. The change of society and habits, with the loss of some few perishable gayeties. Now let us reason together. Is not that as great a change, when your physician chambers you up, and restricts your company to nurses, and your diet to simples? Is not that as great a change, when you leave the dissipated city, outworn with its excitements, and live with solitude and inconvenience in your summer quarters? And is not that a greater change, which stern law makes when it mures up our person, and gives us outcasts to company with? and where is the festive life of those who sail the wide ocean? and where the gayeties of the campaigning soldier? and how does the wandering beggar brook his scanty life? If, for the sake of a pained limb you will undergo the change, will you not for the removal of eternal pains of spirit and of flesh? If, for a summer of refreshment amongst the green of earth and the freshness of ocean, ye will undergo the change, will ye not for the rich contents of Heaven? And if, at the command of law ye will, and if for gain the sailor will, and for honour the soldier will, and for necessity the strolling beggar will,—men and brethren, will ye not, to avoid Hell, to reach Heaven, to please the voice of God, to gain the inheritance of wealth and honour, and to feed your spirits' starved necessities—oh men, will ye not muster resolution to enterprise the change?"

He has a dialect almost peculiar to himself, and his language generally bespeaks an educated mind and a powerful imagination. The extracts from his writings which we have seen are replete with Scotticisms, most of which will probably be unpleasing to American ears. The Monitor, before quoted, says:—

"His style, however, is unlike any Scotchman's with whose writings we are acquainted. It is strange; but it is grand, original, and occasionally beautiful; it has much of the fervour and vigorous imagination of Burke; it has not the continuity of Alison, nor the unflinching argument of Chalmers. Like Grattan he abounds in striking metaphor, but he seldom attempts the antithesis in which Grattan so much delighted. His thoughts are often sublime, clothed occasionally in the most brilliant language, but more often recommended by energetic and nervous declamation. His language is always the phrase of an educated mind. It has charms for all men; the most highly gifted orators of the day, yet each differing in the attributes of his eloquence, Canning, Brougham, Sir J. Mackintosh, and Charles Phillips, are all to be seen struggling for admission to Hatton-Garden church, and all equally attentive to, and equally interested with, the preacher. Yet in their oratory these men have scarcely a single quality in common. The polished phrase and stinging epithets of Canning—the irregular but irresistible strength of Brougham—the stately period and splendid declamation of Mackintosh—and the beautiful imaginings, and the rainbow pictures of Phillips—all find something congenial in the style or manner of our preacher. We are anxious to abstain from quoting more than may be just sufficient to satisfy our readers of Mr. Irving's general style, and of the truth of the opinion which we have already hazarded. The passage which we now cite, is contained in the argument for Judgment to come, and it is, we think, a just specimen of our author's style, and of his bold and resolute censuring where he feels disapprobation to have been merited:—

"Of sensual life it is not necessary to speak at length, seeing it is so familiar to every man, having been at some time or other the very darling of his heart. It

consists in the delight which the body has with all the sensual objects of the earth; the delights of touch and fleshly intercourse; the gratification of bodily appetite; the relish of various tastes; the odours of smell; the melodies of sound; and the glorious objects of vision. This life of flesh and cultivation of the body affections, I regard as the lowest of all things to which human nature can be addicted. It is the animal existence. The brutes have it in common with men, though not in such variety. Its tendency is to destroy all moral and rational life, and spiritual life cannot breathe in its polluted sphere. Such men, of whom many are to be found in this age, are of the true sect of the Epicureans, and interpret the fable of Circe's cup, which transformed men into obscene bestial forms; and if any one so given up and changed out of his manly form, would know his degradation, or the heights of virtue from which he has fallen, he may see it represented in that most classical of all modern poems, the *Comus* of Milton, or in the *Castle of Indolence* of Thompson, which aims at the same noble end, though with unequal steps. But if they would be raised from the bed of such defiled embraces, and wild enchantments, they must listen to the great Disenchanter, who is the resurrection and the life; in whom, if a man believe, he shall never die. Oh! it afflicts me to see this generation to whom I write, merging apace into this inglorious life. It has its head-quarters in your splendid feasts and your Park parades, in your Vauxhalls, your Operas, and your Theatres. It is very hateful as it is exhibited in cities, where it is stewed up in hot quarters, and revels away the hours of quiet night, and wastes upon feverish couches the hours of cheerful day. In the country it shows itself under fairer forms—wandering from stream to stream—climbing the brow of lofty mountains—seeking love in cottages, and doating over the face and charms

of transient nature. Ah! in this shape it is a dangerous enchantment, for it takes the form of taste and poetry, and even affects the feeling of devotion; but, unless conjoint with that spiritual life whereof I am to discover the sources, it is vanity and vexation of spirit, and hurries one through an exhausting variety to the lethargy and tedium of overwrought excitement. This is the form of sensual life, which is prevailing at this day among our lettered and reading people. It hath been promoted and brought into maturity by the writings of Byron and Moore, who are high priests of the senses, and ministers of the Cyprian goddess, whose temple they have decorated with emblems of genius, and disguised with forms of virtue, and surrounded with scenes of balmy freshness; but, with all its forms and decorations, it is the temple of immoral pleasure, and the service of its inward shrine is disgusting immorality. It is very pitiful to behold the hopes of a nation—the young men and the young women, who are to bear up the ancient honours of this godly and virtuous island, hearkening to the deceptions of such enchanters, who, being themselves beguiled, would fain bewitch the intellectual and moral and spiritual being of others.’”

Chalmers, who is also a Scotchman, is always argumentative, forcible, finished, and occasionally he exhibits fancy, but it is a fancy resembling the sun when it gleams on snow; there is a coldness accompanying it, which belongs to the character of the country, and makes it national eloquence.

Alison, author of an ingenious essay on Taste, has written sermons in very elegant language, but with such chilling peculiarities as makes them the obvious compositions of a Scotchman.

It is thus, for instance, he coldly discusses a theme, which is of all others the most likely to make

a man eloquent, the story of the Prodigal Son's return:—

“Let the gay, and the busy, and the active, pause in the midst of their career, and in these hours, at least, ask themselves whether their course resembles that which we have seen. If it does—if they, too, are wasting, for their own base or selfish ends, the goods which were committed to their care, let them not hope that the laws of the Eternal will change for them. Let them believe there is one process alone which can purify the waters which are hastening to eternity—let them consider that it is only while the mind retains its strength, and the soul its vigour, that the prodigal child of nature can arise from the dust into which he has fallen, and retrace the journey which has separated him from his Father.”

But of Mr. Irving there is said to be nothing national, except his Scotticisms and his dialect. He seems to be entirely reckless of the world's opinion, and with undaunted firmness he “cries aloud and spares not.” Like a torrent he seems to force his way through every barrier, resolved to find access to the consciences of the great and the noble, indifferent to their smiles or frowns. His feeling seems to be fervid, and his zeal glowing; and so long as he possesses the spirit of his Master, we cannot fail to expect from his labours the most beneficial results. We make one more short extract from the Monitor.

“He is a warm admirer of the Patriarchs of our church, and with very deep sorrow, and with extraordinary eloquence, does he complain of the death of religious subjects. ‘The grandeur of religious subjects is fallen; the piety of political subjects is altogether deceased.’ We hope for better things. We are convinced that as long as religion comes recommended to the people by such writings as Mr. Irving's, her gran-

deur will not fall. However ignorance may scoff, or stupid malignity make a sport and a mockery of such a writer, he is not likely to be disregarded by a people who have not lost all regard for the glorious truths of God—recommended, as such truths ought to be, by the rich contributions of that genius which is alone the gift of Heaven.”

COLUMBIAN COLLEGE.

*Monies received by the Treasurer of the
Columbian College, from January 1st
to January 31, 1824.*

From Female Cent Society of Richmond, Va. for endowing the Presidency,	\$ 10 00
From dividend on stock,	369 75
do. do.	235 00
From Joseph Haskell, Esq. Washington city, for endowing the Professorship of Mat. and Nat. Phil.	100 00
From John F. Wilson, Esq. Society Hill, S. C. for endowing the Presidency,	10 00
From Rev. Wm. Taylor, Concord, N. H. for endowing the Presidency,	1 00
From Samuel Winsfree, Esq. Petersburg, Va. subscription of Reuben Win- free deceased, for buildings,	10 00
From Wm. Elliot, Esq. Washington city, for endowing the Professorship of Mat. and Nat. Phil. half,	50 00
From A. Marvin, Esq. George-town, S. C. for endowing the Presidency,	10 00
From Hon. Richard Bland Lee, Washing- ton city, for endowing the Profes- sorship of Mat. and Nat. Phil.	100 00
From General Wm. Williams, N. C. for professorship of Ecc. Hist. &c.	10 00
From Hon. Isaac Wilson, M. C. Middlebu- ry, N. Y. for endowing the Presidency,	10 00
From Madison Walthall, Esq. Richmond, Va. from Rev. B. Watkins, for endow- ing the Presidency,	10 00
From John Wheeler, Esq. Murfreesbo- rough, N. C. collected by ladies, for endowing the Presidency,	21 00
From Hon. John Pugh, Doylestown, Pa. for endowing the Professorship of Mat. and Nat. Phil.	100 00
From Wm. Cooper, Esq. Prince George co. Md. for endowing the Professorship of Mat. and Nat. Phil.	100 00
From Holt Wilson, Esq. Portsmouth, Va. for endowing the Professorship of Mat. and Nat. Phil.	100 00

From Thomas Edwards, Esq. near Port- smouth, Va. for endowing the Profes- sorship of Mat. and Nat. Phil.	100 00
From Mrs. Anna Billings, near Edenton, N. C. for buildings,	25 00
same for professorship of Language and Biblical Literature,	25 00
From John Wheeler, Esq. Murfreesbo- rough, N. C. for Professorship of Mat. and Nat. Phil.	100 00
From Benjamin N. Buckner, Esq. Coosa- whatchie, S. C. for endowing the Presidency,	10 00
From Jos. H. Skinner, Esq. Perquiman's co. N. C. half of Charles W. Skinner's subscription for Professorship of Mat. and Nat. Phil.	50 00
From Abraham Cole, Esq. Hartford co. Md. for Professorship Mat. and Nat. Phil.	100 00
From Rev. Jesse Mercer, Powelton, Ga. for endowing the Presidency,	10 00
same, from Dr. C. Battle, do.	10 00
same, from Thomas Cooper, Esq. do.	10 00
same, from Osborn Stone, Esq. do.	10 00
same, from Wm. Deering, Esq. do.	10 00
same, from W. Walker, Sen. Esq. do.	10 00
same, from Virgil H. Walker, Esq. do.	10 00
same, from Rev. Iveson L. Brooks, do.	10 00
same, from Dr. Dickinson, for Profes- sorship of Lan. and Bib. Lit.	5 00
same from Robert Gibson, Esq. do.	5 00
same do. I. West, Esq. do.	5 00
same do. Vincent Sanford, Esq. do.	5 00
same do. N. S. Foster, Esq. do.	5 00
same do. church and congregation of Powelton for Columbian College,	80 00
same from church and congrega- tion of Fishing Creek, do.	4 00
same do. Bethesda church, do.	40 00
same do. Shiloh, (three brethren) do.	20 00
same do. Rev. J. P. Marshall and lady for Professorship Ecc. Hist. &c.	20 00
From Gov. Wm. King, of Maine, for Pro- fessorship of Mat. and Nat. Phil.	100 00
From James Webb, Esq. King and Queen co. Va. for endowing the Presidency,	10 00
From Wm. Inglesby, Esq. Sumter District, S. C. do.	10 00
From Lee Boulware, Esq. Newtown, Va. for Professorship of Mat. and Nat. Phil.	100 00
From Rev. Robert B. Semple, King and Queen co. Va. from the widow of Rev. A. Waller, for the Presidency,	10 00
From Rev. John L. Dagg, Upperville, Va. from Dr. Thomas W. Smith for Prof. Ecc. Hist. &c.	10 00
same from Sydnor Bailey, Esq. do.	10 00
From Rev. Charles D. Mallory, Cambridge, S. C. for endowing the Presidency,	10 00
same from another person, for do.	10 00
From Rev. Th. B. Ripley, Portland, Me. do.	5 00
From Rev. S. Cornelius, Norfolk, Va. do.	10 00
From Mrs. Caroline M. Winston, Am- herst co. Va. for Prof. Eccl. Hist. &c.	10 00

Total \$2235 75

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

MARCH, 1824.

[No. III.]

COMMUNICATIONS.

REFLECTIONS ON DEATH.

He being dead, yet speaketh.—Heb. xi. 4.

DEATH is a subject on which men generally are reluctant to meditate. Including the separation of the spirit from its habitation of clay, and the consigning of the body to the silent putrescence of the sepulchre, at its consideration nature shudders. The termination of the sorrows of the present state of being, is regarded as of trivial import, compared with the derangement of its plans and the cessation of its pleasures; and especially when conscience intimates that those sorrows may possibly be succeeded by others of a more fearful description. Yet, whether acceptable or otherwise to human feeling, the catastrophe is unavoidable. We are sinners, and the sinner must die.

VOL. V.—*New Series.*

Death is the penalty of the law which we have violated, and the righteousness of God and the decrees of His throne, require its infiction. The means of mortality are diffused on every side. A restless stream has swept away millions that have existed before us, and its swell is every moment approaching. The grave yards we visit, and the diseases we experience, assure us that we must depart hence and be no more seen. Courage, with its pride,—youth, with its vigour,—beauty, with its fascinations,—wisdom, with its contrivances, are of no avail for repelling the approach or averting the stroke of the king of terrors.

In the decease of Abel, we discover many things which would seem to have rendered such an event undesirable. He was probably young. The 'process of time,' or

the termination of days, mentioned by Moses, may allude to the period, when, no longer confined to the devotions of Adam, he had attained the age at which it had become proper that he should build an altar for himself. With the animated expectations which youth is easily induced to indulge, he might have calculated, not as we calculate, on three-score years and ten, but on the enjoyment of succeeding centuries.—Life, in reference to Abel, was the more to be desired, as the number of the family of man was exceedingly small. Only four of the innumerable beings that were spread through the air and the ocean, or that traversed the earth, were capable of knowing their Creator, and of offering to him their sacrifice of praise. He was one of this favoured class. His death was the more to be deprecated, as he was a youth without moral reproach. He is honoured by the Saviour with the name of “righteous Abel.” He was “not as Cain, who was of that wicked one,” whose “own works were evil, and his brother’s righteous.” Had he continued to live to the age attained by his father, or by Methuselah, who can estimate the sum of good which unborn generations might have derived from the wisdom of his precepts and from the purity of his example! His occupation corresponded with the simplicity of primitive times; he was “a keeper of sheep;” and had he lived, he would no doubt have acquired the

honour ascribed to Jabal; the descendant of his brother, and have been the “father of such as dwell in tents, and of such as have cattle.” When he offered unto the Lord, he did not take (raptim, as Dr. Owen expresses his idea,) hastily and promiscuously of the fruits of the ground, an oblation such as the modern Deist has affected to approve; “he brought of the firstlings of his flock and of the fat thereof.” The firstlings were the most valuable of the males; the best and most excellent parts of animals, designed for religious repasts before the Lord.* Instructed by Him whom it was his delight to worship, his immolations consisted of living victims. These were offered with that faith which is the substance of things hoped for, the evidence of things not seen. They taught the necessity of a sacrifice in our approaches to Jehovah, and exhibited a most beautiful type of Him who “bore our iniquities in his own body upon the tree.” To his offering the Lord had respect. The approbation was probably expressed by fire. Such is the sentiment of the poet—

“His offering soon propitious fire from Heaven
Consumed with nimble glance, and grateful
steam.”

Such is the sentiment of our ablest commentators. God testified of his gifts, as of the sacrifice of Abraham, of Aaron, of Gideon, of David, of Solomon, and of Elijah. The offering of Abraham was approved by the appearing

* Calmet.

of "a smoking furnace and a burning lamp." When Aaron sacrificed, "there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which, when all the people saw, they shouted and fell upon their faces." When Gideon made his offering, "there rose up fire out of the rock." When David built an altar, the Lord "answered him from Heaven, by fire, upon the altar of burnt offering." "When Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house." And in the memorable contest between the prophets of Baal and Elijah, when the prophet prayed, "the fire of the Lord fell, and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench." In what mode soever the Divine approbation was indicated to Abel, it is manifest that "he obtained witness that he was righteous." And what expectations as to the information of the rising race of man, on a subject of the utmost importance to their happiness, can be considered extravagant, had Abel been permitted still to have constructed his artless altars, and still to have conducted to the altar his informing "firstlings."

In the history of this "protomartyr," we cannot forget that he had parents living. Our common father, Adam, and his partner Eve,

had heard the malediction of the Lord; they had felt its force in their hearts, but they had never seen a dead body. They now behold it in their amiable son. His limbs move not, his eyelids are closed, or from between them is the power of vision seen dimmed and lost. Speak to him, he hears not. Touch him, he cannot feel. Offer him refreshments, taste has departed. Address him with the kindest odours—the sense of smell has vanished. The parent who has lost an inestimable child, may in some degree enter into the feelings of our common progenitors; but his estimate of sorrow is partial, unless he combine with the sense of bereavement, the emotions of surprise and astonishment. Whether these were calculated to alleviate or augment the flow of affliction we are unable and unwilling to determine. Associate these ideas in your minds; youth, value, virtue, reverence for Jehovah, and the living tenderness of parents, who had reason to expect that a prior grave would have been theirs; characters, all of which are applicable to many amiable youth whom we have seen committed to the ground, and receive the conviction which the preacher enforces, "All go to one place; all are of the dust, and return to dust again."

But, ah! revered parents of our species, what were the pangs you realized when you saw your Abel dead by the angry vengeance of your Cain! What, at the idea

that the first-born of man, should have been a murderer ! Mother of us all, thou gavest thy son his name, as if to foretell his destiny : he is indeed *Abel—a vapour, vanity!* If, with all the advantages which we have enumerated, man expires, who can rationally hope, in the present state, for perpetuated existence ? Death will come. Whether ease or pain shall precede his arrival ; whether he shall appear at midnight, at cock-crowing, or in the morning ; whether he shall arrest us amid the gayeties of youth, the ardours of manhood, or the feebleness of age, God only knows. Of this we are certain, that “ it is appointed unto all men once to die, and after death the judgment.”

With the idea of death, that of silence is often associated. “ The ~~dead~~ praise not the Lord, neither any that go down into silence.” “ There the prisoners rest together ; they hear not the voice of the oppressor.”

CHRISTIANITY ADAPTED TO ELEVATE THE MIND.

As Christianity is suited to every condition and circumstance of man, its peculiar excellence is strikingly apparent in its fitness to ennoble and dilate the understanding. In this respect, it exceeds any science or profession whatever. Learning, of every description, is doubtless calculated to inspire its possessors with elevation of sentiment, and to dis-

pel the erroneous apprehensions of the uncultivated intellect ; and we are disposed to allow it a due portion of praise : but we contend for the superiority of revealed religion over every thing else, in raising man from the debasement consequent from the imperfection of his nature.

This remark is applicable to every diversity of rank and character. In whomsoever the transforming power of religion is felt, an elevation of views and feelings takes place. The change effected in persons of abandoned principles, may appear more remarkable than in those addicted to no flagrant irregularities ; but in all the beneficial influence of Christianity is perceived : it leads its subjects from the deformities of vice, to contemplate the beauties, and live in the practice of holiness. The pursuit of every species of iniquity fills men with debasing ideas ; but an experimental acquaintance with Christianity will, at once, make them superior to every gross indulgence, and remove their unseemly notions. The levity of disposition so common to youth, often induces them to seek after elegance of personal manners, and superficial accomplishments, to the exclusion of solid attainments ; but when the spirit of Christianity takes possession of their hearts, it communicates dignity of sentiment, and infuses into their minds a thirst for useful and substantial improvement, which they find cannot be acquired either in the theatre

or ball-room. The childish toys which before engaged their attention, no longer have power to charm. The devotees of pride and ambition, when made partakers of true religion, are no more circumscribed by selfish aims, but their minds are expanded by principles of the purest and most exalted kind. Nay, Christianity oftentimes imparts so great a degree of energy and brightness to those not esteemed extraordinary for their mental endowments, that their capacities seem to experience an entire transformation.

Although the propagators of the several kinds of false religion which have been obtruded upon mankind, may boast of their magnanimity and mental refinement, and reproach Christians for their simplicity and enthusiasm; yet their systems will bear no comparison with Christianity, in stimulating the mind to great and noble actions. The despisers of true religion may recommend virtue and discountenance vice; but when they dispute the immortality of the soul, and deny a future state of rewards and punishments, they remove the incentives to real goodness; for few will subject themselves to self-denial and pain, from considerations of a temporal nature. Moral beauty is stripped of its attractiveness, by taking away the rewards of eternity. The man who is aroused by neither hope nor fear, becomes the slave of his passions; and his forgetfulness of futurity, "checks the soul in noble pur-

suits, and contracts it to selfish ends."

The perfection to which Christianity raises human nature, is manifest in the lives of all those who have truly imbibed its spirit, and entitles it to the serious regard of every reasonable being. Its doctrines are replete with the sublimest sentiments, and its practical duties exhibit themselves to the minds of every one, as supremely excellent. The researches of 'pagan philosophy have ever been involved in darkness and absurdity; but, in the Christian system, the most admirable and consistent harmony reigns; and every thing put in competition with its truths, loses its importance, and sinks in beauty and grandeur. We can form no adequate conception of the love, justice, mercy, and glory of God, unless we derive our instruction from the plan of redemption. The humility, charity, love of peace, and forgiveness of injuries, inculcated by the Christian religion, bestow upon its followers a delicacy of feeling and extensiveness of views, which those not animated by its principles cannot possess.

The light which Christianity has shed abroad in the world, evinces its utility in relieving the mind from the dominion of ignorance and superstition. Wherever its heavenly influence has prevailed, the good of individuals and of society at large has been promoted, and the character of man raised to a high pitch

of elevation. He who confines his thoughts and expectations to the things of earth, limits them to very narrow dimensions; and to the mind of the Christian, which grasps all things, past, present, and future, provinces and empires appear as a drop of the ocean. Literature and science are evidently well adapted to enlarge and elevate the views; but Christianity extends beyond the light of human reason, "looks through nature up to nature's God," and ponders upon the realities of another world. DION.

THOUGHTS

On the importance of Special Prayer for the general outpouring of the Holy Spirit.

(Continued.)

A SECOND reason for this union for prayer for the general outpouring of the Holy Spirit, is, *that it is, in a special manner, by His gracious and powerful influence, that the kingdom of our Lord Jesus Christ is to be established.*

In the wonderful plan of love and mercy, devised by Almighty God for saving a ruined world, his first great promise was, to give his Son, as a sacrifice for sin, that through the merits of his atonement and perfect righteousness, "God might be just, and the justifier of him who believeth in Jesus." His next promise was, for the sake of his Son, to give his Holy Spirit, to make this gift effectual. The first promise has

already been fulfilled; God has given his only begotten Son, and he, by his one offering for sin, has obtained eternal redemption for all who believe in his name. For accomplishing his work, the Lord Jesus has every requisite. The Divine and human natures are united in His person, and all power in Heaven and in earth is given unto him. The Holy Spirit, also, has the most abundant fulness for performing his gracious part in our salvation: for He is one in essence with the Father and the Son; He is God the Holy Ghost; He is eternal, omnipotent, omnipresent; all hearts are open to Him, and all creatures subject to His will. When he moved upon the face of the waters, light arose out of darkness, and order out of confusion. Further: as, in the economy of our salvation, the eternal Son of God humbled himself, and took upon him the form of a servant, that he might accomplish the will of his heavenly Father,—so the Holy Ghost, in this Divine economy, has been graciously pleased to undertake various offices for fulfilling the purposes of mercy contained in the Gospel. So that He can not only effect all things by his absolute power, as God, but he has so condescended that He can accomplish whatever is now needful for our salvation, by virtue of his gracious undertaking.

Is it needful, for instance, that a man should be born again before he can see the kingdom of

God? It is his gracious office to create the soul anew, to quicken those who are dead in trespasses and sins. Or is it requisite, in order that mankind should heartily apply to the Saviour, that they should be individually convinced of sin, of righteousness, and of judgment; or do they need a Teacher, a Guide, an Assistant in prayer, a Comforter, a Sanctifier? All these, and other offices too numerous to mention, are graciously undertaken by the Holy Spirit. The declaration of our blessed Lord to his disciples was, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will convince the *world*," not the Jews only, but the Gentiles of all descriptions, "of sin, of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall take of mine, and show it unto you." Again, when converted to the religion of our Saviour, are love, peace, gentleness, faith, goodness, and meekness, essential graces of the Christian

character? These are "the fruits of the Spirit;" by him, also, "the love of God is shed abroad in the heart." In the outward administration of the church, also, is it important that ministers should be raised up, properly qualified to instruct mankind? Are wisdom, knowledge, fidelity, order, necessary? "All this worketh that one and the self-same Spirit, dividing to every one severally as he will." Indeed, so extensive are His gracious offices, so great is this gift which our blessed Lord has procured, and which our heavenly Father freely bestows, for his Son's sake, that the promise of the Holy Spirit includes every blessing. Thus, in Matthew it is said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give *good things* to them that ask him." In the corresponding passage of Luke, the expression is, "give the *Holy Spirit* to them that ask Him:" as if the gift of the Holy Spirit included all good things. When, therefore, our heavenly Father is pleased to shed forth in an abundant measure the promised blessing, nothing will be impossible. The mountains will flow down at his presence, nations will be born at once, and the earth be filled with the knowledge of the glory of the Lord, even as the waters cover the sea.

Let it be remembered, also, that this power and grace of the Holy Spirit, to effect great blessings,

are not theoretic notions, they have already been witnessed. It is to his Divine agency that we are to trace the success of the Gospel in the first ages of the church. When the Holy Spirit was given on the day of Pentecost, three thousand sinners were converted under one discourse. When His Divine grace accompanied the preached Gospel at Antioch, nearly the whole city came together to hear the word of God. Without His aid, the most eloquent discourse of the Apostle Paul, delivered with the greatest earnestness, and with the most tender affection, had only this effect, "*almost thou persuadest me to be a Christian;*" but when the Holy Spirit acted, "the multitude were of one heart and one soul, and great grace was upon them all."

And though, in latter times, we have not the same inspired testimony, in proof of this power and grace, yet we are not without credible historical evidence of great revivals of religion, which have evidently arisen from a remarkable effusion of this Divine influence. Thus it was at the time of the Reformation. Luther, and the other great reformers of that day, ascribe the glorious work then performed to this cause; and thus it has been, at subsequent seasons, in the seventeenth and eighteenth centuries.

Such being the fact, do not this power and grace of the Holy Spirit suggest a strong reason for a general union for prayer, that the

Lord may again favour us with this unspeakable blessing? To trust principally to our own efforts, instead of uniting heart and soul to call down the exertion of this Almighty energy, is like attempting to water our fields from our own little cisterns; instead of looking up to Him who "gives the early and the latter rain;" even to Him "who visits the earth and waters it, and greatly enriches it with the river of God, which is full of water."

O, let us entreat the Lord again "to send a plentiful rain, to confirm his inheritance when it is weary."

A third reason for this union for prayer is, *that the Scriptures predict a day when the Holy Spirit shall be given in a very abundant manner; and that this blessing will be preceded by earnest prayer.**

Thus it is written in the Prophet Joel: "And it shall come to pass afterward, that I will pour

* The author is fully aware that many of these predictions primarily relate to the Jews; but whoever searches the Scriptures will perceive that the future prosperity of the whole church of Christ, Jew and Gentile, is so closely blended, that without depriving the ancient people of God of their just priority, every sincere follower of the Lord Jesus Christ has an interest in these glorious prophecies.

The author deems it right to notice this, as a very zealous advocate of the House of Israel has considered that the Jews were too much overlooked in these "Thoughts;" and has written a work to show, that instead of Christians being invited to special prayer for the general outpouring of the Spirit, they should unite in general prayer for the special outpouring of the Spirit upon the Jews. He has also proposed that this should be done on Friday evening. The author much approves of this special intercession for the Jews, and has adopted the practice, and would strongly recommend others to follow the suggestion of this friend of Israel. Still he considers that even the cause of the Jews will ultimately be best promoted by keeping to the simple point of endeavouring to unite Christians in prayer for the more abundant effusion of the gracious influences of the Holy Spirit, at such times and in such order as the Lord may see right, without mixing the subject with any other question. See "*The Latter Rain,*" by the Rev. Lewis Way, a work containing many striking remarks.

out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions ; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit." So in the prophet Isaiah : " Thus saith the Lord that made thee, and formed thee from the womb, which will help thee ; Fear not, O Jacob, my servant ; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Again, in the prophet Zechariah : " And it shall be in that day, that living waters shall go out from Jerusalem : half of them toward the former sea, and half toward the hinder sea : in summer and in winter shall it be." The prophet Ezekiel also emblematically predicts the same blessings, in the vision of the dry bones, and in the vision of the living waters proceeding from the Sanctuary.

In all these passages of Scripture expressions are used, which give promise to a very large effusion of Divine influence. " I will pour my Spirit upon all flesh," upon every age and station ; upon their sons and their daughters ; the old men and the youth ; the servants and the handmaids. " I will pour floods upon the dry ground ; not sending this living water in a scanty measure, but

like the bursting forth of the mountain torrents which spread on every side. " In summer and in winter shall it be" a continued supply ; not affected by the heat of summer, or cold of winter. " The breath came into them, and they lived and stood upon their feet—an exceeding great army : " not a few scattered converts, but a vast multitude like the eastern armies.

If it should be said that these promises have received their fulfilment in the first ages of Christianity ; it is only a partial fulfilment, their complete accomplishment is yet future. It is evident that this is the case with the prophecy of Joel : for, when Peter referred to it, on the day of Pentecost, as then partly taking place, he stated that the promise of the Holy Ghost was " unto them and to their children, and to all that are afar off, even as many as the Lord our God shall call." Evidently implying that the future posterity of the Jews and the Gentiles were included in this prediction. The same is equally true as to the prophecy of Ezekiel ; for when this prophetic vision is fulfilled, it is said that the dispersed tribes of Israel shall be reunited, that they shall be restored to their own land, and that the Messiah shall be their king : events which have not yet happened. Upon reference to the context, the same observation will appear equally applicable to the prophecies in Zechariah. They are connected with predictions evidently not yet

fulfilled. We are therefore authorized by Scripture to look for a much greater effusion of the influences of the Holy Spirit than has ever yet taken place. The Gospel day, in this view, may be compared to the progress of the natural sun: it began its course clear as the morning; its progress has been mixed; shining at different times and in different places in its first splendour, and then obscured by intervening clouds; but when it reaches its meridian height every cloud will pass away, and "all flesh shall see its glory," and all shall feel its blessedness. For, wherever the river comes, to return to the Scripture emblem of the Holy Spirit, "every thing shall live whither the river cometh." To desire, therefore, and confidently to hope for a general outpouring of the Holy Spirit, is not an enthusiastic notion. It is to give credit to the testimony of God—to believe what God has promised he is able to perform. And to ask Him to fulfil his promise, is only to do that which He has encouraged and directed His people to do. For where these gracious promises are made, commands and invitations to prayer abound. As the past history of the church exemplifies, that it is in answer to prayer that the children of God have received their blessings; so their future mercies are to be granted in the same order. It has pleased God, in a very remarkable manner, to reveal this in His word. Sometimes, for instance, we meet with pro-

mises to give the spirit of prayer, as in Zechariah: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced." Sometimes there are predictions of a lively earnestness and general excitement to the act of prayer; as in the same prophet: "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." Sometimes this predicted zeal is so great as to annihilate the differences which had previously subsisted amongst the believers. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God." Here it merits notice, that the former prejudices of the worshippers at Mount Ephraim, or of Samaria, against Jerusalem, should cease. The very priests of the Samaritan temple are ready to go up to Zion to worship, and to invite others to accompany them. O blessed emblem of that harmony which shall yet subsist among the true followers of the Saviour! "When Ephraim shall not envy Judah, nor Judah vex Ephraim!" When Christians shall no longer harass each other with strife about words, but "all shall call upon the name of the Lord, to serve him with one consent." Sometimes we find strong injunctions to unceasing prayer com-

nected with promises to give this earnest spirit. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." How remarkable is this expression, *give Him no rest*; as if our great Advocate would excite his church to unceasing supplication, till the blessing was obtained—charging his people not to rest themselves, nor allow Heaven to rest, till their suit was granted: all wrestling in prayer, like Jacob, and saying, as with one soul, "I will not let thee go except thou bless me." Sometimes, again, we meet with promises to answer prayer: "Before they call I will answer; and whiles they are yet speaking I will hear." And yet with all these encouragements to prayer—however free the promises, and however undeserved the blessing, still, without prayer, or without thus expressing our own unworthiness and our entire dependence upon the grace of God, we have no reason to expect the blessing; since, after the most gracious declarations, the Lord gives this assurance; "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

Surely, if we combine these Scripture declarations, that God has promised a very abundant measure of the Divine influences of his Holy Spirit, and has con-

nected these promises with earnest supplication, they form a very strong reason for the church of Christ being united in fervent prayer.

(To be concluded.)

THE JEWS.

At a late meeting of the Bedford Association, Auxiliary to the London Jews' Society, several very animating speeches were made, from which we make the following extracts.

The Rev. J. H. Stewart, minister of Percy Chapel, London, after replying in a very satisfactory manner to several questions, proceeds:—

"If I be further asked, '*What then is your success?*' My answer is, '*What have we to do with success?*' If, in our respective parishes, it were inquired of us, '*How many squires, or farmers, or labourers, have you converted by your ministry?*' and if conscience should be compelled to reply, '*Alas! perhaps not one*' would it be then our duty to abandon our flocks, and leave them to the beasts of the desert? Oh, no! The plain path for us is obedience. Events are not ours, but God's. Narrow indeed is this view of the subject. Yet even here some brightening vistas open to refresh the eye of expectation. He who hath said, '*Can a woman forget her sucking child?*' Yea, she may forget, but I will never forget thee—' He hath not forgotten Israel in the day of his calamity. He has given success to the efforts of this Society. Perhaps none other has been more abundantly rewarded with success. Look but to this one fact—the attention of the Christian

world is now singularly awakened to the state of God's ancient people, and where (some years ago) perhaps *one* prayer, or *one* portion of the Scripture which refers to Judah and Israel, came up in remembrance to the throne of Heaven, there are now thousands and tens of thousands, engaged in those holy aspirations. And as the good 'Leighton' said, '*When the morning is about to dawn, the Lord will awaken his children,*'—so he has put now, a cry into their hearts, and it re-echoes throughout Christendom. Have we no proofs of our success in the education of above 300 children, and the sincere conversion of many adults, and the employment of twelve missionaries, of whom six are converted Israelites. Success does not even seem delayed, though if it were delayed, still is it not the less certain when the Lord's 'appointed time' is come.

"Should '*the present prospects of our Society*' be inquired into, it is prompt to reply, '*they are*' delightful and animating, beyond conception! They raise and expand the soul of every believer! What a vast number of friends to Israel, has this cause now gathered as in one! Not a part of the Protestant church without its *Jews'* Association! The ladies of Boston, in America, have established one for sending a Missionary to Jerusalem. Berlin has *six* lately sprung up from the Royal Parent stock. In Paris, where, five years ago, not one religious Society had existence, there are now various Bible and Missionary Institutions; and the first object of the latter, is a mission to Palestine. All nations seem desirous of sharing the glory of this work with Britain. Equally encouraging is the aspect of the Jewish people. In Poland, such was their anxiety to hear our missionaries, that the interference of the police was necessary to preserve order in their approach—they literally "besieged the lodgings" of these messengers of truth, in eager-

ness for Testaments and Tracts. The accounts too from Breslau, in Mr. Smith's last letter, prove what a desire is stirred up there, for religious books, tracts, and conversation. He witnessed amongst the Jewish students in the schools, more anxious inquiry, and more practical information, upon the great truths of religion, than in many professedly Christian establishments. There is something good also going on in France. A letter lately received from an Englishman of rank in Paris, relates the baptism of a Jew in that city, whose conversion to Christianity had brought upon him an accumulation of trials, not the least of which was the desertion of his wife. On hearing of his apostacy, she wrote him a letter, and having signed her name, drew a mark across the signature and prefixed the semblance of a dagger, thereby to intimate, that "his name, which she had long borne, had now become a reproach; that she was now dead to him, and he to her." Yet all his earthly comforts, as well as all his religious prejudices, he cheerfully laid down at the foot of the Cross. Every where, in short, do we behold the "early ripe fruits" of the vintage. The prevalent opinion too, amongst the Jews, is, "the speedy advent of their Messiah," and the wealthy amongst them, are flocking to Palestine, there to lay their bones in the dust, that they may be in readiness to rise, and to receive him at his coming. The poorer classes, who cannot undertake this toilsome journey, purchase some of the hallowed soil of that land, and with it form a pillow, upon which they rest their heads in life, and when they die its contents are scattered over their remains. Who would not wish them a softer and a better pillow, even that upon which "the beloved disciple" lay, when he reclined on the bosom of Jesus, and drank in the spirit of life from his gracious lips. It is not, however, to your excited feelings we look: we ear-

nestly direct Christian inquiry to the Sacred Volume, therein to behold what consolations we derive from the Jews ; and how much we owe them for those prayers, which, from age to age, were offered up by their forefathers for us (whilst we were brutalized in superstition, and worshipping in woods and caves,) "*That the ways of God might be known upon earth, and his saving health amongst all nations.*"

The Rev. Wm. A. Evanson, on proposing a resolution of thanks to the officers of the past year, said :—

"The kind and cordial expressions under which I have been introduced to the notice of this meeting by the Rev. Secretary of the Bedford Association, have filled me with some degree of embarrassment, as I fear that expectations have been thus excited, to the fulfilment of which I am conscious of my inability. It has long been my pride and my pleasure to labour in this cause in Ireland, in whose generous soil, I rejoice to say, it has deeply and firmly taken root. No tempest of opposition, no hilling blasts of apathy or scorn, no withering blight of calumny, have checked its reviving verdure. All there is green and lovely and luxuriant. It is indeed a plant of vigorous growth, and its fruits have already liberally repaid the culture. Such have I left it ; and such I feel assured, under the Divine protection, it will continue, watered with the dews of Heaven, and flourishing as the cedars of Lebanon.' I have often, Sir, been struck with this phenomenon in the religious world, that the claims of *the Jews*, our greatest benefactors in religion, have been the latest to be listened to, and when forced at length on the unwilling ear, have been so coldly and so carelessly investigated, so faintly and partially admitted to be just, have so slightly penetrated the understandings of the enlightened, so feebly affected the hearts of the humane.

Anomalies there are in the course and conduct of Christian benevolence. Its fountain is not always unsullied, nor its streams guided with discretion. I have almost ceased to wonder at the aberrations of that charity, which overleaps the circle of domestic or national duty, and traverses the globe in search of novelties, to satiate an ever-craving and heated imagination ; which enlists its myriads in the glorious crusade against the idolatries of the southern ocean, and stretches the ægis of British protection over the slaves of Brahminical or Buddhic superstition, and cheers the inhospitable shores of Greenland or Kamtschatka with the brightness of revelation. Alas ! too often forgetting, that within the limits of this sea-girt island, or in the adjoining "bright gem of the ocean," lies many a wide moral waste. Many an unhappy victim of debasing ignorance groans, unheard in the bustle and "note of preparation," and tocsin of exterminating warfare against the paganism of foreign lands. Let me not however be misconceived ! I mean not, in the faintest degree, to pour discredit upon the generous and Scriptural heroism of missionary zeal. In its pure and brilliant emanations, I trace the spirit of apostles and martyrs. Hallowed be the memories of *Schwartz*, and *Martyn*, and *Krantz*, and *Bernard*, of *Ward*, and of *Johnson*. And do thou, "Captain of thine enlisted host," soon fill up those chasms, which relentless death has made in the ranks of thy faithful warriors ! But I cannot cease to regret, that in this prying, speculative, and benevolent age, the philosopher, the antiquarian, the political economist, the expounder of prophecy, and the preacher of the "Everlasting Gospel," should all, as with one consent, so long have forgotten the very existence of such a people as *the Jews*,—a people unchanged in the lapse of centuries, floating upon the wide expanse of society, yet pure and unmingled as "oil upon the waters." A people, whose numbers,

whose antiquity, whose peculiar features, and miraculous preservation and unrivalled glories, in the ages past, exhibit such problems in the history of man, as baffle the ingenuity of philosophic research, and put to silence the senseless clamours of infidelity. That such a people should, until of late, have scarcely entered into the calculations of British philanthropy, is one of those surpassing wonders, which almost sets explanation at defiance, and is incapable of pardon or of palliation. It was time that this reproach should be "rolled away" from this favoured country; that she should assume her proper and dignified attitude, as the dispenser of light and life to Israel, "the beloved of God."—And I regard as the brightest æra in her history, that an institution has grown up, under her fostering care, which has at length brought the cause of Judah before the great tribunal of public opinion; which has engaged advocates in every part of the Christian world, and pleads with an energy, and authenticates its claims with an holy vehemence, that cannot but secure a triumphant verdict.

"We demand, Sir, justice for the Jew." You have wronged, cruelly wronged him. You have robbed and spoiled him. His blood is upon your garments. His wealth has filled your coffers. He fled to your land of liberty, but the curse of his nation pursued him, and too promptly did you lend yourselves to be the instruments of a chastising God. He brought you *the Bible*. You grasped at the inestimable treasure. He asked but for his share in that precious volume. You flung him back all its maledictions. Its blessings you monopolized to yourselves. We now demand retribution; and we warn you against a fatal perseverance in this spiritual rapine. It is a fearful thing to be the executioners of vengeance, that "strange work" of God. Think upon Egypt and Babylon, and Tyre and imperial Rome!—"How are the mighty fallen!" Think

on the desolations of Modern Europe; on the wars, the famines, and the pestilences; the scenes of bloodshed and of horror, with which even England's annals have for centuries been polluted. 'I will surely visit them that afflict thee, saith the Lord' 'He that toucheth you, toucheth the apple of mine eye.'

"We supplicate mercy for the Jew." Be grateful, and remember your benefactor in the hour of his distress and misery. Dreary indeed and desolate is his spiritual condition. He lives "without God, and without hope in the world." Christian parents! think on the children of this people; early nurtured, but in ignorance or debasing superstition; trained to the horrid purposes of 'laying in wait as for prey, and increasing the transgressors amongst men,' like noxious weeds springing up in rank luxuriance, and diffusing death within the circuit of their baleful influence.

"And these are the descendants of your best benefactors; of men who were once 'the salt of the earth, and the lights of the world.' To whom we owe that Volume, whence piety derives its aspiring sentiments, and the eloquence of prayer its appropriate language; where patriarchs and legislators, judges and kings, and prophets, saints, martyrs, and apostles, stand forth in bright and glowing relief, and teach by example, what the grace of God can effect upon the soul of man. To this, as to 'the fountain of living waters,' we bring our children at once, to excite and satiate the thirst for life eternal. To this we form their tender minds, and imbue their young hearts with its tincture and its fragrance. Here, as in a mirror, do we behold the beauty of holiness, and 'are changed from glory to glory, even as by the Spirit of the Lord.' Be grateful for the Bible, and show mercy to those by whom it has been penned, and preserved, and transmitted in its purity to you.

"Consult too, for the best interests of the British empire, which owns as its

subjects, thousands of this scattered race, and raise them to their proper elevation in the scale of morals and religion. To them is the Gospel as necessary as to the worshippers of Jugger-naut. To them it will prove as effective as to the idolaters of Otaheite. Bring them at least within its gladdening sound. Proscribe them not by a selfish exclusion from the noblest rights of man. Feel for them, as the illustrious 'Burke' did for the American colonists: 'I cannot bring in a bill of indictment against three millions of my fellow-subjects.'

"As Christians, would you promote the glory of God and extend the kingdom of Christ? Evangelize the Jews! They shall become 'the seed of God' upon the earth. In them seek your missionaries, whose 'word' shall be indeed 'with power,' who shall realize another Pentecost, under whom 'nations shall be born in a day. They shall be named the priests of the Lord.' 'Men shall call them the ministers of our God.' Them shall he send to the isles afar off, 'and to the nations that have not heard of his fame, and they shall declare His glory to the Gentiles.' And then shall their 'recovery,' their 'fulness,' their 'grafting in' again, stand forth to the whole intelligent creation, in magnificent contrast with their 'fall,' their 'diminution,' their 'cutting off,' their ruin and dispersion; and then indeed shall be made 'known to principalities and powers in heavenly places, through the church the manifold wisdom of God.'

"Seek you for stimulants to duty? Regard them in the altered feelings of the Christian world! Returning life and sensibility pervade the mighty mass, so long in the slumber of death. One universal movement of commiseration for Israel's wrongs, indicates that 'the Spirit is poured from on high.' Every where is the look of scornful contempt exchanged for the smile and cordiality of Christian courtesy. The welfare of Judah is the theme of discussion in the cabinets, and cherished by the munifi-

cent zeal of the high potentates of Europe. *Russia*, that gigantic empire, whose immeasurable territory touches every point of dispersion of this 'meted out and trodden down' people. *Prussia*, whose commerce vests almost exclusively in the millions of her Jewish subjects, have become at length alive to their importance; and missions, schools, and settlements for converts, are patronized and founded with a princely liberality. *Denmark* glows with a kindred flame: and *Belgium* exhibits her parental care for the Jewish youth. A royal edict has been issued, as from a second Jehoshaphat, commanding them 'to teach in Judah, and to take the law of the Lord with them.' All *Germany* is awakened to this work of mercy. *America* invites the sufferers to tranquillity and freedom in her sequestered woods. *Scotland* arrests them in their wanderings over the boundless steppes of Tartary. And *Ireland* too! ever, in her own necessities, affectionately mindful of another's woes—Ireland has not forgotten the Jew! To her the curse of Israel's persecutors attaches not! Her green and fertile shores have never been visited by the 'tribes of the wandering feet and weary breast.' But she needed not that the 'Lazarus' should be 'laid at her gates.' You sketched a picture of his sufferings, and she melted into compassion, and reproached herself for past indifference; and, burdened with her own weight of intestine strife and discord, she still remembered the Jew: whom 'having not seen she loved' for the fathers' sakes. In the Bible only has she known him, and there she reads of him not as 'the outcast,' but the beloved; not as the enemy, but as the friend of God; not as the last, but as the first amongst the nations. And 'the abundance of her joy, and her deep poverty, hath, abounded to the riches of her liberality.'

"Ask you then for signs of the times? When hath the history of Providence exhibited the church of God in such an attitude as at present?" Myriads of

supplicants now 'pray for the peace of Jerusalem, and their cry has entered into the ears of the Lord God of Sabbath.' They 'ask of the Lord rain in the time of the latter rain;' and, lo! already fall thick drops of that rich and life-giving shower, which shall cause 'Israel to blossom and bud, and to fill the world with fruit.' For behold *the present aspect of the Jews*. They more than meet the affectionate zeal of Christians for their spiritual welfare; they receive your missionaries as messengers of glad tidings. They search your Scriptures as the words of eternal life, wherein Paul again 'speaketh in the Hebrew tongue.' They shake off the fetters of rabbinism; they awake from the dreams of false philosophy; they abjure the puerilities of the Talmud. In the face of poverty, and desertion, and death, they embrace the gospel of salvation, and intrust their children to the teachers of its heavenly truths. Their scribes and learned doctors are compelled, inch by inch, to fight for that vantage ground of superstition, from whence they had so long tyrannised over the consciences of their benighted disciples. They are pursued into the very citadel, and many have become captive to 'the sword of the Spirit, which is the word of God.'

"Ask you again, '*What has this Society effected?*' Much every way!" It has removed 'the vail' from the 'heart' of the Christian. It has altered the character of the expectation of the Jew. Without political interference, it has done that which Lord Clarendon declared to be '*the duty of every Christian government,*' namely, '*to demand from their Jewish subjects, the reasons why they reject Christianity.*' It has accomplished, within thirteen years of a struggle for existence; whilst 'without were fightings and within were fears,' what *eighteen centuries* of apathy had left unattempted, or spurned as the reveries of fanaticism. It has preached the pure gospel to the original messengers, and authors, and objects of that

Gospel. It has broken up the waste and scattered the seed, and shows you already the waving verdure, and the 'fields white to the harvest.' Its expenditure has been the outfit of a vast undertaking, and its engines and agents are rapidly effecting that mighty revolution, whose results shall be 'Glory to God in the highest.'

"Do you meet us with the doubtings and apprehensions of that timid policy which fears to put forth the hand to this 'ark of God,' and whispers in our ear the charge of a *presumptuous interference with the work of the Lord?* Away with such vain alarms! What! do my senses deceive me: Do I read the Scripture rightly, or must I reverse the benediction of Heaven? 'Blessed be he that blesseth thee!' Would that at least consistency of principle had influenced the conduct of Christians; that they had alike refrained from *crushing*, as they shrink from the visionary danger of *cherishing* this 'heartless dove!' We freely grant you that the salvation of Judah is the work of the Omnipotent, and upon the certainty of its accomplishment we ground our solemn appeal; 'be ye fellow-workers with God.' Oppose Him not; for opposition is folly—madness! Withdraw not in cold neutrality! Neutrality is inadmissible, is fatal! 'The nation and the kingdom that will not serve Thee shall perish.' Too promptly, too fearlessly have you lent yourselves to be 'the rod of his anger, and the staff of his indignation.' Choose you now 'the better part,' and be the willing almoners of 'grace, mercy, and peace, from God the Father, and our Lord Jesus Christ.'

"*But there are difficulties and discouragements, 'there is a lion in the path.'* Oh! let me not hear such a response from a *British* audience, to the signal of this holy warfare! Nothing is impossible to courage and activity: To the timid and the indolent all things are impossible, *because they seem so*. Approach these terrific spectres; they are but the

vapoury reflections of your own distempered fancy : grapple with them, they melt into 'thin air.' Those mountains in the horizon, which close in the imaginary bay, impervious to the panic-stricken voyager, are but the clouds of your creative imagination. The ice is dissolved, the sea is open, the breeze is fresh and fair, and the current sets smoothly and steadily to the long-sought object of adventurous and noble daring. Oh ! turn not back at such a crisis ! Damp not those generous spirits which glow with a bright and joyous hope ! Or, if your heart fails, yield up the helm to hands of energy and resolution. The glorious circumnavigation of charity shall then be completed, and command the gratitude and the admiration of the world !"

The Rev. T. S. Grimshaw, after remarking that the cause of Israel was first introduced to notice in the town of Bedford, in the year 1811, said :—

"I felt a glow of honest pleasure, at hearing the manly and open statement of the vicar of Henlow, and I doubt not, that wherever the united standard of the Bible, and the Missionary, and the Jews' Society be unfurled, it will gather round it all who love the glory of God, and will be found identified with the salvation of the world. It is truly in the Bible alone that we should estimate the Jewish cause, and thence ascertain its surpassing obligations on our consciences and on our duty. The dispersion of the Jews has been one of the greatest proofs of the Divine original of the Bible, and so shall their conversion and restoration be the noblest monument to the faithfulness and mercy and redeeming love of God. The celebrated Lord Rochester had lived a long while in infidelity, but there was one argument in favour of Christianity, which he declared he never could set aside, namely, the existing state and circumstances of the Jews. I rejoice that the time has at length

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arrived, when Israel is admitted to participate in the benevolence of Christians. Why has he been so long excluded, "as though *his heart alone* was incapable of being subdued by that 'Word which is as the fire, or as the hammer that breaketh the rock in pieces ?' Why will Christians even yet argue with such inconsistency, as at one time to maintain that '*conversion is the work of man,*' but that it is useless to attempt the bigotted and hardened Jew ; and yet again allow that *conversion is the work of God,* and therefore to God alone will we leave the conversion of the Jew ? It is time to lay aside such puerility of reasoning ; and I trust after what has passed this day, we shall go on our work with increasing zeal and holy joy. It would be highly desirable, that each clergyman establish in his parish church, a stated lecture on the subject of the Jews. I know none which will more stir up our hearts, and increase our dependence on the faithfulness of God. We argue that the cause of our Parent Society is good, for it has now existed above 13 years, and it prospers under the Divine blessing, and already reaps the fruits of its faith and patience. England has had the high honour of setting an example in this work to all the world, and I feel satisfied that she will inherit the blessing pronounced on all who love Jerusalem—

"They shall prosper that love thee."

The account of the conversion of a Jew in Paris, noticed in the speech of Mr. Stewart, is found in a letter from Mr. Mackworth to the Rev. Mr. Hawtrey. Much of his conviction arose from conversation with Mr. Wilder, till at last he was led to make an open confession of his belief in Jesus. For this he was cruelly persecuted.

"His late brethren, highly enraged at his conversion, and above all at his public profession of it, determined on taking

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a bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 80,000 francs, which he had received from the French government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed to. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it, (her individual name,) and the place where her married name should have followed scribbled over, as having renounced it; and she stated in the letter, as her reason for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel.

"M. Drach assured me of his earnest wish to imitate the conduct of the great apostle Paul; like him to lay his rabbinism at the foot of the cross of his blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large. He is now engaged, in the midst of his deep affliction, in a great biblical work for the benefit of his countrymen."

Professor Tholuck, in a letter from Berlin, speaks of several reformed Jews who are now ardently devoting themselves to the study of Divinity. One is Editor of a periodical work called "Jedidja," and another of "A History of the Jews since the period of the Babylonian Captivity." The latter, Professor T. considers far preferable to the works of a kindred character of Basnage and Mrs. Adams. Professor Steffens at Breslau, one of the most eminent natural philosophers, has publicly avowed his conversion to Christianity, and is now an in-

strument of distinguished blessing to the Israelites.

His lectures make a deep impression on the minds of his hearers, especially the Jews, four of whom have already been awakened. One has become a member of a Christian church, and is preparing to go out as a missionary among his brethren according to the flesh.

Professor T. after mentioning several others who are preparing for the ministry, says:—

"It is in general a new and cheering phenomenon of our day, to see among students in Divinity so many sons of Abraham. The number of them at Breslau is considerable."

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

THE Rev. Messrs. Fisk and King spent about three months in Egypt, during which time they distributed 3,700 tracts, and gave away 256 copies of the Bible, or parts of it, and sold 644. On the seventh of April, 1823, they commenced their journey from Cairo to Jerusalem, in the course of which they passed through the same desert which the children of Israel passed through when escaping from Egyptian bondage to the promised land. On the 19th, they arrived at Gaza in the land of the Philistines, and on the 22d at Jaffa, the ancient Joppa, whence on the 25th they set out for Jerusalem. Their journey led through deep ravines and over rugged hills covered with olives, fig-trees, and small shrubs, till

about noon they reached a village, called by Chateaubriand, the village of St. Jeremiah.

They approach Jerusalem.

"Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. The mountains here are of a peculiar formation. They seem almost as if built by the hand of a man, and rise gradually, step by step, like pyramids. Each step, however, is so fastened into the 'Everlasting Hills,' as to show you that it was placed there by the hand of Him, who existed 'before the mountains were brought forth.' On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favoured with some bright visions of the place he is soon to enter."

They enter the Holy City.

"With feelings not easily described, about four o'clock we entered Jerusalem. The scenes and events of 4,000 years seemed to rush upon our minds; events in which heaven, and earth, and hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received

messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an innocent God has been poured out upon his chosen people, and has laid waste his heritage."

In regard to the population of Jerusalem, Messrs. Fisk and King give the following estimate :

Mussulmans	10,000
Jews	6,000
Greeks	2,000
Catholics	1,500
Armenians	500
Total	20,000

They have fixed their summer residence at Antoorra on Mount Lebanon. Mr. Wolff, who accompanied them to the Holy Land, was labouring intensely among his brethren, the Jews.

By a letter from the missionaries at Malta, dated October 13th, it appears that part of their number were about to join their brethren in Syria.

"From the favourable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard. Mr. and Mrs. Bird, with their little son, and Mr. and Mrs. Goodell, intend, therefore, to embrace the first opportunity to embark either for Jaffa or Beirut, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family."

REMARKS.

In this mission there is something peculiarly interesting. The missionaries travel over classic ground, and witness the ruins of ancient art; but instead of copying inscriptions, removing relics, or indulging in useless speculations, they distribute Testaments and Tracts among the ignorant villagers, and preach unto them Jesus. They travel, moreover, upon the same soil which was once trodden by patriarchs and prophets, not to listen to the tales of monks, or the legends of priestly superstition, but to carry back the word of life where it was first revealed and preached and believed. Whether they stand on Olivet, Tabor, or Lebanon,—or wander in the vales of Mamre, Elah, or Jezreel, their feelings must be elevated to a lofty pitch by the thousand associations which will unavoidably rush upon their minds. Hence we need not wonder if their letters and journals partake, to a considerable extent, of warmth and ardent feeling. Very few who visit the Holy Land, are induced to look on things in their proper light. Travellers are fond of extremes, and usually imitate, either the credulous devotion of a Chateaubriand and Sandys, taking every thing upon trust, or the cold and studious incredulity of a Clarke. Objects should all be stripped of the charm which fancy or superstition has thrown around them, and be viewed and estimated as they are.

The Palestine missionaries, now in the employ of the "American Board of Commissioners," are men of discriminating judgment and consistent piety; and for two reasons we find pleasure in perusing all their communications :—

First, They evidently possess a large share of that heavenly mindedness and zealous devotion to the cause of the Redeemer, which are highly requisite for men in their station; and, *Second*, the cheering prospect that this mission is the commencement of a great work which will eventually open a way for the return of the scattered tribes of Israel. The power of the Turks in the east is rapidly diminishing, and the barbarous hordes which infest Syria will give way before the light of civilization and religion. The progress of truth is gradual, but certain, and will ultimately triumph gloriously.

DOMESTIC.

Extracts from Mr. M'Coy's journal, at Carey, continued from page 382 of last volume.

Carey, Monday, June 30, 1823.—An Indian brought us letters from Fort Wayne, informing that captain ———, with whom we had contracted for sixty barrels of flour, which he was to bring us by way of the lakes, would wholly disappoint us. The circumstances are such as to render him criminal in our estimation, and liable for damages. But I suppose we had better bear with it than to seek redress by law. This disappointment is, to us, serious enough. Hearing the above disappointment, we had sent two wagons to Ohio, for bread stuff.

July 4th.—As we often complain of the depravity of the natives, it will be no more than justice to them, to say, that an acquaintance and friend of ours, gave us intelligence of a council, lately held among the Ottawas, at which meeting, things had been said which he wished me to know, but it would be improper for him to divulge premature-

ly, the transactions of a confidential conference. This was honourable.

July 8.—Two more children brought to our school, neither of whom can speak or understand English.

Anxiety of the natives for Religious instruction.

July 11.—Not having an interpreter in whom I could confide, and my own knowledge of the English language being rather imperfect, I have said to the neighbouring natives, comparatively little on the subject of religion. This circumstance has always been a matter of deep regret; but, to-day, my feelings were more than ordinarily affected thereby. A Frenchman in our employ, who can speak with the natives, was at some neighbouring villages, of whom some of the natives inquired, "Why does not our father come, and instruct us in things relating to God and religion? We thought he would have come and talked to us a great deal, but he delays coming a long time. He stays at home too much." Ought I not to consider this as a loud call for help. How desirable to be allowed an opportunity of acquiring such a knowledge of their language, as would enable me to preach to them! This I am confident I could do, could I be divested, in a tolerable degree, of other labours and cares, and allowed to add a few months study, to the knowledge of their language that I have already acquired.

Journey to Fort Wayne.

July 15.—Believing that our two eldest sons and daughter, neither of them grown, are on the road hither, from the settlement, and probably travelling without other company, our concern for their safety has been increased, by an uncommon fall of rain, by which many of the creeks in the wilderness must be too full to ford. It was, therefore, concluded, that I and one of our Indian boys should set off to meet them. Another inducement to this measure was the

great scarcity of bread, which made it necessary for me to look after our wagons, which have not yet returned.

July 17.—Having crossed much deep water, some of which was swimming to our horses, and having slept two nights without a house, we reached Fort Wayne without meeting our wagons, at which place I had the pleasure to find my children.

I learn that our teams are yet a long distance from this place. I know the family at home have no bread. Flour is so scarce at this place that none can be bought at any price. A friend, however, has had the goodness to lend me 225 lbs. which I have sent on pack-horses to our family, by my eldest son.

Met with two of their former pupils.

July 18.—Knowing that the family were suffering at home, I hurried off from Fort Wayne late in the day, in order to meet our teams, and had only time to proceed nine miles before night overtook us and we were forced to encamp. I had with me another Indian boy, who had been waiting at Fort Wayne for an opportunity to get to our house. He had attended our school at Fort Wayne, but had not been with us at Carey. He was in his father's camp, near the village, when he heard that I had arrived. He laid aside his Indian clothes, and came in his old English dress, made as decent as possible. He was ashamed to come in boldly and speak to me, but spent some time in creeping up behind out houses, and peeping around to see me; at length he reached the outside of the house where I was, when he was inspired with more confidence by my hand, and how do you do, my son? On his expressing a wish to go with me, I sent him to ask leave of his parents, who presently appeared, and declared their entire approbation. I immediately clothed him, and took him with me.

Another youth, a Miami, one of our old scholars, is writing at Fort Wayne,

intending to go home with me on my return. On my arrival he called to see me, and informed that he had been waiting there some time for company going to our place. I mentioned to him what he had once known, that all in our family were required to labour, and told him that should he return I should not like to see him alone. He very rationally replied, he wished to learn every useful branch of education, that he thought it as necessary as to know how to work as to know how to read. He would always cheerfully obey my instructions, believing them, to be good.

Confession and death of an Indian Woman.

July 19.—Put up at the house of our friend Shane, and sister Wiskeheahqua, with whom I had much agreeable conversation on the subject of religion. The following circumstance, which they related, is not unworthy of notice :—

“We have lately been on a visit to the Shawanoes, at Waupaughkonetta, where we were informed that an acquaintance of ours had lately died, who in her illness called her female acquaintances and relations around her, to whom she said, “I am going to die. I have done many bad things; and lived in wickedness against the Great Spirit. I feel like sentence had already been passed upon me, and that I am doomed to wretchedness and misery. I know I must be sent to the devil. Now I warn you all, and entreat you to leave off your wicked ways, and endeavour to avoid the dreadful place to which I am going.”

Our Indian sister thinks she had never enjoyed the smallest opportunity of Christian instruction. Alas! she is gone, not having found any during her life, nor in the trying hour of death, in prospect of a dreadful eternity, to point her to the Saviour of sinners!

July 20.—Preached to our Indian friends, and a few white people, and spent another agreeable evening with the former.

July 21.—Met our teams, moving slowly along a bad road, towards our distressed family, from whom they are yet at a distance of one hundred and forty-four miles.

Search for Cattle.

July 23.—Have been two days looking after cattle that strayed from our drove which brother Martin sent us, and this morning turned towards Fort Wayne, with twenty before me.

July 24.—It rained on us so severely last night, that the water not only beat through our tent, but ran under us, until we were really in a disagreeable case. At day-light, we discovered that our cattle had run back, and it seemed that our horses were not to be found. The rain continued to pour down upon us. I had sent back a white man and one of our Indians after the cattle, and was myself preparing to make such a shelter with our tent and blankets, as would admit of making a fire, at which I might dry myself and prepare a little food, when our other Indian came in with the horses. We mounted immediately, and pursued our cattle, which we had the good fortune to recover; but were obliged to spend another night in the brush before we could reach Fort Wayne.

Fort Wayne, July 26.—Our wagons are still behind; but I have, through the kindness of three good friends, been able to borrow about two hundred pounds of flour, which I send on horses to our family by one of our Indians and white man.

An elder brother of the boy whom I took into my company the other day, came in hither from our school, some time past, to see his people. He now called at our camp, where we were guarding our cattle, and joined the company, in order to return to our house. But having learned that he had been very disorderly and intemperate since he came to Fort Wayne, I deemed it proper to make an example of him, by dismissing him from our connexion. A younger brother, a small boy of about

seven years of age, was given to me by the parents. This little fellow I shall send home on a horse.

Various Difficulties.

Having increased our drove of cattle to seventy-eight; my little son and daughter going with me, we were just in the act of moving off, when my son was attacked with ague, and I was obliged to leave him, in hopes, however, that he may be brought on to-morrow.

Met my son who went home with flour the other day, returning with a Frenchman, to Fort Wayne, for a fresh supply. Times hard enough at home.

July 28.—Josephus, who overtook us last night, is, this morning, too sick to travel. Left him at camp in ague, and a man to take care of him. Near night my daughter was thrown from her beast with her head against a tree, and considerably injured.

July 29.—After we had pitched our tents, my sick son came up. We are scarce of provisions.

Arrived at Carey.

July 30.—Having nothing with us to eat, we hurried on and reached the establishment, about the same time my son arrived with a little flour, on horseback. Two children had been taken into the family in my absence.

August 4.—Sent again after bread-stuff, in hopes of meeting the teams, and bringing a little on horseback, more speedily than the teams could travel. But, to our comfort, the wagons arrived. Notwithstanding our scarcity of bread, our healths have been precious in the eyes of the Lord.

Visit from Indians.

August 19.—Were visited yesterday and to-day, by several Saukeek chiefs, (often improperly pronounced Sacks,) who wander on the Mississippi and Missouri. Also received a visit from fifteen or twenty Putawatomes, among whom were four chiefs, who said they

had visited us merely for the purpose of smoking.

A Putawatomie woman has come forty miles on foot, carrying a child on her shoulders, and leading another by her side, for the purpose of leaving the latter in our family. The child's Indian name is Tukoah. As an acknowledgment of the kindness shown to this mission by the "Female Mite Society of Washington, Pa." we have given to this child the name of their treasurer, "*Rebecca Blaine.*"

Cheering Intelligence.

September 6.—Received the cheering intelligence, that a respectable and well qualified brother and sister, near Vincennes, Ind. had consented to exchange a pleasant situation, in the bosom of numerous friends, for the privations of missionaries, at this station. We hope we shall shortly see their names enrolled with ours, and the mission blest with their services.

September 19.—Mr. Lykins descended the river to the lake, in order to hire an interpreter, to accompany him on an excursion among the Ottawas.

(To be continued.)

RELIGIOUS.

SCOTLAND.

THE following letter from the Rev. Professor Chase of the Columbian College, D. C. to the Corresponding Secretary, cannot fail to be read with great interest.

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred, which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire a much loved and venerated clergyman of the

Presbyterian church, (which in Scotland, you know, is the one established by law)—the Rev. William Sherriff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents as a preacher, had, for thirty years, been increasing his reputation, and endearing him to the lovers of evangetic truth. Nothing, indeed, seemed to be wanting in his situation, to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had so long prayed, and watched, and toiled.

"But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him, and remove his scruples. At the last meeting, the committee reported, and he confessed, that after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind. He retired.

Last Wednesday he was baptized in this city. The subject of baptism, and what is naturally connected with it, had, a year or two ago, arrested his attention, and, at length, had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening at the time presented itself for his future settlement and usefulness. But he went forward. His offering his resignation, and his reasons for it, were rumoured extensively. A very small Baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Sherriff. They wrote to him. An interview was agreed on. When the delegation met him, he said, 'Before we begin the conversation, let

us pray;' and, all kneeling down, he proceeded, but was interrupted, and for a while quite overcome, by the fullness of his heart.

"The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The other ministers present on this occasion, were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, and Mr. Watson of Cupar in Fife. There are only two or three more of our connexion in all Scotland. The conducting of the introductory services of praise, of reading the Scriptures, (Ephes. iv. 1—24, with 1 Tim. iii.) and of prayer, devolved on me; after which a discourse was delivered by Mr. Edwards, from Psalm cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church having been declared in reply to questions put from the pulpit, and Mr. Sherriff, when asked, 'Do you now, as before, accept this call,' having replied, 'In the fear of God I do,' he was with the laying on of hands commended to the grace of our Lord in prayer, by Mr. Innes, who, after singing of the hymn,

"Let Zion's watchmen all awake;"

addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians, i. 27. *Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

"It is unnecessary to add, that an overwhelming audience are now pressing to the chapel where Mr. Sherriff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope, is, that instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to 'rejoice with trembling,' and to look with faith and fervency to the proper source for all their strength. It was with great pleasure that I heard him preach, last Lord's-day, from 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Ah! my dear Sir, what spiritual blessings would every where descend, did every minister and every church lay this to heart, and at the same time use the means which Heaven has ordained."

In another letter to a friend at College Hill, dated November 8, the Professor says:—

"I have been signally happy in my interviews with Dr. Chalmers. Never shall I forget the interesting conversations into which I was enabled to draw him, one evening at his own house. He is distinguished as much for Christian humility and simplicity of manners in private, as for the attractive power and splendour of his ministrations in public. In his preaching the hearers forget all about Dr. Chalmers, and it is most evident that he is not thinking of himself, but of his subject; and to the subject their attention is enchained, and with it borne along in breathless silence till he pauses. There may then be perceived a gentle movement, and, as it were,

breathing, throughout the assembly. He then proceeds in a somewhat lower tone, and carries them along in the same manner till he pauses again; and thus to the close. The grand charm of his eloquence is the manifest impression which the subject has upon himself. To-morrow he is to preach his farewell sermon; and in the course of the week he goes to enter on the duties of his Professorship in the University of St. Andrews.

"But a thousand interesting things I must omit for the present. I cannot, however, neglect to mention, that a letter from one of the Continental Society's missionaries in the south of France, just received by the dear friend with whom I am staying, contains a very encouraging account of the progress of the cause of truth and the circulation of the Scriptures in that region."

MAINE.

Extract of a letter from a ministering brother in Portland, dated February 10, 1824.

"Some parts of our state God is now visiting in mercy. Twenty-two were added to the Baptist church in Readfield the last year. In Sidney there is quite a revival; twelve were baptized in December by Professor Chapin of Waterville College, and 12 on the first Sabbath in February by Professor Briggs. More will probably go forward. A revival is going on in New-Castle and Nobleborough; thirty-three have been baptized, and from 12 to 20 more, it is expected, will soon put on Christ by baptism. This gracious work appears to be spreading. In Jefferson, an adjoining town, 19 were baptized on the 14th of January, and 15 more have probably made a public profession since. In that part of Nobleboro' where brother Pillsbury preaches, the revival is spreading rapidly, yet without confusion."

M

A letter from Mr. Hallowell states—

"There is a considerable revival in Sidney, a few miles north of this. About 30 have been converted; and nearly the same number are apparently concerned for their souls' salvation. We have also some hopeful appearances. Some of our members appear to be quickened, and a spirit of faithfulness to prevail, which indicates that the Lord is near."

NEW-YORK.

Extract of a letter from Chatauque county, dated December 10, 1823.

"This county being at the western extremity of the state, and a dismal road and forest of 30 miles in a manner separating it from the older settlements, lay long neglected, until since the late war; a few inhabitants only, came here 19 years ago; since that period, settlements have increased rapidly, and are still progressing, and God has made the wilderness to blossom as the rose. Some of the first settlers formed themselves into little churches, to which a gracious God added a blessing, by some reviving showers of grace. There are now 15 regular Baptist churches in the county, formed into an association, by the name of the Chatauque Association, constituted the 3d of last September, with the addition of two churches from Pennsylvania; the total number of members, 812. Some additions have taken place since. Nine ministers are on the minutes, of which 3 are superannuated, 4 licentiate, one superannuated; of the former, one is about to remove. The Presbyterians have 12 churches, and 4 ministers, the churches are mostly small. One Episcopalian minister is also in the county, who has 3 places to officiate, and in all perhaps 15 communicants. There are several Methodist circuits and local preachers, also some Universalists,

with several *Christians*, alias Smithites. Two years ago, the good and precious cause of true religion had fallen to a very low state; little, or at most a sparing, cold attention, was paid to the Lord's-day, or religious duties of any kind; but God in His providence directed brother Elisha Tucker through here on a mission to Ohio and Indiana, when the church in Fredonia earnestly solicited him to become their pastor. This invitation he accepted after many months of deliberation. His arrival here produced an effort of all parties to obtain ministers and meeting houses; in which they have so far succeeded as to erect in Fredonia, one for Presbyterians, one for Episcopalians, and one for Methodists; in the mean while, the opposition to the Baptists appeared determined and virulent; but our God in mercy visited them with a reviving, gradual shower of his grace. Nearly 50 by baptism and letter joined the church. This gave a happy spring to our brethren, and they exerted themselves to erect a neat, and now well finished meeting house."

A letter from Butternuts, Otsego county, says, that in the adjacent town of Sidney, about 20 persons have recently been brought to rejoice in the love of God, and to follow the example of their Redeemer in baptism.

ILLINOIS.

Extract of a letter from the Rev. J. M. Peck, dated Rock Spring, St. Clair county, December 31, 1823.

"My time for a month past has been directed in partially carrying into effect a plan I have long matured to promote a wider circulation of the Scriptures in this quarter. I should judge from some partial examination, that at least one-fourth of the families in Illinois and Missouri are totally destitute of the Bible. Providing myself a large number

of Bibles and Testaments from the Missouri Bible Society, and taking a variety of pamphlets for gratuitous distribution, as Luminaries, Magazines, old sermons, loose numbers of the Star, and other religious papers, tracts, &c. I set off for the upper counties of Illinois. My ostensible object was to form Bible Societies; but it was no minor business to strike a prompt and effectual blow at the hostile spirit against missions which had showed its hideous front. In the first I succeeded by forming two societies, under very auspicious appearances, one in Greene and the other in Madison county, besides making arrangements for one in Morgan county, in February. These societies are the first ever formed in Illinois, and are auxiliary to the American Society. In relation to the latter object, success was fully realized, as far as I travelled."

ALABAMA.

A letter from a friend in Jefferson county, states, that a respectable Bible Society has been formed in that county, and the mission cause is advancing. More than usual attention is paid to the preaching of the word.

We are gratified with the opportunity of introducing to the notice of our readers, another letter from the Rev. James A. Ranaldson to the Corresponding Secretary, dated

Alabama, Dec. 26, 1823.

For several days I have been prevented from travelling or preaching, by indisposition, which affords me a little more leisure for writing. And I must acknowledge myself very much indebted to your kindness, for several communications received, after considerable delay, by way of Louisiana.

For the last *twenty months* I have been moving in a missionary track—the

more I explore the moral wilderness the more need I see, and hear, and feel, for missionary labours. I have been but little with my dear family in the time, except in June and July, when, immediately after my return from Louisiana, I was confined by domestic afflictions, and was prevented from reaching the annual meeting of the Mississippi Missionary Society.

My worthy colleague, who was so usefully employed in an important sphere of missionary labours on the border of the Mississippi, has been sorely afflicted. The death of our amiable sister M'Call, is an affliction to Zion's friends; for she was our "helper in Christ Jesus." She was adorned by those Christian virtues which characterized Dorcas and Priscilla. She "worked willingly with her hands" to support her family; while her husband, with a soul enlarged by the spirit of missions, was equally laborious in his Master's vineyard. His health declining, has obliged him to quit this field, already white to harvest! This event was anticipated last winter, when I saw him in the cold rains sinking under his arduous work. Are there none in the "school of the prophets" to supply his place? None to come over into this forlorn Macedonia "to help us?"

I feel more confident that the period is near, when the citizens of this country will express a stronger desire for the gospel ministry, by a more determined resolution to give support to pastors and missionaries; that these may give themselves to their proper work. I perceive a change for the better. There are now *twenty* villages and towns calling—nor do they expect to have a lively and enlightened ministry, without suitable support. It is no longer popular for a preacher to boast that he will not "receive hire" for his labour; as it is well known, that no one can be a "workman who needeth not to be ashamed," without time and ability for

the work. In some parts, a missionary was viewed as any other traveller "seeking his own." Therefore, in my first tour I frequently paid dearly for my visits; but I always claimed the privilege of prayers and religious lecture, where there was no opposition to these exercises. This year my expenses have been small, compared with the last year. Hospitality is some evidence of a favourable reception. Besides, the formation of benevolent societies to give annual and permanent support to the gospel, is a stronger indication of amendment in spiritual things, and in things that are excellent. Such societies have been formed, and are forming, with a facility equal to my expectations. That they may not be ephemeral in their existence, they are formed as *reading societies*. A correct taste for reading, will increase the Society's strength and usefulness, with every returning anniversary.

No one can *feel* or *act* as he should, unless well informed. Religious tracts are very much needed in all this country. Periodical publications are scarce. There are many totally ignorant of the nature, design, and operations of Missionary and Bible Societies! Could these "winged messengers" by any means find their way into this region, they would prepare the way for the hand of the pioneer. It has been my object to produce means, of information on missionary topics, antecedent to the attempt to accumulate funds by public collections, for the support of missions.

In consulting the views of the Associations the *second time* on this subject, it appears to be the sentiment of the majority, that the members of churches form into county, or congregational Societies, as they may think proper, and manage their concerns so as not to interfere with the ordinary business of the Associations.

Delegates from the several societies formed in this state, met in Convention,

on the 28th of October, at Greensborough. The proceedings of this Convention you will learn from the Minutes. Fifteen domestic missionaries were appointed to labour *six weeks* in the year among the destitute; and one agent, in conjunction with the Mississippi Missionary Society. The meeting was happily conducted, with great harmony and brotherly affection.

Our prospects brighten as we advance in obedience to the Divine command. On the 11th instant a "State Bible Society" was formed at Cahawba, when we had a large and respectable meeting. Various denominations were seen uniting in one great and good object; and men of the first distinction in the State, were ranked among the friends and patrons of the Institution.

The Constitution of this Society, as well as that of the Convention, is adapted to the state of things in a country yet in its infancy—just emerging from a real wilderness. It is made easy and convenient for the *poor* and *rich* to meet together in the work of charity—the widow's *mite* is regarded, as well as the munificence of the most liberal.

In the public addresses on this occasion, I was extremely gratified to find that our best politicians hold the Bible in estimation; and in looking to the supply of the destitute, the *Creek Indians* were not passed by unnoticed.

I had the satisfaction to visit the Creek mission at "Withington station," in October. There were then *forty* children in the school, all in a prosperous condition. The progress made toward civilization, in so short a time, is admirable. I heard an Indian boy read with facility in the New Testament; and some of the little girls sew well in plain work. They appear docile and flexible—respectful, and decent in behaviour. Indeed, I was delighted with the school of savages—to see them sitting around the table "like olive plants," and coming around the altar with *sweet music*,

would create agreeable surprise to any one. And I was no less pleased to see *European* brethren and sisters, so cheerfully devoted to the toils of civilizing *American* aborigines. They forego the pleasures of refined society, to perform the task, laborious and responsible, without reward. Shall these be called *speculators*? I hope they will be supported well in their noble purposes. They are happily associated in this work. Each one is "careful about many things;" but no one appears to be "troubled." They require, however, more assistance as soon as it can be obtained. Brother Compere is encumbered with much serving, in providing for so large a concern. I left Tuckabatchee with considerable reluctance—but with increased confidence in the piety, wisdom, firmness, prudence, industry, and frugality of every member in the mission family. They "gather up the fragments—that nothing be lost." Yet, with the best economy, the expenses will seem large in the aggregate.

The state of religious feeling, in general, calls for the most vigorous exertions by missionaries. The country is too new and unorganized, to invite the settlement of many *pastors*. In some regions, I have known people to ride 15 or 20 miles, even on a week day, to hear one sermon; and some to follow the word *six* or *seven* days in succession. My heart has often been deeply affected, at seeing the multitudes without pastor or missionary!—and sometimes a whole congregation in *tears, kneeling and begging* for mercy!—among the penitents I have seen children, and *young men* of promise. I hope God has ministers among them; for the harvest is plentiful. This year, I have been called upon to administer baptism in the waters of the *Mississippi*, the *Beckbe*, and the *Alabama*. God pity my countrymen!—pity the southern States!—and send forth more labourers in all this vineyard.

MISCELLANEOUS.

BAPTIST GENERAL TRACT SOCIETY.

ON Wednesday evening, February 25, a meeting was held in this City, pursuant to notice, for the purpose of forming a Baptist Tract Society.

The following Constitution was adopted:

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

ART. 2. Any person may become a member of this Society, by paying the sum of one dollar annually. The payment of ten dollars at one time, shall constitute a person a member for life.

ART. 3. There shall be an annual meeting of the Society, on the last Wednesday in February, when the following officers shall be chosen, by ballot, viz.: A President, Vice-President, Agent, Recording Secretary, Treasurer, and a Board of Directors, consisting of the President, Vice-President, Agent, Recording Secretary, and Treasurer, who shall be Directors in consequence of their office, and seven members of the Society. Five Directors shall constitute a quorum for business. The Board shall have power to supply any vacancy that may occur in its own body.

ART. 4. The Directors shall superintend the publication and distribution of such tracts as they shall approve; the appointment of subordinate agents; the establishment of depositories, the formation of auxiliary societies, &c. They shall hold frequent meetings, under such regulations as they may adopt,

in conformity with the general provisions of this Constitution. They shall appoint the place and the hour, for the annual meeting of the Society; and may, if they think proper, make arrangements for an annual sermon, or public addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an annual report of their proceedings.

ART. 5. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

ART. 6. The Recording Secretary shall keep a record of the proceedings of the Board of Directors and of the Society. He shall receive all monies, keep a record of them, and pay them over to the Treasurer.

ART. 7. Every member shall be entitled to receive three-fourths of the amount of his subscription in tracts at cost. Auxiliary Societies shall be entitled to the same privilege.

ART. 8. Any person, by paying twenty-five dollars, at one time, shall be a Director for life. The Presidents of Auxiliary Societies shall be, ex-officio, members of the Board of Directors.

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

ART. 10. Any alterations of this Constitution may be made at an annual meeting, by the concurrence of two-thirds of the members present.

The following officers were then chosen :

Rev. O. B. Brown, *President*.

Rev. John Bryce, *Vice-President*.

Mr. George Wood, *Agent*.

Mr. Isaac G. Hutton, *Recording Sec'y*.

Rev. Luther Rice, *Treasurer*.

Rev. Dr. Staughton,

Samuel W. Lynd,

Messrs. Joseph Gibson,

Joseph Thaw,

Enoch Reynolds,

Reuben Johnson,

James D. Knowles,

} *Directors*.

CHINESE ADVERTISEMENT.

The following article from a Chinese paper, we publish without comment :

'Acheu Tèa Chincheu, sculptor, respectfully acquaints masters of ships trading from Canton to India, that they may now be furnished with figure-heads of any size, according to order, at one-fourth of the price charged in Europe. He also recommends for private venture the following idols, brass, gold, and silver —The Hawk of Vishnoo, with bas reliefs of his incarnations in a fish, boar, lion, and turtle; an Egyptian Apis, a Golden Calf and Bull, as worshipped by the pious followers of Zoroaster; two silver Marmosets, with gold ear-rings: an Aprimanen for Persian worship; a Ram, an Alligator, a Crab, a Laughing Hyena, with a variety of household idols on a small scale, calculated for family worship. Eighteen months credit will be given: or a discount of 15 per cent. for prompt payment on the sum affixed to each article.—Direct to China-street, Canton, under the Marble Rhinoceros and Gilt Hydra.'

The following is another advertisement from the same sculptor, extracted from a periodical paper published in Canton.

'I, Acheu Tea Chincheu, a lineal descendant of Coup Boi Roche Chincheu, the celebrated sculptor and carver in wood, who, through his unremitted studies to promote rational religious worship, by the classical touches of knife and chisel, has been honoured by Emperors, Kings, and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same ideological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin mar-

bles; he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monsters that can be conceived, to inspire awe or reverence for religion. My charges are moderate; for an Ourang Outang, three feet high, 700 dollars; ditto rampant, 800; a Sphinx, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto couchant, 150; and an Ass in a braying attitude, 850. The most durable materials will be used. Of statuary, granite, brass, and copper, I have provided sufficient to complete orders to any extent;—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions, unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be proportioned to the size and weight. Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to; provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton.

ORDINATION.

IN Portsmouth, Virginia, on the 18th of December last, the Rev. Colston M. Waring was ordained to the work of an Evangelist. The Rev. Samuel Cornelius, of Norfolk, preached the sermon from 2 Thess. 3 chap. 1 v. The usual questions were proposed to the candidate, by the Rev. Thomas Griffin, of Philadelphia, to which the most satisfactory answers were given. The ordaining prayer was offered by the Rev. J. Mitchell of Norfolk, who, together with brethren Grif-

fin, Woodson, and Cornelius, engaged in the imposition of hands. The Rev. David M. Woodson gave the right hand of fellowship, and presented the Bible to the candidate, with an impressive exhortation. Mr. Griffin delivered the charge from Jeremiah, 1 chap. 17 v. The congregation was large and attentive, and the services were conducted with great solemnity.

Mr. Waring has since departed with his family, and about one hundred persons, for the colony established by the American Colonization Society at Cape Mesurado, on the coast of Africa.

INSTALLATION.

ON Thursday, the 4th day of December last, the Rev. Elisha Tucker was installed as pastor of the first Baptist Church in Pomfret, Chataque county, New York. Sermon by the Rev. Charles Lahatt, from Acts, 20 chap. 28 v.;—charge to the pastor elect, by the Rev. Asa Turner; right hand of fellowship by the Rev. Joy Handy, who was the former pastor of the church; charge to the church by the Rev. Pearson Crosby; concluding prayer by the Rev. Jonathan Blake.

BURMAN MISSION.

Communications have just been received from our missionaries in Burmah, dated as late as the 6th of August, 1823. Dr. Judson was then in Rangoon, and his health was perfectly restored. He had finished the translation of the New Testament, and an epitome of the Old. On Mrs. Judson's arrival, he intended to remove to Ava.

Dr. Price writes from Ava to the Corresponding Secretary, that the king increases his favourability, and exhibits entire confidence, admitting him near his person. The monarch and his counsel-

lors are disposed to encourage every useful, and some of the polite arts. He asks for more missionaries. He has given a lot on the bank opposite Ava for building a house; and letters received at Boston state that Dr. Price was erecting a brick dwelling for the convenience of the mission.

TREASURERS' ACCOUNTS.

Received by the Treasurer of the General Convention, the Quarter's return of the Agent, ending the 31st January, 1824.

From Hannah Briggs, from the Athol Female Cent Society,	\$ 3 00
From Government appropriation for the Withington Station among the Creek Indians,	330 00
From the Washington Female Judson Society, viz.	
for Burman female children,	10 00
for educating at the Columbian College, a missionary for Burmah,	90 00
From Government, for the Fort Wayne Mission, transferred to Carey on the St. Joseph's, Michigan Territory,	100 00
From Columbian College Mission and Education Society, viz: for Missions,	25 00
for Education,	75 00
From Government, for the Withington Station among the Creeks,	160 00
From Wm. Hart, Esq. from Red Stone Association, for Carey Mission,	40 00
From Rev. Alvah Sabin, Vermont, from Mission Society, connected with the Fairfield Association,	10 00
same, from Female Charitable Society,	2 00
From Green River Missionary Society, Kentucky,	250 00
From Georgia Association,	600 00
From Upperville Education Society, Va.	100 00
From Professor Woods, from the Castleton and Hubbardston Female Charitable Society,	3 46
Total,	1688 46

Monies received by the Treasurer of the Columbian College, for the month of February, 1824.

For the Professorship of Mathematics and Natural Philosophy.

From Anthony Holmead, Jr. Esq. Washington City,	\$100 00
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From Daniel F. Dulany, Esq. Virginia,	\$100 00
From Dr. Thomas Sewall, Washington City,	100 00

For endowing the Presidency.

From Rev. E. S. Shepherd, Jerseytown, Pa. \$1; from Sarah Hodge, 50 cts.; from Dea. Richard Demott, \$3 50; from Deacon George Smith, \$5;—	10 00
From Rev. John L. Dagg, Upperville, Va.	10 00
From Col. James Watt, Va.	10 00
From Hon. John M'Lean, Post Master General,	10 00
From Commodore Thomas Tingey, U. S. Navy, Washington City,	10 00
From Rev. John Healy, Baltimore, Md.	10 00
From a Friend,	10 00
From Joseph Gibson, Esq. Washington City,	10 00
From Burgess Allison, D. D. Washington City,	10 00
From Dr. Thomas Sewall, Washington City,	10 00
From Wm. Crane, Esq. Richmond, Va. by James R. Burdick, Agent,	10 00
From Mite Society, by same, \$6; from Mrs. Greenhow, by same, \$1; from Mrs. Keeling, by same, \$3;—	10 00

For Professorship of Ecclesiastical History, &c.

From Hon. Nicholas Brown, Providence, R. I.	50 00
From Stephen Webb, Esq. Salem, Mass.	10 00
From Ebenezer Dodge, Esq. do.	10 00
From Col. James Watt, Virginia,	50 00

For Professorship of Language and Biblical Literature.

From Mr. Clopton, Va. by J. R. Burdick,	25 00
From Mr. Shepherd, do. do.	25 00

For Buildings.

From Joseph Gibson, Esq. Washington City,	40 00
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For Columbian College.

From A. R. Thornton, Esq. Richmond, Va. by J. R. Burdick, Agent,	1 00
From Wm. Crane and brother, by same,	2 00
From Mr. and Mrs. Williamson, by same,	2 00
From Mr. Valentine, by same,	1 00
From Mrs. Anderson, by same,	2 00
From Mrs. Greenhow, by same,	1 00
From Miss Daniel, by same,	1 00
From Mrs. Seiser, by same,	2 00
From Mr. Watkins, by same,	1 00
From Mr. Walthall, by same,	1 00
From Mrs. Roper, by same,	1 00
From Messrs. N. and W. Shepherd, by same,	2 00
From Mr. Gwathmey, by same,	1
From Mrs. Lawrason, Alexandria, by same,	1 00

Total, **\$689 00**

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

APRIL, 1824.

[No. IV.

COMMUNICATIONS.

THE VOICE OF THE DEAD.

"He being dead, yet speaketh."—Heb. xi. 4.

Is there no voice in the ruins of cities, once majestic; in the desolation of empires, once the dread of the whole earth? Is no instruction communicated by the cormorant and the bittern, as they sing in the windows of Nineveh? none from the spot where Babylon cried aloud, "I shall be a lady for ever; I am, and there is none beside me?" Is nothing to be collected from the fishers, drying their nets on the rocks of Tyre? nothing from Egypt, the renowned mother of ancient science, now sitting in tributary baseness?—Does not Jerusalem, in her present degradation, as in the days of Jeremiah, exclaim, "Is it nothing to you, all ye that pass by? The Lord hath afflicted me in the day

of his anger." What are the productions of the poet and the historian, the philosopher and the rhetorician, the statesman and the navigator, but one continued voice from the congregation of the dead? Prophets and Apostles, in the records of inspiration, are still addressing us—"All flesh is grass, and all the goodliness of man is as the flower of the field: the grass withereth, and the flower fadeth, but the word of the Lord endureth for ever." The sacred writers kept this grand idea before them. Moses collected the elders and officers of the tribes, and delivered one of the most solemn orations that the lip of prophecy ever uttered; because he was suspicious, that, after his death, they would turn aside from the statutes which he had commanded them. Joshua, when going the way of all flesh, wrote his

VOL. V.—*New Series.*

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farewell address, in the book of the law of God ; and such was the effect, that Israel served the Lord all the days of the elders that outlived him. David was under the influence of the generous idea, when, referring to his own dissertation, he says, " This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Paul, when his departing hour was at hand, instructed Timothy to commit the things which he had heard of him, to faithful men, who might " be able to teach others also : " And Peter, when he knew that he must shortly put off his tabernacle, said, " I will endeavour that ye may be able, after my decease, to have these things always in remembrance." The productions of those numerous and inestimable men, who have expounded the Bible, defended its doctrines, illustrated its promises, and enforced its duties, are a voice that shall profit the church, until the earth and its works are no more.

The words, he " yet speaketh," are by some rendered, he is *yet spoken of*. This translation presents a solemn truth. What though the memory of Abel, in the Greek church, which has decreed its festivals for almost every other patriarch, be not respected ! What though his name occur not in any of the martyrologies of Rome, until the tenth century ! Honours of this description are without the sanction of revelation. They are the useless offspring of ignorance and

superstition. This holy martyr has been canonized in the best affections of the virtuous in all ages. His history is short, but the grateful recollection of his character is immortal. Not only on earth is he spoken of ; it is reasonable to believe that he is an object of seraphic regard. The first human spirit that ever ascended to paradise, must be an object of peculiar interest to the cherubim and to the saints. But we discover no sufficient reason for departing from the sense expressed in the passage we have selected, "*He being dead, yet speaketh :*"

1. By the requital of his death.
2. By the significance of his sacrifice.

3. By the beauty of his example.

1. By the requital of his death. Who can estimate the pangs of his murderer, when Jehovah said, " The voice of thy brother's blood crieth unto me from the ground ; " when he was " cursed from the earth," and declared " a fugitive and a vagabond ; " when he saw upon himself, alike his shame and his protection, " the mark " of the assassin. He still bears the name of " a murderer from the beginning." Life is precious in the estimation of Jehovah, as well as in that of his creatures. " To slaughter a man," says an eminent divine, " is to stab God in effigy." No altar of the Lord could be a sanctuary to the offender, who, with guile and presumption, destroyed his neighbour. Let the envious and the angry, the proud and the passionate, tremble. Let

them remember, that "he who saith, thou fool! shall be in danger of hell-fire." Let them be concerned to have their consciences softened and purified by the "blood which speaketh better things than that of Abel."

He speaks,

2. By the significance of his sacrifice. This appears to have been the principal idea in the mind of the Apostle: "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it—by his sacrifice*—he being dead, yet speaketh." The offering of sacrifices was among the earliest modes by which the Divine Majesty was approached. This plan of drawing near to God, was most probably, of Divine suggestion. It has been in use from the remotest periods of time, and has spread itself through almost all the regions of the earth. Sacrifices, in the proper sense of the term, always suppose the existence of sin. Their design was figuratively or really to effect an atonement. Abel, though dead, is still speaking—as in the offering of the firstlings of his flock to the Lord, he exhibits an expressive type of Him, who gave "himself for us an offering and a sacrifice to God, for a sweet-smelling savour."

God is a Being infinitely just.

* δι' αὐτοῦ cannot stand for ἀπαρτί, which is a neuter word, but for ὑποστάς, by that sacrifice, Abel, though dead, still speaketh.

Amid other demonstrations of the equity of his throne, he has given law to man, and has enforced that law by the most righteous sanctions. Of this law man is a transgressor; and no deliverance from his wretched condition can be obtained, unless a proper satisfaction be made to the insulted government of Heaven. But, while the Divine law demands the support of an infinite arm, it admits of the interference of a surety. Jehovah is not merely a creditor, who may exonerate the offender at his pleasure—he is a ruler, a judge, who has, in the view of the universe, rights which demand perpetual vindication. In his decisions his moral glory is involved. If, by the interposition of a substitute, the honours of his throne can be secured, the transgressor may obtain pardon and enlargement. In the sufferings of Christ, prefigured by the sacrifice of Abel, propitiation is accomplished. He possesses the nature that sinned; he is a victim without blemish. He acts without foreign restraint, and under the influence of unexampled love. He has not only a sacred right over himself, but has capacity equal to sustaining the mass of our offences. His sufferings in Gethsemane, and on the cross, were severe and awful: when he died, the sympathies of nature bespoke an event of uncommon character. Rocks were sundered, graves were opened, the sun became dark, and the vail of the temple was rent from the top to the bottom. At

that eventful period, the Lamb of God bore the sin of the world. He died for us in a manner peculiar to himself. He redeemed us from the curse. He gave his life a ransom for many. Then was the prophecy of Isaiah fulfilled, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Then the hour arrived, foretold by Daniel, "to finish the transgression, to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness." The firstlings of flocks are no longer to be conducted to the altar; for by one offering he has perfected, for ever, them that are sanctified. The voice of a brother's blood from the ground now speaks, and shall speak through eternity, mercy and salvation.

We observed that Abel, though dead, is still speaking,

3. By the beauty of his example. His filial attachment, and his readiness to submit to the sway of an elder brother, one would have thought would have made the lion content to have lain down with the lamb. "His desire shall be towards thee, and thou shalt rule over him." That family is the seat of peace and gladness, where brothers live in the perpetual interchange of offices of affection and kindness. O, how good is it! fragrant as the incense of Aaron, refreshing as dews on the mountains of Hermon. We have here the example of one who lived under the continued impres-

sion of the existence of a God, of the excellency of his worship, of the value of faith and purity, of the certainty of a future state of being, and of the necessity of preparing to meet its invisible realities.

THOUGHTS

On the importance of Special Prayer for the general outpouring of the Holy Spirit.

(Concluded.)

A FOURTH reason for this devotional ardour is, *the delightful consequences which will follow this general outpouring of the Holy Spirit.*

This grace is only the forerunner, or rather the accompaniment, of very signal blessings. They wait the gift of the Holy Spirit. As the Lord declares in Ezekiel: "Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord." And still more strikingly in Isaiah: "Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city: *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest: *then* judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And my people

shall dwell in a peaceable habitation, and in sure dwelling-places, and in quiet resting-places." From this prophecy it appears that no very great prosperity can be expected previously to this gift. Then, indeed, such will be the abundance of spiritual blessings, that the wilderness will become a fruitful field; and that which is now a fruitful field will, from the great measure of grace then bestowed, be considered as a forest. To obtain, therefore, a large measure of the influences of the Holy Spirit, is to obtain outward prosperity and inward peace and joy. And the reason is obvious. For, until this blessing be vouchsafed, outward prosperity will produce no real benefit, since it will only induce pride and forgetfulness of God: but when the Holy Spirit is poured out, then the causes of misery will vanish. For, are men through His divine influence upon the word of God convinced of sin, of righteousness, and of judgment? That is to say, are their minds really impressed with the hateful nature of sin, with its offensiveness to God, its danger, and its misery? Are they also sensible that there is no effectual relief from its curse and its power, but in the righteousness of the Lord Jesus Christ? Do they see that all judgment or authority is committed to Him, that all men should honour the Son as they honour the Father? Sin will be their greatest dread—an interest in the Lord Jesus their one object—and the honouring Him their

constant pursuit. The law of God will then appear in its true character, "as holy, just, and good." They will find that in keeping of his commandments there is indeed great reward.—How will these principles, carried into practice, banish the wickedness which now produces so much positive misery!

When, also, the Holy Spirit is generally poured out, the love of the world will be overcome. At present, such is the general desire for the wealth or the distinctions of this world, that the number of competitors far exceeding the objects of pursuit—jealousy and envy, and strife and variance, are continually brought into exercise. Each would be the first, and only one can be. When, however, by this Divine influence, the desires of the soul are fixed upon the Lord—when he is the object supremely loved—when men are generally saying, "Lord, lift thou up the light of thy countenance upon us!"—then those selfish struggles will have no place. It will then be seen "that a man's life consisteth not in the abundance of the things which he possesseth." The distinctions of rank will be sought, not to raise the vanity of the individual, but for the advancement of the glory of God.

The divisions, also, which now unhappily subsist in the church of Christ, will then be much lessened, if not entirely cease. These divisions owe their origin, either to a defect in scriptural know-

ledge, which occasions mutual errors; or to a want of meekness, which keeps the will positive when the judgment is convinced; or to a scantiness of love, which prevents forbearance on minor topics. These causes will then be removed. When the mind is more enlightened, there will be fewer differences of sentiment—when the spirit of meekness enters, obstinate pertinacity will depart—when love is shed abroad in the heart, Christians will find too much pleasure in its exercise to permit trifles to interrupt its progress.

It is, in truth, delightful to reflect, that this is not an Utopian vision of society. It will take place when a large measure of the Holy influence is given. Then “the nations shall learn war no more; the wolf shall then dwell with the lamb, and the calf and the young lion and the fatling together, and a little child shall lead them.” Then “*Holiness to the Lord* shall be upon the bells of the horses.” “Dust shall be the serpent’s meat.” “The ransomed of the Lord shall return with songs to Zion: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Surely such a motive as this will unite all Christians in prayer. Who does not long and pant for the time when this earth, hitherto the seat of every dreadful passion, shall be a land of purity and love? Who would not desire to salute the outcasts of Israel with these blessed words: “Thy God is thy

glory, and the days of thy mourning are ended?” Or what heart would not thrill with ineffable rapture to hear the joyful sound, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ?” O that this blessed period may soon arrive! O that the Lord may hasten his coming! “Awake, awake! put on strength, O arm of the Lord! take to thyself the heathen for thine inheritance, and the uttermost parts of the earth for thy possession!”

With such an animating motive to excite the church of Christ, it may perhaps be unnecessary to adduce any other argument; but, as the thought may arise in the mind, these days are too blessed to be speedily looked for—I would offer this final reason for earnest prayer:—*The personal benefit each Christian will derive from this devotional exercise, even if this union should not be so extensive, or the blessing so general as is desired.*

Let, then, the Christian reflect, that his own spiritual welfare is intimately connected with this earnest prayer. For, is he desirous to be enlightened with the knowledge of Christian truth—that his faith should be strong, his hope lively, and his affections spiritual—that his family should be of one mind—that his teachers should be holy, zealous ministers—that his neighbours should be sincere Christians:—who is to effect all this? It is the Lord, sending His Holy Spirit to bless

His word and ordinances. And this the Christian will be most likely to obtain when earnest in prayer. If you take the seasons of your Christian life in which you have been most happy, or most uneasy in your religion, you will find, generally speaking, your peace and comfort have risen or fallen as secret communion with God has been diligently pursued or neglected. This, like a spiritual barometer, will generally give your true state. If this has been your experience when principally seeking your own advancement, be assured it will be still more so when you are enlarging your petitions. The admonition is, "Pray for the peace of Jerusalem:" the promise annexed—"They shall prosper that love thee." Our blessed Saviour has directed us to pray for the extension of his kingdom, even before we ask for daily bread. Assuredly it was for our welfare that he taught us this prayer. "The liberal deviseth liberal things, and by liberal things shall he stand." Whoever else may disappoint us, God never will. His declaration will always stand sure: "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

These, then, are some of the reasons I would offer to induce all sincere Christians to unite in fervent prayer for the outpouring of the Holy Spirit.

Feeling, however, the vast importance of the subject, and earnestly desiring that this union

may be as extensive as possible, I would venture to address myself, more particularly, to those whose office makes their co-operation peculiarly desirable. O that the Lord may graciously bless the few observations we attempt to offer—may they be received in the spirit of Christian love, and entered upon with Christian zeal!

Permit me, then, my brethren in the ministry, with that respect which is due to your office, and with that diffidence which becomes one of the least of the servants of the Lord, when venturing to speak to His ministers, to address myself to you upon this highly important subject. What I write is, I trust, written in the spirit of brotherly affection; from a desire to stir up "your pure minds by way of remembrance." Whatever suggestions I take the liberty to offer to you, I earnestly entreat your prayers that they may first be impressed upon my own heart.

I speak to you, my brethren, as the leaders and guides of the flock of Christ; as those from whom His body, the Church, receives its spiritual nourishment. It becomes us, of all other persons, deeply to interest ourselves in such a subject as this.

Some, indeed, have limited the agency of the Holy Ghost to the first ages of the Church; and have said, because His miraculous powers have ceased, that therefore His inward influences upon the mind and heart have ceased also.

Reason, however, teaches, that if the apostles, gifted with the powers of Divine inspiration, required the inward influence of the Comforter upon the hearts of the hearers to make their discourses effectual, such a Divine influence must be necessary in the present day. That as long as man comes into the world, "conceived in sin and shapen in iniquity," Divine power alone can turn his heart, or make him willing to walk in the ways of God's commandments.

We, therefore, who are set apart for the office of the ministry, cannot be too deeply impressed with the unspeakable benefits connected with the grant of His Divine influences, or too sensible of our own constant need of His gracious aid. That not only our own personal religion, but that all our ministerial success, depends upon the grace of the Holy Spirit. That in studying the Scriptures, in preparing our discourses, in visiting the sick, in our private instructions, in our public prayers and preaching—in short, that in all parts of our ministry, we require His Divine assistance. "That we are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." That no natural talents, or acquired endowments, can supply his gracious office. "That Paul may plant, and Apollos may water, but that God only giveth the increase."

With this impression upon our minds, with what earnestness should we aim at exciting a spirit

of prayer for the general effusion of the Holy Spirit! How anxious should we be that all the sincere Christians in our parishes and congregations may be thus engaged! What encouragement will it afford us in our ministry to hope that this pious ardour may be general! Assuredly we shall assemble in public worship with our respective charges, with very different feelings, when we believe the religious part of our people have been privately imploring the Divine blessing upon themselves, their families, their ministers, their neighbours, their country, the Church of Christ, and the world at large. We shall go forth to our labours, trusting that the seed we are sent to sow, will fall upon the good ground, and bring forth fruit, thirty, sixty, and a hundred fold.

O then, my brethren, let me entreat *your zealous co-operation* in promoting this general spirit of prayer!

Let me entreat *your own fervent prayers*, that the Lord may grant to us who are in the ministry, more of his Holy Spirit. O may He more and more make all pastors, like the pastors of the first churches, "men of God, full of faith, and full of the Holy Ghost!" It will greatly encourage us in our arduous office to reflect, that we are thus entreating one for another; that we are secretly, constantly, and fervently praying, that this blessing may be largely bestowed upon all people. If all the clergy are thus

employed, what sanguine hopes may we not entertain ! It would, indeed, be a most favourable sign of a revival of religion, if they all should seek to fulfil the office assigned to the watchmen in Zion: "Ye that make mention of the Lord," or, as the emphatic marginal reading of our Bible is, "Ye that are the Lord's remembrancers," whose office it is to put Jehovah in remembrance of His gracious promises, "keep not silence." In your closets, in your families, in your private intercourse with each other, "give Him no rest till he establish, and till he make Jerusalem a praise in the earth."

Permit me also to suggest the importance of our frequently preaching upon the various offices of the Holy Spirit. By this practice, our hearers will be more fully instructed in this part of Christian doctrine, and hence be more deeply convinced of the necessity for a general effusion of his divine influence.

Prayer is the child of faith, and faith comes by hearing. If Christians hear of the offices of the Holy Spirit, and of the promises to give this blessing to all who ask it, their faith may be strengthened and their prayers become fervent. In a short time this pious flame may spread, and without observation the kingdom of Christ may come.

But though I first address the clergy of my own church, I would by no means wish to confine these suggestions to them. The object

proposed is one which equally concerns the ministers and pastors of all Christian churches. In our present state of infirmity, there are some points in which our sentiments may vary ; but here all whom the Lord Jesus has sent forth to preach His Gospel agree. Every Christian minister believes that the Holy Spirit is the great blessing we all need. That now that "Christ has died for our sins and risen again for our justification," what mankind especially require is the complete fulfilment of "the promise of the Father," the gift of the Holy Spirit.

Permit me, then, to entreat you, my Christian brethren, by whatever particular name you may be called, permit me to entreat your aid in this interesting subject.

It is one which, as you reverence our Divine Lord, will be dear, very dear to your heart ; for it regards His glory, and the spread of His name throughout the earth.

It is no private or peculiar question, no doubtful point, which connects itself merely with the separate tenets or discipline of some peculiar church. It is a subject which claims the regard of all the churches of the saints.

For as "no man can say that Jesus is Lord, but by the Holy Ghost," all who desire that Christ should be honoured, have an equal concern in the general outpouring of His Divine influence.

It is delightful to consider, that there are some subjects upon which all Christians agree, and in

which they can all in heart unite. This is one of these subjects.

Let, then, each minister of Christ exert his utmost efforts to promote such a spirit of prayer among that class of Christians to which he more particularly belongs.

If there be any contest among the servants of the Lord, let this be the only contest; who shall be most zealous in the service of his Divine Master; who shall be most earnest in prayer, most patient in hope, most lowly and gentle in spirit. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This is the only contest worthy of the ministers of the Lord.

The time past has been quite sufficient for other differences. We have had enough of strifes, and divisions, and controversies. Satan has too long observed, with malicious joy, the distressing spectacle of Christian ministers wasting their strength in internal disputes. Let the world now witness another scene. Let them now behold the ministers of Christ, like the leaders of a great and well-appointed army, each in his proper place, each waiting for the signal, each encouraging the troops, and all, with united energy, manfully fighting under the great Captain of their Salvation. "Be thou faithful unto death, and I will give thee a crown of life." O that the Holy Ghost, the Spirit of life and of love, may thus unite the hearts of all his servants!

Then, indeed, the Church will appear "fair as the moon, and clear as the sun, and terrible as an army with banners."

But whilst I thus attempt to stir up the pure minds of ministers, I would endeavour to impress upon Christians generally, and O that the Lord would himself do this! that this subject addresses itself to every sincere follower of the Saviour. Success principally depends upon this supplication for the outpouring of the Holy Spirit being the general prayer of the Church of Christ—"Ye are a royal priesthood, a holy nation." Every child of God has free admission to a throne of grace. The Lord says to every one of his family, "Open thy mouth wide, and I will fill it."—"Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." The priests indeed accompanied the ark in going round Jericho; but it was when all the army shouted, that the walls fell flat. Your ministers may take the lead; but, unless you follow, the army of the Lord will want its soldiers. No one can be left out in this summons—"The Lord of hosts mustereth the host of the battle." "Who is on the Lord's side? Who will go and pray before the Lord?" Each, when invited by his neighbour, must say, "I will go also." O then, let each Christian consider himself as a centre, from which this union for prayer may proceed. Remember, it requires no extensive talents, no large

funds, no costly sacrifice. The only question it asks is, Do you love the Lord Jesus Christ? If so, pray that His kingdom may come. Have this settled as a principle in your mind, that never can the Church of Christ expect to rise in height, or to extend in breadth, till there is a much more abundant grant of the Divine influences of the Holy Spirit. There may indeed be a great outward appearance. The vision of Ezekiel may be repeated. There may be a noise and a shaking, bone coming to its bone, and the sinews and the flesh coming up upon them, and the skin covering them; but still there will be no breath in them. The Church of Christ must pray for the life-giving Spirit; must "say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live!" Then, by the Divine blessing, we shall see multitudes of those who are now dead in sins, stand up as a great army of true believers.

O then, my Christian brethren, of whatever name, or wherever resident, cultivate this spirit of prayer; set apart such a time as will be most eligible for secret prayer and meditation, and for your family devotion; and persuade your Christian friends to do the same. Recollect that there is a point which unites the hearts of all Christians. However distant their climate, however different their rank, however varied their age, their sex, their circumstances; there is one point where

the rich, the poor, the young, the aged, the African, the Hindoo, the Barbarian, Scythian, bond and free, all meet—*All look unto Jesus.* He is the centre which unites them all. Their eyes are fixed upon Him sitting on the mercy-seat. Let then this petition from the hearts of all meet there: *Lord, fill the earth with thy glory. Pour thy spirit upon all flesh. Convert the Jews. Convert the Gentiles. Destroy the power of Satan, and reign thyself for ever and ever.* The united prayers even of millions of sinners are not worthy the acceptance of the Lord Jehovah, and therefore can merit nothing. But we have an Advocate with the Father, Jesus Christ the righteous. He will present our poor petitions with the incense of his own merits, and they shall bring down an answer of peace. Let us then offer this prayer in faith, and let it be frequently renewed. Let us leave the time, the order, the circumstances of its fulfilment to the Lord. He may try our patience, but He will never disappoint our hope. "He never said to the sons of Jacob; Seek ye my face in vain." O, then, pray in faith, and let your prayer be accompanied with deep humiliation. Whatever other cause has occasioned the Lord hitherto to withhold a larger supply of His heavenly grace, each Christian must feel this to be one cause—his own sin. This has helped to separate between God and his people. Let the Church of Christ, then, now take its proper posture.

that of an humble penitent. Each Christian, each family, each communion, humbly confessing their sins to the Lord. "The sacrifices of God are a broken spirit—a broken and a contrite heart, O God, thou wilt not despise." And that your future progress may correspond with this beginning, let me recommend, to all the followers of Christ, to search the Scriptures daily; to seek a conversation becoming the Gospel; to be particularly cautious against grieving the Holy Spirit, and to cultivate brotherly love to all Christians, and good-will to all mankind. For many an age the world has been trying what pride, and vanity, and strife, and selfishness could effect; and, after all their experiments, they find "there is no peace to the wicked." Let the Church of Christ take another course. Let it be seen what love, and peace, and harmony, and good-will can produce. The religion of our blessed Lord has never yet shone with its proper lustre. When it first appeared, it had to defend itself against all the prejudices of the Jews, and against all the ignorance and idolatry of the Gentiles; and since its truth has been established, the divisions of Christians have weakened its force and marred its beauty.

Let it now be seen in its true character—uniting the hearts of all its followers. "By this shall all men know that ye are my disciples, if ye have love one to another."

AUTHENTICITY OF 1 JOHN V. 7.

It is well known that ever since the introduction of Unitarianism into the church, many biblical critics have endeavoured to prove that the passage in 1 John v. 7, is not authentic. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

From some translations the verse has been expunged. A pious prelate in England has ably defended it against the cavils of the German critics, whose arguments, like those of sceptics in general, are framed by their wishes, rather than their convictions. We give the following remarks on the present state of the controversy, from a correspondent of the Christian Observer for November last, with translations of the Latin phrases in notes.

It will interest your biblical readers to be informed, that the learned and pious Bishop of St. David's, undaunted by the objections urged against his arguments in favour of the authenticity of 1 John v. 7, and unchecked by the want of courtesy with which some of these objections have been conveyed, has again publicly issued forth to the important contest. His Lordship has just published a second edition of his "Vindication" of the disputed passage, against M. Griesbach; to which he has appended a refutation of the strange hypothesis of the work entitled "Palæoro-

maica," respecting the original language of the New-Testament, and has prefixed a copious article of sixty-eight pages, in reply to the objections of the Quarterly Review against his Lordship's arguments in favour of 1 John v. 7. As your work contains in former volumes various papers on the controversy, and allusions to it, your readers may not be displeased at having before them, in a concise form, the present state of the argument in favour of the passage. This is the more desirable, as most of the publications which have entered upon the discussion have addressed themselves chiefly to the refutary class of arguments. I shall extract, therefore, from the learned prelate's work, a compendium of his arguments in corroboration of the passage. These are in substance as follow:—

1. The connexion of the verse with the context, and with the general scope of the Epistle; which Bengelius says, *omnem codicum penuriam compensat*.*

2. The evidence of the Latin version, *Græcis omnibus codicibus antiquior*.† (Bengelius.)

3. The testimony of Tertullian and Cyprian, which Mill says is abundantly sufficient to authenti-

* *Quæ omnem codicum penuriam compensat*:—which compensates for the whole want of copies.

† *Græcis omnibus codicibus antiquior*:—more ancient than all the Greek copies. The old Latin version, called the Vulgate, is more ancient than any of the Greek translations.

cate the seventh verse, *licet in nullis omnino ab illo tempore in hunc usque diem exemplaribus comparuerit*.‡

4. The testimony of Fulgentius, who places beyond all doubt Cyprian's direct citation of the seventh verse.

5. The testimony of Eucherius and Cassiodorus, who quote both verses.

6. The testimony of the African Bishops, *instar centenorum codicum quæ optimæ notæ sunt sæculi V. §* (Dorhout.)

7. The quotations or allusions of the Greek Fathers, Clemens of Alexandria, Dionysius of Alexandria, Basil, Athanasius the younger, Diodorus, the preceptor of Chrysostom, Cyril of Alexandria, Maximus, and the Greek Scholia.

8. The testimony of the Prologue of the canonical Epistles to the Greek text of the 7th verse, extant in the time of the writer.

To these positive reasons for the authenticity of the verse, we may add the following negative arguments:—

If there are no Greek manuscripts but one, for the verse, after the end of the third century, there are no Greek manuscripts against the verse before that time.

If no Greek fathers quote the Greek text (which cannot be ad-

‡ *Quæ licet in nullis, &c.*:—which cannot in any respect be compared with any examples from that time to this.

§ *Instar centenorum, &c.*:—equal to a hundred of the best known copies of the fifth century.

mitted,) no *Latin heretics* object to the *Latin text*. The Greek church objected to the insertion of *Filioque* in the Latin creed, but never to the text of the seventh verse in the Latin version.

If no Greek father quoted 1 John v. 7, no Greek father quoted 1 John v. 20, during the first three centuries, or 1 Tim. iii. 16, during the first four.

MISSIONARY.

FOREIGN.

MISSION TO HAYTI.

It is known to our readers that in the course of last year, the Baptist Missionary Society of Massachusetts, sent the Rev. Thomas Paul, a coloured preacher, as a missionary to the Island of Hayti. In the last number of the American Baptist Magazine, we find the following account of his success and prospects.

Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Captain Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness

of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the president, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted, to preach the gospel in private houses and halls; but, owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed, as they are in the United States of America." It may be proper here to remark, that at this

time, and in subsequent communications, Mr. Paul was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the

people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings, in public and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion; doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally as solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. P. from Cape Haytien, President Royer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. P. called on Gen. I. at the Government house, to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

Mr. Paul sailed from Cape Haytien Dec. 25, and in 13 days arrived at the Vineyard. From this place, having been detained several days by contrary winds, he came to Boston by land. He

has been absent from home about 8 months; during which time, through the goodness of Providence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the gospel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed people. And more than this, it is ascertained, that the gospel may be publicly and statedly preached in the second town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country.

DOMESTIC.

CHEROKEE MISSION.

Letter to the Corresponding Secretary, from the Rev. Thomas Roberts, missionary, dated

Valley Towne, Feb. 4, 1824.

REV. AND DEAR BROTHER,

KNOWING the pleasure it affords you to hear of the triumphs of grace, I cannot deny myself the happiness of gratifying your best feelings, by letting you know of the hopeful conversion and baptism of another full Indian by the name of Arch Skit. This young man a few months ago knew nothing of Jesus Christ and his salvation. To gratify his desire for acquiring human knowledge, he left his friends, and came the distance of 50 miles to school. At first he seemed rather more careless than common to any religious instruction, as if that were a subject belonging only to white people. I said to him one evening, "Well,

Arch, what do you think about Jesus Christ, death, and eternity?" He replied with a careless laugh, "I think nothing about them." I said, with some emotion, "The time will come when *you* will consider these things; but, beware lest it should be too late!" Not long after this, the time of God came to display his mercy to poor Arch. He appeared more attentive and serious; at the same time the Lord visited him with a sore affliction, which brought him near the gates of death. As soon as he was able to travel, his mother took him home, where he stayed for several weeks. When he returned, we were happy to find that his serious impressions, instead of wearing away, as we feared, were deepened in his heart, which gave us an increasing hope that the work was of God. Those extracts translated into Cherokee are of great service to him, as well as to some others.

Last Saturday evening, he gave before the brethren, and the most serious part of the school, a very pleasing and satisfactory relation of the work of grace on his soul. He said, among many other things, that what grieved him most was, that he had been so bad. That now Jesus Christ is his only refuge; and that he could find no comfort to his soul, until he gave up himself to God.

The sovereign and distinguishing grace of God towards him, seemed to affect his heart.

At the close of the meeting, being asked to pray, he instantly fell on his knees, and with uncommon solemnity and fervour prayed for more grace, &c.; also for all the family, for the children at the school, and for his own relations, that God would show them his salvation. All this was in his own language.

On Lord's-day he was baptized in the river Hywassee. He said that he had a great desire to go home to tell his friends "what a dear Saviour he had found."

I have been credibly informed that he has upwards of thirty brothers and sisters. They live in a town called Skina; which, being interpreted, signifies the Devil's town, perhaps so called as being the supposed haunt of that malignant spirit, or for the wickedness of those who dwelt there.

Brother Jones visited Skina in January, where he found considerable attention among the people, excited by what Arch had been telling them concerning the Saviour; his eldest sister appeared in earnest inquiring the way to life.

The school goes on exceedingly well. The new regulations which we have made, have already had a most salutary effect, on both parents and children.

The Indians, until of late, had an idea that they were conferring a wonderful favour on us by sending their children to school. But now they are convinced that the favour is their's, and only the trouble our's. The number of boarding scholars is fixed at fifty—45 are present, the other 5 are absent, some sick and some on business.

It is pleasant to be here. Peace and love seem to pervade every heart, and unanimity every action, while some mercy drops fall from heaven. If I had none but myself to consult, I would in all probability end my days among the Indians. But

"What God appoints is best."

The business of the station for the future is arranged in the following manner, viz. brother Dawson has the whole management of the school, both internal and external, with the care of the provisions, &c. For all of which laborious and important undertaking, I believe few, if any, are better qualified; he does it well, and with peculiar delight and satisfaction. Sister Dawson will have the oversight of the kitchen, &c. and Mrs. Jones of the wardrobe. Brother Cobb has taken the farm on shares, except 10 or 15 acres reserved for the exercise of the boys. We think that the

disposing of the farm will be of great benefit, as it will not divert the attention of the brethren from the object of the mission; there will be no need of so many horses as heretofore to consume the corn, and the expense of hiring men will be avoided.

Brother Jones will be at liberty to pursue his favourite study, (Cherokee language,) and itinerate among the Indians in company with the native brethren.

In all these arrangements there is but one mind among us, and we hope it may be in union with that of the Board.

Your direction and advice will be always thankfully received on all subjects. May your prayers continue to ascend that this little one may become a thousand, and this small one a strong nation.

CAREY STATION.

Continuation of extracts from Mr. M'Coy's journal.

September 29.—Addressed, chiefly on business, a respectable assemblage of chiefs and others, who at our instance had convened at our house.

Visit to the Ottawas.

September 30.—Exchanging places with brother Lykins, I set off myself to visit the Ottawas, taking with me an Indian and a white man.

October 2.—Having lodged in the woods two nights since I left home, and passed several Indian villages, we arrived this morning at the settlement of Ottawas on Kekellemazoo river, to which we had been directing our course. Were informed that two chiefs were absent, and that to the dwelling of a third, all had been invited to attend a feast and dance. We repaired to the place immediately, at which we arrived between 10 and 11 o'clock. We found the chief, White Sparrow, with a companion, and three women, one of whom was his wife, and another his daughter,

P

already engaged in the exercises of the day. While a man and his wife were preparing a quantity of bear's meat, deer meat, turkey, and porcupine, for the feast.

Indian Feast.

An apartment in which the dancing and feasting were to be attended to, had been prepared for that special purpose. Stakes had been driven into the earth at proper distances, on which poles were horizontally tied with bark, on the outside of which grass mats were placed, which raised a temporary wall as high as a man's breast. The hall was about 20 feet wide and 60 feet long. On three sides, mats and skins were spread on the ground for the company to sit upon. Through the centre stood three posts, ranging with each other the longer way of the apartment, and extending so much higher than the walls, that a temporary roof, in case of rainy weather, might be made to rest on the poles that lay along on their top ends.

Those already mentioned as engaged in the exercise were occasionally listening to speeches of the chief, and at certain times expressing assent by their *age*, which was pronounced somewhat as if it had passed through English organs, though partaking more of a groan. Between speeches, the chief drummed, and all sung, two of the company having in their hand, each a gourd, into which had been inserted a wooden handle, and which contained a little corn or gravel that would rattle like a child's toy. These gourds were shaken in unison with the sound of the drum, which was always beaten with one stick, without the least variety in the strokes, which occurred about 150 times in a minute. At proper times the company arose, and danced to the strokes of the drum.

About 11 o'clock, 30 or 40 persons, including men, women, and some children, assembled at a place about 30 yards from the dancing house, where, leaving most of the children, and some

women, the others marched in single file to the door of the dancing hall, reaching which all halted, the man in front stamped a few times with his foot, crying, ho, ho, ho, followed by a salutation as to a spirit which to him was visible, asking permission to come in, informing the guardian angel how many there were in company. Those seated within replied with their *ho*. Several in front of the line sung for a few minutes, and all marched in, and walking around the posts within the apartment, halted and sung twice in describing the circle, that is, say, at the north-east and south-west corners of the room, but without any reference to the points of the compass. These rounds were repeated three or four times, and all took their seats. A principal man then addressed the company in a speech of considerable length, after which, one drummed, two rattled the gourds, several sung, and two women and one man danced, then passed one around the hall, severally pointing a finger as they passed, at each one seated, using a few words of salutation, which I did not well understand, while the person pointed at replied with a mournful groan, *a a a*. They then took their seats.

Another man arose and addressed the company. Two men held a short consultation in private, then mixed some powders which they called medicine. A little tobacco or rather, a mixture of tobacco and leaves, such as they commonly smoke, rubbed fine, ready for smoking, was sprinkled at the feet of the two posts of the door, and at those planted along the centre of the hall, and in the fire, which was small and in the middle of the house. Another man arose and delivered a long speech, which was followed by drumming, singing, and dancing. The company generally rested and smoked. Another speech was delivered, which was succeeded by the dancing of ten persons to the music, which, as before, was

both vocal and instrumental. Another turn of smoking ensued, and two men who had charge of the medicine, allowed each one of the company to take a little and put into their otter skins.

These skins are taken off the animal entire, the head left as it was, and the opening of the sack thus formed by a whole skin, was made on the throat. This is the fashion of an Indian's tobacco pouch in common. The head of the animal remaining unbroken, is passed under the owner's belt, and prevents the pouch from falling. The skins seen to-day are considered sacred, and are never used for other purposes than that of ceremony at these meetings, and of holding the sacred medicine and the tobacco for smoking on this momentous occasion. Artificial eyes are usually inserted, most of which are metal that will glisten. The teeth of the animal are disclosed by the drying of the skin, and the sides of the mouth are ornamented with soft feathers dyed red, extending three or four inches from the jaws on each side. Their tails are ornamented with porcupine quills of divers colours, and to the end of the tail, and to the feet, are suspended small brass thimbles and other tinkling trinkets, such as are suspended as ornaments to their own clothes. The smaller hoofs of deer are used, when nothing more valuable can be obtained. When the company are seated, these skins are hung up behind the owners respectively, who, when they appear on their feet, never fail to have the skin hanging on one arm, or hugged in their embrace.

Let it be observed that when they turn round, as is often the case, and when they march around the room, they always turn to the left, and a person seated near the door, to the right as one would enter, would not presume to go out of the door by a retrograde step, but would walk around the room until he arrived at the door by the proper direction.

Having heard another speech, four

men and two women marched out of the hall with ho, hoes, and gesticulations that cannot be described, formed a semicircle in front of the door, and one of them delivered another speech, succeeded by singing. The otter skins are held horizontally in the two hands, and shaken with a tremulous motion, as though the animal were alive, and ready to leap at one, while the jingling trinkets are by no means silent. In this position the company run round, halloo, stoop, rise, &c. &c. march into the hall, severally pointing a hand at each one as they pass, who, as on a former occasion, reply with a groan. They go around the room, halt, and each pretends to swallow a small bullet, which has been kept very bright. This partly strangles him; but as he does not fall to the ground, it is understood that he is wise, and good, and expert in the exercise. All take their seats, and are now prepared for a repetition of a regular round of exercises, which are to continue until near the close of the ceremonies.

Two principal men take the lead, and set the example. They hold in their right hand each a gourd, and on their left a piece of cloth folded and tied together, which saves the hand while they in rattling strike the gourd on it. All are seated. The leader delivers a speech. The drummer between the gourd-men beats, the gourds keep time, the leader; sings a company of three, four, or five, present themselves before the drum, and dance to the music; they retire and take their seats; the musicians rise to their feet; the leader delivers an oration, they march around the room twice, halting and singing twice in the describing of each circle. The drummer is then seated by the centre post, and the gourd-men stand one behind and the other before, the principal one facing the door. He pronounces a speech; this done, he begins his song, in which his companion joins, they rattle their gourds, the drummer strikes, some of the company rise, and

begin to dance in their places ; others do the same, and presently all are on their feet, and in motion to the music, though some of them but slightly so. One man, as if moved by supernatural impulse, leaves his place, steps into the circus, bends forward, turns round to the left, shakes his otter skins, and cries, ho, o, o, o, o, in a quick frightful tone, passes round, and somewhere on his way, gives a few louder ho, ho, and strikes the nose of his otter skin against some one of the company, who of course are all facing to the centre. The person struck drops to the earth as if really knocked down, in which case I discovered that they never injured themselves in falling, that they always fell in the same position, and that in about half a minute they recovered and arose, or, on receiving the presentment of the skin, they bow, or stagger back against the wall, uttering a horrid shriek of, oh, hoh, ho, as if they had been pierced to the vitals, and as they bow, they kiss the nose of their own otter skins with gestures expressive of the most profound respect and dear affection. The effect of these fond kisses counteracts the electric shock that had just been given by the presentment of the nose of his neighbour's otter skin, and in half a minute the person perfectly recovers. He now feels himself under obligations to start round with his skin, and before he gets back to his place, does not fail to give one of his neighbours a blow, after which he ceases his ho, ho, and commences dancing, and dances on until he arrives at his place again, where he takes his stand. In this manner they go on, sometimes more, and sometimes fewer, but usually seven or eight are going the rounds, whooping and dancing, each one stopping in his proper place when he comes to it, and waiting until some one shall invite him again to fall into the dancing file, by giving him another stroke with his conforming skin. In this way they are alternately in the dance, and

standing in their places waiting for a blow.

The music sometimes pauses for a moment, and another tune is struck up. Sometimes many at the same time will set up a hideous noise of *hoh, hoh, hoh*, until the ear is stunned with almost every sound that could be frightful. I could no more account for their supposing that these noises were melodious, than I could for a common fox-hunter's supposing there was melody in the howling of his hounds.

When they had engaged in this strain a sufficient length of time, the music paused, and each one took his usual stand. The principal actor, followed by the other gourd-man, with the drummer in the rear, goes twice round the hall, halting and singing, as formerly, twice on each circuit. At length coming to the man who is designed to lead in the next round of dancing, &c. they make an uncommon ado in hallowing, and in singular noises and gesticulations, and finally lay down the gourds, drum, and the cushions used in rattling, at the man's feet. They then march around the hall once, pointing a finger to each as they pass, and being answered as formerly.

Another man now commences, and the same round of ceremonies are repeated, and thus they continue to follow by pairs, until all the males have been honoured with leading in the music, &c. If, therefore, the company be small, the service will end the sooner. Sometimes the company is so large that the exercises continue until very late, or even all night. The females follow in all the exercises, but never lead. They carry their otter skins, dance, blow, sing, &c. and at this meeting one went so far as to deliver two short speeches, —but this was a rare occurrence.

Each one having led in a round of ceremonies, all sat down to rest, and the men smoked.

On coming together, each one had taken care to provide himself and her

self, with a kettle, or a bowl, which now they have use for. Seven or eight large kettles of boiled meat are brought into the house, every one's small kettle or bowl is placed before him. A man rises and delivers a speech. The man who had attended to the boiling of the dinner, distributes the whole to the company. He holds in one hand a sharpened stick, which he uses instead of a flesh-fork, and where a piece is not too hot, he lays hold of it with the other, without much ceremony.

It was now between sundown and dark. They all ate, having nothing before them besides meat. Another speech was delivered; they all rose, each with his kettle in his hand, in which considerable food was yet remaining. They marched round twice, the man in front stopped at the door, and performed some singular feats, attended by noises of divers kinds, and the company marched out in single file, each with his kettle in his hand, and those who did not reside at the place marched off to their homes, not stopping near the place of rendezvous to speak to any person, or even to look back.

I ought to have mentioned that our Indian had accepted of an invitation to take a part in the dancing and feasting. He had a considerable of meat left, which he brought out for his use afterwards. Food had been prepared at a separate fire for a number of women and children who attended but did not dance. They had eaten, and most of them gone home before night. In time of eating the feast really, a portion of turkey and broth was sent to me, and the white man I had with me. They appeared well enough pleased with our looking on throughout all the exercise, but we were not invited into the hall. Some speeches were long, others short. Some spake deliberately, others as fast as the tongue could clatter. It is supposed that a capacity to deliver very long sentences without taking breath, is

a fine accomplishment. I often thought during their speeches of our Lord's words in relation to vain repetitions in prayer. In every speech the speaker repeated a favourite word or words, with almost every breath, throughout the whole.

My knowledge of their language, and my means of obtaining a correct account of what was spoken, are too imperfect to justify a record of that nature. I have been the more particular in this account, because this feast is universally observed by all the tribes within the circle of my acquaintance in these regions. The Indian whom I have with me, says it was appointed by the Great Spirit, who sent a spirit in the form of a boy, to the first man whom he made, and instructed him in these ceremonies, and required him and his posterity to observe them; one material advantage of which is the recovery of the sick, for whom they intercede on these occasions, and whom they allow to partake of their feast. It is called *Metawuk*, that is, medicine dance. It is considered a religious ceremony, and moral lectures are given to the audience, and addresses made to spirits, as though they were visibly present and converse were held with them. More privacy attends these meetings generally than was observed at this; and at some many rude feats of hocus-pocus are performed.

With some white people, partially acquainted with these ceremonies, there have arisen some crude conjectures concerning them, which I have never given in to, and which Indians and others, from whom information has been obtained, were willing to cherish, being pretty well stocked with superstition themselves. I now venture to repeat what I have elsewhere written, that I believe no secret society, united by systematic forms, and mutual obligations, exists among the Indians, any further than what relates to conjuring and juggling. Conjuraton, witchcraft, and pharmacy, they generally suppose ac-

company each other. Hence their doctors, especially females, are often murdered for supposed mischievous witchcraft.

(To be continued.)

RELIGIOUS.

SERAMPORE.

THE Third Report relative to Serampore College, states, that the object of that Institution is to diffuse that light throughout the country, as far as its influence can extend, which shall promote the welfare of India, by meliorating its intellectual and moral condition.

"This it aims at accomplishing, by giving a classic Indian education to the ablest of the youths furnished by its increasing native Christian population, together with a knowledge of the Sacred Scriptures, of general history, geography, and natural science, and of the English tongue, to a select number :—by imparting general knowledge to such Hindoo and Mussulman youths as may be placed on the Institution by subscribers who have that privilege ;—and by holding out to those European and Indo-British youth who may wish to study at Serampore College, all its advantages, without any distinction relative to birth, nation, or religious creed."

Of the College Buildings, the Committee say :—

"They are so far advanced as to admit of business being conducted in them. The twelve side rooms of the central building are nearly all finished, together with the Lecture room and Library ; the only rooms now remaining, are, that intended for the two staircases, and the upper hall for examinations."

The Rev. John Mack, who went out from England with Dr. Ward, in September, 1821, has been appointed Professor in the scientific department of the College.

The number and state of the students are noticed as follows :

"The students in the College at the date of the last Report were 45 ; 15 in the Preparatory Seminary, and 30 actually studying in the College ; and although 2 have been excluded, 4 removed by death, and 4 have returned to their homes, the number at present on the College foundation is 50 ; 15 in the Preparatory Seminary, and 35 pursuing their studies in the College. Of the 4 who have died, 1 in the Preparatory School, about 9 years old, was the son of a Brahman who embraced Christianity about 17 years ago, and died about 4 years since, after maintaining to the time of his death a character highly honourable to religion. This child, who had been trained up in the knowledge of the Scriptures, though so young, afforded hope in his death. Of the 2 students who have died, 1, originally from Dinagepore, gave considerable evidence of his piety long before his illness. For a long time previously, he was remarked for his diligence in studying the Sacred Scriptures, and his attention to the means of Christian instruction afforded him. His progress in his Sungskrit studies was such as to afford the Committee very great pleasure, and to entitle him repeatedly to the rewards for proficiency given at each quarterly examination. In his illness the hope he expressed in the Divine mercy through the Redeemer of men, evidently showed that he had not studied the Scriptures in vain.

The Committee have been able to admit six of the youths in the Preparatory Seminary to the studies of the College this year, who have been replaced by six native Christian children sent from different parts of the country. In addition to these 6, they have admitted 2 Mussulman youths from Delhi, on a fund termed the Delhi School Fund, under the direction of Captain Gowan, who, on his late departure for Europe, thought he could not better provide for the future diffusion of knowledge in that city, than, by two youths from Delhi being constantly supported at Serampore College on the interest of this fund. Of these 2 youths 1 is now studying Persian, and the other Sungskrit. A third admitted is a Mahratta Brahman, about 20, a good Persian scholar, whom Captain Gowan has placed here for 3 years at his own expense, with the view of enlarging his mind. He is now studying

Sungskrit and English, in addition to geography and the Newtonian system of astronomy.

Besides these, the Committee have also admitted as Divinity students, two native Christian youths about 22 years of age, exemplary in their conduct and ardent in their thirst for knowledge. These make 35 students now pursuing their studies in the College, besides 15 in the Preparatory Seminary. Of these, 26 are native Christians, 2 Mussulmans, and 7 Brahmans. Of the 16 native Christian youths, 10 are from Serampore, 6 from the district of Jessor, 7 from Cutwa, and 3 from the native Christian population at Dinagepore."

At the examination it was found that the students had made encouraging progress in Sungskrit, Persian, and English studies. Their advance in the study of the Newtonian system of astronomy was highly respectable.

"This proficiency in a study of which the natives of India have hitherto been almost wholly ignorant, and which, duly cultivated, must shake the credit of a religious system productive of incalculable misery, and built on the grossest mistakes in geography and astronomy, cannot fail to excite a pleasing hope relative to the future effects of the Institution on the illumination of India."

Among those studying in College, were five decidedly pious; and the Committee feel heavily the want of a Divinity Professor, among those Christian youths, who bid so fair for future usefulness.

THE LIBRARY.

"The Library has this year received considerable additions. The side rooms which contain it being ready, the Serampore Missionaries have presented to the library of the College about 3000 volumes, which they have assiduously employed above 20 years in collecting, together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful than by adding them to the College library. In addition to these the library has been also enriched by donations of books from various friends, both in India and Britain."

Of the sudden removal by death of their excellent colleague, Dr. William Ward, the Committee say:—

"The removal from the College of such a man, whose very soul was set on the promotion of piety and true religion among the students in that Institution, augments the immediate necessity for a pious and able Divinity Professor among them, beyond any thing of which the Committee had any idea when they penned that article. They therefore humbly hope that this will be duly weighed by all in India, Britain, and America, who knew the worth of Mr. Ward as a Christian and a Divine, and feel interested in the progress of piety and true religion among the students of this infant Institution;—and that they may venture forthwith to write to Britain for an able and pious man to supply, as far as possible, the loss sustained by the Institution in his removal, with the least practicable delay. Should any friend to the Institution be pleased to devote any specific sum, either annually or by way of donation, to the support of a Divinity Professor, it will be received with peculiar thankfulness by the Committee, and faithfully applied by them to that specific object."

The translations of the Bible by the English Baptist Missionaries have been very extensive. The following facts, derived from an abstract of their ninth *Mémoir* on the translations, we copy from the *Christian Watchman*:—

"The New Testament is published in twenty of the languages of India. 1. of the Bengalee, the 6th edition is in the press. 2. of the Hindlee, the 2d in press. 3. of the Sanscrit, 2d in press. 4. of the Orissa, 2d in press. 5. of the Maharratta, 2d in press. Of the 15 following, one edition of each is published:—Telingha, Sikh, Gujuratee, Kunkun, Kur-nata, Pushtoo or Affghan, Assamee, Wuch or Mooltanee, Bickaneer, Kashmeer, Bhugulkhund, Marwar, Nepalee, Harotee, and Kanoje. A second edition of the Gospels is also published in the Chinese. Ten other versions of the New Testament, in other languages of India, are also in press, and now nearly completed. None of these have been hurried through the press; but much care has been taken that they should be both correctly translated and printed. Seven years have been the shortest period occupied in translating and print-

ing. The Missionaries remark, respecting the happy tendency of the circulation of the Scriptures in these versions, that no translation has ever yet been published in any country, however small the number of its inhabitants, which did not make numbers wise unto salvation. On twenty of the versions which have been wholly or in part executed, the testimonies of learned natives have been obtained, and are published with the versions. In all cases the approbation is explicit; and in nearly all it is declared, that the several versions will be universally intelligible to the people for whom they are designed.

"The Memoir further states, that after sixteen years of unremitting labour, the Missionaries are enabled, through the good hand of God upon them, to redeem their pledge to the Christian public, by presenting them with a CHINESE BIBLE complete. It is printed on moveable metallic types. Parts of the New Testament had been previously printed in the Chinese manner, on wood blocks. The expense of this edition of from 1600 to 3000 copies, was upwards of 13,000 dollars. The Missionaries gratefully acknowledge the pecuniary aid which has been afforded them by the munificence of the British and Foreign Bible Society."

IRELAND.

GREAT-BRITAIN is distinguished for having given existence to numerous associations of Christian benevolence, some of which embrace objects and means of almost incredible magnitude. These societies employ a vast compass of exertion, and the real good annually effected by them cannot be estimated by any scale of human calculation. When we say that a sum of money, amounting to four thousand dollars a day, is raised in England for promoting the evangelic improvement of the world, we state a fact which raises Britain infinitely higher in the scale of moral excellence, than all her military and naval conquests have done in political importance. For several ages she

has produced the first philanthropists—first in energy and intelligence—first in systematic and persevering effort. She has furnished some of the most learned and useful missionaries who have engaged in the sublime enterprise of "opening in the desert a highway for our God," and of pronouncing in the ear of the heathen world the tidings of a Divine atonement.

Since the year 1792, the English Baptists have not been inferior to other denominations of the same numbers and wealth, in zeal and liberality for the dissemination of heavenly truth. Besides their extended and successful missionary establishments in the East and West Indies, and on some of the Islands of the Indian ocean; in April, 1819, they formed an association, designated, "The Baptist Society for promoting the gospel in Ireland." The principal objects of this society are to employ itinerants, schoolmasters and readers of the Irish Scriptures in Ireland, to establish schools, and to distribute Bibles and Tracts, either gratuitously or at reduced prices. Thus this island, though the nursery of many characters that have added lustre to the political history, the learning, science, and moral elevation of Great-Britain, became missionary ground. And well might it be so, for of the seven and a half millions which comprise its population, six-sevenths are ground to the dust by oppression, living in the most abject state of discomfort and privation; debased by ignorance, indolence, and prejudice; impoverished by clerical and other exactions, and compelled to pay a tithe of their earnings to support a ministry and a religion which they detest. They inhabit one of the most fertile portions of the globe;* yet, on account of the numerous discouragements to labour, and the difficulties that on all hands surround them, their ambition is paralyzed,

* Vide Paley's Theology 12 mo. edit. p. 231; and Griseom's "year in Europe," vol. ii. p. 453.

and from generation to generation they live in habits of inactivity and submissive poverty. They are mostly Catholics, under the control of interested and designing priests, whose great object is to keep them ignorant and degraded, that upon them the papal superstitions may be easier imposed. Thus there are parts of the *United Empire* of Britain, where the inhabitants, and these amounting to hundreds of thousands, yea, millions, who are almost as destitute of the means of evangelical instruction, and of copies of the sacred Scriptures, as are those of the most heathen countries. The picture of Irish degradation and calamity is deeply shaded. To give it a lighter and more beautiful colouring, is the aim of the Baptist society. But a few years has it been labouring to direct the healing streams of the river of life to water the desert Hibernia, and with its increasing auxiliaries to send the knowledge of salvation to those who were indeed ready to perish.

The Ninth Annual Report of the Society, contains many interesting facts relative to the success and prospect of their efforts to elevate the moral and intellectual character of the unfortunate—the superstitious Irish.

Schools have been established to instruct children in their native tongue, and thousands of copies of the Scriptures in the Irish language have been circulated for the use of such as can read. However uncouth and imperfect is the language, still this is thought the better course. Lord Harrowby seems to be of the same opinion; for at the last anniversary of the British and Foreign Bible Society, speaking of Ireland, he said:—

“It is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated through the instrumentality of this Society, in a nation, and in a language, in which I should be happy to see still

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greater exertions made to spread the Scriptures—the language of our neighbouring country, Ireland. I am satisfied, if any thing can be found to allay the terrors, and to heal the wounds of that unhappy country, it is the *dissemination of the gospel of peace*; and the best mode in which that gospel can be distributed, and the most likely to overcome the prejudices of the people, is, to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, *but in their own tongue*, divested of every thing that can give it any unfavourable impression.”

The Society has employed persons, natives of Ireland, to read the scriptures to their countrymen. This has been found a happy means of gaining access to the adult part of the population—and thus their partialities for every thing Irish, have been interested, and their prejudices against Protestant instructors gradually shaken and overcome. The light of true religion has thus been conveyed to those who inhabit mountain, bog, and glen, and the cabins of the “Wild Irish” furnished with pure Christian instruction. “*The people which sat in darkness saw great light; and to them who sat in the region and shadow of death, light hath sprung up.*”

The number of Sabbath and Itinerant Irish readers of the Scriptures, is twenty-four. Five of these in the county of Clare read, during the last year, the Scriptures in more than 250 distinct cabins. One of them taught 47 adults to read Irish perfectly. Numbers have renounced popery, believed in Christ, and been baptized. The increase of scriptural knowledge has greatly alarmed the Catholic clergy, and in many instances they have exercised open hostilities against the schools and other means employed by the Society.

The Testaments and Bibles, necessary for circulation, have been readily and

promptly furnished by the British and Foreign Bible Society. May the *cabins* of the Irish soon be as amply furnished with Bibles, as are the cottages of the Scottish Highlanders. To this end several gentlemen in the province of Connaught have expressed their determination to persevere until the laudable and patriotic desire of George the third be accomplished; "It is my desire that every poor child in my dominions might have a Bible, and be able to read it."

We cannot close this article without expressing our pleasure in witnessing the perfect system and persevering zeal which so conspicuously characterize the benevolent operations of our trans-atlantic brethren. They *attempt* great things—and *expect* great things—and the world has seen that they *accomplish* great things. When shall we see such united, intelligent, and unabating ardour, in the American churches?

"True charity, a plant divinely nursed,
Fed by the love from which it rose at first,
Thrives against hope, and in the rudest scene,
Storms but enliven its unfading green;
Exuberant is the shadow it supplies,
Its fruit 's on earth, its growth above the skies."

ENGLAND.

The receipts of the Baptist Missionary Society of England, for the last year, according to the Annual Report for 1823, were as follows:

	£.	s.	d.
For missions	11,185	8	9
Translations	2,451	17	6
Schools	232	19	1
Female education	389	1	5
Donation from the family of the late John Whitchurch, Esq.			
for a native school	500	0	0
Total	14,759	6	9

The Edinburgh Bible Society contributed 500*l.* and the Netherlands Auxil-

iary Society 200*l.* The British and Foreign Bible Society granted 3000*l.* to the Serampore Translations, independently of the sum of 500*l.* which the missionaries may claim, by a regulation of the Society, for each new translation.

The payments of the Society for the year amounted to 12,292*l.* 19*s.* 10*d.*

Thus the receipts were more than 65,000 dollars; and the expenditures more than 54,000.

This sum, however large, is small compared with what might and should be done by American Baptists. When we rightly estimate the value of worldly goods, we are willing to part with them for the accomplishment of a good object; and when we have suitable impressions relative to the value of souls, we cannot refuse to acknowledge it to be a *good object* to send the salvation of God to the heathen. The true Christian esteems the souls of men to be of infinite value; therefore he is liberal according to what he possesses—and therefore, when the voice of benevolence cries, "Whom shall we send, and who will go for us?" He promptly replies, "Here am I, send me."

BURMAH.

The following letter from Dr. Judson to the Rev. Dr. Chaplin, President of Waterville College, was received too late for insertion in its appropriate department. No other apology is necessary for introducing it here

From the Waterville Intelligencer.

Rangoon, Aug. 4. 1823.

Rev. and Dear Sir—Your excellent letter of Feb. 1821, I have perused several times, not, I hope, without profit. The motives to perseverance you suggest, are such as every missionary ought to feel, and must feel, or retire from the work; and so far as we keep near to Christ we shall feel them. He must be our life, or our souls must die.

I have had a little leisure for a few days, the first I have found for above

two years. About two months ago, I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava; and not being able, in view of my speedy removal thither, to go on with the Old Testament. At present, I concluded to give the Burmans an Epitome, as introductory to and illustrative of the New Testament. This is now done, in twelve sections, entitled thus —“ Adam; Noah; Abraham; Moses; David; Psalms, consisting of prophecies concerning the Messiah; Kings; Isaiah consisting of extracts from Isaiah and contemporary prophets; Jonah; Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of the countries of Palestine, the government and religious sects, at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration.” The whole Epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance. Indeed I have done nothing scarcely, of late, in the way of preaching, being anxious to finish the translation, before removing to Ava, where I can expect but little leisure for close study.

I sincerely wish, that two or three good young men would come out immediately. The fate of Colman and Wheelock ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar, during the rainy season, contrary to the advice of all his friends and his own deliberate judgment and previous intention—a measure which has proved fatal to every European that has attempted it. Burmah is certainly a healthy part of the East. The liver complaint, that scourge of India, which has swept away, I know not how many missionaries, men

and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life, with a fairer prospect of doing essential service for his Saviour.

I am now getting ready to leave this, as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that, in the time of trial, I may not fail; but by the prospect of the crown, may be enabled to say, I have fought a good fight.

MAINE.

The Editor of the Waterville Intelligencer, amidst other remarks upon the condition of the Baptist churches in that state, says:—

“For several years past, the spiritual rains of heaven have been stayed, and we have been left like the mountains of Gilboa on which there was neither dew nor rains. Iniquity has abounded, and the love of many has waxed cold. Some of our churches have been called to endure sore trials, while most of them have been declining, both in numbers and in the life of vital godliness, and in the duties of practical holiness. Of these events, unbelievers in renewing grace have not been indifferent spectators. They have seen many things which, according to their estimation of argument, have strengthened their opinion that experimental religion is a mere figment of the imagination—that revivals are all the effect of human passions excited by some signal providences, or by the craft or eloquence of designing men. While death and other causes have been thinning the ranks of visible believers, infidels have gathered new courage and fresh hopes, and been ready to say: “Aha, Jerusalem is broken; we shall be replenished, now she is laid waste.”

“But, blessed be the God of all grace, of late our prospects have been brightening. The cloud, which has so long rested upon this part of God's heritage, in various places have been removed,

and numbers of our churches are seen in their glory, under the healing and life-giving beams of the Sun of Righteousness.

"The churches most signal'y blessed with the outpourings of the Spirit, are one in Eastport, one in Sidney, one in Jefferson, two in Nobleborough, one in Sangerville, and one in Readfield. According to recent information from Hallowell and Winthrop, the appearances in each place were such as to give good reasons to hope that both will be blessed with extensive revivals. We do not give the number of hopeful converts in each place, both because we have not competent information, and because we fear that some, beside the king of Israel, have committed sin in attempting to 'number the people.'"

MISCELLANEOUS.

IMPRISONMENT FOR DEBT.

THE Hon. R. M. Johnson, from Kentucky, has again called the attention of the Senate of the United States to the Bill introduced by him for abolishing imprisonment for debt. In his speech on the bill, Feb. 16, he remarks:—

"So frequently have the jails in England been filled with insolvents, that it has become necessary to empty them by special acts of Parliament. A general jail delivery has effected what avarice would have for ever prevented. In the British annals, we have accounts of the establishment of benevolent societies for the relief of these hapless men and women. One of these societies, established in London, in 1772, in a period of eighteen years, with the sum of twenty-six thousand six hundred pounds sterling, rescued from wo and thralldom eleven thousand five hundred and forty-three persons. These had seven thousand one hundred and twelve wives, and twenty-one thousand five hundred and thirty-one children, making forty thousand one hundred and eighty-six persons immediate partakers of this cup of affliction. These were released, not by the

humanity, not by the righteousness of the law, but by this honourable and benevolent institution. The amount paid would average about three pounds for each individual released. In every instance, the society made strict inquiry into the causes which had involved the prisoners, and communicated relief only where misfortune, not crime, had produced the insolvency. Thus, eleven thousand five hundred and forty-three honest, industrious, virtuous, but unfortunate men, were deprived of liberty; seven thousand one hundred and twelve females, wives of the imprisoned, were reduced to want and wretchedness; and twenty-one thousand five hundred and thirty-one children abandoned to starvation or profligacy. Where is the man that can hear this story, and feel not his blood curdle within him? And yet England can boast of her freedom, the rectitude of her policy, the divinity of her religion! We also profess to be Christians; we profess to love our fellow men: and how do we apologize for this foul blot? We boast of our insolvent laws, which approve not of perpetual imprisonment. What if we allow that these laws impart some relief to the system of its desolating character, its vindictive temper? By the Franklin rod, the habitation of the debtor may be protected from the lightning of Heaven; but, alas! he has no rod that can secure him from the more angry flashes, the roar of his unrelenting foe.

After such a developement, if we can deny the demoralizing tendency of this system; if we can deny the barbarous cruelty of investing the creditor with power over the debtor; if we can deny that such an arrangement is subversive of civil liberty; though one were to rise from the dead, and speak with the tongue of an angel, we should not believe. It is our duty to relieve the distressed; to weep over the sorrows of our fellow-creatures; to contemplate the prison; to bring home to our own bosoms its horrors. There stands the half-broken jug of feculent water; there the mouldy crust, the bed of straw. There is the sepulchre which entombs the living; there, the soul broken with affliction, the soul on which despair, like the worm that never dies, is perpetually feeding. There is the dungeon where no pale of distinction is raised between the idle, the extravagant, the swindler, the felon, the assassin, and the industrious, the economical, the honest but unfortunate child of sorrow. There

are the accursed bars which separate him from the wife of his bosom, from his precious suffering babes, from his friends, from every thing which make life worth possessing. See! at the door stands insatiable Avarice, with sunken eye, his keys clanking at his waist, and his iron mace on his shoulder. No supplications of a distracted wife, no tattered garments on shivering children, can excite one emotion of pity, one feeling of remorse.

And shall we, who have the power to relieve the captive, and to bind up the broken-hearted, sit in complete insensibility? Shall we pronounce these dreadful realities the mere phantoms of the imagination? What are the causes which, above all others, produce and secure the prosperity of nations? Sir, they are personal liberty and personal security. The selfish principle in man must be regulated. Inordinate ambition is restrained by the constitution and by the laws; but you give an unnatural impulse to sordid principles, by arming it with the extraordinary power of vilifying a fellow-citizen, by placing him in confinement for debt.

"I cannot tell what you and other men
Think of this life; but, for my single self,
I had as lief not be, as live to be
In awe of such a thing as I myself."

Col. Johnson, in support of this humane proposition, has associated with him an able and philanthropic statish, the Hon. James Barbour, of Virginia. This gentleman succeeded Col. Johnson on the 17th, in a speech of some length, which is highly creditable to himself and to the cause of humanity. From his remarks we cannot forbear to make a few extracts. Alluding to the record of the jail in Boston, exhibited by his "honourable friend from Kentucky," he says:—

"In recurring to this document, I intend nothing that is invidious—I presume Boston is not more remarkable for the number of its insolvent debtors, or the severity of creditors, than any other part of the United States. Indeed, a member from New-York, at the last session, exhibited a similar document from the jails of New-York. Taking this document as the rule by which to estimate the number of sufferers in the United States, what a picture of human misery does it exhibit! In a population of 40,000, the number of souls in Boston,

there were committed in 1820, one thousand four hundred and forty-two; in 1821, one thousand two hundred and eighty-one; and in the three first quarters of 1823, seven hundred and sixty-nine; making a proportion of one-thirtieth of the whole population, which has suffered imprisonment for debt; and among this number, in the whole time, four hundred and thirty females. This, then, is a specimen of the moral sense of the people of Boston, and, as I have assumed, of the United States. By which rule, after every reasonable deduction for the difference between populous towns and the country, it may be safely affirmed, that 13,000 human beings are annually incarcerated for debt in the United States. When we add to this the wives and children of the sufferers, if our sympathy is to be thus limited to the exclusion of more distant relatives, we may fairly conclude that 60,000 people are annually involved, directly and indirectly, in the mischief resulting from this barbarous policy. If the scope of the evil then has been exaggerated, it cannot be from a misrepresentation of the number of the sufferers. Is it in the extent of their sufferings? Where is the barometer by which these can be weighed? Has the senator from Massachusetts, or any of you, visited these abodes of wretchedness—whose silence is interrupted only by the sighs and groans of the victims; or, peradventure, by the aspiration of some broken heart, penetrating with the eye of hope the dark cloud that surrounds human things, and looking to a better world, "where the wicked cease from troubling, and the weary are at rest?" Of these dreary abodes, it may well be said, as of the grave—

"Darkness, death, and long despair,
Reign in eternal silence there."

"The sensibility of mankind is a subject of curious speculation. Let some ideal case of misfortune be touched by the hand of a master—some great unknown—although the theatre of suffering be the Ultima Thule of the habitable globe, and although centuries have intervened, yet every page will be bedewed with the sympathetic tear—while we hear, without emotion, of the real sufferings of thousands, if, perchance, they are our immediate neighbours and contemporaries.

"Among the victims, we are told, there were 430 females. There is something, Sir, so exquisitely horrible in contemplating such a mass of female wretch-

edness, that I have no language in which to give utterance to my feelings. Opposed as I am, in principle, to the imprisonment of a man for debt, I am a hundredfold so in regard to a woman. The distribution of civil rights between the sexes, gives all to the one and nothing to the other. Where privileges are concerned, the woman is scarcely considered as a sentient being; she is quickened into life, and an independent existence acknowledged only when she is to become the subject of imprisonment, of penalties, and of pains."

Mr. Barbour inquires if the mass of suffering which he has shown to exist under the present system of collecting debts, be the unalterable condition of our kind.

"Let us next inquire if the mass of suffering which I have shown to you to exist, be the unalterable condition of our kind. Is it a sacrifice to which poor human nature must submit? Is it a lesser evil, compensated by a greater good? I call upon the friends of the existing policy to answer these questions. They reply—It is to enforce the recovery of debts. Of whom? Not of him who is to be protected by this bill. For it is only the honest debtor, who has faithfully surrendered the last vestige of his property to his creditor, who can profit by its provisions. The fraudulent debtor is placed in a worse situation. Close jail, deprived of his bounds, is his doom by the bill. If this be not sufficient, in due time propose other and severer enactments. I will go all lengths to punish him. But if you hold not to bail, the fraudulent will escape. What doctrine is this? You are to punish, indiscriminately, lest the guilty should escape. How long has this been the principle of legislation? We are taught, from the highest of all possible authority, that nine guilty men should escape rather than that one innocent should suffer. The rule, it seems, is now to be reversed. But it is urged 'that an honest debtor would have no difficulty in giving bail. Indeed! I fear the gentleman is calculating falaciously again, on the moral sense, or, if you please, the friendship of mankind. Friendship, or rather its professions, are too often tendered where they are not wanting—to wealth, rarely to distress. They are the blossoms of the sunshine, but wither in the adverse blast. For,

"What is friendship but a name,
A charm that lulls to sleep;

A shade, that follows wealth or fame,
And leaves the wretch to weep?"

Speaking of the unreserved liberty and equality given by our Constitution to all religious sects, he says:—

"Have the fears of the timid opponents of that measure been realized? No. The world has beheld, for the first time, the realization of that promise, whose charity announces the divinity of its origin. The partition wall between the Jew and the Gentile has, in very truth, been broken down. Instead of an insolent and hypocritical hierarchy, eating out the substance of the land, and looking down with contempt on the remainder of mankind, the messengers of the gospel here go out with the meekness and in the spirit of their great prototype, depending, and not in vain, on the voluntary aid of their followers, inculcating, with sincerity and zeal, the sublime truths of their religion, and practising what they preach. Here religion no longer seeks to erect its altars upon the ignorance of mankind, or propagate its doctrines by fire or the sword. Reason has been substituted for superstition—charity for persecution."

His conclusion is eloquent, and to those who heard him, was strikingly impressive.

"Every where, says he, we hear inculcated, from the metropolis to the wilderness, throughout all our borders, Peace on earth, and good will to man. This is the fruit of the counsels of our fathers.

Go on, then, and complete the work they have so nobly begun. Let us erase from our code this barbarous relic, and whatever else is mischievous

To us, in part, a great trust has been confided—the welfare of our country, and of generations yet to come. Nay, the world itself looks to us as to a great example, whence to draw the oracles of political truth. Fill, then, the measure which has been assigned you. Never tire till there is nothing to be done; and when you shall have reared a monument of beneficent legislation, if it be in the order of Providence that we, too, in our turn, shall be involved in the darkness of slavery and superstition, let us hope that our labours, though obscured for a season in the general gloom, may survive the eclipse, and become the guide

of some future Deliverer of his country."

In the best days of the Roman Republic the insolvent debtor's body was cut up, and a part was given to the creditor, proportional to his demand. Afterward, it was the law that the debtor, his wife and children, should be sold into bondage, and the avails distributed among the creditors. In England, 20,000 are supposed to fall annually a sacrifice to the barbarous practice of incarcerating the body for the crime of insolvency.

"Unpitied and unheard, where misery mourns,
Where sickness pines, where thirst and hunger burn,
And poor misfortune feels the lash of vice:
While, in the land of liberty, the land
Whose every street and public meeting glow
With open freedom, little tyrants rag'd,
Snatch'd the lean morsel from the starving mouth,
Tore from cold wintry limbs the tatter'd weed;
Even robb'd them of the last of comforts, sleep:
The free-born Briton to the dungeon chain'd;
Or, as the lust of cruelty prevail'd,
At pleasure mark'd him with inglorious stripes,
And crush'd out lives, by secret, barb'rous ways,
That, for their country, would have toil'd or bled."

USEFULNESS OF PRAYER TO COMMUNITIES.

The instances are numerous, in which blessings are actually given in answer to prayer. Dr. Dwight, in his excellent work on Theology, vol. v. p. 40, remarks:

"I am bound, as an inhabitant of New England, solemnly to declare, that, were there no other instances to be found in any other country, the blessings communicated to this, would furnish ample satisfaction concerning this subject to every sober, much more to every pious man. Among these, *the destruction of the French armament, under the Duke de Anville, in the year 1746*, ought to be remembered with gratitude and admiration, by every inhabitant of this country. This fleet consisted of forty ships of war; was destined for the destruction of *New-England*; was of suffi-

cient force to render that destruction, in the ordinary progress of things, certain; sailed from *Che-bucto*, in *Nova-Scotia*, for this purpose; and was entirely destroyed on the night, following a general fast throughout New-England, by a tempest. Impious men, who *regard not the work of the Lord, nor the operation of his hands*, and who, for that reason, are finally destroyed, may refuse to *give God the glory* of this most merciful interposition. But our ancestors had, and it is to be hoped their descendants ever will have, both piety and good sense, sufficient to *ascribe to JEHOVAH the greatness and the power, and the victory, and the majesty; and to bless the Lord God of Israel, for ever and ever.*"

THE INVINCIBLE ARMADA.

Philip II. of Spain, sent a great force, called the "Invincible Armada," to invade England. His ships, 150 in number, were attacked and scattered in the night by the fleet of Elizabeth, and a storm wrecked them on the coast of Zealand. A medal, commemorative of the event, was struck, and is now to be seen in the tower of London, with this inscription: "*Thou didst blow with thy wind, the sea covered them.*"

PIETY IN SOLITUDE.

PIETY, practised in solitude, says Dr. Johnson, like the flower that blooms in the desert, may give its fragrance to the winds of Heaven, and delight those unbodied spirits, which survey the works of God, and actions of men; but bestows no assistance upon earthly beings; and, however free from the taints of impurity, yet wants the sacred splendour of beneficence.

POETRY.

CHRIST THE LIGHT OF HIS PEOPLE.

"Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

How dark, how drear, is man's abode,
In nature's rayless night!
He sleeps beneath the wrath of God,
And hates disturbing light.

Prophets and teachers, strive in vain,
T' awake his sleep profound;
Quiet his slumbers still remain,
While wrath collects around.

Until the Lord, with light Divine,
O'erpowers his stupid eyes;
And calls, while unknown splendours
shine,

"Sleeper, awake, arise."

He wakes—but, ah! his spirits freeze
With horror at the view;
The boding heavens above he sees,
The gaping pit below.

The light, in mercy sent, he fears
But shows his awful doom;
And mercy's day, to him appears
The day of vengeance come.

But when the Sun of Righteousness
Dispels his gloomy fear;
Brings to his view the realms of peace,
And shows his mansion there;

His joyful breast what transports
swell!

What glories charm his sight!
While glowing songs of praises tell
"Twas Christ that gave me light."

D.

TREASURERS' ACCOUNTS.

Monies received by the Treasurer of the General Convention.

From Eleanor Davis, Salisbury Md. Treasurer of the Burman Education Society, for the education of Burman females under the direction of Mrs. Judson,	\$ 20 00
From Dr. Moses Willard, for subscription to the Luminary,	2 00
From Elder Henry Ball, enclosing subscription to Star, from W. H. Horton,	0 00

From Mrs. Hewitt, Treasurer of the New-York Baptist Female Society for Foreign Missions, to be appropriated to the Burman Mission, \$100 00 |

From Elder Henry Ball, subscriptions for Silas D. Horton and George Seybold, for Star, 6 00 |

\$131 00

*Monies received by the Treasurer of the Columbian College, during the month of March 1824.**For endowing the Presidency.*

From Hon. Samuel D. Ingham, of Pa.	\$10 00
From Mr. S. W. Handy, Washington City,	6 00
From Wm. Fleet, Esq. King and Queen co. Virginia,	10 00
From Daniel F. Dulany, Esq. Fairfax co. Virginia,	10 00
From Charles M'Allister, Esq. N. C.	10 00
From Hon. Robert Y. Hayne, of S. C.	10 00
From Hon. George Carey, Columbia co. Georgia,	10 00
From Hon. John T. Johnson, Georgetown, Kentucky,	10 00
From Hon. Thomas H. Williams, Washington, Mississippi,	10 00
From Hon. Thomas Whipple, Jr. Wentworth, N. H.	10 00
From Hon. John Floyd, Newbern, Va.	10 00
From Hon. Wm. Cox Ellis, Pa.	10 00
From Hon. Mahlon Dickerson, N. J.	10 00
From Hon. Samuel Bell, N. H.	10 00
From Hon. Robert B. Campbell, S. C.	10 00
From Hon. Henry W. Conway, Arkansas,	10 00
From Hon. James D'Wolf, R. I.	10 00
From Hon. Stephen Longfellow, Maine,	5 00
From Hon. John Chandler, Maine,	5 00
From Hon. John Holmes, Maine,	5 00
From Hon. Robert B. Vance, N. C.	10 00
From Mrs. F. B. Greenhow, Richmond, Va. from Miss Hannah Hill,	5 00
From James Barrow, Esq. Milledgeville, Ga.	10 00
From Hon. James T. Sandford, Tennessee,	10 00
From Hon. Jared Williams, Va.	10 00
From Hon. Alfred M. Gatlin, N. C.	10 00
From Hon. Isaac McKim, Baltimore,	10 00
From Rev. David B. M'Gehee, Va.	1 00

For the Professorship of Mathematics and Natural Philosophy.

From James R. Wilson, Esq. Norfolk, Va.	200 00
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VOL. V.]

MAY, 1824.

[No. V.

BIOGRAPHY.

DIVINE GRACE THE SOURCE OF ALL
HUMAN EXCELLENCE.

WE have received from the Rev. Dr. Marshman, of Serampore, a copy of a sermon preached by him, at the Mission Chapel, Serampore, and at the Union Chapel, Calcutta, occasioned by the death of the late Rev. WILLIAM WARD, D.D. Text, 1. Cor. xv. 10. "*By the grace of God I am what I am.*"

This sermon is such as we should expect the interesting occasion on which it was delivered would naturally dictate. It exhibits in a very amiable and affecting light, the feelings of a brother, mingled with the calm and unmurmuring submission of a Christian. The author has, in no sense of the word, acted the part of the panegyrist, though twenty pages

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are occupied in giving "a brief view of the course of his deceased brother." After establishing, in a very clear and satisfactory manner, the doctrine of the text, that "*Divine grace is the source of all human excellence*;" he proceeds to *exemplify* this doctrine, in the character and course of Mr. Ward. As, in doing this, he was under the necessity of glancing at the chief occurrences in the life of the deceased, he presents this part of the discourse in the form of a brief memoir. This memoir, however *brief*, is rather long for a work like ours; but, for many reasons, we wish to present it to our readers entire, convinced that all who read it attentively will readily apologize for its length.

Brief Memoir of Rev. W. Ward.

In giving this brief sketch, our circumstances differ somewhat

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from those of the apostle. He had to speak of himself, and hence even *to know* that he possessed excellence of character, seemed a breach of delicacy which made him appear to himself a fool in glorying. But we have to speak of a brother deceased, whose praise is in all the churches; and that reserve which the apostle so properly maintained, might in us imply a want of affection and regard, when we had so full an opportunity of being acquainted with our brother's real character for so long a series of years. We shall therefore endeavour to speak as becometh Christians, forbearing on the one hand to exalt any excellence we saw in him beyond its due measure, and on the other to detract from the honour of that grace which so evidently shone in his life and conversation, and to which, were he living, he would ascribe all he was enabled to attempt for the cause of his much loved Redeemer.

It was to Divine goodness that he was indebted for that natural sweetness of disposition, and that depth of judgment, which distinguished him throughout his whole life. That mildness and gentleness of temper which insensibly endeared him to all with whom he had intercourse, had its origin in the happy temperament of mind he possessed by nature, although it was improved and refined by the power of Divine grace. Formed by nature for kindness and friendship, this disposition, strengthened by the soul-renovat-

ing influence of the Gospel, operated in his mind to such a degree, that even to reprove any one for evil, was a duty so painful, that nothing could urge him to the discharge of it, but a regard for the good of the person reproved, and for the honour of religion. That with this happy temper, heightened by that love of Christ and that tender pity to the souls of men, which ever glowed in his bosom, our deceased brother should attract the affections of almost all who came near him, will appear incredible to few. It is, indeed, a fact, corroborated by the feelings of multitudes in Europe and America, as well as in India.

Nor was he less indebted to Divine beneficence for that strong and penetrating intellect which enabled him to understand men and things almost at a glance. The effect of this continually appeared in his management of business. The bearings of any thing which occurred, the effect it would naturally produce, were so evident to him, almost at first sight, that his daily course in his line of business was altogether one of order, tranquillity, and energetic effort. This will appear evident, when we take into consideration what he was enabled to accomplish in his own line, while his mind was so much devoted to higher objects. Nor was it less evident in his discernment of the characters of men around him. While all with whom he came into contact were treated with his accustomed kindness, his saga-

acious mind quickly discovered their leading dispositions, developed their principles of conduct, and formed that estimate of their characters, which he had seldom occasion to alter. Hence a peculiarity for which he was sometimes blamed; he often treated with the utmost kindness persons whose characters he regarded with contempt, and for whose principles he had the most decided abhorrence; for while he felt it impossible to love selfishness and meanness of conduct, he thought kindness and affection due to the whole human race; and hence some who knew him less intimately, were ready to ascribe to his approbation of their conduct, that kindness to them which flowed wholly from his own benevolence of mind. His decided esteem, his cordial affection, however, were never fixed but where the noblest principles actuated the mind; and once thus placed, neither open calumny nor the most insidious insinuations in secret, could shake his love of those of whom he had himself made full trial. This rendered him one of the most faithful, as well as the most tender of friends, as an intercourse of nearly twenty-four years, involving the constant disclosure of the whole soul, will constrain the writer of this, with his companions in the work of God at Serampore, to feel even to the end of life.

2. Our deceased brother was no less indebted to the unmerited goodness of God for all those cir-

cumstances in providence which tended to form his mind and fit him for usefulness in India. We do not mean here that he was favoured with an education strictly literary. He was not enabled to spend seven years of his life in a grammar school, and afterwards an equal number in some college. He was indebted to the gracious care of Providence, however, for advantages more valuable to him in his future course, than would have been any merely of a literary nature. He was born in the town of Derby, October 20, 1769; and though deprived of his father very early in life, he enjoyed the happiness of being trained up by a pious mother, whose instructions he remembered with gratitude to the end of life, and who exerted herself to the utmost to form his mind and give him the best education in her power. The loss he sustained in the early death of his father, through Divine goodness, instead of leading him into idleness and dissipation, impressed his mind the more strongly with the fact that, under Divine providence, he must rely wholly on his own exertions in future life, and tended to form in him that indefatigable application to business, in which he was found when his Redeemer called him suddenly to glory.

The hand of Divine goodness was also visible in his being brought up to that profession in which he was afterwards to become so useful to the cause of God. After obtaining a suitable education in

his native town, and being with a printer there for some years, he was placed by Providence in the office of Benson in London, now at the head of the printing line in that city. Had he been trained up to any other business in his native town, or to agriculture in its neighbourhood, his value to the cause of God in India would have been small, compared with what it has been in his having been enabled to bring through the press no less than twenty versions of the New Testament in the various languages of India. Yet this is to be ascribed entirely to the good hand of his God upon him. Although he felt a predilection for this line of employment, he could have no idea of the course of usefulness intended for him, when he had not yet learned to fear the God of his fathers. His being placed in London, too, amidst the circle with which he was surrounded there, was not without its value to him in future life, in bringing him so thoroughly acquainted with men and things, and accustoming him to the management of extensive business.

Above all, his being thus habituated to active life, and to seize every moment of leisure for the improvement of his mind, formed him to that diligent improvement of the least fragment of time, for which he was so eminent. Of this we need no other proof than he gave in his last journey to Europe and America, which occupied only two years and nine months, from his leaving India to his return thither.

But in this period, although he traversed England and Scotland, and great part of America, preaching in nearly every town, and sometimes almost every day, he found time to write his "Reflections on the Word of God," brought through the press just before his death—to prepare for the press a third edition of his "View of the Hindoos"—and to put to press his "Farewell Letters," (alas ! truly such to most to whom they are addressed !) beside a variety of smaller works, intended to serve the cause of religion and humanity ; among which was, a Sermon on 2. Cor. v. 14. entitled, "The love of Christ beareth me away," mentioned in strong terms of approbation in the various religious publications of the day.

This course of circumstances also formed him to that delicacy of mind which induced him to prepare himself for the ministry, without being chargeable to any of those excellent institutions among the Dissenters in England, so ready to lend a helping hand to pious youth in preparing for the work of the sanctuary. And when he came to seek the salvation of the heathen in India, it also made him determine, after the example of the apostle, to make the gospel without charge, not only to the heathen themselves, but also to those generous friends of religion in Britain who so warmly support missions to the heathen, and with whom he was ever one in heart.

3. The grace of God eminently shone in our deceased brother's

conversion to God. We are not able to ascertain precisely when his first convictions of mind began, but we think it was about the age of nineteen. It is, however, of far greater importance that we can ascertain, in so decided a manner, the existence in his mind of the two grand feelings which form the glory of the future Christian character—a deep and abiding sense of the evil of sin, and of the infinite value of the Redeemer's sufferings and righteousness. The former of these appeared not only in his holy solicitude to avoid sin in every form, and his deep humiliation under a sense of indwelling sin, but in his tender compassion for the souls of men, which made him continually attempt to snatch them as brands from the burning. This feeling, which remained with him to the end of his mortal course, sufficiently showed that his conviction of the evil of sin was neither superficial nor evanescent. It indeed formed a living principle in his mind, which caused him, at length, to relinquish all his secular prospects, that he might devote himself wholly to the salvation of his perishing fellow creatures.

Nor was his view of the infinite excellency and glory of the Lord Jesus Christ less deep and abiding. While it enabled him to venture his all, for time and eternity, on the Saviour of men, resting on his atonement for the forgiveness of all sin, and on his righteousness for justification and constant acceptance before God, it filled him

with zeal to make known his glorious salvation among the heathen. These feelings laid the foundation for all his future usefulness. A man superficially affected with the evil of sin and the love of Christ, may, from habit and education, imbibed enough of religion to support the Christian character decently in the sight of men. Of his eternal state we say nothing; it is not for us to pry into the depths of the Divine judgment at the last day, and to say how small a degree of love to the Saviour is compatible with a man's actually resting on him for salvation; but of this we are certain, that on the degree of love he bears to the Redeemer, as the Almighty Saviour of men, will be suspended all his usefulness to his fellow men as a Christian.. With little of it he may have a name to live, though dead; he may be amiable in his deportment, and obtain much of the esteem of men, perhaps the more for not displeasing them by inflexibly adhering to those doctrines and precepts of the Redeemer they find most unpalatable;—he may, if attached to letters, shine in the literary world as a defender of Christianity, confining himself to its outworks however, and intermeddling little with its vital spirit. But a faithful and able minister of the New Testament, he never will be. In winning souls to Christ, the highest honour ever conferred on man, he will not be successful. To approach the heart, either of the saint or the sinner, he must, with the Apostle John, be able to say, "that which we have seen,

and handled, and felt, of the word of life, declare we unto you, that ye may have fellowship with us ; and truly *our* fellowship is with the Father and with his Son Jesus Christ." Such was the grace given to our deceased brother, as appeared from the whole tenor of his conversation, and from almost every page he published of a religious nature.

4. The Divine goodness was no less evident in bringing him into that sphere of usefulness in which he was so eminently suited to move. As early as the beginning of 1793, when Mr. Carey was preparing for that voyage to Bengal, the result of which, to every eye but that of faith, appeared so doubtful, he saw Mr. Ward in London,* then in his twenty-fourth year, and said to him, " I am going to Bengal, with the hope of translating the Scriptures into the language of that country ; and you must follow and print them." Those leadings of Providence which guided him in the intervening six years, so as to secure the exemplification of this casual hint as really as though it had been prophetic, by no means deserve to be overlooked. He might have become so thoroughly settled in business, and so entangled in the cares of life, that it might scarcely have appeared to him or to the warmest friends of missions, his duty to go to India, then so little known as a missionary field, particularly when the probability of being permitted to establish a press there appeared so small.

But the God of missions led him by a way he then knew not. For the greater part of this period he was at the head of a printing establishment in the town of Hull, for which he conducted a provincial paper, carrying it to a high degree of respectability, and amidst a circle of religious friends, by whom the temper of Christ in his soul was fostered—and to whom he is inexpressibly dear, even to this day. From this situation, however, though not without its usefulness, his mind, bent on the salvation of men, turned with disgust. Respectability in life and increasing opulence, to him were nothing, in comparison with the gain of winning souls ; and long before he heard of the result of Mr. Carey's mission, and the necessity there was for one in his line to go and labour without price or reward in publishing the Scriptures to the perishing heathen, he had made up his mind to withdraw from secular business, and devote himself wholly to seeking the salvation of men. He had, in consequence, settled his affairs, resigned the situation he held, and placed himself at his own expense under the care of the excellent Dr. Fawcett, author of the Commentary on the Scriptures, in two volumes quarto, that he might renew his literary studies, and give himself up more fully to the study of the Sacred Scriptures. While thus employed, he heard of the progress made in translating the Scriptures in Bengalee, and of the necessity there was that some friend to the

* Mr. Carey had previously seen him also at Derby.

cause should come out in order to print them. To a work so congenial with the warmest feelings of his heart, our brother needed no persuasion. He immediately determined to engage therein, and to proceed to India, the moment an opportunity offered. This not being till the spring of 1799, the writer of these lines then joined him, together with Messrs. Grant and Brunsdon, of whom the first died in eighteen days, and the other within twenty-one months, after their arrival in Bengal.

Mr. Ward with his company left London, May 25th, 1799, in the *Criterion* of Philadelphia, Captain Benjamin Wickes, commander, and without touching at Calcutta, arrived at Serampore, Oct. 13th, of the same year, with the hope of being able to proceed to Mudnabatee, between Malda and Dinagapore, and of setting up a press there to print the Scriptures. Finding this impracticable, however, as there was no hope of Lord Wellesley's permitting a press in the interior of the country, he made a journey to Malda and Dinagapore, and consulted with Mr. Carey on the subject, who, in these circumstances, felt it his duty to secure the printing of the Scriptures by removing to Serampore, the governor of which, the Hon. Col. Bie, had earnestly entreated Mr. Ward to set up the press and settle there. Thus the hand of Providence was evident in choosing for our deceased brother, quite against all his own previous ideas, the place, as well as the

sphere of action which has since proved the most fully suited to usefulness. So far were he and his companions however from preferring this as their place of residence, that they resisted it to the last, thinking the interior of the country far more adapted for spreading the gospel. But the event has demonstrated, that though they were in this case led in a way they knew not, yet it was the way best suited to glorify God, and promote his cause in India.

5. How deeply our deceased brother was indebted to Divine goodness for grace and wisdom to walk before God in this sphere of action, must be sufficiently known to those who have witnessed his zealous, holy, and happy course, in these twenty-three years. His blameless conduct relative to all open sin, was such that the tongue of slander itself never dared to fasten upon him the most distant accusation or surmise. The fear of God and the love of Christ, constantly ruling within, preserved him from the most distant approach to any thing of open sin or folly; mercies these which every one who is acquainted with the deceitfulness of sin and of the human heart, will ascribe wholly to free and sovereign grace.

How far he also was from sinking into worldly-mindedness and the love of wealth, will be evident from the fact already mentioned, his determination to make that gospel he published in India, chargeable neither to the heathen to whom he came, nor to the friends of religion

in England who had begun so generously to interest themselves in the propagation of the Gospel in India. Had he chosen to receive money for his own support, his brethren in England, with whom he was one in aim and in heart, would have supplied him with the utmost readiness. But being enabled to support himself and his family, he abhorred the idea of receiving money contributed to spread the gospel by the poor out of their penury, when he needed it not; and entreated his brethren in England to turn their attention towards extending the gospel more widely, by supporting others in the work who were favoured with no means of supporting themselves.

Further, when his indefatigable diligence in his calling had given him a surplus of income, after supporting his family in that plain and frugal manner he and his brethren at Serampore judged suitable to their situation in life, so far was he then from nourishing a worldly spirit, that he urged his brethren to seek out means of spreading the gospel more widely in India themselves by employing and supporting brethren raised up in the country. And in so great a degree did Divine goodness bless these efforts of himself and his brethren, that, before his death, he had the satisfaction of witnessing eleven stations beside their own at Serampore, established and supported by themselves, or by funds originated in India through their efforts, without involving the annual expenditure of a shilling

raised for missions by the generous friends of religion in Europe or America. This course enabled him to put to silence the ignorance of foolish men, who, hating the gospel themselves, so often insist that those who labour in spreading it, are constrained to swell the number of their converts for the sake of securing the continuance of their own salaries. The beginning of the work among the heathen in Bengal, having been thus made without any connexion with salary, as missionaries may naturally be supposed to be all of one spirit, in India this vile slander stands refuted for ever.

Our deceased brother was also spared to see the preaching of the word so blessed at these twelve stations, that, at the time of his death, ten churches were already formed at them, whose members, chiefly natives, if taken together, would average little less than fifty in each church. These churches, superintended by pastors raised up in the country, contain also from thirty to forty itinerant native brethren, employed in distributing the Scriptures among their own countrymen. It was with the view of supplying these churches, so dear to him and others, which Divine goodness might hereafter originate, with men trained up in the study of the Divine word and the cultivation of useful knowledge, as those pastors and itinerant brethren might be removed by death, that our deceased brother laboured so ardently in Europe and America to promote the interests

of Serampore College, the buildings of which his colleagues were in the mean time raising, in the hope that, like the late Professor Frank's Orphan House in Germany, should an equal blessing rest thereon, it might prove the means of promoting the spread of the gospel for ages to come.

That Divine grace did not permit him, while thus devoid of all worldly incitement to action, to sink down into a state of sloth and inactivity, will be evident to all who consider how he continually exerted himself to promote true religion around him. In addition to his labours in the printing office, where he was constantly to be found from ten to five—his pastoral labours both at Serampore and Calcutta—his continual exertions among the Christian youth in Serampore College, whom he daily instructed in the Scriptures and led on to devotional exercises—his labours with the pen for the cause of religion in the periodical works which issue from the Serampore press, and in those he published separately, of which, although at the time of his decease, his "Reflections on the Word of God" had left the press scarcely two months, he had begun another on Missions, were quite sufficient to employ the whole mind of one man. To these, however, must be added his correspondence with his missionary brethren, and the pastors of the infant churches, raised up in India, for whose growth in grace and in the knowledge of Christ, he manifested an unceasing

concern—together with his correspondence with the friends of religion in Europe and America; all which sufficiently show how fully he realized the spirit manifested for our imitation by our beloved Redeemer; "I must work the works of Him that sent me, while it is day. The night (of death) cometh, in which no man can work."

That amidst this activity and exertion, however, Divine grace preserved him from a spirit of pride and carnal security, will appear no less evident to those who knew him most intimately. His earnestness in his late journey through Europe and America, to impress on all around him the vanity of all human effort, without the almighty aid of the Divine Spirit, a doctrine which lays the axe to the root of human pride and self-sufficiency, will not be soon forgotten by those with whom he enjoyed religious intercourse. While he felt the worthlessness of mere human effort, he in his journey saw, with unspeakable regret, that the *apparatus* of missions threatened to destroy their *genuine spirit*; that Public Meetings, and Societies, and Committees, had so filled the minds even of good men, as to risk the danger of displeasing Him who hath declared, "*I will not give my glory to another*;"—and that many were ready to conclude, that since wise and good men had established Societies, created funds, and formed Committees and Boards of Direction, the heathen must be converted to God, almost as matter

of course, forgetting, that in the beginning of the gospel, the Divine Spirit did the work without the least assistance from any of these, and that they now do just as much towards securing the object, as cutting trenches in a field does towards bringing down the rain from heaven, which "waiteth not for man, nor tarrieth for the sons of men."

The consequences of this temper our deceased brother dreaded; and while he approved of all these as far as conducted in the spirit of the gospel, he feared lest they should secularize missions, and lead the mind off from that simple and constant dependence on God, which forms the very essence of the missionary spirit. This led him to urge, in a peculiar manner, the necessity of ceasing from man, and looking wholly to God in so great a work. Nor did it make him less watchful over his own spirit. The same feelings, as he carried them from India, returned with him thither, and created in him a constant jealousy lest any thing of self-dependence should displease God, and intercept the Divine blessing on the labours of himself and his colleagues. In this spirit he continually warned and charged the pastors of the infant churches, the itinerant brethren, and all growing up in the work around him, as a father his children, that, while using all diligence in holding forth the word of life, they should look beyond themselves to the Giver of all good for that blessing which alone can give

success, after every thing done for God, even in a spirit the most agreeable to him.

His own experience, while always partaking of deep humility, was in general happy. With his earnest desires to glorify his God and Redeemer, and to promote the best interests of his fellow-men, constantly brought into action, it was impossible for him to be either gloomy or melancholy. On the contrary, amidst all his trials and difficulties, his course was a happy one. But that his happiness by no means arose from his self-complacency, or his dependence on his own righteousness or strength, will be evident to all who read his Reflections on the Word of God, which, as it was the last work that went through his hands, may be said to bear the exact stamp of his mind, while actually, though unconsciously, preparing for his journey to the skies. The entire reliance therein expressed on the Atonement of the Redeemer for the forgiveness of sin—on his Righteousness for justification and constant acceptance before God—on his Holy Spirit for strength to perform every duty—and on the Divine blessing as the only source of success when every duty is performed, and every exertion made, shine in almost every page. And this was scarcely less conspicuous in his ministrations, his prayers, his letters, and his conversation, even to the day when the messenger, sent by his Redeemer to call him to glory, came and found him thus doing. The following lines,

written by him to two missionary brethren, after the hand of the fatal messenger was upon him, speak volumes as to the state of his soul : " How do you feel in your desires after the Holy Spirit ? We can have no hope of success but as we are brought to a believing dependence upon His influences, and an earnest solicitude to obtain them." Thus evident was it that to the last day of his life his language was, " By the grace of God I am what I am."

In conclusion, the author says :

" To his afflicted relatives, and those who, knowing his value in the cause of God, are ready to faint at his removal, we would say, Wherefore do your hands wax feeble ? Although a mighty man in our Israel is fallen, still is the God of Israel no more ? Did he not make our beloved brother every thing he was to his cause in India ? and is not the residue of the Spirit still with Him ? Can he not raise up multitudes, endued with the same spirit, and the same love to his cause ? When Elisha's master was taken from him, what did he ? Did he not, when he came anew to the waters of Jordan, instead of abandoning himself to grief, wrap his mantle together, smite the waters, and inquire, Where is the Lord God of Elijah ? Let us, then, instead of giving way to desponding grief, importune the God of the harvest to raise up and

thrust forth more labourers into his harvest in India. Such he knows where to find, and how to fire their minds even by the example of our dear brother, to forego every enjoyment, break through every tie, and count nothing dear to them in comparison with imitating him in his fruitful and happy course in India. Instead of desponding, then, let us rather bless God that he was spared to his cause for so great a number of years ; that, instead of being removed within eighteen days after his arrival in India, like one of his companions, or within twenty-one months, like another, he was permitted to complete a course of more than twenty-three years ; and in so great a degree to finish the peculiar work given him, by bringing through the press twenty first versions of the New, and six of the Old Testament, beside editions of various former versions—to witness so great a number of stations founded and churches formed under his immediate view—to infuse so great a portion of his own spirit into the ministering and itinerant brethren, who labour at these stations—and to leave behind him such an example of holy diligence, of disinterested activity, of humility and enlargedness of soul, as must cause his memory to yield a fragrant savour to the praise of the Redeemer's grace, as long as India shall remain the Lord's inheritance."

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

Messrs. Wolff, Fisk, King, two Turkish soldiers, two other armed Turks, three Germans, and a Greek, set out on the third of June last from Jerusalem, for the purpose of visiting the Dead Sea and the river Jordan. The first evening they came to the convent of St. Saba, which, according to the account of the Superior, was founded in the time of Justinian, 1300 years ago, by an eminent saint, whose name it bears. The next day, they pursued their way eastwardly among steep and rocky mountains. As many interesting facts are noted in their journal, published in the *Missionary Herald* for April, we shall make a few brief extracts.

"At the summit of one of these mountains, about an hour after we left the convent, we came in sight of the Dead Sea, but instead of pursuing our course directly towards it, we turned to the northeast. I brought away a sample of the rock which composes these mountains, and which was strongly impregnated with sulphur.

After my return to Jerusalem, I made an experiment with a part of this stone, by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to blaze. The blaze rose four or five inches high, and continued about two minutes. I kept the stone on the coals for half an hour. It was not apparently at all diminished in size, but considerably in weight; and became soft and white like chalk, whereas it was at first hard and almost black. Josephus says that God kindled the fire

which destroyed Sodom, by a thunder-bolt."

The Dead Sea.

"A quarter before eleven we entered the extensive plains of the Jordan north of the Dead Sea. At half past eleven we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said that these "waters are so heavy, that the most impetuous winds can scarcely ruffle their surface." Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail over on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.

The river Jordan.

We wished to see the mouth of the Jordan. Chateaubriand speaks of this as "an essential point which Hesselquist alone had hitherto explored." We informed the Arabs and Turks of our wishes. They objected; but, as we insisted on going, they yielded. We had already been riding an hour on the sea shore, and we were another hour before we came to the stream. Its banks, except near the mouth, are covered with bushes. It is a small river, and, as might be expected in such a plain, its course, near the sea, is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river; we therefore turned back into the plain,

After riding some time we came to a mound, or little hill, with either a column or a pile of stones on its summit. I inquired what it was; and one of the Arabs said "Nabi Ibrahim;" but another of them told Mr. King, that it was called Galgala. Query. Is this the Gilgal, where Joshua placed the twelve stones which he took out of Jordan? See Joshua iv. 19, 20. At half past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and *appears* like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore, two Bedouin horsemen forded the river. These were the first human beings we had seen, since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitant except Bedouins, who resort to it, especially in winter, when they find, in different places, pasturage for their flocks."

In the evening, they visited Jericho, and the next day returned

to the Holy City. They make the following remarks on the

Apple of Sodom.

"We searched for the famous apple of Sodom, and found two kinds of fruit, either of which, with the help of a little poetic imagination, might pass for the fruit in question. One kind grows in abundance near the Jordan where we bathed. We plucked a few of the apples, which were probably of the last year's growth. They were black and dry, and did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps, however, it is different when the fruit first ripens. On opening these apples, (if I may call them so,) we found the inside soft and dry like the pith of an elder, or of a corn stalk that is thoroughly dried. There is no pulp in the inside, and generally but one or two seeds. These resemble apple seeds. We cannot, however, fairly judge of this fruit, without seeing it when it first comes to maturity.

The other fruit, which we observed, and which seems to me more like the apple in question, grows around Jericho. It looks very inviting, but its taste is extremely bitter and disagreeable. One of the Arabs told me it was poisonous. Chateaubriand, who thought this the apple of Sodom, says, "When dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper." Whether either of these is the apple of Sodom, or whether there is any such apple, even after all that Josephus and Tacitus and others have said about it, I will not attempt to decide. The Bible says of the Israelites, when they sin, "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is of the poison of dragons, and the cruel venom of asps." Deut. xxxii. 22, 33 This is figurative language, and means that the

Israelites should reap bitter fruits from their sinful practices, as the inhabitants of Sodom had done. May not all that is said of the apple of Sodom have originated from a similar metaphor?

One of our Arabs was named Nasar Allah, (the help of God) I asked him where he liked best to live, in the desert or in the city? He replied, "In the desert." I asked why? His answer was striking and characteristic; "I am a son of the desert; I am not a son of the city."

In Jerusalem, the Jews are cruelly oppressed by the Turks.

"The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market, a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this a Turkish peasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel. We interfered, and nothing more was said. Poor Jews! When will they learn the true cause of their oppression, and repent, and turn to God?"

Mr. Fisk thinks Beyrout possesses many important advantages as a missionary station. This place is situated at the foot of mount Lebanon. The following fact, mentioned in a letter from Mr. Fisk, very strikingly illustrates the ignorance of *Oriental Christians*.

"You hear of *Christians* in this part of the world. There are indeed multitudes who have been baptized in the name of the Trinity, and who believe that Christianity is the true religion; but you may judge of their *knowledge* of Christianity, by the following fact. I was one day walking over a high mountain in company with a monk, for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died—He said, "in the tomb." I said was it in Constantinople?" He replied 'yes'. At another time I inquired, "who was the first man?" He answered "I do not know, unless it was Christ." Yet this man had lived 15 years in a monastery for religious improvement; and there are 40 priests in the monastery."

By a letter from Mr. Temple, dated Malta, Dec. 11, information has been received, that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine, Oct. 24. Messrs. Fisk and King were in good health on the 18th of October, engaged in an exploring tour among the convents in the neighbourhood of mount Lebanon.

CEYLON MISSION.

THE joint letter of the missionaries contains some account of trials in the church, which required the exercise of rigid discipline, and of the death of a daughter of Mr. Meigs. Some additions have been made to the church, and, at the last dates, six more were candidates for admission. A journal is kept by a native convert named Gabriel Tissera. The following extracts may not be uninteresting.

"A brahmin called on me. I talked to him seriously, and told him that if he did not repent and believe in the

Saviour in this world, he will have to mourn for it in hell through all eternity. He said he also had something to tell me, which is of great importance. The following is the sum of his discourse. "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age false religions will spread, and the true religion, even the religion of Siven, (that is, the heathen religion,) will become scarce. So that yours, being a false religion, of course spreads in this age." He showed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water, but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter, both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees; where they will be exposed to birds of prey which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain." It will be observed that this last particular agrees with the Sacred Scriptures."

Heathen Chronology.

The following short account of the heathen chronology will serve to throw some light on the brahmin's story. The month of January, in the year of our Lord 1823, is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two-thirds of the second age,

namely, 864,000 years. The present, or the fourth age, they trust, will last only 432,000 years, including that part of it which has already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter, of the first age. When the last age ends, the first will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times; how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire above mentioned. Then Brahma creates a universe again, though he himself is not the eternal God. For, at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Now, to continue the Brahmin's discourse, he said, "When the first age commences again, the true religion of Siven will flourish, and the gods will come down to earth as they once did; for that is the age of perfect happiness. The second age is inferior to the first in felicity, the third is inferior to the second, and so on." The different names of the four ages, I presume, import their different natures; the first one means the age of innocence, and the last, the age of wickedness, which is the same as the age of misery above-mentioned. The brahmin said that mankind were very tall and lived to a great age, even hundreds and thousands of years in the first age; and then their size as well as age became shorter with the return of each age, till men arrived at their present state. So that the good state of the world has been in the decline from the first age,

and will be so to the end of the last, when it terminates in a universal destruction. Then a new creation takes place, and the ages come in rotation as before. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth, also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness." The above statement is found in their books, and is implicitly believed by the heathen. Depending upon this plausible tale, they think that their religion has been in the world as many millions of years as make up the above succession of ages. Proud of the supposed antiquity of their religion, they deride the Christians, asking them, by way of scorn, "When did the Christian religion rise? Was it not 1823 years ago? But if you say, that Christ is the Lamb slain *from the foundation of the world*, we ask how long is it, according to your account, since the world was created? It is nearly six thousand years. Is it not? Now what proportion does this bear to one of our ages?" They speak of the Christian religion as a thing but of yesterday, of a late date, and a recent growth."

BOMBAY MISSION.

A CHAPEL has been erected at this station, and dedicated to the service of God. The missionaries state the manner in which the services of dedication were performed.

"We inserted a notice in the public

papers, that on the last Friday evening in May, divine service would be performed, mostly in the Mahratta, but partly in the English language. The Friday observed as a day of fasting and prayer. In the evening divine worship was commenced in the chapel in the following manner: 1. Reading of the scriptures in Mahratta, by brother Nichols. 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Mahratta, by brother Graves. 4. Singing in Mahratta. 5. Sermon in Mahratta, by brother Hall, from Ps. xcvi. 6. Singing in Mahratta. 7. Prayer in English, and the benediction, by Rev. R. Kenny, a missionary of the Episcopal church. In the conclusion of the sermon it was remarked that the chapel had been erected by the benevolence of Christians, who wished all men to come to the knowledge of the Gospel of Christ, and be saved through him, the only Saviour of sinners; and an invitation was given, and a desire expressed to the native auditors, that they would regularly assemble in it, especially on the Sabbath, and hear and receive the word of life."

Of the translations and printing, they say:

"We hope that in a few months the translation of the whole New Testament will be completed, and that some further progress will be made in the translation of the Old.

"Our *printing* of the Scriptures and tracts we endeavour to regulate by the actual demand for them. We have recently printed the gospel of Mark, and a second edition of John is now in the press, and will be finished in a few weeks. The next portion of scripture, designated for the press, is a second edition of Genesis, for which we have many applications. When Genesis is finished, we expect to continue the edition of the New Testament. We have lately reprinted two tracts, one the

compendium of scripture doctrine, and the other entitled "The Good News."

SANDWICH ISLANDS.

MR. RICHARDS, in a letter dated at Lahinah, island of Mowee, August 30, 1823, makes the following remarks on the cheering prospect of success.

"I am fully persuaded that, could those Christians who furnish our support, see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts, of which I am deprived. It is enough for me, that, in looking back, I can see clearly that the finger of Providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered.

VOL. V.—*New Series.*

Thousands, indeed I may say almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought."

DOMESTIC.

CHEROKEE MISSION.

WE have before us a letter from Mr. John Timson, a young Cherokee connected with the mission family, dated Valley Towns, Feb 13, 1824. After lamenting, in a very simple but expressive manner, that any should be found opposing the spread of the gospel among his ignorant people, he says:—

"But there is One stronger than all the people on earth, who made all things, and who is able to do all things for his own glory. We poor creatures ought to give ourselves to him, and pray for his assistance to keep us from sinning against him. We are weak, but he is mighty, and will deliver those who put their trust in him. I am glad to hear you are determined to serve the Lord. We ought to consider what a short time we have to stay here, and how kind God was to send his Son into this sinful world. O, how kind is our Maker! But, if we disobey his voice, how dreadful will be our case! Let us not return to the world, but devote ourselves to the service of Christ, trying to bring others also to serve the Lord. Arch Skit was baptized last Sunday week. He has gone to tell his people how kind the Saviour is. Mr. Jones has undertaken to go all about to preach to the people. Some are glad to hear preaching. I have been with him. At

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one place there was a man who offered two gallons of whiskey to any man who would put the interpreter out of the house. But there has nobody been put out of doors yet for preaching to them, neither do their threatenings scare any body."

The Rev. Mr. Roberts, in a letter dated March 4, says :—

"The school never was so flourishing as at present. The gospel seems to be the power of God to many of the Cherokees. I expect to baptize some more soon."

Another letter, of later date, says :—

"I last Sunday baptized two, by name Lucy Smith and Cynthia Cunningham."

CAREY STATION.

Continuation of extracts from Mr. M^c Coy's Journal.

October 3.—Very soon this morning, about a dozen Indians returned, agreeably to my request, to whom I made known my business, which related to the location of a mission establishment among them; a thing of which the Ottawas had frequently heard us speak before. They expressed a hearty approbation of our contemplated measures, and were, doubtless, well pleased there with. We parted on the most friendly terms.

October 12.—Carried to the school room 21 Bibles, and after divine service distributed them among the scholars who can read, requiring them to study a particular chapter, and be prepared to reply, on the next Wednesday evening, to some questions on the subject of the chapter, the nature of the questions being briefly explained to them. We trust we shall be enabled to continue this practice with pleasure.

October 21—One of our small Indian boys died of the whooping cough. This is the first native scholar whose death we have been called upon to lament.

October 23.—The Indians sometimes fast for their deceased friends. This morning, at breakfast, Manetuck, 11 years old, brother of the boy lately deceased, wept, and refused to eat; saying his "little brother was in some place, hungry." Some other relations blacked their faces, according to the Indian custom, and fasted for the reasons above assigned.

On the 17th, a schooner from Detroit, with supplies for the mission family, arrived at the mouth of St. Joseph's. The winds were so boisterous that the vessel was soon driven entirely out of sight. On the 18th, near midnight, the vessel again came in sight, and they succeeded in getting on shore seven barrels of flour, one of salt, and two or three small articles, when, the winds continuing boisterous, and the vessel having lost an anchor, she was again driven off, and before sunrise was out of sight. Our hands have just returned, without having heard any thing further from her.

October 28.—Charles Noble, Esq. a commissioner sent hither by Governor Cass to examine and report the condition of the establishment, left us. This was an arrangement, which several important considerations rendered very desirable to us, and we have very unreservedly replied to all his inquiries.

October 30.—A Putawatomic young woman, who can neither speak nor understand English, requested to be taken into our family. Fearing we should object on account of her age, she prevailed on one of her three sisters, who have been some time in our school, to speak to me on the subject.

She seems desirous to learn to read, speak English, work, and in all respects to become acquainted with civilized life. And I must not omit saying that, although I suppose she has no very serious impressions of a religious nature,

yet she stated that, among other advantages which she hoped to obtain by living in our family, was that of religious instruction. She wished to enjoy the opportunity of hearing me preach.

November 5.—This evening arrived Miss Fanny Goodrich, a pious well recommended sister, from Lexington, Kentucky, who generously tenders her services to the mission for one year. We welcome her to our habitation, in prospect of her becoming a permanent and useful missionary.

Was allowed the happiness of a visit from my dear brother James M'Coy, whom I had not seen in five years past, and who has travelled a journey of 15 days in order to visit the mission, and to render us other important services.

November 13.—Received 7 boxes of clothing, viz. one from Thomas Stokes, Esq. New-York, one from the Female Benevolent Society, of Xenia, Ohio, and the remainder from our faithful brother Martin, collected by him in Kentucky. The whole estimated to be worth 805 dollars.

November 18.—Feel ourselves additionally and particularly blest, by the arrival of Mrs. Polke and family, who have ended a journey of 30 days, chiefly through a wilderness. Mr. Polke has been detained a few weeks, in order to fulfil some official engagements. Mrs. Polke came on ahead at the particular instance of Mrs. M'Coy. This worthy brother and sister, propose enlisting as missionaries for life.

November 20.—My dear brother James, having preached three sermons for us, and given us much necessary advice and exhortation, took his leave of us this morning, having our fervent prayers that he may be rewarded for his kindness.

November 21.—Sent two hired hands, and two of our Indian pupils, to build a blacksmith shop, and burn coal at the establishment that we are commencing among the Ottawas.

Have just secured our crop of corn, of which we have raised, the past season, about 900 bushels. We raised also 100 bushels of potatoes, and more than 2000 cabbages.

November 23.—Miss Goodrich has commenced a Female Sabbath school, for the benefit of the girls at the establishment.

November 27.—Took into the family another full Indian boy, a stranger to the English language.

November 29.—The Ottawa chiefs on Hekellemazoo river, request that I visit and speak to them in the spring.

December 1.—Two boys and a girl, entire Indians, brought to our school, neither of whom can speak English. The father of these children lately died, and on his death bed instructed his eldest son, who has lived with us almost a year, to remain in our family until he shall have completed his education, and to bring his younger brothers and sister also to our house.

December 2.—Not long since I sent a Bible, by an Indian, to an Indian trader, with whom I had become acquainted, and who could read. To-day I received a letter from him expressing many thanks for the favour, and requesting two more Bibles for the use of two of his partners, who are stationed at different places in the Indian country.

Quehkna, a Putawatomie young man, has been about our house two or three days, has attended family prayer morning and evening, and kneeled with the family in prayer, notwithstanding he could not understand a word of English. To-day his father and brother came into the room, and requested that he be taken into our family and educated. I objected that he was too old. His father replied that he was not as old as he appeared to be. His father and brother both appearing sincerely urgent, we told him to stay, and we would assist him in proportion to our means.

This makes the present number of

our native scholars 53, only four of whom are absent.

BAPTIST STATE CONVENTION OF ALABAMA.

IN our January number, page 19, we noticed the formation of a Baptist State Convention in Alabama. We have since received the Constitution and Address of the Convention to the people of the State. Besides the general interest which these must necessarily excite, we deem it due to our brethren in Alabama to publish them entire. There is a spirit of harmonious zeal among the Baptists in that state, which we should be glad to see universal. Their concentration of effort is an example to the other states, worthy of imitation.

CONSTITUTION.

Art. 1. This body shall be styled "*The Baptist State Convention in Alabama.*"

Art. 2. This Convention shall consist of Delegates from Missionary Societies, Churches, Associations, or other religious bodies, which may regularly contribute to the support of its objects.

Art. 3. Each Church, and Congregational or Village Society, shall be entitled to one Representative:—County Societies to three, and Associations to five.

Art. 4. The objects of this Convention shall be to promote missions, and religious instruction throughout our state, and to aid the benevolent views of the General Convention of the Baptist Denomination in the United States, in extending the benefits of the Gospel to the heathen, and in improving the education of Gospel ministers. Funds contributed for missions, shall be applied to the object, at the discretion of the Convention; and, what is designa-

ted for the education of ministers, shall be applied to that purpose.

Art. 5. At each annual meeting the Convention shall elect a Board of Managers, consisting of a President, a Vice-President, a Corresponding and Recording Secretary, a Treasurer, and eleven other managers; who shall continue in office till successors are chosen. The Board shall manage the concerns, during the recess of the Convention, and report their proceedings at each annual meeting. The President, or Corresponding Secretary, may call a meeting of the Board when necessary; five of whom, including the President or Vice President, shall be a quorum.

Art. 6. The Board may appoint Auxiliary Committees in different parts of the state, to facilitate the operations of those employed in the service of the Convention; and shall supply each society, or member of the Convention, with the monthly magazine of the American Baptist Board.

Art. 7. The Board shall employ ministers of our denomination, well approved, to labour as domestic missionaries in destitute parts of our state; and allow them a suitable compensation. And missionaries thus employed shall consult the views of the Board, or some Auxiliary Committee, as to the precise ground of labour.

Art. 8. The Treasurer shall keep the funds for missions, and those for Education, distinct from each other;—shall give competent security, and faithfully account for all receipts and disbursements:—His books, moreover, shall be open at all times for inspection by any member of the Convention; and no funds shall be paid out of the Treasury, except by an order of the Board.

Art. 9. It shall be the duty of the Corresponding Secretary to maintain intercourse with such individuals and Societies, as may cherish the interests of the institution. The Recording Secretary shall keep a correct record of all the proceedings of the Board, and

of the Convention ; and shall faithfully preserve such documents as may be committed to his care.

Art. 10. The Agent employed shall use his constant endeavours to promote the interest of the Convention, by forming Societies, attending anniversaries, and by collecting and imparting general information. He may also appoint Solicitors, in places where Societies are not formed, to aid in the measures recommended for obtaining support for the Gospel.

Art. 11. The Convention shall meet annually, at such time and place as may be appointed at the preceding meeting.

Art. 12. This Constitution may be amended by the concurrence of *two thirds* of the members of the Convention at an annual meeting ; provided, such an amendment shall have been proposed in writing, at the preceding annual meeting.

Read, approved, and unanimously adopted.

CHARLES CROW, *Chairman*.

J. A. RAYALDSON, *Secretary*.

ORIGIN OF MISSIONS.

Friends and Brethren,—In calling your attention to considerations of vital importance, it is the object of this address, to bring to view the scriptural authority for evangelical missions.

The last year we were favoured with a "brief view" of modern missions, published by the 'Mississippi Missionary Society ;' which exhibited the encouraging success of the gospel among the heathen, and the great need of missionary exertions at home and abroad. But there are some who treat this interesting subject with indifference ; as a thing of innovation, not founded on Divine original.

It is not, indeed, uncommon for persons scrupulously exact in some matters, to oppose others which are truly excel-

lent in their nature, design, and effect. And this opposition may be made, not directly against the avowed *object* of piety and benevolence ; but against the *means* which operate most powerfully in attaining that object. Thus, while no one ventures to oppose the design of Gospel missions, some may, with reference to the "good old way," object to missionary efforts as a *new* scheme of speculation in the world.

Let it be remembered, by those who are tenacious of apostolic example, that our Bible is a version from the Hebrew and Greek : That there are some phrases not rendered in our language ; but the original words, in some cases, are merely anglicised. To arrive at the exact meaning of these terms, we must trace them to their root or etymology. For instance :

Apostle is a Greek word, from *apo*, from ; and *stello*, to send forth, or send away. This word, translated into English, is *missionary*, which is derived from the Latin verb *mitto*, to send forth an ambassador, or messenger. A *missionary*, then, is *one sent* from proper authority, to teach and propagate the Gospel. And this is the radical signification of *apostle*. The two words are precisely synonymous in their literal, etymological import. But it is admitted that the term *apostle*, by the usage of language, is applied more properly and *eminently* to the primitive missionaries, who were endowed with superior gifts by the inspiration of the Holy Ghost : whereas, the word *missionary* is commonly applied to their successors in the work of propagating the same religion in the world ; being *sent forth*, from the same authority, God, and the church. It is not, however, a violation of Scripture or propriety, to call the apostles *missionaries*, unless it be improper to translate Greek into English. We are persuaded, therefore, that no one will indulge a prejudice against the *use* of this significant and appropriate term—a 'doting about questions, and strife of words.'

The doctrine of Missions will be further illustrated from the example of missionaries in the first century of the Christian era.

In the beginning of the Gospel of Jesus Christ, John the Baptist appeared as a messenger sent from God, preaching in the wilderness of Judea. He had the honour to be the first Gospel missionary.

Christ went about doing good, and is called the *Apostle* and High Priest of our profession. He was sent of the Father to this world, to seek and to save that which was lost.

"Father, thy word is past, Man shall find grace;
And shall grace not find means, that finds her way,
The speediest of all thy winged messengers,
To visit all thy creatures———"

Yes, He fulfilled the mission of his grace to the world, with "Glory to God in the highest and on earth peace, good will towards men." And, in prayer for his disciples, he says, "As thou hast sent me into the world, even so have I also sent them into the world."

These twelve Jesus sent forth; and other seventy also He sent forth, saying unto them, "Go your ways, not into the way of the Gentiles, nor into any city of the Samaritans, but to the lost sheep of the house of Israel. So he then commanded; and these messengers were literally domestic missionaries.

But after the resurrection of Christ, he gave some apostles, (missionaries) and some prophets, and some evangelists, and some pastors and teachers, with a command of greater latitude—"Go into all the world—preach among all nations, beginning at Jerusalem." Here is the authority for foreign missions, and we have illustrious examples before us in the Acts of the Apostles.

Peter began at Jerusalem with great success. Three thousand converts were baptized in one day! But in his first attempt to minister to Gentiles, he was opposed by the ignorance of his countrymen. For, upon his return from a mission to Cesarea, where a centurion of the Italian band had received the Gos-

pel, the "circumcision contended with him." But, on hearing a rehearsal of the whole matter, from which they perceived, that on the "Gentiles also was poured out the gift of the Holy Ghost, they held their peace and glorified God."

The brethren at Jerusalem, hearing that the "hand of the Lord was with them at Antioch," sent Barnabas thither, who took Tarsus in his route to seek Saul. Now this Saul was a chosen vessel—and, in this cursory view of our subject, we shall select him as a model for foreign missions. His remarkable conversion, and abundant revelations, with his liberal and classical education, qualified him in an eminent degree for the work of foreign missions, and especially in the land of "classic lore." He was emphatically the apostle of the Gentiles, who truly magnified his office; as we read in his journals, written by the beloved physician, who was his faithful companion.

Saul was born at Tarsus in Cilicia, and was educated by the celebrated teacher, Gamaliel. He had a form of religion but denied the power of godliness, and the prejudices of education led him to oppose Christianity. Zealous in this opposition, he became a desperate persecutor. And, on his way from Jerusalem to Damascus, after the martyrdom of Stephen, still breathing out "threatenings and slaughter" against the harmless Christians, male and female, he was suddenly arrested at mid-day by a "light from heaven, above the brightness of the sun;" and a voice from the excellent glory, saying, "I am Jesus whom thou persecutest." O, the "depth of the riches," of the grace, wisdom, and power of God! This young convert exclaims, "Unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ."

Though a matter of great self-denial to "preach among the heathen," yet he conferred not with "flesh and blood," as many now do. Without delay he

went into Arabia, and, after accomplishing the object of his mission there, returned to Damascus, where he had commenced his ministry, confounding the Jews by his powerful reasoning out of the Scriptures. Three years had now elapsed, when, a plot being laid for his life, he escaped by the assistance of the disciples, who let him down the wall of the city, through a window, in a basket.

He then hastened to Jerusalem to see Peter, with whom he abode fifteen days, and "disputed against the Grecians." Being ordered to depart from this city, he was conducted by the brethren to Cesarea, and thence to his native city.

Here Barnabas met him, and they departed unto Antioch in Syria, where they taught for a whole year, and the disciples here were first called Christians. And these Christians were worthy of this exalted title; for they were humble, and had feelings of compassion for their fellow men. They sent a contribution, "*every man according to his ability,*" to the brethren of Judea, by the hands of Barnabas and Saul. When they arrived at Jerusalem, it was a perilous time—James was murdered—Peter imprisoned; but the missionaries, as good soldiers, marched forward, without timidity or cowardice; and the word of God "grew and multiplied." After fulfilling their ministry, they took John Mark, and returned to Antioch.

Being now solemnly set apart by the church, with fasting, prayer, and imposition of hands, they were *sent away* to Seleucia, a sea-port; whence they sailed for Cyprus, a large island in the Mediterranean sea. Landing at Salamis, they travelled through the island to Paphos, on the western coast. How delightful to the feelings of Barnabas, as he was here preaching to his countrymen, to see the deputy, Sergius Paulus, "desiring to hear" the word of God! They again embarked, and sailed for Perga, a city in Pamphylia. Here, John forsook the mission, and returned to Jerusalem. He was not, at this time, well

fortified to endure hardness. But Paul and Barnabas proceeded to Antioch, in Pisidia. In a short time, almost the whole city came together to hear the gospel. The Jews blasphemed, while the heathen rejoiced to hear the words of Jesus. The Missionaries perceiving the implacable enmity of the Jews, now entered an effectual door to the Gentiles, and published the Gospel throughout all that region.

But they were soon expelled by persecution, and went to Iconium, the chief city of Lycaonia, where they continued a long time. They next fled before their persecutors to Lystra, where the heathen, at seeing the effect of their miraculous gifts, would have worshiped Barnabas, as Jupiter, and Paul, as Mercurius—heathen gods; but they were prevented by the apostles from making the intended sacrifice. And here, too, that excellent servant of God, who refused their homage, is *stoned* by the hands prepared with sacrifices for his "*apotheosis* and rites divine;" and is carried out of the city as a dead man!

The next day, he was just able to depart with Barnabas to Derbe. After preaching in this city, with great success, these indefatigable Missionaries had the boldness to return to Lystra, to Iconium, and to Antioch; where they had already hazarded their lives for the Lord Jesus. They went, confirming the young converts, and ordaining elders in every church, through the provinces of Lycaonia and Pisidia. They next went to Pamphylia, preached again in the city of Perga—thence to Attalia, and sailed again for Antioch in Syria.

They remained a considerable time with the church which *had sent them forth* to the heathen: when, an important question, relative to circumcision, made it necessary to send Paul and Barnabas, with other delegates, to meet in council at Jerusalem. In a multitude of counsellors there is safety. These delegates, on their way, passed through Phenice and Samaria, "declaring the con-

version of the Gentiles," which caused great joy among all the brethren.

When they arrived at the capital of the nation, "the multitude" assembled with one accord—*apostles, elders, and brethren*, gave profound audience to the messengers from Antioch. This Convention, after discussing the matter before them, resolved to send with Paul and Barnabas two of the "chief men among the brethren" with a letter; when Barsabas and Silas were chosen to go on this business.

When they returned to Antioch, and reported the decision of the council at Jerusalem, Paul proposed to Barnabas, "Let us go again and visit our brethren in *every city* where we have preached the word of the Lord, and *see how they do*." Barnabas wishing again to take his nephew, John Mark, and Paul being dubious of his stability, as he had once forsaken the work at Pamphylia a "*sharp contention*" arose between these two fine men "of like passions," who had well nigh been deified at Lystra; and they parted! Barnabas took Mark, and sailed again for his native island, but not in so good a mood, probably, as he was in the first voyage; and Paul chose Silas, one of the messengers from Jerusalem, and departed, being recommended by the brethren "unto the grace of God."

Thus we see pertinacity in the best of men; but God overrules what might be pernicious—the selfishness of the one, and the perturbation of the other, might leave remorse in both, yet they *go forth* in separate directions, and with equal zeal; *two missions* are established where there was but *one*. Let good men watch their passions while engaged in a good cause.

Paul performed his tour through Syria, Cilicia, Lycaonia, Phrygia, and Galatia. But not suffered by the Spirit at this time to go into Bithynia, he proceeded to Troas by way of Mysia.—Having now fulfilled his mission in Asia

Minor, he is called in a remarkable vision to go to Macedonia. Forthwith, he sailed from Troas in a straight direction for Samothracia, and the next day arrived at Neapolis, a sea-port of Macedonia; and thence to Philippi. Among the first converts here, was Lydia of Thyatira. The success of the gospel in this city, so enraged the pagans, that Paul and Silas were cast into prison. But at midnight these happy sufferers are heard by the other prisoners praying, and singing praises to God. The foundations of the prison are shaken by a great earthquake—the jailor is converted—and the missionaries being set at liberty, passed on through Amphipolis and Apollonia, and tarried a few weeks at Thessalonica. Amidst the storms of envy and persecution, they were sent away by friends in the night, unto Berea. Here, too, the gospel was *planted*, and the Bereans were more eminent than those in Thessalonica, for fruits of piety. But the Jews, pursuing the object of their envy, soon drove Paul from Berea to Athens. Here he disputed daily in the synagogue and market with those that met him. He was encountered, with great violence, by the Epicurean and Stoical Philosophers, but he boldly exposed their absurdities, from their own writings; and, in the very court of the Areopagites, he opposed the superstitions of the arrogant Athenians. Some mocked—others believed.

He then proceeded to Corinth, where he preached a year and a half. In the mean time he worked with Aquila and Priscilla, to supply that in which the church was lacking. Here Silas and Timothy, who were left at Berea, came to him as they were commanded, "with all speed." The Jews again made insurrection against him, when he sailed for Ephesus, accompanied by his "helpers in Christ Jesus." From this city, so famous for the magnificent temple of Diana, he sailed again for Palestine,

visited Syria, and spent some time at Antioch. And, with all the solicitude of a faithful watchman, he again travelled through several important provinces in lesser Asia, strengthening the disciples; and again arrived at the city so passionately devoted to the goddess of hunting; where he continued preaching in the synagogue *three months*; and daily disputing in the school of Tyrannus, for the space of two years. The church at Ephesus flourished. Apollos, an eloquent minister of Alexandria, was here educated more perfectly in Christian theology, before he went to Achaia. Timothy and Erastus were sent to Macedonia; and Gaius and Aristarchus were taken by the mob. When the general confusion and uproar had ceased, Paul affectionately embraced the disciples, and departed again for Macedonia.

After performing his second tour in Greece, he sailed for Troas: where he met with a considerable collection of brethren, from different cities and countries, and with the most affectionate zeal, continued half the night, and even till "break of day," in religious exercises. He then proceeded on foot to Assos, took ship and sailed for Mitylene; thence to Samos, and soon arrived at Miletus, where he sent for the elders of the church at Ephesus to meet him, being in great haste to reach Jerusalem by the day of Pentecost. When they came, he addressed them in a most pathetic manner: "I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there:—bonds and afflictions abide me! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." And when he had finished his farewell, with much affectionate advice, "he kneeled down, and prayed with them all." And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that "they should see his face no more." Thus, overwhelmed with grief, they "accompanied him to

the ship," and their beloved missionary lunched from their sight, while every eye was swimming in tears!

He landed at Tyre, and tarried a week with the brethren. On leaving this city, they went out with their wives and children, and on the shore of parting, they all kneeled and prayed.

His arrival at Jerusalem, after a long absence, was matter of great joy to the brethren. But soon the whole city was in an uproar—Paul was bound in chains, and led into the castle. When, to save him from a desperate conspiracy, the chief captain ordered a detachment of soldiers to convey him by night to Antipatris, and thence to Cesarea, and deliver him to the governor.

After an imprisonment of two years, he was constrained to appeal to the emperor at Rome. Accordingly, he was sent to Cesar. In this tedious and dangerous voyage, he suffered "perils by sea." As they sailed by the island Crete, (Candia,) a tempestuous wind arose, which dashed the ship on the island Melita, or Malta. But, in every place—in every condition, whether at liberty or in chains, in storms or in calms, he remembers that he is a minister of God.

On leaving Malta in a ship of Alexandria, "Castor and Pollux," he had an opportunity of visiting Sicily. From this island, he next arrived at Rhegium, in Italy; thence to Puteoli, and travelled on toward Rome:—See, a prisoner in chains—an apostle to the metropolis of the great empire!—the news flies before him, and at Appii Forum (51 miles from the city,) and at the Three Taverns, (33 miles off) the brethren met him: whom, when Paul saw, he "thanked God, and took courage." They soon arrived at Rome, when the centurion delivered him to the captain of the guard. In *three days* he called the Jews together, "not that he had ought to accuse his nation of," but his object was to preach a crucified Saviour at Rome also. Here he continued *two* whole years in a hired house, preaching with boldness. And,

the brethren of Macedonia contribute to his support, whilst he was thus labouring in the wealthy and populous city of a distant country. Go, and do likewise.

So the Gospel of Christ was fully preached by this apostle "from Jerusalem and round about unto Illyricum." It is probable he preached in Spain also, as he contemplated, when he wrote his epistle to the Romans. According to Clement, "he preached to the utmost bounds of the West." And it is generally agreed, that he afterwards suffered martyrdom at Rome, about the year 67.

By the zealous missionary exertions of the first century, the gospel was sent into different countries in Europe, Asia, and Africa; and to all the principal islands of the Great Sea. The missionaries of that age lost no time—no opportunity, of making known to the heathen the unsearchable riches of Christ. We may suppose from tradition, that they extended their mission to the island of Britain. Indeed Tertullian (in the second century) says, "that all the boundaries of the Spaniards, all the different nations of the Gauls, and parts of Britain are become subject to Christ." It is very evident, that the establishment of the Christian religion in Great Britain, was made, under God, by the exertions of Missionaries: and thence propagated in these favoured United States. Shall we then feel repugnant to the name and character of a missionary? Are they not seen in the "good old way" marked out by the apostles?

Such was their zeal for God—their love for souls, that they were not limited in their operations to sect or country, to friend or foe. Their success was not by power nor by might but "by my Spirit, saith the Lord of hosts." For the spirit of Missions, is the spirit of fervent prayer. The zealous *kneeling* missionaries sent forth in the first ages of the Christian church, soon beheld the "cities, islands, towns and boroughs, the camp, the senate and the forum, filled with

praying disciples. Wonders were wrought among the Gentiles. So, the present eventful period, which we hail as the dawn of the Millennium, commenced with the monthly concert of prayer. United and fervent supplications were offered again for the heathen. From this glowing spirit of Missions, Bible and Missionary Societies originated. In these excellent institutions we see a coalition of churches of various denominations; a union of sentiment and practice among benevolent individuals, who most venerate the gospel, and pity the destitute in the dark places of the earth. As missionaries have not now the gift of tongues, and the gift of miracles, it is absolutely necessary to translate the gospel in every language, in order to preach it among all nations. This is the work of time and expense. Societies of an exalted character were necessary, to accomplish a great work, which individuals *could* not do alone—which churches, in their isolated capacity, *would* not attempt.

What hath God wrought in the years which we have seen, by these institutions! See, the Holy Bible translated, whole or in part, in *one hundred and thirty-nine* languages and dialects; more than *six millions* of Bibles and Testaments, with near *sixty millions* of Christian Tracts, now in rapid circulation as "winged messengers" of salvation from sea to sea, from land to land—from the equator to the poles! Missionaries, "fervent in spirit, serving the Lord;" refusing the honours of the world, renouncing the prospects of gain; leaving father, mother, brothers and sisters, and country; consecrating their time, their talent, and their property, to spread the Gospel among the nations. Many have, like the primitive Christians at Jerusalem, impoverished themselves to make their fellow men partakers of the riches of Christ. Many of the poor and destitute have had the gospel preached to them. The church has been revived in every district of the globe where the

spirit of missions and of prayer is strongly felt. Many of the strong holds of anti-christ have been assailed—dark places of the earth have been illumined; and numbers of Jews, Pagans and Mahometans, are among the happy subjects of the redeemed.

It is now too late to call in question the Divine authority for these missions. It is time for the opposer to exclaim, in the language of the son of Beor, "God hath blessed, and I cannot reverse it." When the opposing party heard Peter rehearse the success of the Gospel among the Gentiles, "they held their peace, and glorified God." But it does not comport with the true character of a missionary, to be acrimonious, or to excite discord. He is pacific as he is enterprising. And the real tendency of these missions is to unite all hearts of genuine benevolence—to "bind together in the bonds of Christian amity and sympathy, the most distant nations, and the most discordant sects."

We are compelled, by our prescribed limits, to leave out a part of the address. But, in this abrupt conclusion, we must hail the auspicious day for holy enterprise in our infant state, just emerging from a "waste howling wilderness." A convention is formed for evangelical operations. A State Bible Society has since been organized, to supply the destitute with the most precious gift. You are affectionately invited to the help of the needy.—Look to our missions in Burmah, in Africa, in the wilds of America—especially to the Creek Indians, our near neighbours. The mission at 'Withington Station,' is now in a flourishing condition.—Look to the Theological Seminary: an Apollos, though eloquent and mighty in the Scriptures, needs instruction. Your prayers, and your patronage, are warmly solicited. The time is short—eternity is at hand—we soon step off the stage, and give place to our successors. May our example be worthy of their imitation.

"If there be any virtue—any praise; think of these things."

RELIGIOUS.

Extract of a letter from a ministering brother in Hallowell, Maine, dated March 13, 1824.

"I HAVE some pleasing intelligence to communicate to you, of a religious nature. We think that the good work of grace has begun in this place. It has been around us for some time. About six weeks ago, we appointed a season of public solemn fasting and prayer for the church and congregation. Many attended, and the services were peculiarly interesting. At the same time I commenced a course of visiting from house to house, of the church and society; conversing and praying with each family. I soon found that the church generally had been quickened in some degree, and that an unusual seriousness rested on the minds of many. I conversed with more than sixty, who had more or less serious impressions; and some of them deeply distressed; and more than thirty, who had for some time entertained a hope, but had not yet professed religion. Many of the families which I visited, after conversing with each member and praying with them, were left in tears. These were solemn and interesting seasons, which will not be forgotten. At Sidney the work progresses, and about 50 or 60 have been recently converted besides 20, having had a feeble hope in time past, are now willing to manifest it. At Winthrop, about 30 since the last spring have given evidence of a saving change. Thirty-four have been baptized at Sidney during the severity of the winter. At Newcastle, Newborough, and Jefferson, the good work, of which you have heard, still goes on."

Letter from a ministering brother in Kentucky, dated Bullittsburg, Boone co. February 28 1824.

"I AM happy of an opportunity of informing you of the good work of the Lord among us. About the first of November last, we commenced weekly prayer meetings at our meeting house, which have been regularly attended every Wednesday night; prospects soon became favourable, multitudes attended, and were solemn and attentive. Shortly after we began to hold preaching meetings, almost on all the other nights of the week, in every part of the neighbourhood or at the meeting house. Our meetings have been crowded, and many deeply impressed with a sense of their lost condition, yet nothing like noise or confusion has been heard or seen among us: but in many instances when the young converts come forward to relate their exercise to the church, it has been under such a deep impression of the goodness of God in the gift of his Son to save lost sinners, and revealing to them a Saviour in time of great distress, that it has produced such meltings of heart and profusion of tears, as to render them almost incapable of expressing the feelings of their heart. Since the commencement of this revival we have baptized 31. Eighteen of them were baptized on the Lord's-day of our last monthly meeting, being the 8th instant. At that time we had an uncommon large assembly and a very solemn season, and one I hope that will long be remembered. The young converts appeared solemn and joyful in following the dear Saviour into the water, while others wept at beholding the sight. After baptism, which was administered in a baptistery near the meeting house, we returned into the house, and had the happiness of meeting around the Lord's table, and administering the sacred ordinance of the supper to perhaps between two and three hundred communicants; and what added much to our happiness was,

beholding among us the late converts, for whose salvation we had longed and prayed, and for whom we travailed in birth till Christ was formed in them. The work seems to be mostly among the young people, though a few have come forward who were in the meridian of life. One youth of about 15 years of age gave a very satisfactory account, and evidence of a gracious work, and dates his conversion at the time of our last revival, which was six years ago. Many others are subjects of this gracious work, who have not yet joined us, but are looking forward to another baptismal season, while others are inquiring the way to Zion."

AUXILIARY BIBLE SOCIETY OF ALABAMA.

At a numerous meeting of citizens, including a number of the members of both branches of the General Assembly of the state of Alabama, and others, at the State-House, in the town of Cahawba, on Thursday evening the eleventh day of December, 1823;

The Hon. William I. Adair, was unanimously called to the Chair, and Nathaniel Dodson, was appointed Secretary.

The object of the meeting was then explained, in a number of addresses, by the Rev. Mr. Hillhouse, the Rev. Mr. Ranaldson, Messrs. Murphy, White, and Hitchcock, when,

On motion of the Rev. Mr. Hillhouse, the following resolution was unanimously adopted:

Resolved, That it is, at this time, expedient to establish a State Bible Society, auxiliary to the American Bible Society.

A society was formed, and, on motion of the Rev. Mr. Ranaldson, the meeting proceeded to the consideration of a Constitution. One was unanimously adopt-

ed, of which the following is the first article :—

The subscribers, cordially approving of the object and Constitution of the American Bible Society, do agree to form a Society, to be called the Auxiliary Bible Society of the State of Alabama, whose sole object shall be to co-operate with the National Institution, in encouraging a wider circulation of the Holy Scriptures.

The Governor of the State, His Excellency Israel Pickens, was elected President. Ten Vice-Presidents were chosen, and a Board of Directors consisting of 42. The Rev. J. A. Ranaldson was appointed Corresponding Secretary. Appended to the proceedings of the Society is the following "Address to the friends of the Bible throughout the State of Alabama."

ADDRESS.

We feel assured that you will rejoice with us at the formation of a society intended to convey the means of salvation to the most distant and suffering portions of our community; to fill the habitations of poverty, ignorance, and sorrow, in our land, with the blessed hopes of the gospel.

There never was an institution of this kind commenced under more favourable auspices, or had stronger pledges of future success. Our most sanguine hopes have been far surpassed. Several of our most distinguished fellow-citizens have come forward as principal actors in this scheme of benevolence; and from what has already taken place, we fondly hope that the Lord will raise up many more able and distinguished advocates of "*The Bible Society of Alabama.*" Thus far the Lord has given us the most abundant encouragement, and it would be the worst of scepticism to cherish any doubt of future success in our undertaking.

In inviting you, fellow Christians, to

take part with us in this good work, we cannot forbear mentioning a few facts, respecting the history and present state of Bible associations throughout the world. You will then see what the pious in other places are doing in this way.

It is only nineteen years since the first association was formed for the exclusive purpose of distributing the Scriptures. This was the "British and Foreign Bible Society," which was organized in London, in the year 1804. By the latest accounts, this Society had 291 auxiliaries, and 438 branch associations, extending their usefulness over a great part of the inhabited globe. In its eighteenth year, it had given the sum of \$8000 to the translators at Serampore, for the general purpose of aiding them in their translation of the Scriptures into the languages of India; and the whole of the grants of this Society, in its eighteenth year, in money and books, amounted to near \$200,000. The receipts into its treasury, in the year ending in March, 1822, were \$461,346; and the payments were, \$401,979. It had issued, in its eighteenth year, 118,766 Bibles, and 136,973 Testaments; making 255,739 copies: and this number, added to those formerly issued by that Society, and to the issues from foreign presses at its expense, exhibits the amazing amount of 3,563,974 copies of the Scriptures, published since the commencement of the institution. This Society has agents and auxiliaries in Europe, Asia, and Africa, constantly employed in distributing the Scriptures. Through this single Society, the Bible is now circulated in more than one hundred languages: and, notwithstanding these astonishing efforts, the wants of the places from which they have heard, are still greater than they can supply.

In imitation of this noble institution, societies of the same character have been formed in Russia, Prussia, Germany, France, Denmark, Sweden, Switzerland, Ireland, and almost every import-

ant settlement in Europe, Asia, and Africa. During the last year, the Russian Bible Society printed 200,000 copies of the Scriptures, and were preparing a Testament in a language suited to the northern half of the empire of China. The principal officers of government are the warm and hearty patrons of this Society. Already it has succeeded in sending forth the Scriptures in twenty-eight languages, or dialects.

The Prussian Bible Society is patronized by the King, and is sending forth 10,000 copies of the Scriptures annually.

We come now to speak of the American Bible Society—which was formed in the year 1816, at the City of New-York. This society has 373 auxiliaries. Every state in the Union has one or more Societies, aiding this parent institution:—265,000 Bibles and Testaments, and parts of the New Testament, have been issued by this society since its establishment. These Bibles and Testaments were in the English, German, French, Spanish, and Welsh languages. This society is destined, we hope, to supply the vast regions of South America with the word of God. Already individuals have been found in many places in South America, and in other quarters where the Spanish language is spoken; individuals of undoubted discretion and fidelity who have undertaken to act as agents in receiving and circulating the Scriptures. Already some hundreds of copies of the Scriptures have been confided to persons of high standing, holding civil and ecclesiastical offices, and who have expressed their warm approbation of the design and plan of the Society. The desire of possessing the precious volume, is manifested to be ardent by multitudes who can read it. Copies have been purchased or received with much alacrity and gladness, by persons of rank in church and state, as well as by many others; and numbers, particularly

ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention.

A general depository for this Society has lately been erected at New-York, at an expense of \$22,500. This depository is of especial service to the Society. All its business is now done under one roof; and all its records, books and documents, are always accessible to the managers and committees. The officers have an easy and frequent intercourse with each other, and the whole operations of the Society are conducted with system and regularity. During the last year, there was issued from the depository 54,805 Bibles and Testaments, in various languages, which have been distributed in different parts of the United States and South America; 12,923 of them gratuitously, the residue at the cost prices. There was received into the treasury of this Society during the last year ending the 3d of May, \$62,911 90 cts. a sum exceeding any former year. Since its organization, it has expended upwards of \$250,000. The number of auxiliaries is augmenting, and the power and usefulness of the Society is increasing and extending beyond the warmest expectations of its patrons and friends. We could, were it not too lengthy, go much farther into detail, and show to you the great benefits which have resulted by the operations of Bible Societies throughout the world; but we will only mention, in conclusion to the above statements, that the whole number of Bibles and Testaments which have been circulated through the means of Bible Societies, since the period of the first formation of the British and Foreign Bible Society, cannot be less than 5,000,000 of copies; yet this prodigious number is but a small amount in comparison to the wants of the human family.

In urging you, fellow Christians, to take part with us in aid of this great work, suffer us to mention to you the moral condition of our state in many places.

How is the holy Sabbath profaned!—God's name blasphemed! What drunkenness abounds! How often is the deadly weapon stained with human blood! How many families are growing up, almost as ignorant of God and divine things, as the savage who roams the forest, hereafter to become monsters of sin and pests to society! It is a lamentable truth, that in many parts of this Christian land, there is no more respect paid to the divine precepts, than if there was no divine authority. Men live like practical atheists, and are treasuring up more wrath against the day of judgment, than the worshippers of any idol upon earth. Surely, no friend to his country can observe these things with feelings of indifference. If there is a remedy for these dreadful evils, every lover of man will desire to see it applied. Were our views to extend no farther than the present life, we should patronize an institution so well calculated to arrest these shameful practices, to advance the welfare of our fellow men.

Let any impartial observer cast his eye over this state, and answer these questions; Where is there the most apparent happiness and good order in families?—the greatest peace and prosperity in neighbourhoods?—the noblest efforts in favour of science and internal improvement? The answer will be—In those places where persons have settled, who brought with them their old family Bible. It is where the authority of that holy book is felt—where its divine precepts are obeyed; it is there we find the most domestic happiness, the best habitations, the most prosperous farms. The influence of the Bible is seen and felt in all these departments. Even in temporal things, it exerts a most happy authority.

But, fellow Christians, we advance still higher claims upon your patronage. You admit that man is immortal. You believe that he is to live when the heavens and the earth shall have passed away.

The present life is but the commencement of his existence, and the life awaits him which shall never, never end. There he is to be for ever happy or for ever miserable. How important, then, is the knowledge which will prepare him for bliss, when he is done with the present scene! How desirable the book which opens the seal of the grave—which brings immortality to light! And oh, how many of our fellow men in this country are still destitute of this blessed volume! How many are living ignorant of God, and without hope in the world! Let us endeavour to deliver them from that dreadful perdition which shall fall upon the ungodly. Let us send them the *Holy Bible*—the word of life.

Fellow Christians—We only ask you to look over the world, and see what is doing in this way in other places. Really it would appear that a new and glorious era has commenced in the church of Christ, through the aid of Bible Societies. You have seen that the Scriptures are going forth to enlighten and Christianize millions who have heretofore been ignorant of the word of life—that the oracles of the living God are reaching the ears of all the nations, and its precepts are spreading to every tongue.

And have we no part to act in these benevolent enterprises? Already have the efforts of the Bible Societies done more for the dissemination of the gospel, than any one effort since the days of the apostles. And shall we not aid in these labours of love? Is there no call for such efforts in our state? Are there no families destitute of God's holy word? Are we under no obligations to the giver of all mercies?—What has he not done for us in this country? and what is wanting but improvement in morals and in religion, to make us vie with our sister states? We have already astonished them in our social, political, agricultural, and commercial improvements; and let us not be wanting in our efforts to improve and increase in morals and religion.

We call upon all sects and denominations of Christians, to aid us. We appeal to no religious creed in exclusion of others: we ask for no sectarian belief. It is the word of God, which you all profess to believe, which we wish to disseminate, without "note or comment." Come, then, and let each friend of the Bible contribute his mite according to his ability, that the word of God may increase and flourish throughout our land;—that the waters of life may spring up from every quarter, and the harvest of pure souls be even as the number of our people.

MRS. JUDSON.

A correspondent of the New-York Christian Herald, at Liverpool, (Eng.) says: "I have received advice from Mrs. Judson, of her safe arrival at Calcutta, with Mr. and Mrs. Wade, who are all well."

OBITUARY.

DEPARTED this life, in Burlington, New Jersey, on the 31st of March, 1824, at 8 o'clock in the morning, Mrs. ANN CRAFT, in the 76th year of her age, after a lingering illness of more than eight years continuance.

Her most intimate friends never heard her express any thing like a feeling of impatience; but she uniformly declared "the Lord had been very kind and merciful to her in all her afflictions," and would often say,

"How can I sink with such a prop
As my eternal God?"

In her death the Baptist church in Burlington has lost one of the few remaining members that were originally in the Constitution in 1801; and, although prevented for several years from meeting or acting with the church, yet she ever manifested a lively interest in their prosperity. This privation, together with a lingering disease and length

of years, seemed to wean her affections from earthly joys, and the curtain of death closed most gently around the feeble lamp of human existence, when, without a struggle, she "fell asleep in Jesus."

During the last week of her life she appeared sensible that "the time of her departure was at hand;" and only a few hours before she ceased to breathe, she said to a friend who was standing by her bed, "I am very weak in body, but I am strong in faith. I have not a doubt resting on my mind." See in what peace a Christian can die! "Let me die the death of the righteous, and let my last end be like his."

COLUMBIAN COLLEGE.

Monies received by the Treasurer of the Columbian College, during the month of April, 1824.

For endowing the Presidency.

By a friend,	\$ 10 00
By James M. Scott, Edgefield District, S. C.	10 00
By Hon. William Kelly, Alabama,	5 00
By Hon. Christopher Rankin, Mississippi,	5 00
By Hon. Nicholas Van Dyke, Delaware,	10 00
By Hon. Jeremiah Nelson, Massachusetts,	10 00
By Hon. T. Clayton, Delaware,	10 00
By Hon. Joseph Hemphill, Pennsylvania,	10 00
By Hon. Jonas Sibley, Massachusetts,	10 00
By Hon. Henry Johnson, Louisiana,	10 00
By Rev. Daniel White, North Carolina,	10 00
By Mrs. Frances B. Greenhow, Richmond, Va. from Mrs. F. Hill, \$1 50: from Ann Robinson, 33 1-4 cts. & from Miss E. Bumely, \$1: from Jane C. Keeling, \$5:—	7 83

For the Professorship of Mathematics and Natural Philosophy.

By Daniel James, Esq. Frederick co. Md.	100 00
By Hon. Daniel Webster, Massachusetts,	100 00
By Mrs. Margaret Micks, Norfolk, Va.	100 00
By Thomas Garrett, Esq. King and Queen co. Va.	100 00
By Hon. John C. Calhoun, Washington City,	100 00
By Mr. Samuel Smoot, Washington City,	100 00
By Maximilian Herbert, Esq. Norfolk, Va.	100 00

For Professorship of Ecclesiastical History, &c.

By Miss Elizabeth Nelson, Va.	10 00
By Rev. John L. Dagg, Loudon co. Va. from Mrs. E. Baker,	10 00

For Buildings.

By Mr. Lawrence Greatrake, Georgetown, D. C.	25 00
Total,	\$882 83

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

THIS NUMBER CONTAINS

THE TENTH ANNUAL REPORT OF THE BOARD.

VOL. V.]

JUNE, 1824.

[No. VI.

ADDRESS.

THE Board of Managers appointed by the Baptist General Convention, for the purpose of carrying on the great designs for which that body was organized, have once more had the pleasure of holding their annual session. Again the satisfaction recurs of addressing their brethren and friends throughout the Union. If they have but little to communicate, that is calculated to excite the public joy: they have much before them that may impart encouragement to their hopes, zeal to their efforts, and ardour to their gratitude.

The first attempts of the Convention, in the providence of God, were directed to the Burman empire. At some periods, since the establishing of a mission there, the horizon has been darkened. The heavens seemed covered with clouds, and the earth to refuse her increase; but, at the present

time, in the opinion of the Board, the prospect was never so fair, so full of promise. By the labours of brother Judson, the whole of the New Testament has been translated, and various selections have been made from the Old. These works are ready for the press. It has created much regret, that the printing department has been embarrassed; the font of Burman types procured having been found too imperfect. It is hoped this inconvenience will be only a temporary one.

The real character and designs of the missionaries have become fully known in the country. The Emperor himself is acquainted with them, and has discovered an inclination to promote, rather than impede, the work of the Lord. He has treated Dr. Judson and Dr. Price with a measure of respect, that has exceeded their highest expectations. He has permitted the latter to build, on a convenient spot, a habitation for himself and family; and has faci-

VOL. V.—*New Series.*

Htated its erection by a gratuitous supply of brick. The last intelligence from Rangoon states that Mrs. Judson had arrived, and that they were about going up to Ava, to effect there the establishment of a missionary station. Brother Wade and wife, and brother Hough, will probably continue among the converts at Rangoon. The Board are aware that a capricious turn of thought may divert from the missionaries the patronage which the absolute sovereign of the country appears disposed to extend; they must, notwithstanding, rejoice that the hearts of emperors are in the hand of the Lord, and cannot forbear exclaiming, "What hath God wrought!"

Mrs. Colman, whose services have ever been wholly satisfactory to the Board, has removed to Calcutta, where she is occupied in an extensive and useful sphere of teaching.

With regard to the three stations among the Indians of our country; the Carey station, in the Michigan territory; the Valley Towns station, in Tennessee; and the Withington station, in Alabama; the prospects are still encouraging.

The Board has had an opportunity of conversing with brother M'Coy; and are satisfied and pleased with the statements he has given, and with the letters he has exhibited, written by very respectable persons in the vicinity, relative to the prudence with which the mission is managed, and the prospects of extensive good being accomplished. As the necessities of the station were pressing, and the funds of the Board unusually low, it was recommended that brother M'Coy visit some of the principal cities on the sea-board, and procure donations and collections. This he

has done, and has met with success transcending anticipation.

The number of missionaries at the Valley Towns has been considerably diminished. The persons remaining at this station, are brethren Jones and Dawson. Brother Roberts was present at the annual meeting of the Board, on his way to the North. He produced specimens of the handwriting and needle-work of the Indian youth, that were truly gratifying. Five, three of them natives, during the past year have been baptized, on a profession of their faith in Christ Jesus. Brother Roberts is now engaged as an agent of the Board, and it is hoped will yet be greatly useful in the cause of missions.

Brother Compere, at the Withington station, is zealously occupied in his work. He is greatly assisted and encouraged by the worthy brethren of the United Associations in Georgia. It is proper to state, that the National Government is disposed to assist the Indian stations by pecuniary donations; bearing a generous proportion to the exigencies which exist, and to the efforts of those who are intent on the reform and salvation of the roving tribes.

The demands which have been made on the Treasury of the Convention, for the support of the foreign, and especially for the Indian Missions, have been so heavy, so repeated, and so unavoidable, that the Treasury, as will be seen, from the subsequent account, is exhausted. Without an increase of means, the Board will be unable to fulfil the services and expectations of a generous community. These means, however, they trust, will soon be supplied.

Of the state of the Columbian College, an Institution, which, it is believed, has been formed, not

only beneath the shadow of the wings of the General Convention, but also under the fostering care of the Almighty, ample information may be obtained from the exhibition of the Trustees, which will be found in the subsequent pages of the present report. If older and larger seats of learning and piety, in imitation of Moses, lead up the hymn of triumph, this College would ask permission to share the joy, and cry out, like the sister of Aaron, "Sing ye unto the Lord." Two of the Professors have returned from Europe, and have entered on their respective duties; a third is expected by the ships of the next autumn.

The arrangements that are in operation, in reference to the concerns of this Institution, are of such a character as to create an expectation in the Board, that, at a period not distant, the agent of the Convention, Mr. Rice, will be able to resume his active and unwearied services, on the behalf of the missionary interest. Other agents, however, are greatly needed; and surely, there are to be found, in the United States, brethren, possessing the same spirit, who will present their bodies and spirits a living sacrifice, holy and acceptable to God: men who will feel the force of the argument of an apostle, when he describes the service as reasonable, in itself, and as the natural result of a thankful consideration of "the mercies of God." The Board can have no hesitation in stating, that the want of nume-

rous, active, self-denying, persevering agents, for promoting the important objects of the Convention, has been one of their most serious and painful impediments.

Missionary zeal is not a semi-diurnal flow, but perhaps it is almost as periodical as the tides. A few years ago, the channel of benevolent effort for the spread of the gospel, was filled. The current has subsided; but subsided only to return with renewed abundance and strength, and present a place of broad rivers and streams. The ministering brethren in the churches of the Baptist denomination, have it in their power to effect much in this holy service. To each of these servants of the Lord, the Board can scarcely forbear saying, and they do, with respect, with tenderness, and with importunity, say, Arise, for the work belongeth unto thee. Several other denominations of Christians are proceeding in their course as the sun in his strength. Their ardour deserves imitation.

The Board are happy to state, that their counsels and exertions through the year past, have been harmonious. They are still willing to serve in the cause of the Redeemer to the utmost of their capacity; and, while they ask their brethren to come up to the help of the Lord, with them they stand waiting, with all the confidence of hope and joy, for the day when the glory of the Lord shall be revealed, and all flesh shall see it together.

LETTER FROM THE AGENT.

College Hill, D. C. 30th April, 1824.

DEAR SIR :

THE period has arrived, when it becomes my duty to submit to you, for the consideration of the Board of Managers of the General Convention, an account of my agency in the service of that body another year.

Soon after the publication of the Annual Report of the Board, and Proceedings of the Convention, last Spring, I made an excursion through Virginia, and a part of North Carolina, and then northwardly, as far as Philadelphia; endeavouring, as much as possible, at the meeting of the General Association of Virginia, the meeting of the New-Jersey Association, such meetings of Missionary Societies as I have been able to attend, and by correspondence, to promote the cause of Missions and Education.

The General Association of Virginia directs its attention to domestic operations, with prospects of much usefulness. The North-Carolina Missionary Society has had an agent most successfully employed the year past, in preaching the Gospel, forming auxiliary societies, and collecting funds. The State Conventions, in South-Carolina and Georgia, are moving forward with steady zeal and effect. A State Convention has been formed in Alabama, with the prospects of much good; and one also, I believe, in Mississippi, or Louisiana. Considerable movement has been made in Kentucky; and, throughout the South and West, the missionary spirit appears to be gaining ground. Northwardly, in New-York and New-England, our brethren are moving forward with the business of State Conventions; and the

present exertions of brother McCoy, in that quarter, to obtain aid for the Carey station, are extensively and very happily successful. So that, although the funds of the Board are now low, or rather exhausted, the prospect of being able to sustain the Missions already begun, and to commence new stations, at no distant period, is encouraging; and, although the peculiar circumstances of the financial concerns of the Columbian College have prevented my going much abroad the past year, the great cause is still advancing. You will pardon me, however, for taking the liberty here to suggest the very important advantages which would result from the employment of an able and zealous Agent, whose whole attention for the time being should be directed to the Missionary concerns.

At the close of the meeting of the General Convention in Washington, I made a settlement with the Treasurer, and payment of what was due to the Treasury from me, as Agent; with the exception of \$69 02, about equal to the amount of depreciated paper on hand, (and which is still on hand,) including five thousand dollars due from the Columbian College. The Board having resolved that legacies, which had come into the Treasury without any specific designation, should be retained as permanent fund, and only the interest be used, it was judged proper and eligible for me to assign to the Treasurer of the Convention the unpaid balance of the Withington legacy to the College, \$2,000—as so much of the \$5,000 due from the College to the Convention; being a good investment of so much of the amount to be retained as permanent fund, because said legacy is on interest at seven per cent. per annum; it being understood, also, that, in case

any part of the said legacy should fail of being paid, the College would indemnify the Convention for such failure. Also \$3,600 of College Stock, at an interest of six per cent. per annum, payable quarterly, was transferred to the Treasurer of the Convention, in payment of so much of what was due; with the express understanding, however, that any part, or the whole of it, should be redeemed, when the funds should be needed in the missionary business. This arrangement was sanctioned by a resolution of the Board. Unfortunately, during my excursion to North-Carolina, in June, and sooner than had been expected, the opportunity occurred for Mrs. Judson's sailing for India, and there was a call for more cash than was actually in the Treasury. This appears to have created suspicions that all was not right, in relation to my settlement with the Treasurer; but, in the course of the year, and in perfect harmony with the original arrangement, the whole of the College Stock has been redeemed, and probably the unpleasant impressions, produced by a temporary misapprehension, have been entirely effaced, or nearly so.

In my letter to you, last Spring, I suggested the propriety of requiring the Agent of the Convention to make actual returns and remittances quarterly to the Treasurer, of all monies collected by him for the Convention; and concluded also, that, should the appointment be continued to me, my agency should be absolutely without charge to the mission funds. In looking over the last Annual Report, I regret to perceive, that the arrangement adopted on the subject, owing, no doubt, to the pressure of business, was omitted by the Publishing Committee. However, my returns

have been regularly made out quarterly, and full payment made to the Treasurer of the Convention. My receipts, on behalf of the Convention, have been, for the first quarter, ending the 30th July, 1823, \$442 66; the second quarter, ending the 30th of October, \$ 90; the third quarter, ending 31st of January, 1824, \$1688 46; the fourth quarter, ending this day, \$3,541 65. Whole amount received during the year, for the various purposes of the Convention, \$5,962 77. Besides the payment of this sum to the Treasury,—the redemption of the College Stock, amounting to \$3,600, accounting at par for \$750, collected in Kentucky, mostly in paper worth only fifty per cent.—paying the amount of the balance left unpaid last Spring, \$69 02, consisting mostly of paper of little or no value,—and rendering the whole year's service, so far as that service has been rendered to the concerns of the Convention, absolutely free of any charge whatever to the mission funds of the body,—I have advanced several hundred dollars in meeting drafts from the mission stations.

In addition to the sum of \$5,962 77, received for the various purposes of the Convention, I have received, as Treasurer of the Columbian College, in the course of the year, \$9,425 58; making a total sum of receipts in the year, of \$15,388 35.

Upon the concerns of the Columbian College, it is unnecessary for me here to invite your attention to any general statement, as this will be done by the Superintending Committee of the Institution. Excuse me, however, in remarking, that its beneficial action on the missionary business is very obvious, in securing one entire day in each week, of your time, to the concerns of the mis-

sion, as Corresponding Secretary; enabling me, as Agent, to render some service, free of any drawback on the mission funds, and to advance funds, occasionally, as needed, in the prosecution of the missionary objects, and in securing a quorum, always at hand, without difficulty or delay. There is good reason to hope, also, that the concerns of the College will soon be in such a state as to allow a much larger proportion of my time to be appropriated to the missionary business.

My receipts and payments to the Treasurer are ready for the examination of the Board.

The table of Associations will be made out as usual.

The Publisher of the Latter Day Luminary and Columbian Star, has prepared a statement for the consideration of the Board.

In closing this communication, it only remains for me to express my fervent desire that we may all experience that devout sense of gratitude to the Almighty, which we ought, for the signal blessings conferred on us, in the prosecution of the important objects allotted us in his gracious Providence.

Most respectfully, yours,

LUTHER RICE,

Agent of the General Convention.

Rev. Wm. Staughton, D. D. }
Corresponding Secretary. }

SUBSTANCE OF THE PROCEEDINGS

Of the Board, at the Annual Meeting, appointed to be held the last Wednesday in April, 1824, at the Meeting-House of the First Baptist Church in Washington.

OWING to the inclemency of the day, but few of the members assembled for the purpose of a public prayer meeting, with which it had been judged proper to commence the annual session of the Board. The subsequent meetings were held at the house of the Rev. O. B. Brown.

The following members attended the Annual Meeting—viz.

Rev. O. B. Brown, 3d Vice President.

Rev. William Staughton, D. D. Corresponding Secretary.

Mr. John S. Meehan, Recording Secretary, *pro tem*.

Enoch Reynolds, Esq. Recording Secretary of the Convention

Rev. Luther Rice, Agent of the Convention.

Rev. John Bryce,

Samuel Lynd,

Alva Woods,

Samuel Wait,

Hon. John T. Johnson,

Mr. Joseph Gibson.

The meetings were opened and closed with prayer.

Brethren Roberts and Farrier, from the Valley Towns station, and brother George Wood, being present, were invited to a seat.

The minutes of the Board, from the time of the last annual meeting, were read.

To facilitate the business of the session, the following Committees were appointed—viz.

To prepare and arrange the business of the present meeting.—Brethren Staughton, Rice, and Woods.

To confer with brethren Roberts and Farrier on the concerns of the Valley Towns station.—Brethren Staughton, Lynd, and Wait.

On the concerns of the Burman Mission.—Brethren Staughton, Johnson, and Woods.

On the concerns of the Carey station.—Brethren Staughton, Woods, and Lynd.

On the concerns of the Withington station.—Brethren Staughton, Rice, and Wait.

On the African mission.—Brethren Brown and Bryce.

On the propriety of attempting a na-

tion to South America.—Brethren Brown and Woods.

On the subject of beneficiaries of the Board in the Columbian College—Brethren Brown and Lynd

On the condition and prospects of the Columbian College.—Brethren Bryce, Reynolds, and Gibson.

On the concerns of the Latter Day Luminary and the Columbian Star.—Brethren Woods and Wait.

On the means of replenishing the funds of the General Convention—Brethren Staughton and Johnson.

On the Treasurer's Report—Brethren Brown and Rice.

[A committee had been appointed in New York to audit the Treasurer's accounts consisting of brethren Maclay and Cone. This report had not arrived, and the above committee was appointed merely to look it over when it comes to hand, and arrange it for publication with the minutes.]

On the report of the Agent of the Convention of his receipts and payments to the Treasurer.—Brethren Bryce and Reynolds.

[As the Agent is not allowed any thing out of the Mission funds, for his services or expenses, the only object of this committee is to see that he has actually paid over to the Treasurer, quarterly, all the monies received by him on behalf of the Convention.]

On the accounts of brother M'Coy of the Carey station.—Brethren Lynd and Woods.

[Brother M'Coy's accounts not having come to hand, the object of this committee is to examine them as soon as they arrive, and arrange them for publication.]

The committee appointed to confer with brethren Roberts and Farrier, on the concerns of the Valley Towns station, reported:

1. That brother Roberts, and another member of the mission, brother Farrier, have concluded to discontinue their residence at the mission station.

2. That brother Roberts is willing to undertake an agency in behalf of that station, with a view of collecting donations and subscriptions for its support, or for assisting the efforts of the Board in any way which his domestic conveniences may admit. The committee respectfully recommend that he be appointed to such agency.

3. That your committee have carefully examined the accounts of the Valley Towns station; and having compared them with the vouchers exhibited, find them correct. The expenditures of the station have been greater than the last year, owing to services of individuals, which it was necessary should be procured; and owing to necessary improvements, as to the number and convenience of the buildings.

4. From the statements which they have received, your committee are led to believe, that the mission is prospering. The pupils exhibit satisfactory indications of improvement. The natives no longer consider the mission obliged by their sending their children to school, but themselves obliged, by the efforts of the missionaries to instruct them. Five, on a profession of their repentance towards God, and of their faith in the Lord Jesus Christ, have been baptized; three of whom were Indians. New rules for the government of the school have been adopted, and their effect has been salutary. The number of the pupils is, for the present, limited to 50. The amount is completed; and other applicants are waiting an opportunity for admission.

Resolved, unanimously, That the Board concur in the report.

Brother Roberts stated that the prosperity of that station had been much advanced by the adoption of several new regulations, a copy of which he furnished for the consideration of the Board, as follows:

This school being designed to benefit the Cherokee children and youth who may attend it, it is resolved, more effectually to attain that object that the following Rules and Regulations be strictly observed:

1. The school shall consist of not more than fifty boarding scholars, for the present.

2. That no pupil, having parents or guardians, be admitted, without an engagement on the part of such parents or guardians to comply with these rules.

3. That these rules be read and explained to every parent or guardian, applying for the admission of a pupil; and also to every orphan or adult, who shall apply on his own behalf.

4. That all parents and guardians shall furnish their children with shoes, and one blanket at least; and those who are able, shall furnish their children

with clothes, during their continuance at school. Inquiry to be made of the party and the result to be noted in the School Register.

5. That, after this time no child who speaks English, shall be admitted, under ten years of age; nor any one who cannot speak English, under six.

6. That every pupil shall continue at school till he has attained at least a plain English education, according to the laws of the Cherokee nation provided, however, that no pupil admitted at ten years of age and speaking the English language, be continued at school more than four years.

7. That, should any child, after one quarter's continuance at school, manifest an incapacity to learn, the parents shall keep such child at home one year, at least, when he may again be admitted on trial for one month.

8. That any pupil, who shall attend any ball, play, or dance, or be guilty of getting drunk, shall be expelled from the school; and shall forfeit all clothes received from the mission, except a mere covering. And, in case any one, being guilty of a breach of this rule, shall conceal or take away any clothes or other property, belonging to the mission, the proper officers of the nation shall be directed to pursue him, or them, for the recovery of the same.

9. Any pupil, convicted of stealing, shall be excluded from the school, and forfeit his clothes.

10. There shall be two weeks vacation in every quarter, for the children to visit their parents; and no scholars shall be allowed to be absent at any other time. And, in case any pupil shall continue from school two weeks after the expiration of the vacation, without sufficient cause, of which timely notice shall be given, his place shall be filled up by the next applicant; and the pupil so offending shall return the clothes received from the mission.

11. That no scholars shall be allowed to keep a horse, dog, gun, or dirk, at the establishment.

12. That all clothing be given for tickets.

13. That every person, belonging to the mission family, shall use their utmost endeavours to enforce the observance and execution of these laws, in all cases, without partiality or respect of persons.

[Brother Roberts remarked, before we put these rules in force, the Indians

thought that they were conferring a great favour on us, by sending their children; but now they begin to see, that the favour is theirs, and the trouble ours; and they become quite eager to have their children taught.]

Resolved, That the Board fully approves these regulations

Resolved, That brother Roberts be appointed an agent of this Board, to collect funds, clothing, &c. for the Valley Towns station.

The committee further reported—

1. That, having considered the services rendered to the station by brother Roberts they are of opinion that 400 dollars per annum with which sum said brother is satisfied, and which is less than a preceding missionary, at the same station, has received, be awarded him.

2. In consequence of the toils and services of Mr Farrier, they are also of opinion that he ought to receive 12 dollars per month for the time of his stay.

Pursuant to this report, the sum due brother Roberts, for services during two years and a half, would be \$1000; of which it appears he has received only \$397 05—leaving a balance now due him of \$602 95. The sum due brother Farrier, for services two years and a half, \$360; of which he has received \$212—now due him \$148.

Resolved That \$602 95 be appropriated to the payment of what is due brother Roberts, and \$148 to the payment of what is due brother Farrier, for services at the Valley Towns station, to be paid out of any mission funds in the Treasury, not otherwise appropriated.

The following report from the brethren at the Valley Towns, was read, and gave great satisfaction to the Board; viz.

When we take a retrospective view of the dealings of God with us during the past year, we have reason to be glad, and to say, 'What hath God wrought!' From May to September, our prospects were gloomy and discouraging; but since that time, the Lord in his mercy has dispelled the clouds, and caused his face to shine upon us.

Since the first Sunday in September, five have given satisfactory evidence of a work of grace on their hearts, and have been buried with Christ in baptism, and added to the church.

From the same date, also the school has been acquiring a stability far beyond

any thing we could reasonably have expected.

We have limited our number to 50 which number is quite full; and several applicants, on the list, are waiting to step in, when vacancies occur.

The new rules, adopted for the better regulation of the school, have had a very salutary effect, on both parents and children. They no more deem it a favour conferred on us, as they formerly did, when they brought their children to school; but on themselves and their offspring.

The improvement of the pupils is encouraging. A specimen of the handwriting of several of them will be sent by brother Roberts.

The expenditures have been greater this year than the last; on account of having to pay up several individuals of the family, and also considerable sums towards finishing the school-house, and a dwelling-house for one of the families.

We remain, Rev. and dear Sir, your dutiful servants in the Gospel,

THOMAS ROBERTS,
EVAN JONES,
THOMAS DAWSON,
JOHN FARRIER.

William Staughton, D. D. }
Corresponding Secretary.

Specimens of penmanship and of needlework, executed by the pupils at the Valley Towns, were exhibited.

Resolved, unanimously, That the Board are highly gratified with the advance in education which the children have made.

[Brethren Roberts and Farrier having retired from this station, and the farm having been rented on shares, the expenses will be less than formerly; while, at the same time, the brethren Jones and Dawson, who have now the charge of it, will be able, it is expected, to keep the school in operation, with the full number of pupils to which they are limited by the regulations that have been adopted.]

The committee on the concerns of the Burman Mission, reported:

That no very recent communication has been obtained from that portion of the missionary field. The last intelligence was generally of a pleasing nature. Dr. Price appears to enjoy the friendship and the confidence of the emperor of Burmah, and of many of the chief members of his court. The

emperor has granted a convenient spot of ground on which to raise an edifice for the accommodation of himself and family. He has also presented him with an ample quantity of bricks for the purpose. The building, before the present time, is most probably completed. Dr. Price seems desirous of being useful in the capacity of a physician, and in the communication of such scientific knowledge as must have a tendency to shake many of the principles of Gaudama to their very foundation. His eye and his heart are not less fixed on the great object of disclosing to the natives the unsearchable riches of Christ. It is hoped that, after the example of his Lord, he may deal prudently, and be exalted and extolled very high.

It is a consideration that demands gratitude to the Redeemer, that the life and health of Dr. Judson have been preserved, until he has completed an entire translation of the New Testament into the Burman tongue. Besides this, he has also translated select passages from the Old Testament, which promise great usefulness. It is, notwithstanding, a source of very deep and most painful regret, that the printing operations have been suspended. The types brought by Mr. Hough from Serampore, after his long residence there, were found deficient, and others had not arrived.

When the last information came to hand, Dr. Judson was at Rangoon, waiting the arrival of his wife. It is devoutly hoped, that herself, and brother Wade and wife, who accompanied her, under the good providence of the Lord, have safely reached their destination. It was the intention of the Doctor, immediately on Mrs Judson's arrival, to go up to Ava. Mr. Hough will probably continue, for the present, among the converts at Rangoon.

As the time has arrived, when new appropriations for the support of the Burman mission are requisite, the committee close their report by recommending the following resolution, viz.:

Resolved, that 2,000 dollars be appropriated to the use of the Burman Mission, and that the said sum be forwarded, for that purpose, to the charge of Rev Mr. Lawson, of Calcutta, as soon as practicable. The Board wish their missionary brethren at Ava and Rangoon to understand, that, of the above sum, any amount, not exceeding 1,000 dollars, may, at their discretion, be applied to meet expenses that may have been incurred in erecting a building or

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buildings at Ava. which building or buildings shall be considered the property of the General Convention.

[A letter from brother Judson has since come to hand, announcing the safe arrival of sister Judson and brother and sister Wade at Rangoon. The letter bears date 9th December, 1823. Dr Judson remarks: "It is with great satisfaction I am able to inform you, that, after two months of tedious expectation and suspense, I had the inexpressible happiness, the day before yesterday, of welcoming Mrs. Judson once more to the shores of Burmah, accompanied by Mr and Mrs. Wade. She is in pretty good health, and, in appearance seems actually to have retrograded ten years, and to be the very person that arrived here in 1813, except that the fluency with which she spoke the language on landing, betrayed her Burman cast."]

The Board concurred in the report.

The committee on the *Carey station* reported:

1. That the concerns of the station appear to them to be conducted with much prudence and vigour, and present prospects highly cheering. The liberal contributions of the government, and the friendly and influential support of Governor Cass, are regarded with pleasure and gratitude.

2. That the diminished resources of the Board rendered it necessary, during the past winter, that Mr. M'Coy should visit Washington. He has been with the Board. A full, and, as the Board has reason to believe, a just and candid exhibition of all the concerns of the mission, has been presented to them by him.

3. That the Board conceived it would prove a means of relieving existing necessity, to commission brother M'Coy to spend a few weeks in obtaining donations and subscriptions, in Washington, Baltimore, Philadelphia, New-York, Boston, and all such intermediate places, as he might be able to visit. There is reason to believe, that his endeavours will be crowned with considerable success.

4. That it is the opinion of brother M'Coy, and of the Board, it is expedient to make application to Congress, to obtain some section of the West, where civilized and converted Indians may find a home, alike remote from the neglect and prejudices of white per-

sons, and from the necessity of obtaining a precarious subsistence from hunting, where agriculture and the arts may be cultivated, and the great truths of the gospel made known.

The Board concurred in this report.

The committee on the *Withington station* reported:

1. That, from the latest intelligence received from the station, its concerns are going on with prosperity. The United Associations in Georgia have their hearts devoutly fixed upon the object, and the Indians themselves manifest a lively sense of the importance of instruction in letters, in useful arts and in religion, both to themselves and their children.

2. That from communications from the Rev. Mr. Mercer, and from a general survey of the system of operation that is pursued, the Committee are convinced that brother Compere, who superintends the Withington Station, has exerted his utmost efforts for the welfare of the establishment, for which he is entitled to the love and respect of his brethren.

3. That from the exposed and insecure state of the mission buildings, from their perviousness to rain, and other inconveniences, it is expected that the present year some appropriations will be necessary in addition to the sums already voted, and in addition to those which the government supply. This subject they recommend to the consideration of the Board.

The Board concurred in the report.

The Committee on the *African Mission* reported:

The connexion which exists betwixt this subject and the American Colonization Society, requires some view of the situation of that institution, and the anticipations of its ultimate result, in order to present a clear statement of the present condition of this mission.

It will be recollected, that our missionaries, first employed in this service, were two coloured brethren and their families—Lot Carey and Collin Teague, formerly of Richmond, Virginia, who sailed for Africa with the first colonists that embarked under the auspices of the American Colonization Society.

After a considerable time, necessarily employed in selecting and procuring an eligible site for the colony, it was permanently located and established on the western coast of Africa, at a place called Montserado, but which has since been named Liberia; and a town is laid out, and partially built, called Monrovia. The colony was necessarily small at its commencement; but it has experienced several accessions, and is now in a settled state, promising permanency and increase. For a more minute knowledge of this subject, we would refer to the last annual report of that Society, and recommend an attentive perusal of it as a document containing much interesting information.

The Society is composed of persons of every sentiment on the subject of religion, and who are actuated from views in many respects, widely differing from each other, at least as to the extent of the benefit anticipated. The pious movers of this institution had these objects primarily in view, viz:

The delivering of this country from a race of human beings, (free persons of colour,) who, from the distinction which nature has made, must be, in many instances, unhappy in their condition, and an injury to society.

The preparing of an asylum for those who are free in this country, where they may enjoy the blessings of a free government, upon entire equality with all around them, in a country endeared to them by the recollection of their ancestors, in a climate suited to their constitutions, and where their complexion shall not be a mark of degradation:

The opening of a way for voluntary emancipation, by removing the greatest obstacles which oppose it, the difficulties of a safe and convenient settlement:

The introduction into Africa of the arts of civilized life; and, especially, the rearing of the GOSPEL STANDARD upon the shores of that benighted continent; by which means that unhappy land, so long exposed to the frown of Heaven and oppression of man, may receive the light of Divine revelation, and rejoice in the mercies of the Son of God.

The last of these is the legitimate object of this Board; and this is the most effectual means which Divine Providence has placed within our power, of remunerating the Africans, in some degree, for the injuries inflicted on them by our ancestors.

To promote this object, the Board received under its auspices the first

Baptist Missionaries who proffered their services to bear the Gospel to the land of their fathers.

It will be recollected, the report of last year stated that Mr. Teague had left the Colony, and gone to Sierra Leone. He had not returned when the last advices left Africa. Mr. Carey is still there; and has since been joined by the Rev. C. M. Waring, a coloured brother from Virginia, whose character is such as to warrant high expectations of his usefulness. Numbers of professors of religion of our denomination, have also gone there; and there is now an orderly and harmonious Baptist church constituted at Liberia.

The patronage of the Board was extended to the brethren who first embarked for Africa; but being necessarily subject to the regulations of the Colony, they have also enjoyed the common benefits of that Society; and have therefore been of no considerable expense to the Board since their arrival there.

For a considerable time the natives, mistaking the object of the Colony, and indulging that jealousy which is often the companion of ignorance, have shown an enmity to the establishment, which has prevented any beneficial intercourse with them. The conduct of the Colony will soon remove these suspicions, and demonstrate to the natives the benevolence of the object. We may then anticipate an intercourse with them, which will be favourable to the views of the missionaries in imparting to the natives the knowledge of salvation through the Divine Mediator. Whether it will become necessary, at a future day, to instruct pious young Africans in the language of the natives, time and circumstances must disclose: but, at present, it does not appear to be necessary; and it is doubtful whether it will ever be important, or, at least essentially so, in order to the evangelizing of the whole continent of Africa.

The committee have no hesitation in recommending a careful regard to this mission; which, though it may seem to slumber for a moment, in their opinion promises great and extensive usefulness. They therefore recommend—

That a constant correspondence be kept up with the brethren there; by which their minds will be encouraged, and their hands strengthened; and through which information may be received of the state of the Colony, the progress of the cause, and of the earliest

opportunities which may offer for introducing the Gospel more extensively into the heart of Africa.

The Board concurred in the report

The committee on the propriety of attempting a mission to South America, reported :

The present state and future prospect of that country, present a subject of deep interest to the world, especially to the Christian community of the United States. Situated upon the same continent—exerting their energies in the same cause which once engaged the patriotic devotion of our fathers, and which, by the signal favour of Divine Providence, terminated in the confirmation of our civil and religious liberties, we cannot fail to cherish for the Republics of South America, more than ordinary sympathies. While as philanthropists we feel the endearments which so many circumstances naturally create, and hail, as events propitious to the cause of humanity, the birth of empires destined to be free; the mind of the Christian rises to a theme still more animating, in the anticipation of the happy bearing which these things must have upon the Church of God. The history of the world shows, that where despotism ceases, superstition must decline, and the light of Divine truth eventually illuminate the heart of man. Deeply impressed with these sentiments, we cannot doubt the rapid approach of that day, when the Church of Christ shall flourish in South America; and your committee, ardently hope, that the General Convention will bear a part in carrying the Gospel there.

The only question in our mind is, whether the favourable day has arrived for commencing this work

In giving an opinion on this point, it is proper to state the facts out of which it arises.

A very large territory of country in South America is subject to the crown of Portugal, and its government assimilated to that of the parent nation. Like other countries under an arbitrary despot, with the Roman Catholic religion established by law, a blind superstition, enforced by legal penalties and ecclesiastical maledictions, opposes all the avenues of knowledge; and we can see no stronger reasons for attempting a missionary establishment there, than in any of the Catholic countries of Europe, or even in Portugal itself.

Most of the other parts of South America, are divided into four distinct and independent republics. The northernmost of these is composed of the two districts of New-Grenada and Venezuela, united under the name of the Republic of Colombia. Its whole territory is equal to a square of about 1200 miles, with both an Atlantic and Pacific coast, containing a population of about three millions of inhabitants. Its principal towns are Santa Fee, in New-Grenada, and Caraccas, in Venezuela: the former containing about thirty thousand, and the latter about forty thousand inhabitants. These towns will probably become important stations, whenever missions shall be established in this country.

The Republic of Peru lies south of New Grenada, on the Pacific Ocean; including a territory equal to nearly 1000 miles square, and containing about a million and a half of inhabitants.

Buenos Ayres, called the United Provinces of South America, lies south of Peru and of Brazil, and contains about two millions of inhabitants, more than one-third of whom are said to be civilized Indians, scattered over an immense territory, extending from the Atlantic to the Pacific Ocean.

The Republic of Chili, which lies south and west of Buenos Ayres, on the Pacific Ocean, is said to contain about twelve hundred thousand inhabitants, part of whom are civilized Indians.

These countries are generally fertile and healthy, calculated for the support and comfort of hundreds of millions of inhabitants, who may, in future ages, receive the light of the Gospel through the missionary labours of the present generation. The religious sentiments which at present prevail among them, have been received from their Roman Catholic instructors; but their emancipation from the Spanish monarchy will prepare them, in some degree, for the reception of the truth. There is, however, an obstacle to any immediate establishment, which would render the success of any missionary labours among them, at the present moment, exceedingly doubtful. Their revolutionary storm has not yet subsided. Colombia declared itself independent in 1811; the United Provinces in 1816; Chili in 1818; and Peru in 1821. Spain has not yet sheathed the sword, nor acknowledged the independence of any of them. They are nations just emerging into existence; and though their successes have given a pledge, bordering

on certainty, that they will sustain their independence, yet their wars are not ended; and experience shows, that the most favourable time for the introduction of Christianity into a country, is not when that country is convulsed with revolutionary wars, and struggling for existence. The day is believed to be not far distant, when these difficulties will be effectually removed: and on this expectation rest our hopes of the future success of the Gospel in South America.

The committee therefore recommend, that the subject be deferred as inexpedient at present: but that it be still kept in view to establish a mission in South America at a future day when time and injuries from their former guides shall have weakened the ties which bind them to their ancient superstitions, and when a state of peace shall render the undertaking more auspicious.

The Board concurred in the report.

The Committee on the subject of beneficiaries of the Board in the Columbian College, reported:—

That they have carefully attended to this subject, and present the following as the result.

The Committee recommend that the efforts which were suggested to be made by a Committee of the Convention at its last triennial session,—by the procuring of scholarships—and the formation of Societies through the exertions of its Agent, the Rev. Luther Rice, be continued.

They further recommend that the attention of those churches in which beneficiaries hold their membership, be specially called to this important object—and the propriety of forming education societies in their respective bodies be urged.

The Board concurred in the report.

The Committee on the condition and prospects of the Columbian College, presented a report from the Superintending Committee of said College, as follows:—

The two Professors who were absent on a European tour at the time of your last annual meeting, have since returned; having, to the great satisfaction of the Trustees, and much to the advantage of the College, succeeded fully in

their object. A most valuable philosophical apparatus, and a large quantity of books, were procured, by contributions solicited by Professor Woods. The apparatus and books are in use at the Institution, and the Professors engaged in their respective duties. Professor Chase, whose state of health seemed to require his being permitted for a season to be relieved from his arduous labours in the College, has, with the approbation of the Trustees, gone out to Europe, and is, probably, at this time on the Continent. He is expected home next term, to resume his duties here. Five of the beneficiaries of the Board have retired from the Institution, and one deceased—the number remaining is five, and a few others supported only in part. The whole number of students admitted to the College from the first is 140—the present number at the Institution 93.

The plan of endowing a Professorship by subscriptions of \$100 each, and entitling the subscriber to special benefit, has enabled the Treasurer to obtain bank stock at a rate considerably below par, which divides, however, three per cent. semi-annually; and in the course of the year \$9,000 of stock has been procured, making with what had been before purchased, \$21,800.

The property of the College, including the said stock, may now be fairly estimated at the value of \$90,000. This property having been procured in the course of four years and a half, and at least \$10,000 expended in various ways in the prosecution of the business in addition to the cost of the property itself, now worth \$90,000, it is not to be supposed the Institution should be found so soon free of the incumbrance of debt. Indeed a heavy debt has unavoidably been created; say \$30,000 on the premises, besides \$15,000 on that part of the bank stock which has been purchased on credit. This debt, in the present state of pecuniary concerns throughout the country, is peculiarly burdensome. In the hope of obtaining some kind of relief, the Trustees instructed the Committee to address a memorial to Congress. This has been done. In the Senate, a favourable report has been made, and a bill introduced. That report is herewith submitted to the Board. Some hope is still entertained that the bill will pass this session: but the lateness of the period renders it doubtful.

Although pressed with debt, and doubt.

ful of any relief from Congress this session, the confidence of complete ultimate success in relation to the great objects of the College is unimpaired. Notwithstanding it has been impracticable for the Agent to leave the College, except on two short excursions, his receipts, exclusive of the term bills of the students, have been \$9,425 58. In fact, the prospect was never more promising. The benefit of each student to the College may be taken at \$50 a year. At present 93—say equal to 80 pay students, \$4,000 a year. This is about the cost of the Faculty.

Since the last report to the Board, a Philosophical Hall has been prepared, with one good room for lectures, one for the apparatus, portraits, and the beginning of a Museum for the General Philosophical Department, and two rooms for the Preparatory school. The pupils of this school spend the day together, and their tutor with them. This arrangement renders it unnecessary to appropriate rooms in the College edifice to those students in the Preparatory school who do not board at the College. With this arrangement, the College will admit the number of students to be increased so as to be equivalent to 100 pay students, that is, so as to bring in a revenue of \$5,000 a year. The College, therefore, may be considered as safe, and capable of subsisting itself by its own resources.

Two Agents have recently been appointed for the purpose of collecting funds for this Institution. One of them, Mr. James R. Burdick, is now at the South, probably in Georgia. The other, Mr. Orson Kellogg, is at the North, probably in the State of New-York, having just commenced his career of service.

From this general survey of the progress the College has already made, and the existing prospects, the Trustees have reason devoutly to *thank God and take courage*. They will be happy to receive any suggestions which the Board of Managers shall think proper to make.

On behalf of the Board of Trustees of the Columbian College,

O. B. BROWN, } *Superintending*
LUTHER RICE, } *Committee.*
E. REYNOLDS, }

Rev. William Staughton, D. D. Corres. }
Sec. of the General Convention. }

The Report referred to, above.

"Mr. Barbour, from the Committee on

the District of Columbia, to whom was referred the memorial of the Trustees of the Columbian College, reported:

"That they have given to this subject the consideration which its importance claimed. The object of the memorial is to obtain pecuniary aid, to a small amount, to the Columbian College, in this District, whose prosperity, in an essential degree, depends on the success of the application. The utility of a central literary establishment has been so often presented to Congress, by the long list of illustrious worthies who have filled the Presidential chair, that the Committee are relieved from the necessity of adding any remarks of their own on this topic. They content themselves by referring to the following extracts from communications made in a series of years, by successive Presidents, to Congress. President Washington, in his message of December, 1796, in reference to such an establishment, uses the following remark:— 'Among the motives to such an institution, the assimilation of the principles, opinions, and manners, of our countrymen, by the common education of our youth from every quarter, well deserves attention. The more homogeneous our citizens can be made, in these particulars, the greater will be our prospect of permanent union.'

"President Madison, in his message of December, 1810, on this subject, uses the following language: 'Whilst it is universally admitted that a well instructed people alone can be a permanently free people: and whilst it is evident that the means of diffusing and improving useful knowledge, form so small a portion of the expenditures for national purposes, I cannot presume it to be unreasonable to invite your attention to the advantages of superadding to the means of education provided by the several states, a seminary of learning, instituted by the national legislature, within the limits of their exclusive jurisdiction, the expense of which might be defrayed, or re-imbursed out of the vacant grounds which have accrued to the nation within those limits.' 'Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opinions; by expanding the patriotism; and by assimilating the principles, the sentiments, and the manners of those who might resort to this temple of science, to be re-distributed, in due

time, through every part of the community; sources of jealousy and prejudice would be diminished; the features of national character would be multiplied, and greater extent given to social harmony. But, above all, a well constituted seminary, in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it would contribute not less to strengthen the foundations, than to adorn the structure of our free and happy system of government.

"These recommendations, from causes whose enumeration is now unnecessary, if, indeed, it were practicable, failed in their effect. At length a few enterprising and patriotic individuals attempted to achieve, by voluntary donations, that which it had been supposed could be effected only by the power of Congress

"Their efforts were crowned with distinguished success. One individual in particular, (and it is but an act of justice he should be named) the Rev. Luther Rice, with an unwearied industry and an unyielding perseverance, which prompted him to traverse every part of the Union in pursuit of aid to this beneficent object, contributed principally to that success.

"The funds thus acquired were faithfully and judiciously applied to that object. An advantageous site was procured, and suitable buildings erected for the accommodation of 100 students. Application was made to Congress for an act of incorporation, which passed, February 9, 1821. This, however, was all the aid which Congress dispensed. The accompanying document shows that there have been expended on this institution, \$80,000; \$50,000 only have been procured; and, as a consequence, the institution is embarrassed with a debt to the amount of \$30,000. By reference to the same document, it appears that, although the College commenced its operation so late as January, 1822, it has already 93 students, under the direction of a faculty highly respectable for its literary attainments.

"The embarrassments, resulting from the debt, present considerable difficulties, and threaten, if not entire ruin, greatly to retard its successful progress.

"Under these circumstances, the individuals who have thus generously devoted themselves to the promotion of this establishment, and who have disinterestedly pledged their independence upon the success of the College, pre-

sent themselves to Congress, with a view to obtain their protection by a small pecuniary grant; Congress being the only legislative body they can address, as they are denied, by their locality, all aid from any particular State.

"The Committee, in reviewing the peculiar circumstances which characterize the origin of this establishment, its progress, and the great benefits it promises to society, are of opinion that the application is reasonable. It cannot be doubted, that had such an establishment grown up, under similar circumstances, in either of the states, it would receive the helping hand of its legislature. Congress stands in the same relation to this establishment, from its exclusive power of legislation within the District. It may be objected, however, that the right of Congress to appropriate the funds of the nation to a purpose in part local, however national its effects, is questionable. The Committee intentionally forbear to discuss this question, as upon it a difference of opinion is believed to exist, and as its decision is not necessary to the successful result of the proposed measure.

"In the extract from the message of President Madison, Congress is referred to a fund, from which pecuniary aid may be derived, free from all objections, the public property within the District. This property was granted by the original proprietors, on the condition that its avails should be appropriated to the improvement of the city. It appears by reference to a report prepared on this subject, that with sales already effected, and a reasonable estimate on the remainder, the amount of this property is equal to \$2,571,016; of this there has been expended on the public buildings \$1,214,292, leaving a balance in favour of the District of \$1,356,724; from this estimate are excluded the expenses of rebuilding, which cannot, with justice, be charged to this fund, as thereby a national misfortune would be made to fall exclusively on the people of Washington, instead of the nation at large. If from this last sum be deducted what has been expended on the central building, and on all other public improvements in the city, equal to \$1,025,916, there would still be a balance in favour of the District of \$330,808. In addition to the high authority already alluded to, the Committee beg leave to refer to the course uniformly adopted in all the territories. By reference to the various acts of Congress, it will be seen that a

large portion of the public lands has there been set apart for the purposes of education. Without a specification, they content themselves by saying, that 1-36th part of the whole land of the United States has been appropriated to this purpose. The Committee, therefore, beg leave to report a bill dispensing aid, to a limited extent, to the Columbian College. They have been induced to grant the debts referred to in the bill, for two reasons. The one that they are within the District; and the other, that the larger debt, from the questionable condition of the debtors, will be difficult to collect. Its collection or arrangement, may, nevertheless, be made available to some extent, when transferred to the Trustees of the College. The debt from the estate of Mr. Lee, is for property sold within the District."

[The value of what the bill contemplates making over to the College would be about \$30,000.]

The foregoing report has since been acted on in the Senate, and failed of going to the third reading by two votes. This result, considering all the circumstances, strongly encourages the hope that it will pass next session.]

Resolved, That the Board of Managers are much gratified with the foregoing report; and trust that the Lord will continue his blessing on an institution raised under the fostering observance of the General Convention, and consecrated to the promotion of religion and science.

The following communications have been received from Professors Woods and Staughton.

To the Trustees of the Columbian College.

GENTLEMEN :

It being proper that I should render an account of my labours in your service, I beg leave to submit the following brief statement.

In 1820, during seven weeks employment, I obtained several hundred dollars of money, and a few hundred volumes of books: but it was not until September, 1821, that I became wholly occupied in the service of this Institution. From that time till the following June, I was engaged in soliciting in this country, books, monies, and subscriptions for the College; principally in the New England States, in Virginia,

North Carolina, South Carolina, and Georgia. The fruit of these efforts was about *five hundred volumes of books, six thousand three hundred and twenty-six dollars and seventy cents in cash*, and additional subscriptions to the amount of *eleven thousand four hundred fifty-eight dollars and eighty-three cents*.

The 20th of June, 1822, I embarked, at your request, for Europe, for the purpose of obtaining a *Philosophical Apparatus and Library*, and of promoting generally the interests of the institution, and at the same time of advancing my own personal improvement, as opportunities might offer.

Through the kindness of Providence, I was not less successful in my labours for the College, in Europe, than in this country. In Great Britain I obtained donations of books to the amount of more than *six hundred volumes*, which are now in your library, and donations of money to the amount of *six thousand one hundred and ten dollars*. This money, excepting one hundred pounds transmitted to your Treasurer, was expended in the *purchase of a very complete Philosophical Apparatus in the purchase of rare and valuable books*, and in *defraying the expenses of Professor Staughton, Professor Chase, and myself*.

Besides the accomplishment of these objects, I was able to attend some philosophical lectures in London, to spend some little time at each of the Universities of Oxford, Cambridge, Edinburgh, and Glasgow, and to visit all the principal institutions of literature and science, of the fine arts and of religion, not only in the larger cities of England, but in Paris, Lyons, Genoa, Leghorn, Florence, Rome, Naples, Bologna, Padua, Venice, Verona, Milan, and Geneva.

The kindness and liberality exercised towards the Columbian College, not only in this country, but in Great Britain, have produced a strong conviction on my mind, that no well devised and well directed effort to promote the great interests of evangelical religion and useful learning, can, at the present day, fail of receiving cordial support.

In reviewing my exertions in your service, a sense of duty compels me to render devout and thankful acknowledgments for that goodness of God, which has preserved me from the many dangers to which I have been exposed by land and by sea, and which has given success to my feeble instrumentality.

Your obedient servant,

ALVA WOODS.

To the Superintending Committee, &c.

GENTLEMEN:

Agreeably to the resolution of your Board, of the 27th April, 1822. I sailed from Philadelphia for England, on the 15th of the succeeding month. After a pleasant, though somewhat tedious passage, I arrived at Liverpool, and immediately proceeded to London. My first object in this city, was to inform myself very particularly of its public institutions, and to determine on attending those which seemed best adapted to my views. In such endeavours, my plan was to consult those gentlemen to whom I had brought introductory letters. Their united opinion was, that, instead of confining my attention to one or two institutions, I should visit all of the most important, in rotation. This advice, irrespective of its sources, which I highly valued, had great weight with me, from the consideration, that I wished not to study the particular views of any class of teachers, so much as to obtain general information respecting the present state of European science.

In visiting the various hospitals, in studying the numerous cabinets, and in attending the most celebrated lecturers, employed my time while in London.

To visit and to become acquainted with the Universities of Oxford and Cambridge, was an employment to which I looked forward with much pleasure. Late in the summer I left London for Oxford, and spent some time in examining the various parts of this immense establishment. I cannot however mention Oxford, without speaking of the kindness and attention of the Professors. The Professor of Chemistry, in particular, treated me with unremitting civilities; and, to this gentleman, and to my deceased friend, the Rev. Dr. Hinton. I am indebted deeply for what knowledge I may possess of this ancient and celebrated University.

In November I left England for the Continent. On my arrival in Paris, I had the mortification to find that the school of Medicine had been closed the preceding day, by the police, on account of some slight symptoms of riot among the students. Yet the scientific course at the Sorbonne was continued; and, as this was a very important object in my visit to France, I enrolled myself immediately in the class. Independently of these lectures, I attended the numerous hospitals, and occasionally the

College of France and the Cabinets of Natural History, at the Garden of Plants. The liberal scale on which these institutions are conducted, must necessarily please and interest every stranger. The students have to present no remuneration to their teachers. Government takes the support of the Professors upon itself; and thus those barriers, with which poverty so often impedes the progress of youth in the paths of science, are effectually thrown down.

After spending about five months in Paris. I set out in company with Professor Woods for Italy. On this journey we visited all the most important cities and celebrated places in this classic land. I do not here mention the cities at which we tarried, but merely state that Pompeii was the most southern point of our excursion. In returning we passed through Switzerland, and reached Paris in July. Professor Woods set out immediately for London. I remained a month in Paris, for the purpose of attending some of the lectures at the School of Medicine, which had just been re-opened.

Returning to England, I passed through Flanders and Holland stopping only to visit the University of Leyden, and to examine the Hospitals at Rotterdam and Amsterdam, and at some other places.

In London I was delayed one week. I then proceeded to Edinburgh. On my arrival here, I had the pleasure of meeting with Professors Chase and Woods. After we had spent some time in this city, we went to the celebrated establishment of Mr. Owen, at New Larnark, visited Glasgow, and then made a short tour through the Highlands. From Scotland I returned to Liverpool, where I embarked, September 29, 1823, on board the ship *Dido*, belonging to John Welsh, Esq. for Philadelphia; and had the pleasure of setting my foot once more on my native shores, through the mercy of God, in perfect health.

I must beg of you, Gentlemen, to express to your Board my unfeigned thanks for the kindness and patronage which it has exhibited to me, and to assure it of the ardour with which I am willing to devote myself to its service.

I cannot close this communication without expressing my grateful acknowledgment of the preserving hand that has guided my way

“In foreign realms and lands remote,”
—that has supported me in sickness,
Z

and continued its protection from my youth to the present hour.

Your most obed't serv't,

JAMES M. STAUGHTON.

The committee on the concerns of the *Latter Day Luminary* and the *Columbian Star*, reported—

That the cost of publishing the *Star* and *Luminary*, the past year, has been as follows :

To hire for workmen, new printing press, discount on uncurrent bills, folding and stitching <i>Luminary</i> and Report, and other contingencies	\$3197 94
To paper for the <i>Star</i> ,	776 00
To do. for the <i>Luminary</i> ,	245 00

Amount - - - \$4218 94

That, during the same time, the receipts for these publications have been as follows :

By cash for the <i>Star</i> ,	\$1480 15
By cash for the <i>Luminary</i> ,	726 58

Amount - - - \$2206 73

From the books of the Publisher, it seems, that, on the 1st of January, 1824, there were the following outstanding debts, to wit :

For the <i>Star</i> ,	\$2388 00
For the <i>Luminary</i> ,	1406 00

Amount - - - \$3794 00

If these debts were collected, it would leave, (besides what is due for *Star* and *Luminary*, from January to this time,) a balance in favour of the office, of - - - \$1781 79

For extra work in the office, it seems there have been the following expenditures :

To paper for Ninth Annual Report,	34 00
To paper for various jobs,	376 86

Amount - - - \$410 86

To counterbalance this, there have been the following receipts.

For printing the last Annual Report and Circular,	226 66
For various jobs,	974 80

Amount - - - \$1201 46

Hence, the gain arising from extra work, done in the office, amounts to - - - 790 60

This, added to the balance from outstanding debts, leaves a balance in favour of the office of - - - \$2572 39

The whole number, at present issued, is, of the *Star*, 1740 copies, and of the *Luminary*, 1025 copies. This is greater than the number issued last year by 570 of the *Star*, and 79 of the *Luminary*.

The Board concurred in the Report.

To the Publishing Committee.

Respected Brethren :

Permit me to submit to your consideration a statement of the operations of the *Columbian Office*, during the past year

At the meeting of the General Convention, in the spring of 1823, sister Judson, and her brother in law, Dr. El-nathan Judson, of the United States' Navy, presented to that corporation the copy-right of a work, by sister Judson, entitled, "A Particular Relation of the American Baptist Mission to the Burman Empire." The printing of this volume had just been completed in the *Columbian Office*, and some booksellers had been supplied, under the direction of Dr. Judson. Immediately after this transfer was made, the expense of publication and the proceeds of sales were referred, by the Convention, to the superintendence of their Agent. The edition was very small ; and hence the expense attending its publication was comparatively great. To defray this expense, and to secure a profit, which the original proprietors intended to present to the Burman mission, a higher price was affixed to the volume, than the vote of the Convention, after the property became theirs, authorized the Agent to demand. By this change in the pecuniary value of the work, the ultimate amount of receipts will be diminished about 25 or 28 per cent. The whole edition, excepting about 180 copies, has been sold, or remains in the hands of booksellers, who have not yet made returns.

At the commencement of May, 1823, 1170 copies of the *Star*, and 946 copies of the *Luminary*, were circulated. Of these, 250 copies of the *Star* were given in exchange for other publications, and as an allowance to Agents ; of the *Luminary*, 142 copies were distributed in a similar manner. At the present time we print 1770 copies of the *Star*, and

1100 of the Luminary. Of the Star, 1420 are sent to subscribers, 320 are given in exchange for other papers and to Agents; and about 30 remain on hand. Of the Luminary, 795 are sent to subscribers; 230 are exchanged for other publications, furnished to societies that contribute to the objects of the General Convention, or given to agents as a compensation for their exertions to increase the circulation of the work; and 75 remain on hand. The lists of subscribers to both these publications are constantly undergoing changes. Many of our early subscribers have ceased taking either of them; assigning as a reason, generally, that the scarcity of money alone prevents them from gratifying their desire to enjoy the pleasure of reading these works, and of thus contributing to support the benevolent objects of the Convention. But it will be seen, by comparing the number of the Star and Luminary issued last year, with the number now circulated, that the gain of patronage, especially to the Star, is considerable.

In making out an abstract of the expenses incurred by the publication of the Star and Luminary, and by executing the other work done in the office, I have included the entire term of a year, commencing May 1, 1823. From this, it appears that the amount of

Labour, materials, fuel,	
light, &c. was	\$3197 94
Paper for Star,	776 00
Paper for Luminary,	245 00
Paper for 9th An. Report,	34 00
Paper for jobs,	376 86
	<hr/>
	\$4629 80

The amount of receipts during the same period, was as follows:

Cash for Star,	\$1480 15
Cash for Luminary,	726 58
Cash for Annual Report,	226 66
Cash for jobs,	974 80
	<hr/>
	\$3408 19

Excess of expense over the actual receipts,

But there appeared on our books, as due, on the first day of January last—

For the Star,	\$2388 00
For the Luminary,	1406 00
	<hr/>
	\$3794 00

Leaving a balance in favour of the office, of

\$2572 59

In addition to the foregoing balance, it should be recollected, that, all which is due from subscribers for the Star and Luminary, received between the first of January and the first of May, inclusive, properly pertains to the credit side of the office account, because the expense is exhibited down to the latter date. This would show the amount due the office, at the present time, to be about \$5,000. Of this amount, I have reason to believe, a considerable sum lies in the hands of Agents, by whom, no doubt, returns will in a short time be made. Our subscribers have never been urged to make payment: it was thought sufficient to inform them that the profits of the works should be devoted to the Redeemer's cause. Many of them have constantly paid their subscriptions in advance; and some, who reside in distant parts of the country, where the circulating medium is considerably below par, and who were authorized, by our terms, to make payment in their own currency, have chosen rather to procure funds that were at par here, so as to prevent their subscriptions from being less profitable than those who were favoured with greater local advantages. In Virginia, where bank notes of less than five dollars value are excluded from circulation by a penalty, we have many subscribers who are ready to pay, whenever an Agent shall call on them for the purpose.

In the transmission of the Star and Luminary to our patrons, no efforts have been left untried, in this office, to ensure to them safety and despatch. Each paper is wrapped in a distinct envelope; and, where more than two are sent to any post office, they are carefully enclosed in strong paper, and tied. They are always deposited in the post office of this city, on the day of publication, in time for the different mails; and I have been assured, by the postmaster, that they are forwarded immediately. Although we send either the Star or Luminary to not less than eight hundred different post offices, many of which are in remote parts of the Union, yet I have the satisfaction to state, that very few cases of failure have come to my knowledge. Some of our subscribers have informed me that the Star does not reach them as regularly or as early as they could wish. Wherever it has been possible, in these cases, to effect a change, the cause of complaint has been removed; but, as the delay, in a few instances, is produced by the

official arrangements of the mails, our friends will, I am confident, submit patiently to the inconvenience, which may be of very short continuance.

On a review of what has been done in the Columbian Office during the past year and of the success which has attended our exertions to extend the circulation of the *Star and Luminary*, we have reason to feel grateful to the beneficent Disposer of human events, for the manifold evidences He has afforded us of His blessing, without which our feeble attempts would have proved less than nothing and vanity. That more abundant blessings may descend from Heaven on all the efforts which the Redeemer's people are making to spread the everlasting Gospel; and that the time may soon arrive, when every knee shall bow to the name of Jesus, and every tongue confess him King of kings, is the heart's desire and prayer of

Your servant, in gospel bonds,

JOHN S. MEEHAN.

The Committee on the means of replenishing the funds of the General Convention, reported:

1. That they are satisfied nothing is of more importance than that the real necessities of the Board be distinctly and fully made known. Your Committee is convinced that the friends of the cause of Christ throughout the Union, will not be backward to come to the help of the Lord.

2. That in the opinion of the Committee, it will be advisable that circulars be addressed to all the Mission Societies that are auxiliary to the Convention, and that a special effort on their part be affectionately solicited.

3. That it appears to be a sacred and solemn duty to endeavour to find out some able, active, evangelic men, that may be prevailed upon to take upon themselves agencies in different parts of the Union. If some of our most popular ministers can be induced to assume the work, in their own churches and vicinities, the result must be highly propitious.

4. That circulars be sent to all the Baptist ministers through the United States, earnestly entreating their vigorous and affectionate co-operation.

5. That it be recommended to the churches to make the cause of missions a subject of frequent and fervent supplication to the Lord, that he may arise and favour Zion, and that the nations

perishing in their transgressions may be gathered to himself.

The Board concurred in the Report.

The committee on the Treasurer's Report, reported:

On examining the Treasurer's account, (as audited by the committee appointed for that purpose,) and the accompanying document, it appears that there is remaining in his hands, a balance for missionary purposes, of 1229 38.
Available funds, 1046 88
Depreciated paper, 182 50
1229 38

It also appears that there is a balance in his hands, for education purposes, of 5 69

The Board concurred in the Report.

Report of the committee on the Report of the Agent of his receipts and payments to the Treasurer.

The chairman of the committee, the Rev Mr. Bryce, (Professor Woods and Mr. Reynolds being absent, the Vice President and the Recording Secretary made examination instead of them,) states, that, "By a comparison of the account of money received by the Agent, and the account of the Treasurer, it appears that the latter has credited the former with the full amount he (the Agent) has received the past year."

[The regular quarterly returns of the Agent to the Treasurer may be seen by any one who will look over the Treasurer's Report.]

The Board concurred in the Report.

The Standing Committee for the particular purposes of Education, was appointed; consisting of brethren Staughton, O. B. Brown, Chase, Woods, Rice, Lynd, Wait, Reynolds, and Gibson.

The following Standing Committees were appointed, in different parts of the country, for the purpose of aiding in such ways as circumstances may encourage the important objects of the Convention—viz.

In and about Boston, Mass.—Brethren Thomas Baldwin, Lucius Bolles, Daniel Sharp, Jonathan Going, Nathaniel Williams, Bela Jacobs, and Francis Wayland.

In the interior of the State of New-York.—Brethren Elon Galusha, John Peck, Nathaniel Kendrick, Alfred Bennett, Daniel Hascall, Elijah F. Willey, and Joel Clarke.

In the southern section of the Union.—Brethren Jesse Mercer, William B. Johnson, William T. Brantly, A-liel Sherwood, J. Milner, Abner Davis, and Iveson L. Brookes.

In the Western Country—Brethren Jeremiah Vardeman, Jacob Creath, Silas M. Noel, James Fishback, James Johnson, John T. Johnson, and Thomas Henderson.

The Publishing Committee was appointed, viz.—Brethren Staughton, O. B. Brown, and Rice

Resolved, That the thanks of this Board be presented to the Rev. William E. Ashton, of Philadelphia, for his zealous and efficient aid to the missionary objects of this Convention, particularly in relation to brother M'Coy and the Carey station

Resolved, That the thanks of this Board be presented to all those persons in Philadelphia, New-York, Boston, and elsewhere, who have facilitated the objects of the General Convention, by rendering assistance to brother M'Coy, in his recent and present exertions in relation to the Carey station.

Resolved, That the Rev Wm. E. Ashton, of Philadelphia, be authorized and requested to act as an Agent of this Board in Philadelphia, and the neighbourhood, to collect funds, and in any way, as circumstances shall render proper, to promote the objects of the General Convention.

At the annual meeting of the Board, immediately after the meeting of the Convention, a committee was "appointed to digest and arrange a general system of financial operation, for the purpose of enabling the Board, with the greatest facility and convenience, to employ its funds wherever occasion shall require, with or without the agency of any of the standing committees, without confusion, embarrassment or risk; and, especially, to maintain an essential and clearly defined line of separation between the mission funds, and the funds contributed for the purposes of education."

At a subsequent meeting the committee reported.—

No monies shall be paid out of the Treasury, unless the Convention or the Board, by a previous resolution, shall have appropriated them to the object for which they shall be drawn

All orders drawn on the Treasury, shall express the object of the appropriation, out of which the monies shall

be paid; and such orders, signed by the President or a Vice-President of the Board, shall be the warrant to the Treasurer for such payment; Provided that he shall, in no case, pay an amount above the appropriation for that object.

All balances of appropriations which shall not be drawn from the Treasury, at the commencement of each annual meeting of the Board, or of the triennial meeting of the Convention, shall be charged over to the general account, and shall not be drawn from the Treasury unless appropriated again by a subsequent resolution of the Convention or the Board.

Whenever the Convention or Board shall, by a resolution, revoke any appropriation, the undrawn balance of such appropriation shall be immediately charged over to the general account, and shall cease to be subject to any warrant or order in virtue of the appropriation which shall have been so revoked

It shall be the duty of the Treasurer to keep separate and distinct accounts of all monies paid for specific objects; so that, under each head, it may appear whether the whole of such monies have been faithfully applied to the objects designated by the donors: And all monies contributed for the purposes of education, shall be entered in a separate book, so as not to be in any way connected with the monies contributed for missionary purposes.

The Board concurred in the report.

Resolved, That blank books, with suitable forms, be provided for the Treasurer; and that the funds for education, or in any way appertaining to the Columbian College, or to the concerns of the Latter Day Luminary or Columbian Star, be entered in a separate book, distinct from that in which the funds for missionary purposes are entered.

In pursuance of the foregoing resolution, books and forms have been provided, and the Treasurer's accounts are presented in this report in conformity to the same. Also, the following resolution has been recently adopted, viz.:

Resolved, That hereafter every appropriation of funds for any object, shall be recorded by the Recording Secretary, and a copy of it transmitted to the Treasurer; and it shall be the duty of the Treasurer, on the receipt of any order for funds, to compare the same with the appropriation previously sent him, and pay such order only as he finds it to agree with the appropriation.

TABLE OF ASSOCIATIONS, FOR 1824—25

Associations.	Sts.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.	
Bowdoinham	Me.	50	33	134	2519	Daniel Chesman, Hallowell,	4 Wed. 22 Sept.	Jay.	
Lincoln	Me.	50	31	61	2414	Phineas Pilbury, Nobleboro, Lin. c.	3 Wed. 15 Sept.	Woolwich.	
Cumberland	Me.	30	21	53	1851	John Tripp, Hebron, Cumberland co.	W. a. 4 W. 25 Sept.	Hebron, Cumb. co.	
York	Me.	26	21	23	1453	Abner Flanders, Buxton, York co.	2 Wed. 9 June,	Kennebunk, York co.	
East. Maine	Me.	23	15	69	1534	Daniel Merrill, Sedgwick,	2 Wed. 8 Sept.	Blue Hill.	
Salsbury	N. H.	17	12	76	1109	Henry Veasey, n. Concord, Rock'm. co.	2 Wed. 13 Oct.	Salisbury.	
Meredith	N. H.	18	15	29	1179	Stephen Pillsbury, Hebron, Grafton c.	2 Wed. 8 Sept.	Rumney.	
Dublin	N. H.	19	12	1031		Charles Cummins, near Keene,	1 Wed. 1 Sept.	Last min. not received.	
Shattisbury	Vt.	23	19	51	2570	Dr. George W. Beal, Sch. nectady, N. Y.	1 Wed. 2 June.	White Creek m. h.	
Woodstock	Vt.	24	21	65	2459	Gen. A. Forbes, Windsor,	Last Wed. 29 Sept.	New London, N. h.	
Vernont	Vt.	24	18	18	2450	Ino. Conant, Esq. Brandon, Rutland c.	1 Wed. 6 October	Middletown.	
Fairfield	Vt.	17	7	44	902	Roswell Meers, Georgia, Franklin co.	3 Wed. 15 Sept.	Fairfax.	
Harre	Vt.	15	11	29	616	E. Huntington, Braintree, Orange co.	2 Wed. 8 Sept.	Kingston.	
Danville	Vt.	14	6	14	430	Silas Davison, Waterford, Caledo. co.	3 Wed. 16 June,	Coventry, Orlean co	
Manchester	Vt.	7	6	5	472	Cy. M. Fuller, Dorset, Bennington co.	3 Wed. 15 Sept.	Dorset m. h.	
Leyden	Ms.	28	25	113	4155	Elijah Montague, Leverett, Franklin c.	2 Wed. 13 October	Putney, Vt.	
Sturbridge	Ms.	24	25	75	3025	G. Angell, n. Sturbridge, Worcester co.	Last Wed. 25 Aug.	Pomfret, Ct.	
Storin	Ms.	38	27	142	3845	Lucius Bolles, Salem, Essex county,	3 Wed. 15 Sept.	3 Baptist m. h. Boston.	
Westfield	Ms.	16	18	103	1254	David Wright, Westfield, Hampden co.	1 Wed. 1 Sept.	Cunnington, Hamp. co.	
Worcester	Ms.	15	16	79	1352	Jona. Going, Worcester, Worcester co.	3 Wed. 18 Aug.	Bp. m. h. West Boylston.	
Old Colony	Ms.	10	12	65	1203	Ben. C. Grafton, Plymouth,	1 Wed. 6 Oct.	Barnstable.	
Warren	R. I.	32	21	167	3783	David Benedict, Pawtucket, R. I.	Tues. af. 1 W. 7 St.	Attleboro, Ms. a	
Yearly Meet.	R. I.	14	14	58	595	Richard Knight, Scituate, Prov. co.	Fr. b. 2 Sb. 10 Sept.	East Greenwich.	
New London	Ct.	19	16	113	1071	Jona. Goodwin, Mansfield, Windh. co.	3 Tues. 12 October	Chester.	
Stoningt. Un.	Ct.	15	10	414	3260	Roswell Burrows, Groton, N. Lond. c.	W. af. 3 Sb. 23 June	2 c. Groton, N. L. co.	
Hartford	Ct.	30	25	65	2575	Elisha Cushman, Hartford, Ct.	1 Wed. 6 October	Nor. East, Dutches co.	
New York	N. Y.	28	34	89	2618	Johnson Chase, New York City,	Last Wed. 26 May	Middlet. Mon. co. N. J.	
Warwick	N. Y.	17	9	44	1611	A. Perkins, Latingtown, n. Newburgh	2 Wed. 9 June	Pleasant Valley.	
Otsego	N. Y.	24	21	98	1888	Jason Lathop, Newport, Herkimer co.	1 Wed. 1 Sept.	Fairfield, Herkimer co.	
Chemung	N. Y.	21	14	116	1718	T. B. Behr, Smithfield, Bradford co. P.	2 Wed. 13 October	Last min. not received.	
Renssclerv.	N. Y.	22	20	148	2127	Elij. Herrick, Charleston, Montg. co.	1 Wed. 6 October	Schoharie.	
Cayuga	N. Y.	30	22	359	84	A. M. Beebe, Esq. Skaneateles,	3 Wed. 15 Sept.	Last min. not received.	
Essex	N. Y.	11	3	17	601	Samuel Churchill, Elizabeth, Essex co.	3 Wed. 20 October	Jay.	
Saratoga	N. Y.	28	20	78	3251	Calvin H. Swain, Sandy Hill, Wash. c.	Last Wed. 30 June	Brookdabin, Mont. co.	
Black River	N. Y.	27	20	83	1721	E. Osgood, Oneida, Oneida co.	2 Wed. 9 June,	Adams, Jefferson co.	
Madison	N. Y.	41	28	106	4973	John Peck, N. Woodstock, Madison co.	2 Wed. 8 Sept.	Homert.	
Lake George	N. Y.	8	8	9	469	Norman Fox, Chester, Warren county,	1 Wed. 1 Septem.	Chester.	
Union	N. Y.	14	9	1094	91	Ol. Tuttle, Danbury, Fairfield co. Ct.	1 Wed. 1 Sept.	Last min. not received.	
Franklin	N. Y.	24	17	108	2225	John Bostwick, Hartwick, Otsego co.	3 Wed. 16 June	Milford, Otsego co.	
Holland Pur.	N. Y.	19	13	59	1117	E. Tucker, Fredonia, Chatauga c.	2 W. af. 4 W. in Sep.	Sheldon.	
St. Lawrence	N. Y.	16	8	12	495	Mr. E. C. Eastman, Col. St. Lawr. co.	Tue. b. 3 W. 18 Jan.	Chataeaug, Frank. co.	
Ontario	N. Y.	44	35	178	3241	Solomon Goodale, Bristol, Ontario co.	1 Wed. 22 Sept.	Middlesex & Gorham.	
Hudson Riv.	N. Y.	13	16	89	1990	Lewis Leonard, Albany,	4 Wed. 4 Aug.	Troy.	
Genesee	N. Y.	22	11	52	1030	Ely Stone, Caledonia, Genessee co.	W. af. 4 W. 29 Sept.	Leroy, Genessee co.	
Oneida	N. Y.	22	19	48	1739	Elijah F. Willey, Utica,	4 Wed. 25 Aug.		
Seneca	N. Y.	13	5	883	81	Mr. Peter Rappleye, Farmerville,	1 Wed. Sept. 1.	Wayne.	
Steuben	N. Y.	12	9	76	666	David B. Coriell, Wayne, Steuben co.	1 Wed. 1 Sept.	Fredonia Chatauga.	
Chatauga	N. Y.	17	13	812	Elisha Tucker, Fredonia, Chataug. co.	1 Wed. 1 Sept.	Canajoharie.		
F. C. B. G. C.	N. J.	32	22	50	2201	Joseph Sheppard, Salem,	Fr. b. 2 Sab. 11 June	Nottingham Square.	
New Jersey	N. J.	32	22	50	2201	E. Ashton, Philadelphia,	1 Wed. 1 Sept.	Kingwood, N. J.	
Philadelphia	Pa.	22	19	945	James Estep, Mt. Pleasant, Westmd. co.	Fr. b. 1 Sab. 3 Sept.	George's Creek.		
Redstone	Pa.	7	10	64	554	John Miller, Abington, Luzerne co.	1 Wed. 1 Sept.	Damascus, Wayne co.	
Abington	Pa.	13	12	25	727	Jael Rogers, Wilkesbarre, Luzerne co.	2 Wed. 8 Sept.	Eaton, Luzerne co.	
Susquehan.	Pa.	3	2	128	5	E. S. Shepard, Jersey Town,	Fr. b. 3 Sab. 13 Aug.	Moreland m. h. Iye. c.	
Northumb.	Pa.	7	5	169	Thomas Smiley, Milton,	Th. b. 4 Sab. 21 Au.	Last min. not received.	Cou Marsh.	
Junata	Pa.	7	6	134	Samuel Harker, Esq. Wilmington.	Fr. b. 1 Sab. 4 June.	Fishing Creek m. h.		
Delaware	De.	16	15	25	459	T. Hill, P. M. N. Market, Dorchester c.	Th. b. 3 Sab. 13 May	Ebenezer ch. Bal.	
Salisbury	Md.	14	12	20	443	John Healey, Baltimore,	Th. b. 4 Sab. 19 Au.	Alexandria.	
Baltimore	Md.	17	20	62	1673	Thornton Stringfellow, Morrisville, Va.	Th. b. 3 Sab. 12 Au.	Bethel, Frederick co.	
Columbia	D. C.	26	14	140	Thomas Luck, Esq. Front Royal,	Sat. b. 1 Sab. 1 May	Upper ch. Middle. co.		
Ketocton	Va.	21	281	1328	John S. Lee, Lynchburg, Virginia,	2 Sat. 9 October	Fine Cr. m. h. Pow. co.		
Strawberry	Va.	46	33	60	1250	David Roper, Richmond, Virginia,	2 Sat. 9 October	Union, Pittsylvania co.	
Dover	Va.	11	13	60	2412	Benjamin Watkins, Powhatan county,	2 Sat. 9 October	Portsmouth.	
Middle Dist.	Va.	31	32	500	2412	J. Jenkins, n. Lib. Hall, Pittsylvan. co.	Sat. b. 4 Sab. 22 May	Hallenger's Creek.	
Roanoke	Va.	24	14	219	2490	D. M. Woodson, Portsmouth,	Fr. b. 3 Sab. 13 Aug.	Lyle's, Fluvanna co.	
Portsmouth	Va.	15	10	84	944	John Goss, n. Barboursville, Orange co.	1 Sat. 2 October	Lumy.	
Albemarle	Va.	22	20	97	1623	Wm. T. Hiter, Louisa c. h.	Fr. b. 1 Sab. 3 Sept.		
Goshen	Va.	22	20	97	1623	Richard I. Tutt, Esq. Culpeper c. h.			
Shiloh	Va.	22	20	97	1623	Mr. W. Holmes, n. Newbern, Montg. c.			
New River	Va.	22	20	97	1623	Wm. Davis, Pittsylvania county,			
Mayo	Va.	14	—	—	—	Abner W. Clopton, Charlotte c. h.	Sat. b. 2 Sab. 7 Aug.	Ash Camp m. h. Cha. c.	
Appomattox	Va.	14	4	37	714	Sterling Smith, n. Watsboro, Lun. co.	Sat. b. 4 Sab. 21 A.	Ebenezer m. h. Mec. c.	
Meherrin	Va.	16	11	41	570	Joshua Hickman, n. Morgantown, Va.	Fr. b. 1 Sab. 27 Aug.	Sandy Cr. ch. Pres. co.	
Union	Va.	6	34	224	Jas. Ellison, Meadowdale, Monroe co.	Sat. b. 1 Sab. 4 Sept.	Mans' m. h. Monroe co.		
Green Brier	Va.	6	4	11	433	Wm. Costin, Northampton county,	Sat. b. 3 Sab. 14 Au.	Mesongoes.	
Acomae	Va.	—	—	—	—	533 Elji. Gillingwaters, Esq. Washington c.			
Washington	Va.	9	19	257	John Hanford, Esq. n. Canhawa c. h.	Sat. b. 4 Sab. 21 Aug.	Harmony, Canhawa ri.		
Teass Valley	Va.	5	2	161	James M. Abay, Parkersburg, Ohio c.	Fr. b. 2 Sab. 13 June.	Last min. not received.		
Parkersburg	N. C.	12	—	968	Mr. N. G. Smith, Chatham co.	Sat. b. 4 Sab. 23 Oct.	Mount Zion, Orange co.		
Sandy Creek	N. C.	12	—	968	J. Biggs, P. M. Williamson, Martin co.	Sat. b. 1 Sab. 2 Oct.	Great Swamp, Pitt. co.		
Kehukee	N. C.	35	17	119	589	Thos. Wright, Esq. Hamptonville, S. Co.	1 Sat. 2 October	Is'd Ford m. h. Surry co.	
Yadkin	N. C.	13	18	184	Wm. B. Worrell, n. Oxford, Granv. co.	Sat. b. 3 Sab. 16 Oct.	Buffalo, Meck. co. Va.		
Flat River	N. C.	15	10	264	861	William P. Biddle, Newbern,	Fr. b. 3 Sab. 16 Oct.	S. W. m. h. n. Ki. Le. c.	
Neuse	N. C.	26	9	711	Reuben Coffey, n. Ft. Defian. Wilke. c.	4 Sat. 28 August	3 Fs. of New Riv. Ash c.		
Mountain	N. C.	13	17	95	711	Charles M. Alister, Es. n. Fayetteville,	Sat. b. 1 Sab. 2 Oct.	Cedar Creek, Cum. co.	
Cape Fear	N. C.	35	6	153	George Outlaw, Esq. Bertie county,	Fr. b. 3 Sb. 14 May	Cowenock, Curri. co.		
Chowan	N. C.	23	13	227	1052	George Roberts, n. Brown's Store, Caswell c.	Sat. b. 3 Sab. 14 Au.	Flat River, (Brown's a.)	
Country Line	N. C.	12	14	186	1150	John Purify, near Raleigh, Wake co.	Fr. b. 4 Sab. 24 Sep.	Mill Creek, Johnson co.	
Raleigh	N. C.	24	18	223	1338				

Associations.	Sts.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
French Broad	N. C.	24	11	27	744	James Whitaker, Esq. Swanano.	Sat. b. 4 Sh. 21 Aug.	New m. h. Cany River.
Pee Dee	N. C.	12	5		767	John Culpeper, Lawrencev. Montg. c.	Sat. b. 3 Sab. 16 Oct.	Last min. not received.
Charleston	S. C.	17	21	213	3895	J. B. Cook, Camden, Kershaw co.	Sat. b. 1 Sab. 6 Nov.	Society Hill.
Bethel	S. C.	38	24	123	1933	Wm. B. Creary, Beekhamville, Ches. Dis.	Fr. b. 1 Sab. 1 Oct.	Chesnat. Rid. Law. Dis.
Broad River	S. C.	37	21		2260	Wm. Lancaster, Esq. Spartanburg Dis.	Sat. b. 3 Sab. 16 Oct.	Last min. not received.
Saluda	S. C.	33	16	76	1333	Wm. B. Johnson, Greenville c. h.	Sat. b. 2 Sab. 7 Aug.	Lebanon, Pendle. Dis.
Edgefield	S. C.	36	19	230	1987	Basil Manly, Edgefield c. h.	Sat. b. 3 Sab. 18 Sept.	Bethany at Republican
Morrah	S. C.	12	12	66	630	Jonathan Thompson, Thompsonville	Sat. b. 4 Sab. 18 Se.	L. Fork Lynche's cr. ch
Savannah R.	S. C.	24	10	105	2705	Hezekiah Boyd, Robertsville,	Th. h. 4 Sab. 25 Nov.	Harneville ch.
Georgia	Geo.	36	33	293	2085	Jesse Mercer, Powelton, Hancock co.	Fr. b. 2 Sab. 8 Oct.	Centre, Ogethorpe co.
Hephzibah	Geo.	33	15	17	1668	Jabez P. Marshall, Columbia co.	Sat. b. 4 Sab. 25 Oct.	Providence, J. f. co.
Sarepta	Geo.	40	8	73	1785	Isham Goss, Oglethorpe co.	Sat. b. 4 Sab. 23 Oct.	Cloud's Cr. Ogleth. co.
Ocmulgee	Geo.	55	26	220	2540	Robert M. Ginty, near Milledgeville.	Sat. b. 1 Sab. 4 Sept.	Murder cr. m. h.
Ebenezer	Geo.	28	15	67	1048	Iveson L. Brooks, Hillsboro' Jasper c.	Sat. b. 2 Sab 11 Sept.	C. Spring, Wilkinson c.
Piedmont	Geo.	11	5		267	Wilson Conner, Montgomery county,	Sat. b. 2 Sab 9 Oct.	Last min. not received.
Sunbury	Geo.	16	11	533	4210	Charles O'Scriven, Sunbury,	Fr. h. 2 Sab. 12 Nov.	Sunbury
Tugloco Riv.	Geo.	19	13	63	776	Littleton Meeks, Fabersham co.	Sat. b. 3 Sab 18 Sept.	Steeo, Rollin co.
New Assn.	Geo.	9	1	42	304	Silas King, Hall co.	Sat. b. 3 Sab 18 Sept.	Harris's, Newton co.
Fuint River	Ala.	30			1423	Mr. Levi C. Roberts, Shelbyville	Sat. b. 1 Sab 2 Oct.	Last min. not received.
Beebe	Ala.	13	12		336	James A. Randallson, Claiborne	Sat. b. 4 Sab 25 Sept.	Last min. not received.
Cahawba	Ala.	34	29	164	1179	Hosea Holcombe, Jonesboro' Jef. co.	Sat. b. 4 Sab 23 Oct.	Bethel, Tuscaloosa co.
New Assn.	Ala.	6	7	85	213	John Henry, Enon, Jefferson co.		
Alabama	Ala.	22	11	102	753	Francis Baker, Autauga county, Ala.	Sat. b. 2 Sab 9 Oct.	Providence, Dallas co.
Muscle Shoals	Ala.	23	13	93	970	Jeremiah Burns, Tuscumbia, Frank. c.	Sat. b. 4 Sab. 24 July	W F of To. cr m h F r c.
Riohd. Creek	Ala.					Dea. I. Saunders, Courtland		
Holston	Ten.	22	26	97	1086	Caleb Witt, Checks M. Roads	2 Fr. 13 August	Long cr m h Coche co.
Tennessee	Ten.	18	95	889		Elijah Hickey, Esq. near Knoxville	1 Sat. 2 October	Stock cr. ch. Knox co.
Cumberland	Ten.	11	6	18	897	Garnet M'Conico, near Franklin,	Sat. b. 2 Sab 9 Octo.	Bethel, Rutherford co.
Red River	Ten.	30	24	95	2020	Swag Fort, Port Royal, Montgomery c.	Sat. h. 2 Sab. 7 Aug.	Mr. Gikad, Todd co. K
Elk River	Ten.	28	21	80	1804	Hardy Holeman, near Fayetteville,	2 Sat. 11 Sept.	Sugar cr m h Bedford c.
Concord	Ten.	23	11	127	1700	R. C. Foster, Esq. near Nashville,	Sat. b. 2 Sab 9 Oct	Bethel, Rutherford c.
Caney Fork	Ten.	18	27	97	959	George Dawson, Esq. Sparta, White c.	4 Sat. 25 Sept.	Hone's cr. m h Smith c.
Big Bend	Ten.	13	13		482	John Towns, Esq. Cortland,	Sat. b. 4 Sab 24 July	Last min. not received.
Hiwassee	Ten.	11	10	100	633	R. Tunnell, Esq. Camp. Sta. Knox co.	Fri b 1 Sat 6 Aug.	Big Spring m. h. N. a. c.
Mud Creek	Ten.					William Leigh, Courtland,		
Mississippi	Mis.	16	9	29	405	G. A. Irion, Woodville, Wilkinson c.	Sat. b. 2 Sab. 9 Oct.	New Provid. Amite c.
Pearl River	Mis.	32	16	122	1181	George W. King, Monti. Law. co. Mi.	Sat. b. 2 Sab 11 Sept.	Antuch, Marion co.
Union	Mis.	15	6	41	348	Wm. Snodgrass, Esq. Natchez, Ad. co.	Sat. b. 1 Sab 2 Oct.	Big Black ch Warren c.
Louisiana	Lou.	6			101	Benjamin Davis, New Orleans,	Sat. b. 2 Sab 13 Nov.	
Missouri	Misso.	8	4	20	190	John M. Peck, St. Louis,	1 Sat. 4 September	Felix's cr. St. Louis co.
Bethel	Misso.	10	10	16	493	Thos. P. Green, Cape Girardeau co.	Sat. b. 4 Sab 25 Sept.	Hellview m h Wash. c.
Mt. Pleasant	Misso.	31		604	1523	Ebenezer Rodgers, Chariton, How. co.	2 Sat 11 September	Little Bonne Femme.
C. Girardeau	Misso.					Thomas P. Green, Cape Girardeau c.		
Illinois	Ill.	20	15	44	386	D. Wilbanks, Esq. Ch. Grove, St. Clair c.	1 Sat. 28 August	Shoal cr. ch. Bond co.
Fr. to Hum.	Ill.	6	9		200	James Pulliam, n. Belleville, St. Clair co.	Fr b 1 Sab 4 June	Last min. not received.
Muddy River	Ill.	14	14	62	406	Wm. Reardon, Vernon, Jefferson co.	Sat. b. 3 Sab 18 Sept.	M. F. M. R. Franklin c.
Saugamon	Ill.	6	5		169	John M. Peck, Cherry Grove, St. Clair		
Wabash	Ind.	15	12	70	504	Wm. Bruce, Esq. Bruceville, Knox co.	Sat. b. 1 Sab. 2 Oct.	Grand Prairie, Cra. c.
White Water	Ind.	30	32	140	1280	Ezra Ferris, Lawrenceburg,	2 Fr 13 August	Fairfield.
Silver Creek	Ind.	24	18	141	1022	J. Fawver, Vernon,	4 Sat. 28 August	n. Char'stown, Clark c.
Blue River	Ind.	39	15	75	1101	James M'Coey, near Salem, Wash. co.	2 Sat. 11 September	Sink. Spring, Was. c.
Laughery	Ind.	17	29	47	11	W. Wheatley, n. Wash. 8 m. fr. N. Lex.	3 Friday 17 Sept.	Aurora.
Little Pigeon	Ind.	15	15	45	419	Charles Polke, Esq. Perry county,	Fr. b. 1 Sab. 3 Sept.	Onive ch. Dubois co.
New Assn.	Ind.	11	11			Charles Polke, Esq. Perry county,	Sat. b. 3 Sab 18 Sept.	Little Flock, Curris Pr.
Elkhorn	Ky.	29	17	293	3621	James Fishback, Lexington,	2 Sat. 14 August	Providence, J. s. aminee
Salem	Ky.	21	12	84	1575	James Cain, Esq. Bloomfield, Nelson c.	4 Friday 24 Sept.	Little Union, Nolin c.
Tate's Creek	Ky.	26	17		1776	John Davis, Crab Orchard, Lincoln c.	4 Sat. 28 August	Last min. not received.
Bracken	Ky.	19	11	23	1382	Walter Warder, May's Lick, Mason c.	1 Sat. 4 September	Carlisle, Nicholas co.
Green River	Ky.	24	16		1701	Michael W. Hall, Esq. n. Glasgow,	Fr b 4 Sab 23 July	Last min. not received.
North Bend	Ky.	25	24	139	1591	Abelton Graves, Bulktisburg, Boone c.	3 Friday 20 August	Fork Gunpow. Boone c.
North Dist.	Ky.	28	12	74	1811	James Mason, Esq. n. Mount Sterling.	1 Sat. 24 July	Grassy Lick, Montg. c.
South Dist.	Ky.	21	10	49	1613	Thomas Hand, Danville,	3 Sat 21 August	Deep Creek, Mercer c.
Long Run	Ky.	31		376	3184	George Waller, Shelbyville, Shelby c.	1 Friday 3 Sept	Brushar's cr. Shelby c.
Russell's Cr.	Ky.	28	18	22	1571	John Chandler, near Campbelsville,	3 Sat. 18 Sept.	Friendship m. h. Gr. c.
Stockton's V.	Ky.	15	8		762	W. Wood, Esq. Ellicott's M. roads, Cu. c.	3 Sat 21 August	
Licking	Ky.	24	12	35	1023	Ambrose Dudley, near Lexington,	2 Sat 11 Sept	Stony Pt. Bourbon co.
Cumb. River	Ky.	22		45	1494	Thomas Paschal, Esq. Somerset Pul. c.	1 Sat 4 Sept	Double Spring, Lin. c.
Gasper River	Ky.	22			1061	Wm. Warder, Russellville, Logan co.	Sat. b. 21 August	Last min. not received.
Little River	Ky.	33			1309	Thomas Ross, Dover, Stuart c. T. ca.	Sat. b. 3 Sab 14 Aug	Last min. not received.
Burning Sp.	Ky.	14			439	John Young, Greensburg, Ken.	1 Sat 2 October	Last min. not received.
Union	Ky.	13	7		613	Archelus Vanhook, Esq. n. Cynthiaian,	4 Friday 27 Aug.	Last min. not received.
Franklin	Ky.	17		83	1533	Silas M. Noel, Frankfort,	1 Sat 7 August	Beach cr. m. h. Shel. c.
South Union	Ky.	11			342	Peter Engle, Esq. Barboursville,	4 Sat. 35 Sept.	Last min. not received.
Goshen	Ky.	19		18	691	James H. L. Moorman, Breckenridge c.	2 Friday 8 October	Tanner's m. h. Dav. co.
Highland	Ky.				439	Mr. Wm. Horsman, Union c.	Fr b 2 Sab 8 Oct	
Concord	Ky.					Thomas Hand, Danville, Mercer co.		
Boon's Creek	Ky.					Thomas Hand, Danville, Mercer co.		
Miami	Ohio	23	9	18	676	Corby Martin, n. Troy, Miami co.	Sat. b. 2 Sab. 11 Sep	Lebanon, Warren co.
Scioto	Ohio	14	11		508	George C. Sedwick, Zanesville,	Sat. b. 4 Sab 25 Sept	Last min. not received.
Beaver	Ohio	14	14		370	Wm. West, Youngstown, Trumbull c.	Th b 4 Sab 19 Sept	Last min. not received.
Straight Cr.	Ohio	8	2	5	136	Thomas Ellrod, n. West Union, Ad. co.	Sat. b. 4 Sab 21 Aug	Union m. h. High. c.
Muskingum	Ohio	24	15	106	954	Thomas Treize, Esq. Putnam,	Fr. b. 4 Sab. 20 Aug.	Lexing ch. Perry co.
Mad River	Ohio	19	12		684	John Thomas, Urbana, Champaign c.	Sat. b. 3 Sab 18 Sept	Last min. not received.
Little Miami	Ohio	12	7		4	James Jones, n. Madison, Hamilton c.	Sat. b. 1 Sab. 4 Sept.	Mount Carmel.
Grand River	Ohio	16	4	40	872	Azariah Hanks, Euclid, Cayahoga co.	2 Wed 8 Sept	Chardon.
Eagle Creek	Ohio	3	2	6	174	Joseph Moore, Ripley, Brown county	Fr. b. 18 September	Red Oak, Brown co.
Columbus	Ohio	16	7	53	483	Jacob Drake, Delaware, Delaware co.	Sat. b. 1 Sab. 3 Sept.	Turky R. m. h. Fair. c.
Mahoning	Ohio	11	9	40	601	Wm. West, Youngstown, Trumbull c.	We b. 1 Sab. 1 Sept.	Hubbard, Trumbull c.
Salwa	Ohio	4	2		128	Corby Martin, Troy, Miami county,	Fr b 1 Sab 3 Sept	Last min. not received.
Ohio	Ohio	11	9	45	433	John Davison, Esq. Lawrence co.	Sat. b. 3 Sab 14 Aug	Union ch. Jackson c.
East Fork	Ohio	6	5	3	203	Noble S. Johnson, Esq. Cincinnati,	Sat. b. 1 Sab. 4 Sept.	10 mie m. h. Clermt. c.
Stillwater	Ohio	11	3	26	410	E. A. Stone, near Cadiz, Ohio,	Fr. b. 2 Sab. 10 Sept.	Clearfork of Willa cr.
Huron	Ohio	11	5	17	310	Azariah Hanks, Euclid, N. Y.	2 Tues. 13 October	Florence, Huron co.
Maecan	Ohio	17	8	25	568	Thomas G. Jones, Wooster,	Th. b. 2 Sab 9 Sept.	Mohenn.
Sabb. Ge. Co.	U. S.	18	26	296	2862	Eli S. Baily, Brookfield, Madison co.	Fr. b. 2 Sab 11 June	Shiloh, Cumb. co. N. J.

THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES, IN ACCOUNT WITH THOMAS STOKES, TREASURER.

FOREIGN MISSIONS.**DR.**

1823			
June	To Dr. Thomas Baldwin for the Bur-		
	man Mission, - - - - -	\$3500 00	
	do. do. do. - - - - -	1500 00	
Oct.	To the African Mission, - - - - -	150 00	
		<u>\$5150 00</u>	

CONTRA,**CR.**

1823.			
April 25.	By cash from Joseph B. Gilbert, Treas-		
	urer of the Connecticut Baptist Mis-		
	sionary Society, by the hand of Elder		
	Bolles, - - - - -	\$28 27	
	Do. For translations, - - - - -	16 64	
	Do. For instruction of children at		
	Cox's Bazar, - - - - -	12 00	
30.	By the hand of Elder Howard Mal-		
	com, from the church at Hudson, col-		
	lected at the Monthly Concert of Prayer,		
	for the education of Burman Females, -	20 00	
	By the Washington Female Judson		
	Society for educating female Burman		
	children, - - - - -	35 00	
May 2.	By the Alexandria Female Judson So-		
	cietv, for Burman Females, - - - - -	15 00	
2.	By Washington Society for supporting		
	a native Burman missionary, - - - - -	15 00	
Nov. 13.	By David Wright, Secretary, West-		
	field Association, Massachusetts, - - -	4 34	
20.	By Eleanor Davis, Treasurer of the		
	Burman Education Society, at Salis-		
	bury, for the Education of Burman Fe-		
	males under the direction of Mrs. Jud-		
	son, - - - - -	20 00	

1824.			
Feb. 1.	By the third quarter's return of the		
	Agent of the Convention to the Treas-		
	urer, viz. - - - - -		
	Jan. 31. By the Washington Female		
	Judson Society, for Burman Fe-		
	male Children, - - - - -	10 00	
		<u>10 00</u>	

Feb. 10.	By cash from Mrs. Hewitt, Treasurer		
	of the New-York Baptist Female Soci-		
	ety for Foreign Missions, to be appropri-		
	ated to the Burman Mission, - - - - -	100 00	

May 1.	By the fourth quarter's return of the		
	Agent of the Convention to the Treas-		
	urer, viz. - - - - -		

Feb. 9.	By Mrs. J. C. Keeling,		
	Richmond Female Judson		
	Society, Va. - - - - -	\$20 00	
11.	By Sheldon Norton, Pen.		
	for Burman Missions, - - - - -	1 00	
11.	By the Washington So-		
	cietv, for supporting a native		
	Burman Missionary, - - - - -	20 00	
		<u>41 00</u>	
		<u>\$317 25</u>	

DOMESTIC MISSIONS.**DR.**

1823.			
April.	To cash per order of the Board, for the		
	Carey Station, - - - - -	\$500 00	
May.	To cash per order of the Board, to		
	meet three drafts for the Withington		
	Station, - - - - -	1500 00	
June.	To cash per order of the Board, to		
	meet a draft of Elder M'Coy, for the Ca-		
	rey Station, - - - - -	500 00	
June.	To cash per order of the Board, paid		
	the Carey Station, (collected in the		
	Western country,) - - - - -	145 51	
Nov.	To cash per order of the Board to		
	meet four drafts for the Carey Station, -	2000 00	
Nov.	To cash per order of the Board, for		
	Valley Towns Station, - - - - -	45 00	

1824.

Feb.	To cash per order of the Board, in fa-		
	vour of Elder Mercer, for the Withing-		
	ton Station, - - - - -	\$400 00	

March.	To cash per order of the Board (being		
	the amount received by legacy of Miss		
	Sylvester Tolman) for the Valley Towns		
	Station, - - - - -	540 63	

	To cash per order of the Board for the		
	Valley Towns, - - - - -	196 00	
	do. do. do. - - - - -	300 00	

	To cash per order for the Carey Sta-		
	tion, appropriation of Government, - - -	100 00	
	To cash per order for the Carey Sta-		
	tion, - - - - -	500 00	

	To cash per order for Withington app-		
	ropriation of Government - - - - -	230 00	
	do. do. do. - - - - -	150 00	

	To cash per order for Withington, to		
	meet draft, - - - - -	600 00	

May.	To cash per order for Carey to meet		
	three drafts, in which are comprehend-		
	ed \$833 33, appro. Gov. towards build-		
	ings, - - - - -	1500 00	

	To cash per order of the Board for Ca-		
	rey, including \$66 paid by Elder Sugg-		
	Fort, from a Society in Tennessee and		
	Kentucky, and other collections in the		
	Western country, - - - - -	438 00	

	To cash per order of the Board for the		
	Valley Towns Station, - - - - -	300 00	

	To cash per order of the Board for Ca-		
	rey, including several boxes of clothing,		
	books &c. - - - - -	463 32	

	To cash per order of the Board, to pay		
	arrangances of the compensation for the		
	services of brother Roberts, at the Valley		
	Towns Station, - - - - -	602 05	

	do. do. compensation to brother		
	Farrier, at the Valley Towns Station, -	148 00	
	do. do. to Withington; appropri-		
	ation of Government, - - - - -	300 00	

		<u>\$11458 51</u>	
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1823.			
April 23.	By Mrs. Malcom, Hudson, N. Y. for		
	educating two Cherokee Indian boys to		
	be named Benjamin Stanton, and		
	Howard Malcom, from the Sunday		
	School Juvenile Mission Society, - - -	40 00	

May 12.	By Luther Rice, cash, - - - - -	95 25	
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July 16.	By a person whose name is not men-		
	tioned, hand of Henry Grew, Hartford,		
	Ct. - - - - -	30 00	

Aug. 1.	By the first quarter's return of the		
	Agent of the Convention to the Treas-		
	urer, viz. - - - - -		

May 2.	By Joseph F. Piper, Russellville,		
	Ky. hand of Elder Ashton, \$5 00		
8.	By El. Roberts, collection,		
	Buffalo creek m. h. - - - - -	5 00	
8.	By same, from Mrs. Hun-		
	ter, - - - - -	1 00	
		<u>11 00</u>	

Sep. 27.	By Mrs. Malcom, Hudson, N. Y. from		
	Juvenile Mission Society in Sansom		
	Street Sunday School, for Valley Towns		
	Mission, - - - - -	6 06	

Nov. 13.	By David Wright, Secretary, West-		
	field Association, Ma. - - - - -	11 66	

25.	By Rev. Dr. Baldwin, a bequest of		
	Miss Sylvester Tolman, for educating		
	Western Indians, - - - - -	540 63	

1824.			
Feb. 1.	By the third quarter's return of the		
	Agent of the Convention to the Treas-		
	urer, viz. - - - - -		

1823.			
Nov. 1.	By Government, for the With-		
	ington Station, - - - - -	\$230 00	
1.	By do. Fort Wayne, - - - - -		
	transferred to Carey, - - - - -	100 00	

1824.

Jan. 1.	By Gov. for Withington Station,	150 00	
8.	By Wm. H. Hart, from Redstone Association, Pa.	40 00	
			520 00
March 19.	By Mrs. Malcom, Hudson, N. Y. Juvenile Mission Society, Sansom Street Sabbath School, for the two Cherokee boys, B. Stanton and H. Malcom	20 00	
9.	By same, for the Valley Towns Station,	5 00	

May 1. By the fourth quarter's return of the Agent of the Convention to the Treasurer, viz.

Feb. 18.	By Gov. for Carey Station,	\$833 33	
March 5.	By Elder Hand, Ky. do.	11 00	
27.	By Gov. for Withington Station,	150 00	
	do. Valley Towns, do.	125 00	
	do. Tinsawattce School,	62 50	
April 2.	By Gov. for Carey Station,	150 00	
	do. Withington, do.	150 00	
	do. Valley Towns do.	125 00	
	do. Tinsawattce School,	62 50	
27.	By Miss H. Hill's scholars, hand of Mrs. Greenhow,	2 00	
30.	By Elder Fort, from Red river Mission Society for Carey,	66 00	
30.	By Wilmington Missionary Society, Del. collected by El. McCoy,	60 00	
30.	By Southwark Missionary Society, Philad. per collection,	\$28 00	
	per young ladies El. Ashton's Aca.	18 00	
	per box of clothing,	33 00	
	per box of books,	27 00	106 00
30.	By Sansom Street Baptist Missionary Society, Philad. per col.	\$33 00	
	per collection,		
	Blockley,	16 00	
	per cash collected by El. McCoy,	12 00	61 00
30.	By Sansom Street Baptist Female Society, Philadelphia,	\$34 00	
	per cash collected by El. Ashton,	5 00	
	per box of clothing,	50 00	89 00
30.	By Junior Baptist Mission Society, Phila. per collection,	\$14 00	
	per cash collected by El. Ashton,	50 00	64 00
20.	By Lower Dublin Female Soc. Pa.	\$20 00	
	per cash collected by El. Ashton,	37 00	57 00
30.	Mission Society, Montgomery, New Britain, Hilltown, &c. Pa.	53 32	
30.	Burlington Fem. Mite Soc. from Trenton, N. J.	12 00	2239 65
			\$3519 25

GENERAL FUND.

DR.

1823			
May	To cash paid for various expenses of the Agent, the year ending 30th April, 1823, per order of the Board,	3808 33	
	To half the Agent's salary, the year ending 30th April, 1823, per order of the Board,	206 00	

VOL. V.—New Series.

To salary of the Corresponding Secretary, the year ending 30th April, 1823, by order of the Board,

	To credit on Withington legacy,	\$400 00	
	Do. on Columbian College stock,	3000 00	
	[These items are all mentioned in the last Annual Report, but not till after the Treasurer's accounts had been audited. The Withington legacy and College stock have since been redeemed with cash.]	3600 00	
	To travelling exp. uses of Mr. Lynd, to attend an annual meeting of the Board, in 1822,	12 00	
	To sexton, for his attendance, during the session of the Convention,	10 00	
June	To first quarter's salary of the Corresponding Secretary,	100 00	
	To stationery of the Corresponding Secretary; other contingent expenses; including also \$45 counterfeit,	144 43	
Octo.	To Wm. Colgate, return loan in part,	500 00	
	To publication of Annual Report and Circulars,	326 00	
	To second quarter's salary of the Corresponding Secretary,	100 00	
Nov.	To freight and cartage,	2 75	
	To postage and stationery of the Treasurer,	11 00	
	To third quarter's salary of the Corresponding Secretary,	100 00	
	To postage of the Corresponding Secretary,	41 55	

1824			
March	To the agency and missionary service of the Rev. John M. Peck, in Illinois and Missouri,	128 25	
	To fourth quarter's salary of the Corresponding Secretary,	100 00	
May	To payment of the balance of the loan due Wm. Colgate,	1000 00	
	To payment of the interest on the said Colgate loan,	72 36	
			\$9565 33

1823.

CONTRA.

CR.

April 22.	By cash in hand,	\$2328 05	
23.	By depreciated paper,	205 50	\$2533 55
	By Mrs. Hewitt, Treasurer New York Female Baptist Society for promoting Foreign Missions,	113 80	
	By Joshua Gilbert, Treasurer New York Baptist Society for promoting Foreign Missions,	187 00	
26.	By Joseph B. Gilbert, Treasurer, Connecticut Baptist Missionary Society, by hand of Rev. Mr. Bolles,	43 00	
30.	By Richmond Baptist Foreign and Domestic Missionary Society, by hand of Elder Roper,	200 00	
30.	By Mr. Goddard, Treasurer, Mission Society, Worcester county and vicinity, Massachusetts, hand of Elder Going,	200 00	
30.	By Washington Foreign Mission Society, D. C.	50 00	
30.	By Washington Female Mite Society, D. C.	70 00	
30.	By Sansom Street Baptist Mission Society, Philadelphia,	40 00	
30.	By Sansom Street Female Baptist Mission Society, Philadelphia,	15 50	
30.	By Southwark Mission Society, Philadelphia,	50 00	
30.	By Borden-ton and Burlington Female Mite Societies, N. J.	63 00	
30.	By Fredericksburg Female Society, Va.	50 00	
30.	By Salem Bible Translation and Foreign Mission Society, Salem, Massachusetts, hand of Elder Bolles,	100 00	
30.	By Norfolk Female Mission Society, Va.	50 00	
May 4.	By Phoebe Lawton, Treasurer Robertsville Female Mite Society, S. C. hand of Josiah B. Furman,	65 00	

May	12.	By Luther Rice, Agent, cash,	1095 87	17.	By El. Fuller, Dorset Female Mite Society, Vt. the widow's mite, hand of E. Leonard,	10 00	
June	2.	By Luther Rice, Agent, cash,	394 24	20.	By Asa Billings, Treasurer Barre Association, Vt. hand of Gen. Forbes,	50 21	
	2.	By same, assignment of Withington legacy,	2000 00	1824			
	2.	By same six per cent. stock, C. C. thirty-six shares,	3600 00	Feb.	1.	By the third quarter's return of the Agent of the Convention to the Treasurer, viz.	
	16.	By cash for \$2095 27 N. Y. State 6 per. et stock, at 106; brokerage off \$ 55	2215 44	1823			
	17.	By cash for \$600 State 5 per. et. at 96, brokerage off, 1 44	574 56	Nov.	1.	By Hannah Briggs, Athol Female Cent Socy, Mass.	3 00
	20.	By William Colgate, N. Y. Loan,	1500 00	1824			
July	10.	By E. Harrington, Saratoga and Washington Mission Society, N. Y. hand of Thomas Skelding,	100 00	Jan.	1.	By Columbian College Mission and Education Society, D. C.	25 00
Aug.	1.	By the first quarter's return of the Agent of the Convention to the Treasurer, viz.		12.	By El. A. Sabin, Mission Socy, connected with Fairfield Association, Vt.	10 00	
	May 3.	By Elder H. Posey, from Bethel Association, S. C.	87 50	12.	By same, Female Missionary Society,	2 00	
	3.	By same, balance of his accounts with the Board,	5 45	17.	By El. Chandler, Green River Mission Society, Ky. hand of Co. R. M. Johnson,	250 00	
June	10.	By William Dabney, Treasurer, Richmond Foreign and Domestic Mission Society, Va.	100 00	17.	By El. Mercer, Mission Board of Georgia As. Ga.	600 00	
	15.	By collection, Hartford, N. C.	9 60	31.	By Prof. Woods, Castleton and Hubbardston Female Charitable Socy, Vt.	3 46	
	21.	By John F. Finch, Mecklenburg co. Va. Treasurer Union Mission Soc.	80 00	31.	By Luther Rice, cash for 10 shares C. C. stock,	1000 00	
July	1.	By interest on \$3600 C. C. 6 per cent. stock,	18 00	1893			
	15.	By Washington Foreign Mission Society, D. C. col. at Convention, \$10 50 per do. Dr. Laurie's, after Mr. Sharp's Ser. 19 48 29 98	80 02	Feb. 10.	By Luther Rice, cash for 4 shares C. C. stock,	400 00	
	28.	By Washington Female Mite Society, D. C.	80 00	May	1.	By the fourth quarter's return of the Agent of the General Convention to the Treasurer, viz.	
Aug.	6.	By Elder Bostwick, from the Franklin Asso. N. Y. by the hand of Elder Leonard,	90 50	Mar. 1.	By Wm. Inglesby, Esq. S. C.	25 00	
		By James M. Scott, Edgefield, Baptist Association, S. C.	57 34	Ap'l 14.	By William Dabney, Treasurer Richmond Foreign and Domestic Missionary Society, Va.	100 00	
Sept.	6.	By Female Mission Cent Society, New Canaan, hand of E. Whitney,	2 13	30.	By Washington Mission Society, Ky. hand of Col. R. M. Johnson,	250 00	
	21.	By Eld. Averill, Treasurer, Black River Baptist Missionary Society, N. York,	100 00	30.	By Fredericksburg Fem. Missionary Society, Va.	50 00	
	27.	By El. Sha, Ontario co. by F. Palmer, for missions,	24 50	30.	By Norfolk Female Missionary Society, Va.	25 00	
Octo.	18.	By Samuel Curtis, from the Shaftsbury Association, Vt.	72 23	30.	By Baltimore Mission Society, Md.	33 00	
	18.	By same, from a Female Mite Society,	13 17	May	1.	By payment of Withington legacy,	483 00
	18.	By same, from a Missionary Socy,	14 50	1.	By interest on the same for eleven months at 7 per cent.	2000 00	
	20.	By Wm. Van Dusen, hand of Elder Stephen Olmstead, of Schodack, New-York,	10 00	1.	By hand of Rev. Mr. Sommers, from Kinderhook Female Mite Society,	128 33	
	31.	By Mary Billings, Sec'y Royalton and Bethel Mite Society (and a box of clothing)	9 00	1.	By Mr. Paul, from Female Mite Society, Vt.	10 06	
Nov.	1.	By the second quarter's return of the Agent of the Convention to the Treasurer, viz.				7 63	
	Sept. 4.	By El. David Jones, Lower Dublin Fem. Mission Society,	28 00			23566 72	
	Octo. 1.	By El. A. Sabin, Mission Socy connected with Fairfield, Vt. Association.	5 00				
	1.	By one quarter's interest on \$3600 C. C. stock,	54 00				
	22.	By Fanny M. Clark, Female Socy, Hinsburg, Vt.	3 00				
	30.	By First Baptist Church, Washington,	10 00				
	31.	By Luther Rice, cash for 22 shares C. C. stock,	2200 00				
Nov.	17.	By General Abner Forbes, Treasurer Vermont and N. Hampshire Baptist Mission Society,	200 00				

RECAPITULATION.		
Paid out for foreign missions,	\$5,150 00	
Paid out for domestic missions,	11,458 51	
Paid out for general fund,	9,563 33	
		\$26,173 84
Received for foreign missions,	\$317 25	
Received for domestic missions,	3519 25	
Received for general fund,	23,566 72	
		\$27,403 22
Balance in hand for missionary purposes,	\$1,229 38	
Of this balance, the amount in depreciated paper is	182 50	
Leaving the real balance in hand for missions,	\$1046 88	
The amount designated for translations, is	16 64	
The amount designated for Burman Female children,	120 00	
It is proper, also, to state here, that the legacy of the late Abel Gregory, Esq. of Weston, Connecticut, consisting of ten shares of the United States' Bank Stock, has been obtained by the Board—the stock has been trans-		

RECAPITULATION.

Paid out for foreign missions,	\$5,150 00
Paid out for domestic missions,	11,458 51
Paid out for general fund,	9,565 33
	<u>\$26,173 84</u>
Received for foreign missions,	\$317 25
Received for domestic missions,	3519 25
Received for general fund,	23,566 72
	<u>\$27,403 22</u>
Balance in hand for missionary purposes,	\$1,229 38
Of this balance, the amount in depreciated paper is	182 50
Leaving the real balance in hand for missions,	\$1046 88
The amount designated for translations, is	16 64
The amount designated for Burman Female children,	120 00
It is proper, also, to state here, that the legacy of the late Abel Gregory, Esq. of Weston, Connecticut, consisting of ten shares of the United States' Bank Stock, has been obtained by the Board—the stock has been trans-	

ferred, and it is judged by the Board advisable that it should remain thus vested.

EDUCATION FUND.

		DR.
1823		
May	To cash, per order of the Board, -	\$255 64
	To do. do. do. -	1702 00
June	To do. do. do. -	120 00
	To do. do. do. -	24 30
Octo.	To do. do. do. -	51 11
Nov.	To do. do. do. -	190 00
1824		
March	To do. do. do. -	301 50
May	To do. do. do. -	495 76
		<u>\$3180 31</u>

1823 CONTRA,

		CR.
April 30.	By cash by Luther Rice, from the Washington Mission Society, D. C. -	150 00
30.	By cash from the Washington Female Mite Society, D. C. -	230 00
30.	By First Baptist Church in Washington, -	100 00
30.	By Columbian Baptist Society, auxiliary, &c. S. C. -	100 00
30.	By Washington Society for supporting a native Burman Missionary, -	85 00
30.	By the Washington Judson Female Society, -	65 00
30.	By Sansom St. Missionary Society, -	100 00
30.	By Sansom St. Female Missionary Society, -	105 00
30.	By Southwark Society, Philad'a, -	50 00
30.	By Bordenton and Burlington Society, -	37 00
30.	By Fredericksburg Female Society, -	50 00
30.	By Richmond Education Society, -	100 00
30.	By Norfolk Female Society, -	250 00
May 2.	By Rockville Bap. Miss. Society, -	100 00
3.	By Upperville Baptist Society, by John L. Dagg, Treasurer, -	100 00
3.	By East Jersey Society for Education, -	5 00
12.	By Luther Rice, -	209 40

Aug. 1. By first quarter's return of the Agent of the Convention to the Treasurer, viz.

May 9.	By Jonathan Bachelor, Esq. Lynn, Mass. -	6 00
June 16.	By collection, Edenton, N. C. -	5 11
July 15.	By Washington Foreign Missionary Society, D. C. -	20 00
28.	By Washington Female Mite Society, D. C. -	20 00
		<u>51 11</u>

Nov. 1. By second quarter's return of the Agent of the Convention to the Treasurer, viz.

Aug. 12.	By Columbian Baptist Society, Aux. &c. D. C. -	100 00
Octo. 30.	By First Bap. Church, Washington, D. C. -	90 00
Nov. 13.	By Benjamin Moore, Minisink, N. Y. Star, -	13 50
13.	By Robert Scott, Star, -	3 00
17.	By EL Howard Malcom, Hudson, N. Y. for President's house, Columbian College, -	30 00
		<u>200 00</u>

Jan. 9.	By Dr. Moses Willard, Luminary, N. Y. -	2 00
9.	By Henry Ball, Star, -	3 00

Feb. 1. By third quarter's return of the Agent of the Convention to the Treasurer, viz.

Jan. 1.	By Columbian College Mission and Education Society, D. C. -	\$75 00
26.	By EL Dagg, Upperville Education Society, Va. -	160 00

30. By Washington Female Judson Society, D. C. for educating at Columbian College a missionary for Burmah, - 90

Mar. 19.	By Henry Ball, Star, -	6 00
	By Rev. John Stanford, N. Y. for endowing Presidency, Col. College, -	10 00

May 1. By fourth quarter's return of the Agent of the Convention to the Treasurer, viz.

Mar. 1.	By Wm. Inglesby, Esq. C. -	\$25 00
April 30.	By Rockville Auxiliary Society, Md. -	100 00
	By Washington Society for supporting a native Burman missionary, -	80 00
	By Fredericksburg Female Society, Va. -	50 00
	By Richmond Education Society, Va. -	100 00
	By Norfolk Female Society, -	75 00
	By Baltimore Bap. Missionary Society, Md. -	67 00
	By Wilmington Bap. Miss. Society, Del. -	40 00
	By Southwark Baptist Miss. Society, Philad. -	5 00
	Sansom St. Bap. Miss. Society, -	39 00
	Sansom St. Bap. Fem. Society, -	11 00
	By Junior Bap. Miss. Society, -	36 00
	By Lower Dublin Fem. Society, Pa. -	15 00
	By Mission Society, Montgomery, New-Britain, Hilltown, &c. Pa. -	47 00
	Burlington Fem. Mite Society, N. J. -	88 00
		<u>778 00</u>
	By remittance from EL Goodale, Ontario co. N. Y. for Luminary and Star, -	5 00
	By Reuben Nichols, hand of Mr. Stiles, for the Star, -	3 00
		<u>\$3186 01</u>

Donations to the Columbian College, D. C. obtained by Professor A. Woods, in Great Britain.

	l.	s.	d.
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MISCELLANEOUS.

In the foregoing Report of the Treasurer, will be seen the sums which have made up the quarterly returns of the Agent, Mr. Rice. The same items of the three first quarters, have been published in the numbers of the Luminary, as they have come out monthly, since the last Annual Report. The first quarter's return appears in the 11th No. of the 4th volume; the second quarter's return appears in the 12th No. of the 4th volume; the 3d quarter's return appears in the 3d No. of the 5th volume; the 4th quarter's return may be looked for in the 7th No. of the 5th volume, the next one after that which contains the Annual Report. By comparing the items thus published, from time to time, and the dates of them, it may be seen, by any one, that the Agent has quarterly paid to the Treasurer all that he has received for the purposes of the General Convention.

The agency and missionary labours of brother John M. Peck, in Missouri and Illinois, have been highly useful. Brother M'Abey has also been labouring in the north-western parts of Virginia, to very good purpose. In a letter recently received, he observes—"Since my last, I have been fully engaged in preaching. I have travelled 300 miles each month, and preached as often as once for each day. I have originated a number of Missionary Societies in places unsupplied, and preach to them once in a month, and spend the principal part of the day in reading religious papers. These societies will be some advantage to the missionary cause, but much more to the neighbourhoods in which they are raised. The people are brought together, hear preaching, and attend with interest to the religious news of the day; and carry with them into their families, those important vehicles of religious knowledge." By collecting salt at the salt works in that country, and disposing of the same for cash, and by collecting articles of clothing, &c. he has done considerable for the Carey station.

Brother Randalson has laboured with very extensive and happy effect in Alabama, Mississippi, and Louisiana.

As the Report was accidentally long delayed in its publication this year, it was hoped the accounts of Elder M'Coy would have arrived in season to have been inserted. They shall appear in a future number of the Luminary, as soon as they come to hand. His tour to the eastward was highly successful. In Philadelphia, and the neighbouring places, including \$60 obtained in Wilmington, and several boxes of clothing and of books, he obtained about \$500 value, for the Carey station. In New-York, goods to the value of \$217 15; cash, \$351 34—together, \$568 49. To the eastward of New-York, the items of which have been published in the American Baptist Magazine, viz.:—in Boston, \$779 36; South Reading, \$69 26; Salem, \$158 83; Lynn, \$43 33; Beverly, \$54 03; Cambridge, \$78 86. In all, in that quarter, \$1183 67. This, with the sums obtained at New-York, Philadelphia, &c. will make a total of about \$2250. From which, it appears, that all that is wanting to draw in the aid of the churches and people to this great and good work, is, properly to present the subject to view; with the proper agency in operation to collect the resources capable of being commanded.

The anxiety of brother Corbly Martin, on the subject of having his collections for the Carey Station published, may be seen by the following letter from him:

"Yours of the 27th March has been received. I don't know what to make of one clause—"We wish an entire account of all the collections for the Carey mission, to publish in the Annual Report." Why? will you not receive them from the Carey brethren? I have made my returns to brother M'Coy; he was to report to you. I am uneasy about this matter, and I cannot get time from my engagements about home to go to Carey. I shall be traduced by thousands in Kentucky, if exact accounts of my collections should not appear in the next Annual Report.

"Brother Polke wrote me some time since, that brother M'Coy and himself had determined not to forward complete bills of my collections till after brother M.'s return from the eastward. As my accounts were voluminous, they had thought to have a separate Report printed, supposing they would swell the Annual Report to too great a size. Brother M.'s plans, in general, are good; can't be exceeded; but, in this

case, I am not so certain; it is for you to determine. I wish to hear from you particularly on this subject.

"I promised a copy of the Annual Report, containing my accounts, to every neighbourhood where I made collections, that the people might have an opportunity to judge of my faithfulness to their trust. I shall soon send you a list of the names of those persons who engaged to receive them and hand them about their several neighbourhoods.

"I have taken great pains in having exact statements of every thing; in having names spelt correctly, &c. &c. May the publishers be equally careful. Let every name be printed at length; the mere initials of given names, I think, will hardly do in this case.—You can't think how sharply poor missionaries are watched, and how severely they are criticised upon in this country."

The receipts of the Treasurer of the Columbian College have been published monthly in the Luminary, and have amounted to \$9 425 58 during the year. The collections made by Pro. Woods, in England, are published in this Report. Those by Mr. Burdick, the past winter and spring at the south, will appear in the next number of the Luminary.

COLUMBIAN COLLEGE.

Monies received by the Treasurer of the Columbian College, during the month of May, 1824.

For endowing the Presidency.

By Hon. Waller Taylor, Indiana,	\$10 00
By Hon. Nathaniel Macon, North-Carolina,	10 00
By Hon. Daniel P. Cook, Illinois,	10 00
By Hon. John Richards, New-York,	5 00
By Hon. Jonathan Jennings, Indiana,	10 00
By Hon. Willey P. Mangum, North-Carolina	10 00
By Hon. Arthur Livermore, New-Hampshire,	10 00
By Hon. Josiah S. Johnson, Louisiana,	10 00
By Hon. Jesse B. Thomas, Illinois,	10 00
By Hon. David Barton, Missouri,	10 00
By Hon. Andrew Jackson, Tennessee,	10 00
By Hon. H. G. Burton, North-Carolina,	10 00
By Hon. James Barbour, Virginia,	10 00
By Hon. William Prince, Indiana,	10 00
By Hon. John Test, Indiana,	5 00

For Columbian College.

By James R. Burdick, Agent,	700 00
By Rev. A. C. Brown, Providence,	50 00

For the Professorship of Ecclesiastical History, &c.

By John L. Dagg, from Vincent Moss,	\$15
Samuel Singleton, \$10,	25 00
same, from other sources,	1 25

Total, \$916 25

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

JULY, 1824.

[No. VII.

COMMUNICATIONS.

DIVINE REVELATION IN POINT OF
DOCTRINE CONSIDERED.

THE writings of the Old and New Testament begin, and are filled, with a perfect God. Every description charms and elevates the soul. He speaks, and it is done. He rides upon the storm, directs the whirlwind, and fixes his footsteps in the sea. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. He is wise and unsearchable in his judgments, and his ways are past finding out. Not a sparrow falls to the ground without his observation; He holds the keys of death and hell; He is infinitely good, and his tender mercies are over all his works.

How sublime are the descrip-
VOL. V.—*New Series.*

tions which the inspired writers give of the character and works of Jehovah! In the Song of Moses, after the destruction of the hosts of Pharaoh in the Red Sea, we have an instance that may well excite our reverence: "The Lord is a man of war; the Lord is his name. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

2.B

The sentence of Cæsar, after a victory, has always been contemplated in the light of the moral sublime—" *Veni, vidi, vici* : " *I came, I saw, I conquered*. It is sublime, but how far surpassed by the following representation of the prophet? " *The heathen raged, the kingdoms were moved ; He uttered his voice, the earth melted.*" In the one we hear the ardour of a conqueror ; but, in the other, the *swell of Heaven*, the *voice of God*.

How exalted a view of the Supreme is given in the 18th Psalm! " *In my distress I called upon the Lord, and cried unto my God : He heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled ; the foundations also of the hills moved, and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it. He bowed the heavens also, and came down ; and darkness was under his feet. And he rode upon a cherub and did fly ; yea, he did fly upon the wings of the wind. He made darkness his secret place ; his pavilion round about him were dark waters and thick clouds of the skies.*"

After such a description, are we not prepared to say, " *Surely this God must be He who created all things, who formed the world by His almighty power !*" Revelation disappoints us not. With what simplicity, yet with what

dignity, does Moses inform us of the creation of the world : " *In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.*"

With respect to the universal providence of God, satisfactory information can be obtained only in the sacred writings. In the 136th Psalm, where the writer sums up the mercies of Divine Providence to the Jewish nation, we have language strong to the point. " *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. To Him that smote Egypt in their first born ; for his mercy endureth for ever. To Him which led his people through the wilderness ; for his mercy endureth for ever. Who remembered us in our low estate, who giveth food to all flesh ; for his mercy endureth for ever.*"

Directing our attention to the New Testament, we shall find Christ instructing his disciples in this doctrine : " *Therefore, take no thought, saying, What shall we eat ? or, what shall we drink ? or, wherewithal shall we be clothed ? But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*" " *The very hairs of your head are all numbered.*"

When we consider the subject

of the mixture of good and evil in the world, we are instantly involved in difficulties. But, behold ! Revelation comes to our aid, and these difficulties are removed, or our minds at least are relieved. The Almighty, in his word, declares, "I am the Lord, and there is none else. I form the light, and create darkness ; I make peace, and create evil ; I, the Lord, do all these things." But where shall we look for a *rational* and *cheering* doctrine of a future state ? Shall we refer to the ancient philosophers ? Alas ! Clouds and darkness rest upon it. Shall we turn to the word of God ? Yes ; blessed be the name of the Lord for ever, light and immortality burst forth from the sacred page. Here is a rational system : "We must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Here is a cheering system ; but how cheering, who can tell ? "To them that look for him, he shall appear a second time, without sin, unto salvation ;" and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

How sublime and excellent are the doctrines of the Bible ! While every human system is mingled with impurities, here is one infinitely pure, and worthy of God. To account for this fact, is no difficulty to the believer in Jesus ; for he is assured, that "holy

men of old, wrote as they were moved by the Holy Ghost."

What power ! What wisdom ! What sublimity, shines in the sacred writings ! The *Bible alone*, exalts Jehovah to an elevation infinite. The *Bible alone*, makes him the sole Creator and Governor of the universe. The *Bible alone*, reveals him in the character of a righteous judge, distributing his eternal favours to the pious, and his everlasting punishments to the wicked. And, if there be a God, he must be the *God of the Bible*.



"BY THEIR FRUITS YE SHALL KNOW THEM."

IN this declaration of the Saviour, we have a certain test of the principles of the heart. If these be good, the general course of a man's actions will be good ; if they be corrupt, his conduct also will be corrupt. Destroy this test, and the assassin is your best friend ; the bold blasphemer a child of God. Apply it, and the opposer of Divine revelation and missionary effort is obviously guided by improper principles—while their supporter cherishes such as a holy God can and will approve.

Those who attempt the subversion of the Christian scheme, profess to have for their object the instruction and the happiness of their fellow creatures. But if this were their object, why have they not made some sacrifices of personal interest to accomplish it ?

Why have they not endeavoured to reclaim the abandoned around them? Why have they not sent out their self-devoted missionaries to convert the heathen world to the pure principles of Deism? Where are their philanthropists, who have entered the cottage of the poor, and the prison of the guilty, to direct the distressed inmates to some sure consolation? Alas! we look for them in vain. While they are abounding in professions of good will to men, their conduct develops their hypocrisy, and exposes the wicked principles of their heart. Of them, it may with truth be said, "There is no fear of God before their eyes."

But what shall we think of those, who profess to receive the revelation of Jesus Christ, and yet oppose the missionary efforts of these latter days?

Will they admit that our nature is depraved; that, unless renovated by the Holy Spirit, we cannot be saved, and that the Gospel, alone, proposes a sufficient remedy? Can they believe that Jesus Christ is the only Saviour of sinners, and can they have experienced the precious influences of his Spirit? Do they profess to have the desire to communicate to their perishing fellowmen the excellencies of the Saviour—the riches of his grace—the joys of his salvation? Are they possessed of the true characteristics of a benevolent mind, which shows itself in efforts to relieve the fainting soul of a re-

penting prodigal, to comfort the afflicted, and to sustain the spirits of the dying? And do they believe that these can be accomplished by no other method than that of disseminating the religion which the Bible contains?

Let the person then be produced, who lives habitually under these impressions, and it is impossible that he should oppose the march of Missionary and Bible Societies at the present day. No man, who is governed by the holy precepts of the Gospel, will set his face against them. He may feel doubts as to the speedy termination of idolatry in the earth; he may object, also, to some circumstances that attend the operations of a missionary body; but, when he perceives that the present system of evangelizing the world, is the only plausible one that has ever been proposed, or attempted to be carried into execution; when he is aware that the blessing of the Lord has accompanied the translation of the Bible into different languages, as also the preaching of missionaries in foreign lands; and while he reads in the volume of inspiration the injunction of Christ, "Go ye, therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he *cannot*, he *will not*, oppose the benevolent designs of many thousands of his brethren.

But let him oppose them, and apply the test, "By their fruits ye shall know them;" what is the

consequence? He opposes those very efforts which every Christian principle, and every charitable precept of the Gospel, and every successive train of holy experience, urges believers to support.

If, therefore, those who are guided by the spirit of the sacred oracles cannot find it in their hearts to oppose missions, neither can they refrain from aiding them to the extent of their abilities. One who spake as never man spake, has declared, "He that is not with me is against me."

Let us, then, lay aside every weight, and come to the help of the Lord against the mighty. Let us show, by our fruits, that the principles of the Gospel sway their sceptre over our affections.

Whatever of Divine knowledge, of virtue, of present and everlasting felicity is desirable, will be found in the word of God. Have we felt the power of this word? Warm be our hearts, fervent our prayers, enlarged our contributions; nor let us cease to act with vigour in support of missionary operations, until "the silver cord be loosed," and our spirits return to God who gave them.

ILLUSTRATIONS OF SCRIPTURE.

Matt. xxvii. 29.—"*And when they had platted a crown of thorns, they put it upon his head.*"

HASSELQUIST, a skilful botanist, says: "It is probable that the *nabka* of the Arabs, furnished the

crown which was put upon the head of our Saviour. It is common in the East. A plant better adapted for this purpose, could not have been selected; for it is armed with thorns; its branches are supple and pliant, and its leaf is of a dark green, like that of ivy. Perhaps, in order to add insult to punishment, the enemies of Christ chose a plant nearly resembling that made use of to crown the emperors, and the generals of armies."

THE WOMAN OF SAMARIA.

John iv. 27.—"*And upon this came his disciples, and marvelled that he talked with the woman.*"

THE article, in this translation, is not found in the original; and it has been a matter of argument, whether it should read "*the woman*," or "*a woman*." If the former be adopted, the noun consequently assumes a definite character. To say "*the woman*," implies a previous knowledge of her; but, from the whole connexion, it is evident, that they were strangers to each other. To read it "*the woman of Samaria*," implies the same previous acquaintance. Hence, the only proper construction is indefinite. "They marvelled that he talked with a woman." This may signify, either a woman of Samaria—for the Jews and Samaritans had no friendly intercourse—or simply "*a woman*."

Dr. Clark, on this passage, ob-

serves: "It was contrary to the customs of the eastern countries, and there are many canons among the Rabbins against it; if a man meet his own wife in the street, he does not speak to her."

We know, that the disciples of our Lord were not above the common prejudices of the age in which they lived; and Dr. Lightfoot has shown, that it was considered degrading, at that period, for a doctor of the law, a teacher of religion, to hold a public dialogue with a woman, on any serious and important subject.

Thanks to the religion of our blessed Saviour, which has overturned this prejudice; and given to the female character its deservedly amiable, and soothing, and intellectual elevation.

HALL ON THE WORK OF THE HOLY SPIRIT.

THE Spirit, we must remember, is a most free Agent; and though he will not utterly forsake the work of his hands, he may be expected to withdraw himself, in a great measure, on being slighted, neglected, or opposed; and as our holiness and comfort depend entirely upon him, it is important for us to know what deportment is calculated to invite, and what to repel, his presence.

1. If we would wish for much of the presence of God by his Spirit, we must learn to set a high value upon it. The first communication of spiritual influence is,

indeed, imparted without this requisite; for it cannot be possessed in any adequate degree, except by those who have tasted that the Lord is gracious. "I am found of them that sought me not." But in subsequent donations, the Lord seems very much to regulate his conduct by a rule—that of bestowing his richest favours where he knows they are most coveted, and will be most prized. The principle whence Divine communications flow, is free unmerited benignity; but, in the mode of dispensing its fruits, it is worthy of the Supreme Ruler to consult his own majesty, by withholding a copious supply, till he has excited in the heart a profound estimation of his gifts.

No words are adequate to express the excellence and dignity of the gift of the Divine Spirit. While Solomon was dedicating the temple, his great soul appears to have been put into a rapture at the very idea that He whom the heaven of heavens could not contain, should deign to dwell with man upon the earth. How much more should each of us be transported when he finds the idea realized, by his own heart having become the seat of the Divine presence. There are two considerations drawn from Scripture, which assist us in forming a conception of the magnitude of this blessing.

The first is, that it is the great promise of the Christian dispensation, and stands in nearly the same relation to us, that the

coming of the Messiah did to pious Jews. They waited for the consolation of Israel in the birth of Christ; and now that that event is past, we are waiting, in a similar manner, for the promise of the Spirit, of which the church has hitherto enjoyed but the first fruits. To this the Saviour, after his resurrection, pointed the expectation of his apostles, as emphatically the promise of the Father, which they were to receive at the distance of a few days; and when it was accomplished at the day of Pentecost, we find Peter insisting on it as the most illustrious proof of his ascension, as well as the chief fruit that converts were to reap from their repentance and baptism. "Repent and be baptized," said he, "every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise (that is, the promise of the Spirit) is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The apostle Paul places it in a similar light, when he tells us, "Christ has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles:" and in what that blessing consists, he informs us, by adding, "that we might receive the promise of the Spirit by faith." On this account, probably, he is styled the *Spirit of promise*, that is, the Spirit so often

promised; in the communication of whom, the promises of God so centre, that it may be considered as the sum and substance of all the promises.

Another consideration, which evinces the supreme importance of this gift, is, that, in the esteem of our Lord, it was more than a compensation to his disciples for the loss of his bodily presence; so much superior to it, that he tells them, it was expedient he should leave them in order to make way for it: "If I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you." Great as the advantages were, which they derived from his society, yet they remained in a state of minority; their views were contracted, their hearts full of earthly adhesions, and a degree of carnality and prejudice attended them, which it was the office of the Spirit only to remove. From his more ample and effectual teaching, a great increase of knowledge was to accrue, to qualify them for their work of bearing witness to Christ, and a powerful energy to go forth, which was to render their ministry, though in themselves so much inferior, far more successful than the personal ministry of our Lord. In consequence of his agency, the apostles were to become enlightened and intrepid, and the world convinced. "I have many things to say to you, but ye cannot bear them now. But when the Spirit of Truth is come, he will lead you into all truth. He will convince

the world of sin, of righteousness, and of judgment." Accordingly, after his descent, we find the apostles strangely transformed: an unction, a fervour, a boldness, marked their character, to which they had hitherto been strangers; and such conviction attended their preaching, that, in a short time, a great part of the world sunk under the weapons of their holy warfare. Nor is there any pretence for alleging, that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them for ever, and by which the church should be distinguished from the world. He is styled "the Spirit of Truth, whom the world could not receive, because it seeth him not, neither knoweth him: but it is added, "Ye know him; for he dwelleth with you, and shall be in you."

As we are indebted to the Spirit for the first formation of the Divine life, so it is He who alone can maintain it, and render it strong and vigorous. It is his office to actuate the habits of grace where they are already planted; to hold our souls in life, and to "strengthen us that we may walk up and down in the name of the Lord." It is his office to present the mysteries of salvation; the truths which relate to the mediation of Christ and the riches of his grace, in so penetrating and transforming a manner, as to render them vital, operating principles, the food and the solace of

our spirits. Without his agency, however intrinsically excellent, they will be to us mere dead speculation, an inert mass: it is only when they are animated by his breath, that they become spirit and life.

It is his office to afford that anointing by which we may know all things; by a light which is not merely directive to the understanding, but which so shines upon the heart, as to give a relish of the sweetness of Divine truth, and effectually produce a compliance with its dictates. It belongs to him "to seal us to the day of redemption;" to put that mark and character upon us, which distinguishes the children of God, as well as to afford a foretaste, as an earnest of the future inheritance. "And hereby," saith an apostle, "we know that we are of God, by the Spirit which he hath given us." It is his office to subdue the corruption of our nature, not by leaving us inactive spectators of the combat, but by engaging us to a determined resistance to every sinful propensity, by teaching our hands to war, and our fingers to fight, so that the victory shall be ours, and the praise his. To help the infirmities of saints, who know not what to pray for as they ought, by making intercession for them "with groanings which cannot be uttered," is an important branch of his office. He kindles their desires, gives them a glimpse of the fulness of God, that all comprehending good: and by exciting a

relish of the beauties of holiness, and the ineffable pleasure which springs from nearness to God, disposes them to the fervent and effectual prayer which availeth much. In short, as Christ is the way to the Father, so it is equally certain, that the Spirit is the fountain of all the light and strength which enable us to walk in that way. Lest it should be suspected that in ascribing so much to the agency of the Spirit, we diminish the obligations we owe to the Redeemer, it may not be improper to remark, that the tendency of what we have advanced, rightly understood, will be just the contrary, since the Scriptures constantly remind us, that the gift of the Holy Ghost is the fruit of his mediation, and the result of his death. It was his interposing as "Emanuel, God with us," to repair the breach betwixt man and God, that prevailed upon the Father to communicate the Spirit to such as believe on him, and to intrust the whole agency of it to his hands. As the reward of his sufferings, he ascended on high, and received gifts for men; of which, the right of bestowing the Spirit is the principal, that the Lord God might dwell among them. The donation, in every instance, through the successive periods of the church, looks back to the death of the Redeemer as the root and principle whence it takes its rise, and consequently is calculated to enlarge our conceptions of his office and character, as the copious-

ness of the streams evinces the exuberance of the fountain. To him the Spirit was first given above measure; in him it resides as an inexhaustible spring, to be imparted in the dispensation of his Gospel to every member of his mystical body, in pursuance of the purpose of his grace and the ends of his death. It is *his* Spirit; hence we read of "the supply of the Spirit of Christ Jesus," not only by reason of the essential union which subsists between the persons of the Godhead, but because the right of bestowing it was ascertained to him in the covenant of redemption.

THE IMPOLICY OF SLAVERY.

To the Editors.

At the present moment there is so much of the spirit of inquiry in our country, respecting the means of abolishing slavery, that every species of information on the subject becomes important. I have a paper before me, on the Impolicy of Slavery, written by James Cropper, of Liverpool, which is of so interesting a nature, that I take the liberty of presenting some extracts from it, for publication in the Luminary.

The object of this paper is to show, that slavery, in the British West Indies, is positively impolitic, and an enormous expense to the nation. There are very few men to whom the sources of information, on this subject, are so

widely open as to Mr. Cropper. His commercial relations have reached to every quarter of the world. The American trade has, however, of late years, occupied his attention, and he is known nearly as well in New-York, as he is in Liverpool.

It is well known, that the English government pays a bounty on the sugar from its own Islands, while it lays a prohibitory duty on all other sugars.

"What infatuation," says Mr. Cropper, "could have introduced into the minds of the Europeans, the destruction of the native inhabitants of the West Indies, in order to re-people those Islands, at an enormous expense, from the coast of Africa! and what infatuation must it have been that would reject sugar, if produced by the labour of the African, on his native soil; and at the same time, give a bounty on the produce of his labour, when converted into a slave, and forced to cultivate the exhausted soils of our West India Islands! Such is truly the state of things; for, after condemning and abolishing the African slave trade, we are still supporting, with enormous pecuniary sacrifices, the remnant of our wickedness and folly!"

He enters into some calculations that are highly interesting:

"Let us look at the Map of the World. We know that sugar can be produced at least 30 degrees on each side of the Equator; we know also, that an acre of good land, in these climates,

will produce as many pounds of sugar as our land does of wheat; and that if it were not for the duty, sugar might be nearly as cheap, and as plentiful as wheat. Who, then, can sufficiently condemn a policy, which, holding in chains of bondage 700,000 of our fellow-beings; and, for the sake of upholding this wicked and oppressive system, confines us to a few little islands for our supply of this most valuable and important of all foreign productions?—a policy, which, for the sake of furnishing to these poor miserable beings the few things with which their masters may choose to supply them, restricts and sacrifices a natural commerce, with tens, nay, hundreds of millions, in Asia, Africa, and America, whose unrestrained choice would range through the almost indefinitely varied field of our manufacturing inventions."

Mr. C., next shows, that slavery can only exist with high prices of produce, and that it becomes gradually extinguished in a competition with free labour. He states, that the colonies of Spain and Portugal in America, have been compelled to support themselves; no bounty has been given to their produce; and yet, these countries encourage emancipation, have vast numbers of free labourers, and are underselling the British sugar planters in all the European markets.

"With prices of produce, sometimes so low as not to pay for the importation of slaves, the slave

population of the United States is augmented, by natural increase, about 125 per cent. in 30 years; whilst, with prices comparatively high, and with additions by importation, during the same period, of 188,785 slaves, the slave-population of the Island of Jamaica has only increased from 250,000, to 345,252; showing, when compared with the United States, a destruction or waste of life, or a counteraction of its tendency to increase, of 400,000, in the short period of 30 years.

"If these lives would have been worth £50 each, and nearly *half* of them have actually been replaced by purchase, the pecuniary sacrifice to the country is no less than £20,000,000, in this one Island; and that being only one half of the West India colonies, would make the whole 40 millions; which, at 6 per cent. interest, would make £2,400,000 per annum, or 15 shillings per cwt. on 160,000 tons of sugar; no wonder that the West Indians feel the enormous expenses of these cruelties press too heavily upon them."

A comparison is drawn between the profits of free and of slave labour. That slave-labour tends to deteriorate the soil, is a fact so well known, and so universally admitted, as to make any proof unnecessary. He shows that the allowances of the slaves is lamentably deficient—not half the prison-allowance in England,

nor half as much as the slaves are allowed in the United States.

"The continuance of such a system of oppression, of impolicy, and of folly, is almost incredible in this enlightened age of the world; for, surely, it will be said, such a system will fall by its own weight; and so indeed it would, if it were left to itself. But we have not left it to itself; we are already paying, in bounty, to keep up the prices of sugar, and in establishments and armies, to keep the slaves in subjection, no less a sum than two millions annually! But all this, we are distinctly told by the planter, is not sufficient. Three millions more, annually, must be given, to afford even moderate remuneration; which, altogether, would make an expense to the country of seven pounds, annually, for every slave held in bondage."

Did the limits for such a communication allow, I would extract more from this truly valuable paper. Enough, however, has been given, to prove it bad policy in the British government to encourage slavery in the West Indies.

Σ.

At a time, when the celebrated philosopher, Lord Bacon, was in disfavour with his court, and when his domestics were leaving him; one told his lordship, it was now time to look about him. He replied, "I do not look *about*, I look *above* me."

MISSIONARY.

FOREIGN.

"Build thou the walls of Jerusalem."
Ps. xli. 18.

The Sixteenth Report of the London Society, for promoting Christianity, amongst the Jews, gives pleasing indications that the time is not far distant when this wandering people shall be restored to their ancient inheritance.

This Report states, that during the past year auxiliary societies, and contributions have increased to a very desirable extent—that the friends of the Society are increasing in number, and strengthening in attachment, and that there prevails a daily extending opinion that the conversion of God's ancient people to the faith of our Lord Jesus Christ, is essentially interwoven with the prosperity and glory of his church.

The amount of contributions in support of the object of the Society is stated at £12,426 being an increase beyond that of the previous year of more than £1500. They have, at present, in their schools for the education of Jewish children, 33 boys, and 46 girls.

The following have been the issues from the Depository of the Society during the year ending May 1824—

Hebrew Testaments,	-	1,497	
German Hebrew ditto,	-	341	
Judeo-Polish ditto,	-	2,634	
	—		4,472
Hebrew Prophets,	-	1,334	
German Hebrew ditto,	-	2,243	
	—		3,577
Heb. Bibles & Tests. together,	-	243	
Bibles alone	-	39	
Prophets & Testaments together,	} 1,228		
	—		1,510
Total Scriptures, in whole or part,	9	9,559	

Heb. & Ger. Heb. Tracts 99,682
English, - - - 36,940

—136,622

Quarterly Jewish Records, - 94,285

The places and countries to which these various publications have been sent, are, besides the United Kingdom, Paris, Amsterdam, Hamburg, Frankfort on the Maine, Leipsic, Dresden, Berlin, Konigsburg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras and Calcutta.

The Society have sent out 4 missionaries the last year, and a number of the converted sons of Abraham are now preparing for the solemn work of the ministry at different institutions in Germany, Holland, Prussia and other places.

Within the last 18 months, the number of Jews instructed and baptized in Berlin alone, amounted to fifty.—Among the baptisms which have taken place at Berlin within the period just mentioned, two have attracted very particular attention, and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

The account is dated April 7, 1823, and is as follows:

"Notwithstanding that five missionaries had laboured at Berditcheff a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place; at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there,

they repaired thither, but, on account of their deviations from the straight line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn.

"The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud, "that horrible chain of darkness, (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned Rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from his catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised at this, and thinking, as he expressed it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian catechism, which he put away as soon as read.

"In this state of mind he received, very

unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he "but I eagerly fell upon the New Testament, read it in connexion with the tracts, and compared the passages of the Old Testament there quoted: which, indeed, could only be done in secret and before day-break, to prevent my being seen by my Rabbin. How great was my astonishment," he adds, "when I found the passages of the Old Testament quoted, so completely fulfilled in the New!"—After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

"He was accompanied in the long and arduous journey by his friend * * * *, through whom he had received the books from Berditcheff; who himself also had been brought up as a Rabbi, and whose history is little less remarkable than that of which the outline has just been given. In the course of his rabbinical education, his mind had been much tortured by doubts, arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers, and almsgivings, he heard of the arrival of the two missionaries before referred to in Berditcheff, his native place; and through the Divine influence accompanying their discourses in public, and conversations in secret, his study of the New Testament and of the tracts they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, win-

ning' deportment, he was led, by degrees, to the resolution of embracing Christianity."

The Sixteenth Anniversary of the Society was held in London, on Friday, May 7, 1824, at which time several resolutions were offered and speeches made. From the latter we extract a portion for the benefit of the readers of the Luminary.

"The Rev. Basil Wood, (one of the Secretaries) directed the view of the meeting to the children of the Jewish schools, who were ranged before the platform; thirty-three boys and, forty-six girls, of Jewish parentage, educated in Christian principles at the Society's Schools, and presenting the grateful spectacle of health, cleanliness, and comfort. They sang, from time to time, an hymn of praise to Jehovah, their reconciled Father in Christ Jesus, and the harmony of so many young voices (using the venerable language of their forefathers) fell very sweetly on the ear. Mr. Wood addressed them and the meeting in a very impressive manner."

After the address, the children sang in Hebrew, the anthem from Isa. ix. 6, "Unto us a child is born," &c. &c; concluding with, "Hosannah to the Son of David," from Matt. xxi. 9.

Sir Robert Harry Ingles, Bart. Treasurer, referring to the song of the children said, "I cannot indeed, doubt, that any who have listened to that chorus of youthful voices, which still seems to linger on our ears, will be ready to enroll themselves amongst our friends, and to cheer and help us in the difficulties of our course. It is a course of no ordinary difficulty. In pleading with the Jews, we have not only the natural enmity of the heart to contend with, but we must encounter that host of prejudices which birth and early education, and hostile feeling instilled from infancy, array against the very name of the Christian religion. We therefore require a more enlarged and vigorous union of wisdom and love; and we con-

fidently look to the liberality of a Christian public, to furnish us with the necessary supplies to meet our extending operations and demands."

The Right Hon. Lord Bealy, in allusion to the opinion that the set time for attempting the conversion of the Jews, has arrived, observed, "It seems to me, that there are indications not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall 'return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.' I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern amongst the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, they shall not long continue as a nation 'dead to God, and to his Son, their true and only Messiah.' I was particularly struck by the reception which your missionary Wolf, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first missionaries to the Holy Land should be sent thither by the American Board of Missions; and that ministers of every church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me, (Bishop Chase, from Ohio, North America,) at this reciprocity of blessings: that the *Occidental* Sun of Truth is now diffusing his beams over those regions of the *East*, from whence, centuries since, the first rays of divine light shone forth, whilst we were lying in the 'darkness of the shadow of death.' That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establish-

ment of a mission college on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish world."

With the same general idea in view, the Right Hon. Sir George H. Rose, Bart. M. P. said, "There are some points in the present situation of the Continent that have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes which have taken place in the various European States during the sway of Bonaparte, have singularly altered the relative situation of the governors and their subjects. Roman Catholic districts have been put under Protestant rule, and Protestant under Roman Catholic Princes. This has had the effect of opening a door of introduction to the Christian efforts of our Bible and Missionary Societies; and the vast bodies of Jews who were previously under Catholic domination, and quite inaccessible to these Christian efforts, have, by the revolutions and divisions of states, been brought chiefly under the great Protestant power of Prussia, with in whose territories, and under whose tolerant sway, we can now have free access to them. This is particularly the case in the Duchy of Posen, where formerly a sturdy legate of the Pope would have met us with anathemas and interdicts."

Again; speaking of the impediments in the way of converting the Jews, he mentions the want of Christian love in us towards them. He says, "We cannot expect that the few warm gleams of sunshine, after centuries of chilling frosts and tempests, will *thaw down* that mountain of ice in which they lie imbedded, monuments of divine chastisement."

"I have been asked at times, 'How many converts have your Society made?' and I have answered, perhaps peevishly, 'It matters not, whether any, or none at all! our work is going on slowly and securely; we are gradually

undermining and sapping the pharisaism and infidelity of that people.'

"Suppose we were residents on the banks of the Susquehanna or the Orinoco, whose mighty waters, at their periodical overflowing, convert the adjoining land into morasses and fens, and where spring fevers and autumnal agues, desolate the habitations of men, of what avail, in such regions, were all the aid of medical or surgical skill?—Could the perriwigged shades of Radcliffe, and Sydenham, and Mead, revisit us there—could shiploads of Cortex Peruvianus be conveyed to us—how vain the relief afforded, until by proper measures we had freed the marshes of their stagnant waters, and purified the atmosphere by cutting down the noxious vegetation; thus having created, as it were, a new climate, we might reship our physicians and their drugs, and repose in safety in the renovated country. Just so must we patiently but actively set to work to remove the causes of the Jewish unbelief. In our pursuit of this, while we show the submissiveness and teachable spirit of children, let us not be children in impatient restlessness for the object of our desires. The jewel which we seek is deeply buried in the earth; and even when brought forth to light, may escape the unskilful mineralogist,—but the experienced and scientific man will not judge hastily by external appearances, but he will cut and polish and set it off in its beauty. Such a gem is the soul of a converted Jew, and it will shine with a brighter radiance, and in a brighter coronet than encircled the brow of Solomon, even in the crown of the true David, and 'bright as the stars for ever and ever.'"

The Rev. William Marsh, M. A. has some observations that are truly eloquent and encouraging to the Christian. He said, "I must congratulate our friends of the Committee at their enterprising spirit and the success which they have had. They have effected in the moral, what is as yet a desideratum

in the *natural* world While our brave navigators have hitherto been baffled in their attempts to discover a *North West passage* to India, our Christian brethren have struck out a successful voyage of discovery and have made a *South East passage* to the Land of Promise, and already is the herald of mercy proclaiming on that sacred shore, 'Awake, awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city! Shake thyself from the dust; loose thyself from the bands of thy neck, Oh! captive daughter of Zion.'

"But we still have need of much patience: we read that in the far famed war of Troy, it was not so much the fleets or the armies, the wisdom of Ulysses, the eloquence of Nestor, or the might of Achilles, that terminated that memorable struggle, but the patient ten years siege; let us hence take example and encouragement, we fight under far other leaders, and in a far mightier and nobler cause—already we reap the fruits of our endurance. In Warsaw, about ten years since, no Jew was permitted so much as to pass by a place of Christian worship, much less enter within its walls. But now the ministers of Christ invite them to draw nigh and partake of the blessings of a spiritual service. They stop the poor Jew, and say to him as Laban to the servant of Abraham, 'Come in, thou blessed of the Lord, wherefore standest thou without?'"

EAST INDIES.

Letter from Mrs. Chamberlain, at Monaghan, under date of June 2, 1823.

MY DEAR MRS. S—.

UPWARDS of 14 years have passed away, since I left your hospitable shores. Sorrows, of almost every kind, have assailed me, yet I am preserved to the present day.

You have, no doubt, heard long ere

this, that I am left a widow, in a strange land. Yes! my dearly beloved Chamberlain is no more. He had been ill nearly four years; during which time he had, to all human appearance, been brought to the borders of the grave; but the Lord had blessed the use of means to his partial recovery. For the last twelve months of his life, he suffered much from a violent diarrhoea, which, during the rains of 1821, had reduced him to a perfect skeleton. Our medical attendant urged the importance of going to sea. He left his beloved — on the 13th of October, (*never more to return,*) intending to go to the Sand-Heads, which had proved beneficial on two former occasions. When he arrived in Calcutta, he was better, and we fondly hoped he would soon gain strength. But, after being on shore a few days, he relapsed. It was the opinion of several medical gentlemen, that nothing but a long sea-voyage, would be of any service; and they strongly urged his going to the Cape. Friends united to persuade him, and he complied. But seeing he could not procure a passage to the Cape, for less than to England, he wished to go home. A passage was procured. I went with him on board a ship, accompanied by my child, and Mr. Yates, and remained 8 days, until the ship sailed; during which time, he appeared to gain a little strength and appetite. His complaint, also, seemed to yield to the medicine administered by the physician on board, and he assured me he had no doubt of his recovery. My hopes were raised; but, alas! raised in vain, for all proved delusive. For five days after I left him, he continued to mend; and a letter from the Doctor, by the pilot, assured me he was greatly improved. But that very night his complaint returned, which, in about ten days, terminated in his death. Ah! my dear Mrs. S—, words cannot express the anguish I felt, when I heard of the event, and, indeed, still at times feel. To think, after nursing him four

years, I should leave him the last 15 or 16 days of his life, to die alone, on board a ship, without a Christian friend to speak to him, or to pray with him. My heart aches at the thought now—I must desist. He that cannot err hath done it. I desire to be still, and know that *He is God*. I still reside at Monghyr, where I hope to finish my few remaining days. Mr. Moore resides here, keeps a school, and preaches in English.

Two native brethren preach in Hindostanee. Five native women have been baptized by Mr. Moore; three of them the fruits of my dear husband's labours.

Four Europeans have also been baptized, Mrs. Moore, and another lady, and two men. Several more among the natives are very hopeful. We have three native schools—two for boys, and one for girls.

My dear Mrs. S—, pray for me and my fatherless child—and accept of much gratitude and love, from

Your ever affectionate

M. CHAMBERLAIN.

FEMALE IMMOLATION.

THE horrid superstition which prevails among the devotees of the religion of the Brahmans, is strikingly depicted in the following extract of a letter from a gentleman at Poonah, in the East Indies. Where is the philanthropy of him, who can read the cruel transaction and withhold his mite for propagating the gospel in that region of darkness?

“POONAH, September 29, 1823.

“The unfortunate Brahmanee, of her own accord, had ascended the funeral pile of her husband's bones, (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a short distance, fell down. Some

gentlemen who were present, immediately plunged her into the river, which was close by; and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which she said consumed her so slowly that she could not bear it, but expressed her willingness to again try it if they would improve it: they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely and refused to go on. When the inhuman relations saw this, they took her by the head and heels and threw her on the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river, the people of her house followed her there, and tried to drown her by pressing her under water, but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her the second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in—almost every inch of her skin on her body had been burnt off, her legs and thighs, her arms and back were completely raw, her breasts were dreadfully torn, and the skin hanging from them in shreds, the skin and nails of her fingers had peeled wholly off, and were hanging to the back of her hands. In fact, I never saw or even read of so entire a picture of human misery as this poor woman displayed. She seemed to dread being taken to the fire, and called out to the “Acha Sahib,” (good sirs) as she feelingly denominated them to save her. Her friends seemed no longer inclined to force her, and one of her relations, at our instigation, sat down beside her, and gave her some clothes, and

told her they would not. She was sent to the hospital, where every medical assistance was given her; she lingered in the most excruciating pain for about twenty hours, and then died."

THE ANGLO-CHINESE COLLEGE.

THIS infant establishment, the object of which is the diffusion of the Christian religion, by means of English and Chinese literature, is but little known to the public in this country. The College has, however, been much indebted to several ladies and gentlemen, both in England and China, who have given liberal contributions to it for which, as President of the College, Dr. Morrison returns his sincere thanks. These contributions have helped to defray the expense of the College buildings, and have supported on the foundation several Chinese youths ever since the year 1819. By the latest accounts, there were in the College about 20 native Chinese students from ten to twenty years of age. One Chinese, who studied in the College under the late Dr. Milne, has been ordained to the office of an Evangelist in his own country, and has himself baptized his wife, and had his son baptized. This man is about 40 years of age, and his sincerity is the more probable from the circumstance of his having two or three years previously to his adopting these measures, endured imprisonment, scourging, and the loss of his goods, on account of his profession of Christianity.

At the College the native youths study Christian Theology daily, under a Chinese professor, the Rev D. Collie, who makes the Chinese Bible the foundation of all his instructions. They read also, English religious books, and during Dr. Morrison's visit to the College in 1823, they committed to memory some of the collects in the English prayer book, the metrical paraphrases of the

Scotch church, &c. At morning and evening prayers they sing a hymn in the Chinese language, and have read to them, with Bibles in their hands, by one of the Chinese masters, a chapter in the Chinese version of the sacred Scriptures, which is commented on by the professor.

The Chinese printers of the Scriptures and other religious books, under the superintendence of the professors, come into the College hall at morning and evening prayers, and attend to hear a sermon, or exposition of Scripture in Chinese, on Sundays; and to these hearers are added sixty or eighty charity scholars for whose education the London Missionary Society pays.

The principal of the College, the Rev. J. Humphreys, and the Rev. D. Collie, visit the schools and Chinese villages in Malacca, accompanied by native reader's of Dr Milne's Chinese village sermons and other tracts.

The senior students, attended by the junior boys, meet on Sunday evenings in the principal's room, and themselves engage in prayer, partly *memoritor* and partly *extempore*, agreeably to the practice originated by Dr. Milne.

There is a native Roman Catholic Chinese, who is acquainted with Latin, now at the College, translating into Chinese *Stockii Clavis Sacra*, for the use of Chinese missionaries. And a few of the senior native students are intended for under-masters in the College, and teachers of schools; or, as we pray and hope, preachers of the Gospel to their own countrymen. A missionary to the Chinese colonies, the Rev. Mr. Kidd, from the London Missionary Society, is directed to study one or two years in the Anglo Chinese College. This brief statement will show to the friends of the Divine Redeemer, the direct bearing of this institution on the diffusion of Christian knowledge; and it is open to all denominations of Christians from any

country in the world. To facilitate the acquisition of the Chinese language in this country, Dr. Morrison has brought to England a library of original Chinese books, in every department of literature, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese language. It will only be required to deposit the estimate value of the book, till it be returned. In this library there are about 10,000 Chinese volumes.

It is known to the public, that Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of 15,000 pounds sterling, is now completed; and by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who, however, may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands.

AFRICA.

A FEMALE FRIEND IN WEST AFRICA.

It has long been a uniform trait in the character of the Friends, that they have advocated the equal rights of Africa, and borne decided and honourable testimony against the Slave Trade. In this they have secured the sympathies and the good wishes, of every consistent friend to liberty. It is seldom, however, that we have been called to notice any remarkable efforts of a female of this Society for the benefit of that injured country.—But the New-York Observer, gives an example of benevolence in a female of this society, which is highly pleasing. As early as 1819, Hannah Kilham, of Sheffield, (Eng.) who had, for some years felt the obligation of employing her talents for the benefit of the African race, brought forward the subject in London. And, so powerful were

her arguments on the minds of her brethren, that a subscription was commenced to defray the expenses of educating two African youths, of hopeful talents. In 1820, she began to instruct them. One was from Goree, named Sandanee; the name of the other was Mahmadee, from the banks of the Gambia. In the same year, several Friends, who agreed to act as a committee in this business, sent out an agent to the river Gambia, to open a correspondence, and receive instructions. The agent was favourably received, and returned in 1821. In the summer of 1823, Hannah Kilham had prosecuted the study of the Jalloff and Mandingo languages to such an extent, that she had prepared a set of elementary school books for the press, together with selections from scripture. The committee, on her proposal, then consented that she should depart for Africa, with suitable English companions, and the two native youths, whom she had been three years instructing with success as teachers to their brethren.

Early in December last, this interesting company arrived at Bathurst, a British settlement in West Africa, formed within a few years on the Island of St. Mary, at the mouth of the Gambia. From a letter written by Hannah Kilham, soon after her arrival, it is understood that she will fix her station at Cape Mary, a high and a healthy spot at the mouth of the Gambia eight miles from Bathurst. Her prospects were promising. The youth whom she had instructed were much attended to, and the natives were desirous to be taught by them. The expenses of this enterprise are defrayed by the Friends in England. More than a year since, \$2000 dollars had been collected. The ultimate object in view is, the establishment of an institution for cultivating the unwritten languages of Africa—the support of schools—and the translation and diffusion of select parts of holy scripture.

SANDWICH ISLANDS.

THE following extracts from the journal of the Rev. Charles S. Stewart, one of the last band of missionaries to the Sandwich Islands, afford additional proof that the gospel is the power of God unto salvation.

The Rev. Mr. S. sailed from this country in Nov. 1822, and was settled temporarily in the missionary establishment at Honorura, May 14, 1823.

Dec. 16.—Yesterday we commenced a prayer meeting, to be held every Sunday morning at 10 o'clock, as it is inconvenient to have more than one sermon. A Bible class has also been established among the sailors. This, we consider an interesting exercise. Whilst it will enlighten them on the subject important above all others, it will give an access to their hearts and consciences, not otherwise to be secured. May the Lord bless it to their eternal good!

Jan. 25.—The storm continued to rage during the day with unabating violence, and produced greater anxiety and gloom than any we have yet experienced. But although the day was one of gloom, a circumstance occurred in it which has given me more genuine satisfaction than any thing since we left America. In the edge of the evening, whilst leaning alone against the railing of the quarter-deck, feeling in my own mind something of the desolation of the scene by which I was surrounded, I felt my arm gently touched by some one on the spars behind me: it was * * *. The moment I cast my eyes on him I knew his errand, and can scarce describe my emotions when I found it truly to be as I expected—"to know what he should do to be saved?" He had seen me alone, and stolen from his station forward to tell me, that his spirit, like the troubled sea, would find no rest, and to beg me to direct him in the way everlasting. His words were few, but his looks, whilst he acknow-

ledged his guilt and misery, and supplicated an interest in my prayers, spoke volumes. So unexpected, and yet so desired and prayed for was this event, that I almost doubted its reality. He dated his convictions from the preceding Sabbath, at the recitation of the Bible class, and told me he had scarce eaten or slept since. Every thing manifested sincerity and contrition in his deportment, and though I would not be too sanguine, I cannot but hope that the Spirit of God has begun that good work in him, which shall be carried on till the day of Jesus Christ.—"A little leaven leaveneth the whole lump;" and should but one soul be truly converted to God before we leave this ship, ere the voyage which it has commenced is completed, through the prayers and admonitions of that man, all these sailors may be turned to the Shepherd and Bishop of their souls.

March 6.—* * * is rejoicing in the possession of a Christian's hope. He requested an interview with me last night on his first watch. As soon as I approached him, he threw his arms around me, and fell on my neck with emotions that seemed to deny him the power of utterance. It was some time before he could tell me of the hope that had become as an anchor to his soul, and of the peace and joy that filled his bosom. So great and entire a change had taken place in his views and feelings, that he felt compelled to believe, that old things had unto him passed away, and all things become new, and that he was a new creature in Christ Jesus. I had a most interesting conversation with him, and left him as I found him, rejoicing with joy unspeakable and full of glory; and hoping in my own heart, that the inexpressible emotions that throbbled within his manly breast, were only the feeble commencement of that holy joy, which, in the world to come, would rise "immeasurably high."

April 8.—We have at length bid adieu to the southern hemisphere, and that most probably for ever. We recrossed the line on Saturday night, the 5th instant, precisely three months to an hour after having crossed it in the Atlantis.

Our Sabbath, the day after, was uninterruptedly pleasant and solemn. Mr. Richards preached from the words "the harvest is passed, the summer is ended, and we are not saved." Five only of the crew were absent: about that number have shown the most determined opposition to the seriousness prevailing, and have spoken and behaved with an effrontery and wickedness almost incredible. They scarce ever attend any of the religious services, and even insult those who go to them, in their retreat of wickedness—the forcastle. When witnessing their behaviour, and hearing their wilful profaneness and blasphemy, we pity and deplore their folly and madness: and whilst we sincerely exclaim, "Father forgive them, for they know not what they do," we cannot but add, in sight of their awful and gratuitous iniquity, "How can ye escape the damnation of hell."

Last night we were once more privileged to observe the monthly concert of prayer: it was a season refreshing and delightful to our spirits. For the first time, we were joined in this duty, by all the crew off duty, who, we trust, have found access by the same Spirit, to our common Father and God. We could but feel animated in our devotion, and warm in gratitude whilst beholding a row of these hardy and interesting seamen uniting with us, not only by their external attendance, but, as we believe, in their hearts, and joining with the multitudes of Israel in exclaiming, "thy Kingdom come." Often during the evening I saw the big tears of joy glistening in the eye of * * *, and could easily fancy the language of his heart to be, "I forget thee, O Jerusalem, let

my right hand forget her cunning—if I prefer thee not to my chief joy."

DOMESTIC.

ALABAMA.

A SOCIETY has been recently organized among the Baptists of Tuscaloosa county, state of Alabama, with the title of "The Missionary Society of Tuscaloosa County." The objects of this association, are to promote *Gospel Missions*, foreign and domestic, and to assist the education of indigent young men, called to the Gospel ministry.

The Constitution provides, that it shall be at the option of each member to designate the object to which he wishes his subscription applied; and where this is not done, it is to be equally divided between the support of *Missions* and the *education of Ministers*.

The funds for Missions are to be paid over to the Agent or Treasurer of the Baptist State Convention in Alabama; and funds for Education are to be transmitted to the Agent of the General Convention, to constitute a scholarship in the Theological department of the Columbian College.

Thus, the work of the Lord is still progressing;—and blessed be his holy name. Thus, the way is still opening for the education of pious young men, in a manner substantial in its effects, honourable to its authors, and immensely important to the Church of God. Let others "go and do likewise."

NORTH CAROLINA.

THE Tenth Anniversary of the North Carolina Baptist Missionary Society was celebrated in May last. The number of auxiliaries is 24. The sum of 1304 dollars was received into the Treasury the past year; and 7 missionaries were appointed, two only of whom, with an agent, were in constant employ. Let

ters were received from several of the auxiliaries, giving information of revivals of religion through the agency of the missionaries. In one place about 100 had been added to the church, and in another between 40 and 50.

RELIGIOUS.

REVIVAL IN WINTHROP, MAINE.

WITHIN the last six months the Lord has wrought a glorious work in Winthrop.

We extract from a letter written by the Rev. Phineas Bond, to a friend in Waterville—the following. “This work bore down all opposition. The principles of the Moralist, Universalist, &c. were no more before the spirit of God, than dry stubble before the flames. Like a mighty torrent it appeared to bear down every thing before it. All classes of people have been subjects of the work. In April, we were called with joyful hearts to visit the place where was much water. The 18th inst. brother Briggs, baptized 14. Lord’s-day, May 2d, brother Butler baptized 8. Lord’s-day, May 16, brother Briggs baptized 18. Lord’s-day, May 30, brother Chessman baptized 8. Lord’s-day, June 20th. Dr. Chapin baptized 11. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right hand of fellowship; 17 males and 20 females of from 14 to 50 years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord’s-day, June 27th, brother Butler baptized seven, two males and five females, all young people. Thus 66 have followed their divine Saviour into the liquid grave. Some of the subjects of this work were professedly Universalists. One man who had imbibed the sentiment 20 years before,

was led to see that he was building on the sand—he is now a member of the church. One who had advocated the cause of Universalism, was so much enraged against the truth that at an evening meeting, he openly opposed the doctrine which was delivered, and said, with an audible voice, “’Tis not in the Bible.” But he felt before he reached home, that he was not competent to contend with Jehovah, and had not an arm to thunder like him. He has since indulged a hope in the pardoning mercy of God. Another young man who had endeavoured to persuade himself that the system of Universalism was true, was arrested. Overtaking me one Sunday noon while going home from meeting, he said that he had endeavoured to believe that doctrine; but now, says he, I have no reason to believe that it is in the Bible. He was led to hope in the salvation of God. At an evening meeting he arose and said, “My friends, doubtless you all know what I have tried to believe for some time past; but now I tell you if I had been left to believe it, it would have proved the eternal damnation of my soul.”

“What a vast difference between the moral state of this place *now*, and last year at this time! The ways of Zion then mourned, for few came to her solemn feast. On some occasions there were but two or three at a prayer meeting. Christians were cold and lifeless. Sinners were hardened and careless. The young people were very thoughtless. While building their meeting-house last year, many feared that there would be but few to occupy it. But God has been better than their fears; the house has been generally well filled since it was dedicated to the service of God, which was done the 19th of last Nov. The neighbourhood of the meeting-house, where the people generally were so careless, and where the young people were so much given to vanity, has become one of the most interest-

ing and pleasant neighbourhoods within my knowledge. The greater part of the young people have become professedly pious, and meet together every week for religious conversation and prayer. Surely we may say, "What hath God wrought." The converts as yet all appear well, without any exception. How long it will be so we know not. We have reason to fear that in every revival of considerable extent, there are more or less deceived souls. This work we cheerfully ascribe to the free sovereign grace of God. The glory all belongs to him.

TRACTS, MESSENGERS OF SALVATION.

"About four years ago, on a tour to Canada," says Mr. C—, a gentleman in a neighbouring state, "I travelled near the White Mountains in New-Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New-Hampshire Bible Society to travel round the White Mountains, and calling at a house, I said, in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'he is precious to my soul, yea, and altogether lovely.' I inquired when and by what means, she hoped she had been born again. 'A man, by the name of C—,' she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost for ever. I read the tract again and again, and my ruin only appeared greater than before, till, at length, I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I

have longed to see that Mr. C—, ever since. When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made. Her husband then said, 'You gave me a tract also, but I was unmoved by it; since that, however, I hope the Lord has showed mercy to my soul.'—Four seasons, adds Mr. C., "I have been out on the delightful business of scattering your silent and powerful Missionaries; and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—'though faint yet pursuing.'"

SABBATH SCHOOLS.

THE rapid increase of Sabbath Schools is delightful to the pious heart, as it is auspicious to the cause of godliness. In May 1823, Great Britain and Ireland numbered 7,172 of these pious institutions, in which the teachers amounted to 77,275 and the scholars to 764,391.

The number of schools in the United States is not precisely known;—but it is gratifying to learn that at the last Annual Meeting of the Philadelphia Sunday and Adult School Union, a National Society was formed under the title of "*The American Sunday School Union*" Through this Society, information respecting the schools of our country, will be concentrated, and we may look forward to a period not far distant, when accurate enumeration will be given of the effective force of these praise-ordained establishments.

The Seventh Annual Report of the Philadelphia Sunday and Adult School Union—states the number of schools 723,—teachers 7337, and scholars 48,681 attached to the Union. Two hundred of these schools have been added during the past year.

The Sunday School properly con-

ducted. is the greatest and most successful opponent of the Prince of darkness. It strikes at the bud of transgression, and foils Satan in the very point, where he has been accustomed to triumph with alarming success.

Let these schools be cherished, let them be increased: soon the solitary place shall be glad for them, and the wilderness shall blossom as the rose.

MISCELLANEOUS.

THE INQUISITION.

In a work entitled *Letters Normandes*, published in Paris, in 1820, we find the following account of a mode of torture practised in the Inquisition at Toledo, which may claim at least the praise of ingenuity. [*Portsmouth Journal*.]

“General Lasalle, being at Toledo, went to visit the palace of the Inquisition; for, in Spain, the humility of inquisitors is like that of other monks, it wears a coarse cloak and dwells in a marble palace. At sight of the instruments of torture, the General, as well as the officers who were with him, was seen to shudder; for it was more horrible than any thing presented by a field of battle. Among these instruments, there was one which more particularly fixed the attention of the visitors, by giving the impression of a sort of sacrilege. At the further end of a subterraneous dungeon, near the chair of the inquisitor, whose duty it was to interrogate those who were accused of heresy, there was placed in a niche, a statue of the Virgin.

A golden halo surrounded her head, and her drapery descended in silken folds from her shoulders to her feet. In her right hand she held the ancient standard of the kings, and a breastplate was just visible under the folds of her robe. Altogether the statue resembled that of Joan of Arc at Orleans. On exam-

ining it a little nearer, they perceived that the breastplate was glistening with points of a vast number of little knives, and of nails, sharpened like needles.

The arms of the statue were moveable, and a handle placed behind the partition regulated its motions. General Lasalle gave orders for putting the machine in operation, and the sack of a Polish grenadier was put in the place of the heretic. When the handle was turned, the statue extended its arms and pressed the sack closely to its breast. When it relaxed its grasp, the sack was found to be a perfect sieve; it was pierced with a thousand holes, and the knives had entered some lines in depth.

Thus, the merciful Mary, the mother of the Saviour of men, became, in the hands of inquisitors, the bloody instrument of fanaticism; and, that nothing might be wanting to this horrible profanation, they called this image by an odious pun, *Our Lady of Sorrow*, [*Madre dolorosa*.]

QUAPAW INDIANS.

THE Quapaws were once a numerous and warlike nation, but, like most other Indians, who imbibe the vices, without the virtues of the whites, they retain but a small remnant of their former power, and now number only about 467 souls. They are divided into three villages, each of which is under an hereditary chief—are a remarkably peaceable and quiet race—profess the highest respect and friendship for our government, for their Great Father, the President of the United States, and for the white people generally—and speak with much pride of their never having shed the blood of a white man. These Indians own a vast body of land, lying on the south side of the Arkansas river, commencing immediately below this place, and extending to the Post of Arkansas, comprising several millions of acres, a great portion of which is represented to be the first rate cotton land. They

have refused for the present to sell those lands. *Little Rock Gazette.*

THE HOWLING DERVISES OF SCUTARY.

THE sect of impostors bearing this title, is held in extreme veneration by the Turks. Their orgies are similar to those practised by the priests of Baal. The following description from the travels of Edward Daniel Clarke, L. L. D. will be found interesting. He says, "We passed over to Scutary, from Pera, accompanied by a janissary, and arrived at the place where this exhibition is made. The Turks called it a mosque; but it more resembled a barn, and reminded us of the sort of booth fitted up with loose planks by mendicant conjurers at an English fair. This resemblance was further increased, by our finding at the entrance two strange figures, who, learning the cause of our visit, asked if we wished to have the 'fire and dagger business,' introduced among the other performances. We replied, by expressing our inclination to see as much of their rites as they might think proper to exhibit: upon this, we were told that we must pay something more than usual, for the *miracles*. A bargain was therefore made, upon condition that we should see *all* the miracles. We were then permitted to enter the mosque, and directed to place ourselves in a small gallery, raised two steps from the floor. Close to one extremity of this gallery, certain of the dervises were employed in boiling coffee upon two brasiers of lighted charcoal: this was brought to us in small cups, with pipes, and stools for seats. At the other extremity of the gallery, a party of Turks were also smoking, and drinking coffee. Upon the walls of the mosque were suspended daggers, skewers, wire scourges, pincers, and many other dreadful instruments of torture and penance. It

might have been supposed a chamber of inquisition, if the ludicrous mummery around had not rather given it the air of a conjurer's booth. It was a long time before the ceremony began. At length, the principal dervish, putting on his robe of state, which consisted of a greasy green pelisse with half worn furr, apparently a second-hand purchase from the rag market, opened the business of the exhibition. At first they repeated the ordinary prayers of the Turks; in which our janissary joined, after having washed his head, feet, and hands. All strangers afterward withdrawing to the gallery, a most ragged and filthy set of dervises seated themselves upon the floor, forming a circle round their superior.

These men began to repeat a series of words, as if they were uttering sounds by rote; smiling at the same time, with great complacency upon each other; presently, their smiles were converted to a laugh, seemingly so unaffected and so hearty, that we sympathetically joined in their mirth. Upon this, our janissary and interpreter became alarmed, and desired us to use more caution; as the laughter we noticed was the result of religious emotion, arising from the delight experienced in repeating the attributes of the Deity. During a full hour the dervises continued laughing and repeating the same words, inclining their heads and bodies backward and forward. Then they all rose, and were joined by others, who were to act a very conspicuous part in the ceremony. These were some time in placing themselves; and frequently, after they had taken a station, they changed their post again, for purposes to us unknown. Finally, they all stood in a semicircle before the superior, and then a dance began: this, without any motion of the feet or hands, consisted of moving in a mass from side to side, against each other's shoulders, repeating rapidly and continually the words *Ullah, hee Ullah!* and laughing

as before, but no longer with any expression of mirth; it seemed rather the horrid and intimidating grimace of madness. In the mean time the superior moved forward, until he stood in the midst of them, repeating the same words, and marking the measure of utterance, by beating his hands, accompanied with a motion of his head. At this time another figure made his appearance, an old man, very much like the representations Spagnolet painted of Diogenes, and quite as ragged. Placing himself on the left of the semicircle, with his face toward the dervises, he began to howl the same words, much louder, and with greater animation than the rest, and, beating time with all the force of his arm, encouraged them to exertions they were almost incapable of sustaining. Many of them appeared almost exhausted, tossing their heads about, while their laugh presented one of the most horrible convulsions of feature the human countenance is capable of assuming. Still the oscillatory motion and the howling continued, becoming every instant more violent; and the sound of their voices resembled the grunting of expiring hogs; until at length, one of them gave a convulsive spring from the floor, and, as he leaped, called loudly and vehemently "*Mohammed!*" No sooner was this perceived, than one of the attendants taking him in his arms, raised him from the floor, and turned him three times round. Then a loud hissing noise, as of fire, proceeded from his mouth, which ceased on the superior placing his hand upon his lips. The same person then taking the skin of his throat between the finger and thumb of his left hand, pierced it through with an iron skewer he held in his right, and left him standing exposed to view in that situation, calling loudly upon Mohammed.

By this time, some of the others, apparently quite spent, affected to be

seized in the same way, and were turned round as the other had been. The person who turned them supported them afterward in his arms, while they reclined their faces upon his right shoulder, and evidently were occupied in rinsing their mouths with something concealed beneath his garments. The same process took place respecting their hands, which were secretly fortified in a similar way, by some substance used to prevent the effect of fire upon the skin.

We now observed the attendants busied, on our right hand, below the gallery, heating irons in the brasiers used for boiling coffee. As soon as the irons were red hot, they carried them glowing among the dervises, who, seizing them with violence, began to lick them with their tongues. While we were occupied in beholding this extraordinary sight, our attention was suddenly called off to one of them, who was stamping in a distant part of the mosque, with one of the irons in his teeth. This was taken from him by the superior; and the man falling into apparent convulsions, was caught by an attendant, and placed upon the floor with his face to the earth. Some of the rest then jumped about, stabbing themselves in different parts of their bodies.

A noise of loud sobbing and lamentation was now heard in a latticed gallery above, where we were told women were stationed, who doubtless, being completely doped by the artifices which had been practised, were sufficiently alarmed. As we were already disgusted with such outrages upon religion, under any name, we descended from the gallery, and prepared to walk out; when the superior, fearing that his company might give him the slip, instantly put an end to the *leger-de-main*, and demanded payment. While this took place, it was highly amusing to see all the fire-eaters, and the dagger-bearers, recover at once from their faint-

ing and convulsions, and walk about, talking with each other in perfect ease and indifference.

If what has been here stated is not enough to prove the contemptible imposture practised upon these occasions, a circumstance that occurred afterward will put the matter beyond all doubt.

A Swiss gentleman, acting as goldsmith and jeweller to the grand signior, invited us, with a large party of English, to dine at his house in Constantinople. When dinner was ended, one of the howling dervises, the most renowned for miraculous powers, was brought in, to amuse the company as a common conjurer. Taking his seat on a divan at the upper end of the room, he practised all the tricks we had seen at the mosque, with the exception of the hot irons, for which he confessed he was not prepared. He affected to stab himself, in the eyes and cheeks, with large poignards; but, upon examination, we soon discovered that the blades of the weapons were admitted by springs into their handles, like those used upon the stage in our theatres. A trick which he practised with extraordinary skill and address, was that of drawing a sabre across his naked body, after having caused the skin of the abdomen to lapse over it.

As soon as his exhibition ended, we were told by our host that the dervish should now bear testimony to a miracle on our part; and, as he had no conception of the manner in which it was brought about, it was probably never afterward forgotten by him. A large electrical apparatus stood within an adjoining apartment; the conductors from which, passing into the room, as common bell wires, had been continued along the seat occupied by the dervish, reaching the whole length of the divan. As soon as he began to take breath, and repose himself from the fatigue of his tricks, a shock from the electrical machine was communicated, that made

him leap higher than ever he had done for the name of Mohammed. Seeing no person near, and every individual of the company affecting the utmost tranquillity and unconcern, he was perfectly panic struck. Ashamed, however, that an inspired priest, and one of the guardians of the miracles of Islamism, should betray causeless alarm, he ventured once more to resume his seat; whence, as he sat trembling, a second shock sent him fairly out of the house; nor could any persuasion of ours, accompanied by a promise of explaining the source of his apprehension, prevail upon him to return, even for the payment which was due to him.

HORNE ON MISSIONS.

WE say, 'that to love our neighbour as ourselves, and to do to all men as we would they should do unto us, is the consentaneous voice of the Prophets and Apostles, of the Law and Gospel. But do we do as we say, and practice as we believe? The richest fruit of our philanthropy has been a cold, ineffective piety. We have said, be ye free, be ye civilized; be ye converted;—but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely as though the heathen had been as happy as ourselves. We have had no fellowship with our Saviour in his agony, and bloody sweat, his prayers and tears for the salvation of mankind. We are chargeable with the perdition of all the poor heathen whom our diligence might have saved! and assuredly their souls will the Lord require at our hands."

OBITUARY.

MRS. ALICE CONE.

THE subject of the present memoir was the daughter of Col. Jacob Hough-

ton, of New Jersey, and Catharine, his wife.—She was born in the year 1762. At an early period, she appears to have received deep and permanent religious impressions, but did not make a public profession of her Saviour's name, until the year 1786, when she was baptized by that eminent servant of God, the Rev. Oliver Hart, and became a member of the Baptist church at Hopewell, in her native state. Her son, the Rev. Spencer H. Cone, the fellow-labourer of the Rev. Mr. Williams, in the church, in Oliver street, New-York, was then an infant, in her arms. *At that time*, as she believed, and few minds were more remote than hers from the visions of enthusiasm she had, as she persisted in thinking and she recorded the circumstance *an assurance from her God*, in answer to fervent prayer, that the child would live to become what he now is, a preacher of the unsearchable riches of Christ. This confidence never deserted her, even when the prospect of the answer to her supplications seemed least encouraging.

About eighteen years ago, she with her children, removed to Philadelphia. She became a member of the first Baptist Church in that city, and afterwards united herself to the church in Sansom street, in whose communion she died. Her spirit left its earthly tabernacle, on the 3d of June, 1824.

In describing the character of the deceased, the writer of this memoir, who was acquainted with her long and intimately, as her pastor and friend is content to risk the possibility that the honest exhibition of truth may be mistaken for the useless effusions of flattery. Mrs. Cone was a female of more than ordinary strength of intellect. Her judgment was discriminating, and her thirst for knowledge insatiable. Few were more familiar than herself with the contents of the Scripture, and few possessed more comprehensive conceptions of its doctrines or more amiably exemplified its duties. For spiritual conversation she

was always prepared, and her fine ideas usually shone as apples of gold in vessels of silver. The cause of Christ was dear to her inmost affections. The tale of additions to the church and especially of conversions among the heathen would command the instant tear of gratitude, and light up her countenance into evangelic joy.

Whether the position be universally correct or not, that peculiar grace is destined to wade through peculiar trials, in her experience, it was exemplified. But in the midst of them her mind was frequently cheered with the words "Be still and know that I am God." The lessons of patience which she had learned at the feet of her Redeemer, were never forgotten, and the hopes of support which his promises supply were never disappointed. Her manners were as kind as they were elevated: none seemed ignorant of the excellency of her character, but herself. The sanctuary of God was her delight. Evidence of this she supplied by her punctual attendance even when personal affliction would have offered ample excuse for absence. She obviously enjoyed much communion with her God, and would often say,

The opening Heavens around me shine,
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am His.

Her departure was not occasioned by any severe or sudden disease. It was induced by the gradual decline of her strength. It furnished an occasion for a lovely exhibition of the influences of the Holy Spirit. Prayer, resignation, a godly hope through grace, and a calm delight in the Lord gave character to her declining hours. Death was as destitute of a sting as is the grave of its victor. Her decease was so easy that her daughters, who were sitting by her couch, were not conscious of its approach.

"Not weary worn-out winds expire so soft."

Her remains were conveyed to their silent mansion, on the evening of her

succeeding Lord's-day, followed by the members of the church and a large body of friends. May God support her mourning children, and enable each to say,

Familiar now no more with care,
'Tis thine to sing in heavenly air,
With thee, may I the triumph share,
My Mother!

MR. J. R. BURDICK'S ACCOUNT.

Monies received for the Columbian College, D. C. &c. by James R. Burdick, Agent.

DISTRICT OF COLUMBIA.

Alexandria.

1824.

Feb. 5. From Mrs. E. Lawrison, for Indigent Students, 1 00

VIRGINIA.

Richmond.

10. From A. R. Thornton, for Indigent Students, 1 00

From William Crane, Esq. do. 1 00

From Mr. James C. Crane, do. 1 00

21. From Mrs. Mary Williamson, do. 1 00

From Samuel K. Williamson, Esq. do. 1 00

From D. H. Valentine, do. 1 00

From Mrs. F. B. Greenhowe, do. 1 00

From Miss Jane Daniel, do. 1 00

From James Seizer, Esq. do. 2 00

From Stephen Watkins, do. 1 00

From Madison Waitball, do. 1 00

From Mrs. Maria O. Roper, do. 1 00

From Wm. P. Sheppard, do. 1 00

From N. Sheppard, Esq. do. 1 00

From Richard Gwathmey, do. 1 00

From John B. Clopton, Esq. for Prof. Lan. and Hib. Lit. do. 25 00

From John Sheppard, do. 25 00

From William Crane, Esq. for President, 10 00

From Female Mite Society, do. 6 00

From Mrs. F. B. Greenhowe, do. 1 00

From Mrs. Keeling, do. 3 00

Caroline county.

From Mrs. M. Anderson, for Indigent Students, 2 00

Petersburg.

From Thomas Shore, Esq. for Indigent Students, 2 00

From D. Munroe, \$2; cash, do. 4 00

\$2. From Mrs. Mary Stokes, do. 1 00

From Hugh Nelson, do. 1 00

From James Dunlop, Esq. do. 5 00

From E. Davenport, do. 1 00

NORTH CAROLINA.

Raleigh.

March From Mrs. Ann Selby, and D. Shuart, for Indigent Students, 1 25

From John Primrose, for do. 1 00

From William Rugan, do. \$1 00

From Randolph Webb, do. 2 00

From William R. Hinton, do. 1 00

From Southey Bond, for Star and Luminary, 7 00

From Isham Hendon, Esq. } 100 00

Treasurer of the North Carolina } 100 00

Baptist Missionary Society, for } 100 00

Foreign Missions, - - - - - } 100 00

From Col. Charles Todd, Esq. for Star and Luminary, 5 00

From Rich'd Gregory, Esq. do. 3 00

Fayetteville.

From Rev. R. H. Morrison, for Indigent Students, 1 00

From Charles M'Allister, do. 1 00

From same, Prof. Eccl. Hist. and Ch. Discipline, 20 00

From three Ladies at Col. Chas. M'Allister's \$15, for Presidency, viz. 20 00

Mrs. Sarah Smith, - - - 5 00

Miss Charity M'Allister, - - 5 00

Mrs. Elizabeth M'Allister, - 5 00

Laurel Hill.

From Toyam M'Farland, for Indigent Students, 1 00

From Alexander Graham, do. 1 00

From J. R. Buie, Esq. - do. 1 00

Wake county.

From John King, for Indigent Students, 2 00

Edgecomb county.

From James S. Battle, for Indigent Students, 10 00

Tarborough.

From Peter P. Lawrence, Esq. for Indigent Students, 5 00

Coltraine.

From Josiah Holley, Esq. for Indigent Students, 5 00

Windsor.

From R. M. Brickell, Esq. for Presidency, 10 00

From Ephraim Miller, Esq. for Indigent Students, 3 00

From George Outlaw, Esq. do. 5 00

From W. R. Miner, M. D. do. 2 00

From James Palmer, Esq. do. 1 00

From James Wilford, do. 1 00

From William Keith, do. 1 00

From H. Reynolds Esq. do. 3 00

From John P. Jordan, do. 1 00

From J. S. Bryan, do. 3 00

From Jona. Taylor, Esq. do. 2 00

From Alexander W. Mebane, M. D. do. 5 00

From Mr. Roulack, Esq. do. 3 00

From L. Thurston, do. 1 00

From Mrs. Margaret Divan, do. 3 00

From Miss Dicy Miller, do. 2 00

From Thomas Bond, Esq. do. 2 00

From Amos Rayner, do. 2 00

From Lewis Bond, Esq. do. 2 00

From John Stewart, do. 0 50

Sandy Run.

From Benjamin Hemipsted, for Indigent Students, 3 00

Murfreesborough.

From Joseph G. Ren, Esq. for Indigent Students, 2 00

From M. Southall, for Missions, 1 00

SOUTH CAROLINA.

George-Town.

From J. Marvin, Esq. for Indigent Students,	\$5 00
From Mr. Shaw, for do.	2 15
From E. Jones, Esq. do.	6 00
From Aaron Marvin, Esq. Prof. Eccl. Hist. and Ch. Discip.	30 00
From Rev. John Waldo, Prof. Lan. and Bib. Lit.	25 00
From same, Prof. Eccl. Hist. and Ch. Dis.	10 00
From Thomas F. Goddard, for buildings,	15 00

Charleston.

March 20. From Thos. W. Thayer, Prof. Lan. and Bib. Lit.	10 00
From James Harper, for Prof. Eccl. Hist. and Ch. Dis.	30 00
From Col. William Rouse, subscription to College,	10 00
From Thomas Napier, Esq. for Prof. Eccl. Hist. and Ch. Dis.	20 00
From Miss Elizabeth Righton, for do.	20 00
From Oliver Fuller, Esq. do.	20 00
From George N. Reynolds, do.	30 00
From Mrs. Esther B. Lin, do.	20 00
From Peter Cuttino, Esq. do.	20 00
From Silas Howe, Esq. for Presidency,	10 00
From Mr. Gibbs, for do.	5 00
From Gen. Charles C. Pinckney, Esq. do.	20 00
From Rev. Richard Furman, D. D. Prof. Eccl. Hist. and Ch. Discipline,	30 00
From Josiah B. Furman, Esq. for do.	30 00
From Edward G. Sass, Esq. do.	10 00
From Rev. Adiel Sherwood, for Indigent Students,	1 00

Beaufort.

From Mrs. Elizabeth Graham, for Prof. Lan. and Bib. Lit.	15 00
From Rev. James Graham, for Prof. Eccl. Hist. and Ch. Dis.	20 00
From Mrs. Martha P. Hopkins, for Prof. Lan. and Bib. Lit.	5 00
From Lewis R. Sams, Esq. Prof. Eccl. Hist. &c.	20 00
From Mrs. Ann Stewart, do.	20 00
From Wm. Morcock, Esq. do.	20 00
From John M'Kee, Esq. do.	10 00
From Capt. James Stoncy, for Presidency,	10 00

Coosahatchie.

From Benjamin H. Buckner, for Prof. Eccl. Hist. and Ch. Dis.	40 00
From Samuel Furman, for do.	20 00
From Wm. D. Martin, Esq. do.	20 00

Barnwell District.

From William H. Roberts, for Presidency,	5 00
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Robertville.

From Alexander J. Lawton, for Prof. Lan. and Bib. Lit.	10 00
From Joseph J. Lawton, do.	10 00
From Miss Sarah Lawton, do.	10 00
From Ann M. Maner, do.	10 00
From Civility Maner, do.	10 00
From Jane A. Bostick, do.	15 00
From Robert G. Norton, do.	10 00
From Ann M. Robert, for Prof. Eccl. Hist. and Ch. Dis.	20 00

Lexington.

From A. H. Fort, Esq. for Presidency,	10 00
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Columbia.

From Rev. Charles D. Mallary, for Presidency,	\$10 00
From Judge H. W. Desaussure, Esq. for Buildings,	25 00
From Thomas Park, Esq. Prof. Eccl. Hist. and Ch. Dis.	20 00
From James Diven, Columbia College, Indigent Students,	2 00
From Thomas Parks, Esq. for Star and Luminary,	5 00
From Rev. Charles D. Mallary, for do.	5 00

Edgefield.

From A. B. M'Whortier, for Presidency,	5 00
From Col. Abner Blocker, Treasurer of the South-Carolina State Convention for Foreign Missions,	113 50
From Matt. Mims, Esq. for Prof. Eccl. Hist. &c.	20 00
From Ebenezer Hammond, for Indigent Students,	1 00
From Arthur Simpkins, Esq. for Prof. Eccl. Hist. and Ch. Dis.	30 00
From James Munday, for Indigent Students,	1 00
From David Curtis, for do.	0 50
From Caleb Holloway, Esq. do.	2 00
From Col. Abner Blocker, do.	0 75
From sundry subscribers, do.	0 87

Richland District.

From James Hopkins, Esq. for Presidency,	10 00
From Col. Frederick Meyer, Esq. for do.	10 00
From Joel Adams, sen. Esq. do.	10 00
From William W. Adams, for Prof. Lan. and Bib. Lit.	15 00
From David T. Hopkins, do.	10 00
From Thompson Ware, Esq. do.	15 00
From Robert Edmonds, do.	10 00
From Joel Adams, sen. for endowing Professor of Eccl. Hist. and Ch. Dis.	75 00
From Robert Adams, for do.	20 00
From Joel Adams, Jr. Esq. do.	30 00
From Daniel Baldwin, do.	20 00
From John Howell, Esq. do.	20 00
From Mrs. Sarah Goodwin, do.	20 00
From Jesse H. Goodwin, do.	20 00
From Joseph B. Stanton, do.	20 00
From James Hopkins, Esq. do.	40 00

May.

Sumpter District.

From Col. William Miller, a present to the Agent,	3 00
From Mrs. Eleanor D. Grant, to the Presidency,	10 00
From John Monk, for Prof. Lan. and Bib. Lit.	5 00
From Sam'l J. Murray, Esq. do.	10 00
From Jesse Pecbles, do.	10 00

Kershaw.

From Mrs. Mary B. Boyken, for Prof. Lan. and Bib. Lit.	20 00
From John Boyken, Jr. Esq. do.	15 00

Camden.

From William Cook, Esq. Prof. Lan. &c.	25 00
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Darlington.

From estate of Peter Edwards, Esq. for Prof. Eccl. Hist. &c.	20 00
From Mrs. Jane D. Edwards, for Presidency,	5 00
From James Lide, Esq. for Prof. Lan. and Bib. Lit.	25 00
From Rasha Cannon, Esq. do.	25 00
From Timothy Dargon, do.	10 00
From M. M'Lean, M. D. for Indigent Students,	1 00

From Edmond C. Park, M. D.
for do. \$1 00
From Rev. William Dossey, do. 4 00
From M. M'Lean, M. D. for
Prof. Eccl. Hist. and Ch. Dis. 30 00
From John F. Wilson, Esq.
for Prof. Lan. &c. 20 00
From same, for Ind. Students, 1 00

Cheraw.

From Charles Vanderford, for
Prof. Lan. and Bib. Lit. 5 00
From Joseph Coit, for do. 5 00
From James Anderson, for Prof.
Eccl. Hist. and Ch. Dis. 10 00

Marlborough.

From John Terrell, Esq. for
Prof. Lan. and Bib. Lit. 25 00
From same, for Ind. Students, 1 00
From Mrs. Ann Terrell, for do. 1 00
From Rev. Jos. T. Copland, do. 1 00

Society Hill.

From Edmond C. Park, M. D.
for the estate of Mrs. Sarah B.
Evans, Prof. Lan. and Bib. Lit. 20 00
From Rev. Iverson Brooks, for
Star, 3 00

GEORGIA.

Savannah.

From William Cooper, for Prof.
Lan. and Bib. Lit. 10 00
From Josiah Penfield, Esq. for
Prof. Eccl. Hist. and Ch. Dis. 20 00
From Mrs. Sarah Pettibone, do. 20 00
From George D. Sweet, do. 20 00
From John Shick, do. 20 00
From H. Tupper, for Indigent
Students, 1 00

Liberty County.

From Jos. Hargraves, for Prof.
Eccl. Hist. and Ch. Dis. 10 00

Greensboro.

From Rev. Adiel Sherwood, for
Prof. Eccl. Hist. &c. 10 00

Newton County.

From Joel Colley, for Burman
Mission, 2 00

Munroe County.

From John M. Gray, for Bur-
man Mission, 5 00
From same, for Indigent Stu-
dents, 5 00

Eatonton.

From John A. Cogburn, for In-
digent Students, 1 00
From William Walker, Esq.
for Ch. subscription to College, 50 00
From same, for Star and Lumi-
nary, 5 00
From same, a present to the
Agent, 5 00
From William Flourney, Esq.
for Church subscription, 50 00
From William Williams, for
Prof. Eccl. Hist. and Ch. Dis. 20 00
From Jeremiah Clark, for do. 20 00

Bethesda.

From Rev. J. L. Brooks, for In-
digent Students, 1 00

Jones County.

From Rev. Benjamin H. Mil-
ner, for Indigent Students, 10 00
From Maj. Abner Davis, for do. 5 00
From Mrs. Elizabeth P. Davis,
for do. 5 00
From Major Abner Davis, for
Presidency, 10 00

May

Milledgeville.

From James Barrow, Esq. for
Presidency, \$10 00
From Alexander M'Donnald,
for do. 10 00
From same, for Prof. Eccl. Hist.
and Ch. Dis. 20 00
From Mrs. Eliza Carter, for
Star and Luminary, 20 00

Green County.

From Oliver Porter, Esq. for
Presidency, 5 00
From Samuel Baldwin, and
Mrs. Judith Baldwin, for Presi-
dency, 10 00
From Redman Thornton, Esq.
for do. 10 00
From Richard Ashbury, Esq. do. 10 00
From Hernon Mercer, do. 5 00
From J. Moor, Esq. for Indi-
gent Students, 1 00
From James Culverson, for do. 2 00

Morgen County.

From Young Stokes, for Indi-
gent Students, 1 00

Wilkes County.

From Mrs. Martha Wellborn,
for Indigent Students, 1 00
From Mr. Atkinson, a present
to the Agent, 5 00
From Rev. Mr. Marshall, a pre-
sent to the Agent, 2 00

Washington.

From Osborn Stone, Esq. for In-
digent Students, 5 00

Augusta.

From Thomas S. Nelson, for
Prof. Lan. and Bib. Lit. 10 00

Amount received, - \$2364 55

The following gentlemen have
contributed to the funds of the Co-
lumbian College, whose benevo-
lence, through mistake, has not
been duly published in former re-
ports, viz.

William D. Martin, Esq. Co-
salatchie, S. C. to the Prof. Eccl.
Hist. and Ch. Discipline, \$10 00
Rev. Jack Lumpkin, Shiloh
Church, Green co. Geo. to the Ch.
annual subscription, for Columbian
College, 10 00
William Reidd, Esq. Shiloh Ch.
Green co. Geo. to Ch. ann. sub-
scription, for Columbian College, 10 00
Matthew Mims, Esq. Edgfield,
S. C. to Prof. Eccl. Hist. and Ch.
Discipline, 10 00

Feeling a deep sense, of the magnitude and utility
of the cause, in which he is engaged; the Agent
would here publicly express his gratitude to his bre-
thren and friends, at the South, for that kindness,
hospitality, and Christian affection, which has been
shown him; as well as for their benevolence, boun-
tiful, and praiseworthy donations, to aid the Co-
lumbian College, and our Missionary operations.

And may the Lord abundantly bless and prosper
you, my brethren, and crown your bounty with an
hundred fold reward.

I am, very respectfully and truly yours,

JAMES R. BURDICK.
Agent.

N. B. Should the munificence of any person or
persons, through mistake, have been unintention-
ally omitted, the donor will confer a favour, by ma-
king it known, that it may be fully inserted in our
next number.

TREASURERS' ACCOUNTS.

Fourth quarter's return of the Agent of the Convention, to the Treasurer, ending the 30th April, 1824 (See Tenth Annual Report and Latter Day Luminary, for June.)

1824.		
Feb'y 9.	By Mrs. Jane C. Keeling, from the Female Judson Society, Richmond, Va.	\$20 00
11.	By Sheldon Norton, Pennsylvania, for Bureau Mission.	1 00
18.	By Government Appropriation, for the Carey station.	833 33
March	1. By William Inglesby, South Carolina, for Education.	50 00
	By same, for Missions.	25 00
5.	By Elder Thos. Hand, Danville, Kentucky, for Carey Mission.	11 00
27.	By Government Appropriation, for Withington station.	150 00
	By same, for Valley Towns.	125 00
	By same, for Tinsawatte School.	62 50
April	8. By same, for Carey Station.	150 00
	By same, for Withington Station.	150 00
	By same, for Valley Towns.	125 00
	By same, for Tinsawatte.	62 50
14.	By the Treasurer of the Richmond, Va. Foreign and Domestic Mission Society.	100 00
25.	By Mrs. Frances B. Greenhowe, from Miss Hannah Hill's Scholars, for Carey Mission.	2 00
30.	By the Rockville, (Md.) Education Society, auxiliary to the Convention.	100 00
	By "The Washington Society for supporting a native Burman Missionary," viz:	
	For supporting Missionary.	\$30 00
	For educating, at the Columbian College, a Missionary for Burmah.	80 00
	By Washington Mission Society, Kentucky.	250 00
	By the Fredericksburg Female Society, Va. viz:	
	For Missions.	\$50 00
	For Education.	50 00
	By the Richmond Education Society, Va.	100 00
	By Rev. Sugg Fort, from the Red River Mission Society, for the Carey Mission.	66 00
	By Norfolk Female Missionary Society, viz.	
	For Missions.	\$25 00
	For Education.	75 00
30.	By the Baltimore Baptist Missionary Society, viz.	100 00
	For Missions.	\$33 00
	For Education.	67 00
	Through the agency of the Rev. Mr. Ashton chiefly, with some assistance from the Rev. Mr. M'Coy—	
	By the Wilmington Baptist Missionary Society, auxiliary to the Board, per collections made by Elder M'Coy.	\$60 00
	Donation for Education.	40 00
	By the Southwark Baptist Foreign Mission Society, viz.	

Per collect. Southwark.	\$28 00	
Per Mr. Ashton's Young Ladies' Academy.	18 00	
Per box Clothing, Southwark.	33 00	111 00
Per books at auction prices, by Mr. Ashton.	27 00	
Donation for Education.	5 00	
By Sansom Street Baptist Female Mission Society.	\$34 00	
Per cash collected by Mr. Ashton.	5 00	100 00
Per box Clothing, Southwark.	50 00	
Donation for Education.	11 00	
By the Sansom street Missionary Society, viz.		
Per collection Sansom street.	\$33 00	
Per do Blockley.	16 00	
Per sums collected by Elder M'Coy, in Philadelphia.	12 00	100 00
Donation for Education.	39 00	
By the Junior Missionary Society, 2nd Baptist Church Philadelphia, viz.		
Per collection Bud street.	\$14 00	
Per sums collected by Mr. Ashton.	50 00	100 00
Donation for Education.	36 00	
By the Lower Dublin Female Society.	20 00	
Per sums collected by Mr. Ashton.	37 00	72 00
Donation for Education.	15 00	
By the Foreign and Domestic Mission Society of Montgomery, New Britain & Hilltown.	\$53 32	
Donation for Education.	47 00	
By the Burlington Female Mite Society, for Missionary purposes, viz.		
Per Trenton Contribution.	\$12 00	100 00
Donation for Education.	88 00	
		\$3541 65

Monies received by the Treasurer of the Columbian College, during the month of June, 1824.

For endowing the Presidency.	
By Rev. John Stanford, New-York.	\$10 00
By Benjamin C. White, Esq. Tennessee.	8 00
By Joseph Moore, Esq. Ohio.	10 00
By Charles J. Jenkins, Esq. Georgia.	10 00
For the Professorship of Ecclesiastical History, &c.	
By William Colgate, Esq. New-York.	50 00
For Walker Scholarship.	
By William Walker, Sen. Esq. Putnam co. Georgia.	1250 00
For the Columbian College.	
By Dr. Elnathan Judson, U. S. Naval Surgeon.	12 50
By Michael Nourse, Esq. Dist. of Columbia.	1 00
	\$1351 50

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

AUGUST, 1824.

[No. VIII.]

COMMUNICATIONS.

THE WIDOW.

“WHEN the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me; and I caused the *widow's heart to sing for joy.*” (Job. xxix. 11—13.)

That branch of beneficence, which consists in aiding and relieving the poor and needy, was a part of duty binding upon the Jews, as we learn from their Scriptures.

It appears, however, to have been founded upon the importance of acting charitably, in order to please God, and to escape his judgments. The language of the law breathed vengeance against

the man who should dare to oppress the poor. With all the excellencies which Job possessed, his argument does not stand on any higher ground than that of the Jews, when he says, “If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering: If his loins have not blessed me, and if he were not warmed with the fleece of my sheep. If I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.” Ch. xxxi. 16—22.

Thus among the heathen, natural sympathy aided by the voice

of reason called forth a partial system of benevolence: And among the Jews, their law considering the judgments it inflicted in case of disobedience, induced them to be found in the exercise of charity.

The most sublime motives to benevolence that ever were conceived and brought forth, were reserved for another dispensation: Angels leaving with haste their lofty habitations, assembled on the fields of Judea, and announced it to the trembling shepherds—by a unanimous and heavenly strain—"Glory to God in the highest, and on earth, peace, *good will*, towards men." Then was "born in the city of David—a Saviour, which is Christ the Lord." Good will to men shone in his birth—ran through his life, and astonished heaven, in his death.

In him the love of God is displayed. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

The love and condescension of Jesus in dying for sinners is manifested—"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." In him the perfections of Jehovah shine. Here the foundation for our love in return is more clearly developed, than in any previous dispensation. Here we have a well grounded hope of

everlasting bliss. The life of our Lord Jesus Christ—who is our example, was one continued scene of beneficence to men, and the desire to imitate him, is a grand motive to universal charity. What higher example could we have? Who would not tread in his footsteps? Hear the lame man singing for joy; listen to the thanks of the poor leper that was cleansed; see the crowds of blind, and deaf, and diseased, whom Jesus has restored, the multitudes he fed; mark that weeping train, a widow with her friends following to the grave an only son, the stay of her declining years; Jesus in all the benevolence of his nature meets her, and restores to widowed arms their only earthly support. Here is motive of the highest order, "go thou and do likewise." The imitation of Christ is the imitation of *God*, of *Heaven*, of every thing that is *pure*, *noble* and *blissful*. For want of *this* example, heathen are *ignorant*, *blind*, *unholy*, and *wretched*."

The death of Jesus, our priest, our atoning sacrifice, presents a height and breadth, and length of benevolence, which neither human nor angelic intellect can explore. It is an ocean without a shore, whose depth no line of thought can fathom. And if our love to him be founded on the exalted principle that he first loved us, and gave himself to die for us, it will lead to the constant exercise of that charity, which glowed in the breast of the Re-

deemer. In the proportion that the impress of his image is made on our hearts, will be our advances to that spirit of benevolence which he displayed. As we then desire to be like our Saviour, his death affords us another glorious motive to the exercise of good-will toward our fellow men. To save the poor, the needy, and the wretched,—he died, and if the Spirit of Christ dwell in us, the poor, the needy, and the wretched will find a friend in our sympathies.

We respect the honourable sentiments of Jews and Gentiles on this subject, but what were their motives to charity compared with those which the gospel exhibits? The life and the death of the blessed Saviour, God in our nature. Alas! Jews have rejected this example, they have despised this sacrifice, and millions of Gentiles have never heard his name. Let it be ours then to bless God for the clear light we enjoy, and for the admirable lessons which his word reveals.

The dispensation of the gospel presents another motive to charity in the evidence it affords of our interest in Christ.

“Pure religion and undefiled, before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James i. 27.

To be charitable upon the motives of the gospel, and to keep ourselves unspotted from the

world, are inseparably connected; and these give to our souls a most substantial evidence that in them the power of religion dwells.

Another motive will be found in the fact, that Christ considers acts of kindness and compassion done to his dear children, as done to himself. This we learn from a description of the process of the last day, as recorded in the gospel by Mat. (xxv. ch. 31—40.)

Here is an argument in view of the solemnities of judgment. At that solemn hour, when earth is passing away with a great noise and the elements are melting with fervent heat, how happy shall we be to find in the judge a friend, who will be pleased to consider our acts of charity, to the saints, as acts of charity to himself. If the happiness of heaven could be increased this is calculated to do it.

What though we could speak with the tongue of an angel. What though we had the gift of prophecy and understood all mysteries. What though we give our bodies to be burned. What all this to us, if destitute of that charity which shall never fail, and which exerts itself in the cause of the afflicted and the destitute!

Charity when proceeding simply from natural sympathy yields great satisfaction, but when performed from gospel motives, the reward which it carries in itself is beyond expression. Would you be happy? Go to the abodes of wretchedness, and be gener-

ous. Some dying soul in the sincerity and feeling of the last moment may pour blessings upon your head which heaven will sanction. Would you be happy? Visit the fatherless and widow, wipe the tear from sorrow's eye, and the blessing of the widow and the orphan shall be yours. In comparison with this, how trivial the satisfaction which pleasure or fame affords! Pleasure, though it be like the morning cloud and the early dew, which soon pass away, yet leaves a sting behind. Fame, though it elevate the pride of man, is but a vapour, which popular breath can destroy as speedily as it created; but charity abides, and yields a plentiful harvest of happiness, even under the most gloomy and afflicted state of life. Thus Job, in all his sorrow, could rejoice that he had relieved the poor and the needy. "When the ear heard me, then it blessed me, and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

O, here is a scene which might melt the hardest heart. That righteous man passes through the place in which he lives. The little children leave their parents, cling around him and lisp a blessing on his name. Here the young man whom he relieved from the hands of the oppressor,

rises from his door to pay the tribute of gratitude, and there stands the widow, ready to give him once more the widow's blessing. The aged man who lives upon his bounty hearing of his approach, rises to meet him: trembling under a weight of years, and uncovering his silver head, his eyes streaming with tears, his feeble voice is heard—*"My son, my son, God Almighty bless you, for ever and ever."* Would you experience the happiness of Job? *"Go and do likewise."*

Private charities, however, are but partial, both as respects the subject and the amount of general good. Paley, in his system of Moral Philosophy, says,—*"It does not appear that before the times of Christianity, an infirmary, hospital, or public charity of any kind, existed in the world; whereas most countries in Christendom, have long abounded with these institutions."* Hence it appears to be an effect of the religion of Jesus to be charitable upon a plan. Unity of effort is certainly more productive of general good, than divided effort can be, however extensive.

Numerous societies exist whose object is to relieve distress in whatever shape it may appear, and as in the combination of benevolent means success is more certain, it becomes each of us as far as God has prospered us, to contribute to their support. But if there be any objects of charity, whose cause God has in a very

especial manner espoused, they are the fatherless and the widow.

Hence we read in the law, "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, the fatherless, and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless, and for the widow." Deut. xxiv. 19—21.

The Lord, by the prophet Jeremiah, says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The apostle Paul advises Timothy to "honour widows that are widows indeed."

Early in the Christian dispensation, widows were supported by the church. We live in an age in which charitable institutions abound. The heathen have called forth our active sympathies; the Jews have become the recipients of our pious exertions; that long neglected class of men who navigate the ocean, have at length claimed a portion of our Christian benevolence; the orphan is furnished with a home and instruction—but the widows—alas the widows, seem to have been neglected! True, some-

thing has been done for them, but it bears no proportion to the demand.

The object of this communication, is to direct the attention of the Baptist denomination generally, to the poor widows of Baptist ministers deceased.

Some of the Associations to their honour be it written, have established funds for this noble object; a few others have made some languid efforts, of whom, it cannot be said "*faint, yet pursuing*;" and many have never taken it into their estimate of charitable effort.

But what can be more important? Observe the circumstances of the ministers of our denomination. In very few instances do they receive an adequate support for their families from the congregations among which they labour. This is an evil which calls aloud for redress. Many hold the sentiment that ministers should support themselves by the labour of their own hands, either in whole or in part, but the sentiment is as repugnant to the word of God, as it is to personal comfort. A trifling sum is often considered sufficient for the herald of salvation. No; Christians, you cannot repay the student of divinity for his broken constitution and enfeebled health: No; you cannot repay him for the daily anxiety which he sustains on your behalf—No; you cannot repay him for the awful responsibility he experiences in the work of the ministry—No;

you can never repay the ambassador of Christ, for bringing to your ears the glad sound of salvation, through a Mediator's blood.

I see them struggling through great difficulties, denied of many comforts which their reduced health demands, and frequently in the full career of usefulness, cut down, to rest for ever from their labours. Would to God we could throw a veil over the scene that follows, but we cannot, in all its appalling features, our eyes must witness it. A widow with her fatherless children, thrown upon the world, destitute of a husband's support, of a father's counsel and protection. To whom shall she look? Not to those who gave her husband a scanty support, for they conclude that their obligations to his family have ceased. To whom shall the fatherless children direct their eyes? Perhaps to some unkind stranger, whom they must serve for mere food and clothing.—O how fallen! Shall the very names of those men of God, who have opened the eyes of the blind, thus perish from the earth? Shall the ambassador of your Prince be dishonoured thus, in the family he leaves behind him? Who were once dear to your hearts? Ministers of the Gospel. Who poured the consolations of the Bible into your souls? The minister of the Gospel. Who sympathized with you in all your distress, and bowed at the bed side of sickness? The min-

ister of the Gospel. Who taught you the strains of heavenly benevolence? The minister of the Gospel. And when his bereaved widow and children stand in need, nature, gratitude, heaven demands, that assistance be rendered.

A friend to widows indeed, would plead with every convention, and every association, and every church in the denomination to come up in mighty effort to the help of the widow. He would plead from the consideration that the anguish of the parting moment would be mitigated, when the faithful dying minister could look to a comfortable provision for his companion and dear offspring. He would plead for the name and memorial of those faithful men who once unfolded the page of light and immortality, and were made instruments of consolation to thousands.

He would plead even with the penurious in view of the awful day of judgment, when the judge espousing the cause of the poor and needy shall say, "I was an hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Depart ye cursed into everlasting fire."

He would point to the Lamb of God, and confidently ask, can such a motive to benevolence be resisted—yes, thus would plead,

THE WIDOW'S FRIEND.

HALL, ON THE WORK OF THE HOLY SPIRIT.

If we would wish to enjoy much of the light and influence of the Spirit, we must seek it by fervent prayer. There are peculiar encouragements held out in the word of God, to this purpose.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

To illustrate the readiness of our heavenly Father to bestow this blessing, our Lord borrows a comparison from the instinct of parental affection, which prompts a parent to give with alacrity good things to his children. He will not merely supply their wants, which benevolence might prompt him to do with respect to a stranger; but he will do it with feelings peculiar to the parental relation, and will experience as much pleasure in conferring as the child in receiving his favours. It is thus with our heavenly Father: he delights in exercising kindness to his children, and especially in promoting their spiritual welfare. He gives not merely with the liberality of a prince, but with the heart of a father. It is worth remarking, that in relating the preceding discourse, while one evangelist makes express mention of the Spirit, another speaks only of good things, intimating that the communications of the Spirit comprehend whatever is good. Other things may, or may not, be

ultimately beneficial; they are either of a doubtful nature in themselves, or are rendered so by the propensity our corruption gives us to abuse them. But the influence of the Spirit, by its efficacy in subduing that corruption, must be invariably beneficial: it is such an immediate emanation from God, the foundation of blessedness, that it can never fail of being intrinsically, essentially, and eternally good. It is also deserving our attention, that the injunction of seeking it by prayer, is prefaced by a parable constructed on purpose to teach us the propriety of urging our suit with importunity. In imploring other gifts, (which we are at liberty to do with submission,) it is still a great point of duty to moderate our desires, and to be prepared for a disappointment, because, as we have already remarked, it is possible that the things we are seeking, may conduce neither to the glory of God nor to our ultimate benefit; "for who knoweth what is good for man in this life all the days of his vain life?" But when we present our request for a larger measure of his grace, we labour no such uncertainty, we may safely let forth all the ardour and vehemence of our spirits, since our desires are fixed upon what is the very knot and juncture, where the honour of God and the interests of his creatures are indissolubly united. Desires after grace are, in fact, desires after God: and how is it possible for

them to be too vehement or intense, when directed to such an object? His gracious presence is not, like the limited goods of this life, fitted to a particular crisis, or adapted to a special exigency, in a fluctuating scene of things; it is equally suited to all times and seasons, the food of souls, the proper good of man, under every aspect of Providence, and every change of worlds. "My soul," said David, "panteth after God, yea, for the living God. My soul followeth hard after thee: thy right hand upholdeth me." The most eminent effusions of the Spirit we read of in Scripture, were not only afforded to prayer, but appear to have taken place at the very time that that exercise was performed. The descent of the Holy Ghost, on the day of Pentecost, was while the disciples were with one accord in one place; and after the imprisonment of Peter and John, who, being dismissed, went to their own company. "While they prayed, the place where they were assembled was shaken with a mighty wind, and they were all filled with the Holy Ghost."—When a new heart and a new spirit are promised in Ezekiel, it is added, "I will yet for this be inquired of by the House of Israel, to do it for them."

Habitual dependence on divine influence is an important duty. This may be considered as opposed to two things; first, to depending on ourselves, to the neg-

lect of Divine agency; next, to despondency and distrust.

When the Holy Spirit has condescended to take the conduct of souls, it is unquestionably great presumption to enter upon duty in the same manner as if no such assistance were needed, or to be expected; and the result will be as with Sampson, who said, "I will go forth and shake myself, as in time past; and he wist not that the Lord was departed from him." It is one thing to acknowledge a dependence on heavenly influence in speculation, and another thing so to realize and feel it, as to say from the heart, "I will go in the strength of the Lord God." A mere assent to the proposition, that the Spirit must concur in the production of every great work, (an assent not easily withheld without rejecting the Scriptures,) falls very short of the practical homage due from feeble worms to so great an agent; and a most solemn and explicit acknowledgment of entire dependence may reasonably be expected. When you engage in prayer, or in any other duty, endeavour to enter upon it with a serious and deliberate recollection of your need of the spirit. Let the consciousness of your weakness and insufficiency for every good work, be a sentiment rendered familiar to your minds, and deeply impressed on your hearts.

But while we recommend this, there is another extreme against which we think it our duty to

guard you, and that is a disposition to despondency and distrust. We are most ready to acknowledge that the assistance you need is free and gratuitous, neither given to our deservings, nor flowing from any connexion subsisting betwixt our endeavours and the exertion of divine agency. The spirit of God is a free spirit; and it is impossible to conceive how either faith or prayer should have an intrinsic efficacy in drawing down influence from heaven. There is, however, a connexion established by divine vouchsafement, which entitles believers to expect, in the use of means, such measures of gracious assistance as are requisite to sustain and support them in their religious course. The Spirit is spoken of as the matter of promise to which every Christian is encouraged to look: "The promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Agreeably to this, it is represented as the express purpose of Christ's becoming a curse for us, that the "promise of the Spirit might come on the Gentiles through faith." The same expectation is justified by the Saviour's own declaration, when on the last and great day of the feast he stood and cried, "Whoever is athirst, let him come unto me and drink, for he that believeth on me, out of his belly shall flow rivers of living water: this" (says the

Evangelist,) "he spake of the Spirit, which they that believe on him should receive."

THE GALLEY SLAVE.

To the Editors.

THE privileges which we, as a nation enjoy, are so exalted that it becomes us well to understand them. For unless we are aware of their extent, how can we feel that sense of gratitude to the Giver of every good and perfect gift which it should be our delight to cherish. And to understand our privileges we must compare them with those of other nations. Under these impressions, I make no apology for offering you some facts with respect to the present state of the Galley Slaves in Europe. In the observations I am about to make, I refer particularly to their state in France.

The custom of punishing criminals by forcing them to work in galleys is of considerable antiquity, and appears to have originated in the retaliation practised by the Christians of Europe on the prisoners of war taken from the Barbary States. All these prisoners were treated in the same inhuman manner as the Christians were in Barbary, and condemned to be so treated in France till the period of the Revolution. Since that time, however, none but convicts have been sent to the galleys.

Though criminals are not now

chained to the bench as formerly, the term Galley Slave is still retained. Their employments are various in various countries. In France they are employed in the dock yards or on the roads. In Russia and Hungary they work in the mines, and in several cities of Italy their labour consists in cleaning the streets.

The penal code of France declares that criminals, condemned to the galleys, must be employed in the most fatiguing labours, must drag an iron ball secured to the leg, and where the nature of the work permits, must be chained two and two. The punishment may be for life, or for a term of years, not less than five. After the criminal is condemned, he is sent to the nearest prison, where he remains till the stated period arrives for transporting the convicts to the Dock Yards. The prisoner is secured by means of a massive iron collar, formed of two pieces joined in front by a hinge, and behind by a bolt of iron rivetted on the anvil. The first link of a chain eight feet long is fastened to this collar, and the other end to an enormous chain some hundred feet long to which all the convicts are secured. A leathern girdle is given to each man to render the weight and the continual jarring of the chain less intolerable. When they are thus secured their march commences. Travelling from 12 to 15 miles a day, they make frequent halts, and at night sleep on the bare ground in the

open air, even in the most inclement weather. Their provisions are carried in waggons with them, and the whole escorted by a military guard. These *chains* usually consist of from 2 to 400 men.

The journey is so fatiguing that the convicts dread it more than many years labour. For, besides the fatigue, the season is not always the most favourable, they are superintended by persons who are interested in preventing their escape, they are exposed to the changes of temperature, their food is bad and not unfrequently scanty. Want of sleep appears to distress them more than any of the preceding difficulties. Such exposures and privations act powerfully on their health, and destroy numbers of them on the journey and after their arrival.

When the *chain* reaches its place of destination, means are to be employed to refresh the convicts from the fatigues of the journey. They are accordingly received into a large hospital, where wards are prepared for them. After their reception, the first act is to remove from each man the collar which he carried during his journey. This operation causes alarm even in the minds of spectators. The slave is seated on the ground, the back of his neck and collar resting on an anvil, while with a sledge hammer and cold chisel two men cut the rivet in two. And it has happened more than once, that a false blow of the hammer has

crushed the head of the unfortunate convict. A fetter is next placed round the leg, and to this, a chain of ten feet in length is fastened, by which the criminal is coupled with his fellow. The next operation consists in stripping them of their clothing, washing them, shaving their heads, and dressing them in the garments of slaves. The dress is a coarse cotton shirt, and a frock, waistcoat and pantaloons of a very strong scarlet cloth, shoes of yellow leather and a woollen cap, red or green according to the duration of their punishment. On the cap is placed a small tin plate marked with the number of the slave.

After some days refreshment they are taken to the dock yard. Nothing can equal the emotion of the slave when he is first introduced into one of these yards. He sees two or three thousand miserable beings loaded with rattling chains, and is conscious that he is about to become one of their unhappy number.

They sleep on boards in their clothes, without matress or blanket, in wards so crowded that no one can turn without waking his neighbour. Each of them is allowed 30 ounces of bread, one ounce of cheese, and 4 ounces of dried beans daily. When engaged in actual work, each slave is allowed two-thirds of a pint of miserable wine, or one-sixth of a pint of brandy mixed with as much water.

The slaves, who are the most

culpable are employed in the docks, those less so, work in the shops at various trades or are employed in the kitchens. They work eleven hours in the summer and six in the winter.

Those who are condemned for life, or those who have attempted to escape, are chained together, and are employed in picking oakum, &c. Those who have made two attempts to escape are chained to the plank on which they sleep, and so remain for two or three years.

The discipline exercised over them, is very strict. The most trivial fault is punished by the whip applied over the bare back. When one of them is to be punished in this way, all the others are present on their knees with their heads bare.

The number of these slaves in France is very great. At Brest, there are usually about 3000.

When the term of imprisonment expires, the irons are taken off the convict, and a common gray roundabout and pantaloons are given him. He receives his dismissal and a card which entitles him to a few cents per mile, to defray his expenses home. For one year he remains under the surveillance of the police. His condition is now truly pitiable. He is known and despised every where. Without money, or the means of procuring it lawfully, he must steal or starve, and as imprisonment for life is the punishment for the new crime, murder usually accompanies his

theft, and thus he secures a capital punishment which he prefers to such horrible slavery.

I have now given a faint outline of this system of punishment. I have drawn it partly from personal observation and partly from reports on the subject.

To compare such punishments with those provided by our wholesome laws would be unnecessary. No one can look at the above statement and not feel grateful that God has not permitted our legislators to inflict on us such vindictive punishments. Σ.

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

EXTRACTS from the journal of Messrs. Fisk and King, written after their arrival at Jerusalem, on the 25th of April, 1823.

Garden of Gethsemane.

April 8. We went out at Stephen's gate, which is sometimes called the Sheep gate. We then descended the hill, passed the bed of the brook Cedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable-looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish women, and the road was full

of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive-trees, whose trunks show that they are very ancient. They stand at a little distance from each other, and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this garden, I requested the two men with me to sit down under one of the olives, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners.

We then followed the bed of Cedron at the foot of Mount Moriah. The hill is high and steep, and the walls of the city stand on its brink. On our left was Mount Olivet, still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. xviii. 18. It is near the west end of the valley of Jehoshaphat, or the King's dale. Near this is another monument called the Sepulchre of Pharaoh, but why so called, nobody has been able to inform us. The valley of Jehoshaphat was deep, with steep sides. This valley, we are told, runs to the Dead Sea, but how far it bears the same name we do not know.

Bethlehem.

We went out at Jaffa gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, bearing S. S. W. In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent we came to Rachel's tomb; or, at least, to the place which Jews, Mussulmans and Christians, all visit as such. Instead of a simple pillar, which Jacob erected. (see Gen. lv. 20,) there is now a stone building, evidently of Turkish construction, which terminates at the top in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaster, about ten feet long, and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

West of this place, at a little distance, is a village, now called Ephratah, which has been called by some, Rama. If this were one of the ancient Ramas, it would be easy to see the force of that glowing description of the scene which transpired at Bethlehem, when Herod sent and destroyed the young children. The lamentations and wailings of bereaved mothers were so great, that they were heard even in Rama, and Rachel sympathized with them, and wept in her grave.

In half an hour from this tomb we came to the city, where was born 1800 years ago, "a Saviour who is Christ the Lord," where "the day spring from on high" first visited our world, where the Saviour incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic, and Armenian con-

vents are together, a little east of the village, and enclose the supposed place of our Saviour's nativity.

Conversation with a Rabbi.

May 1. The young Rabbi Isaac Ben Shloma and Rabbi Joseph Marcowitz, an old man of eighty called on us. We asked Rabbi Marcowitz, when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backward and forward, and then said, there are two things about which it is not lawful to inquire, one is, what took place before the foundation of the world; and the other is, when the Messiah will come. In support of the first point he quoted Job, xxxviii. 4—6. Here we felt no disposition to dispute him. In regard to the other point he said, "Daniel has declared that the time is sealed up; and what fool will pretend to be wiser than Daniel?" We then inquired, whether there are not Jews, who do endeavour to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright, but wicked. We then inquired, whether, in his opinion, Shiloh, in Gen. xlix. means the Messiah. He said Shiloh was the name of a place. Rabbi Isaac said that, in Gen. xlix. 10, it means the Messiah; and when it means a place, it is spelt differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word shiloh is the name of a place, and found the orthography in every place different from what it is in Gen. xlix. 10. Another Jew came in and interrupted the conversation, by informing the Rabbi of the death of a Jewish woman. During her sickness, Rabbi Marcowitz had tried to cure her by virtue of the ineffable name. Application had also been made to a wizzard to cure her by his enchantments.

Monthly Concert of Prayer.

The afternoon was a highly interesting season to us. We made our first visit to Mount Olivet, and there bowed before him, who from thence ascended to glory, and "sat down on the right hand of the Majesty on high." There we held our first Monthly Concert for prayer in the promised land;—there, where our Lord first commissioned his disciples to go and preach the Gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards heaven, and plead with him to hasten his second coming.

Cave of Jeremiah described.

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high,—the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah 9th;—a most exact description of the character and conduct of the present inhabitants of Jerusalem!

Valley of Jehoshaphat.

With some olive branches from Olivet, and some flowers from the mansion house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters

the Valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right hand and left, you can easily feel the force of these sublime passages in the prophet Joel, in which the heathen are represented, as being gathered together there to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath him; and then executing his judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

Turkish Exactions.

May 23.—The Greek priests of the principal convent, told us that since the present war commenced, that is, within two years, the Turks have exacted from that convent more than 3,000 purses. A purse, in the language of Turkey, is 500 piastres, a little more than \$50, making a sum total of more than \$150,000. As no Greek pilgrims now visit Jerusalem, the income of the convent is cut off, and they are now obliged to borrow money at 12 or 15 per cent. interest. Should the present state of things continue long, they will necessarily find themselves extremely embarrassed.

Monastery of the Cross.

May 24.—In the morning we walked out to the Greek monastery of the Cross, west of Jerusalem. A little way from Jaffa gate we passed a collection of Turkish graves, and a large

reservoir for rain water, at present dry. It is said to have been originally the work of David, and has been called by some travellers Gihon. See 2 Chron. xxxiii. 30. In 15 or 20 minutes from Jaffa gate we came to the top of the hill which overlooks Jerusalem. It is not, however, high enough to give a fair view of the city. You only see the castle, minarets, and domes arising above the wall. Thence we descended to the convent, which stands in a valley about half an hour from the city. It is called the monastery of the cross, "because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall down and worship it." There is an old library in the convent. The books are heaped together in the utmost disorder. Among them are some in Greek, Ethiopic, Syriac, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, "The convent is yours," the Oriental way of saying, "make yourselves at home."

GREENLAND MISSION.

Missionary Society of the United Brethren.

VOYAGE of J. Conrad Kleinschmidt to the South of Greenland.

Object and commencement of the voyage.

Having received a commission from the Directors of the missions of the brethren, to visit the Southern parts of Greenland, in the neighbourhood of Staatenbuk, in consequence of

the great desire expressed by the heathen in that quarter, to hear the gospel and be converted to Christ, I set out on the 3d of July, 1821, accompanied by the best wishes and fervent prayers of my fellow-labourers at Lichtenau, and commended by them to the care, protection, and blessing of the Lord. Difficulties and dangers were to be expected; but confidence in my Almighty Saviour made me fear no evil; and I committed myself and my company into His faithful hands. My commission was to procure the best information respecting the state of the country, and the disposition and character of the heathen inhabitants of Southern Greenland, to ascertain whether any insuperable difficulties existed, to prevent the establishment of a fourth mission of the brethren in that district; and, finally, to sow the seed of the word of God, among the heathen who might fall in our way, in dependence upon the divine blessing.

As we stepped into the boat, on leaving Lichtenau, that venerable servant of God, our late brother, Jacob Beck, took leave of me with great affection, and exclaimed, "Go thou in the name and with the blessing of God. The joy of the Lord be thy strength, and do thou his work with gladness."

Number of persons embarked for the enterprise.

Passing by the warm baths, we saw the Greenland brother, Frederick, according to appointment, coming to join us with his boat. He was willing to undertake this expedition, and to yield us every assistance; for, on such a voyage in unknown seas, amidst floating ice, by which these thin boats are so easily injured, it is desirable and indeed highly necessary, to have two boats in company, by way of guarding against accidents. Of this, we had a proof the first day; Frederick's boat sailing before us, struck upon a sunken rock, and by giving us immediate warn-

ing prevented our heavy and deeply laden boat from running upon it, which might have been attended with dangerous consequences.

Our company consisted of the national assistants, Benjamin, Frederick and Shem. The two first having their families with them, and eight Christian women from Lichtenau were engaged as rowers. Thus the whole company consisted of thirteen adults, besides four children.

Unexpected hindrance.

We made about thirty English miles on the first day, and in the evening arrived at Nennortalik, the last Danish establishment towards the south. I was most kindly received and entertained by our good friend, M. Aroe, the resident Danish merchant. But here we heard to our great sorrow, that towards the south the sea was completely covered with drift-ice, and that no passage could be found for our boats. To increase our apprehension, a violent storm arose from the same quarter, which never fails to drive the floating ice towards the land, and to make it impossible to proceed. I therefore went to bed under great depression of spirits, and cried to the Lord to grant us His help; for I began to fear, that the whole aim of our undertaking would be frustrated, unless God should please to remove this difficulty. Waking in the night, I betook myself again to prayer for help and comfort, when that Scripture occurred to my mind with great power, Zechariah viii. 6.—“*Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.*” I took courage and could trust in Him, whom “winds and waves obey.” On the 5th, the storm ceased and the clouds cleared away. Climbing up a high hill, and turning towards the south, I beheld with surprise and joy, that, as far as my sight would carry, very little floating ice was to be seen.

Interview with a party of the Southland Heathen.

On the 6th we proceeded a boat with heathen from the south having joined us, by which our little flotilla was augmented to three boats and eight kayaks. This forenoon we passed by a steep and lofty promontory, considered very dangerous to double. Some years ago, a boat filled with Southlanders was upset there, and all on board perished; another was crushed to pieces by the ice, and a poor old woman had her leg cut off, by the pressure of the closing flakes. Having heard that in this neighbourhood several boats full of straggling Southland heathen had lately arrived, I felt a great desire to visit them, and speak to them of the way of salvation: two of our men in their kayaks served as guides. In the evening we discovered their camp: on seeing us approach, they called to us to come forward, promising to accompany us to the south. We found here twelve tents, and as many on the other side of the water, filled with a great number of people. When I stepped on shore I found myself in a crowd, all pressing forward to bid me welcome; and before I could begin to address them, both old and young frequently exclaimed: “We are quite in earnest, we will all be converted.” When I replied, that having that opinion of them, I had felt a great desire to visit them, and to speak to them of their Saviour; they answered: “Well, then, you are indeed worthy that we should thank you, and we will pay attention to your words.” On expressing my surprise at finding such a host of people here, they said: “What, did you suppose that we heathen in the south were only a few? O, no! we are a great multitude!” Soon after, poor old *Ajangoak*, whom I had seen twenty years ago at New Herrnhut, and who has since grown quite blind; came creeping along, supported by a stick. He appeared deeply affected, and said:

"I repent, truly, that I formerly paid no attention to your words, and that I have put off my conversion so long. I am near unto death, but I always exhort my children to remove to you, and to be converted, which they promise to do." His children confirmed his words. The poor old man heard with great eagerness what I told him of Jesus and his love to sinners.

No sooner had we pitched our tents than the people from the opposite shore came over in boats and kayaks, and expressed their gratitude for my visit, by their friendly faces and words of welcome. Among these heathen I discovered two families, who, when I lived at Lichtenfels, spent a month on our land during the summer, and at that time gave us hopes, that they would be converted. One of the women used to come to the chapel, and often appeared much affected. We were, therefore, sorry when they left us, and returned to the south, and now that we met them again unexpectedly, they could not sufficiently declare their satisfaction. They said; "We have never forgotten how you persuaded us to be converted, but we could not forsake our country. Now, however, we sincerely intend to be converted to Jesus." The many heathen I found here gave me enough to do. I was so much occupied in listening to their expressions of thankfulness that they were favoured to hear the word of God, and in exhorting them, that I had scarcely time to eat or drink, my tent being continually filled and the entrance to it crowded with persons eager to be admitted, as though some curious creature had been brought for a show. To all these I repeatedly explained the object of my visit, and that my brethren had sent me to them, because we could not bear the thought, that they should be lost, but wished to teach them to know Jesus, and find eternal life and salvation in Him. They replied; "This indeed is the main reason, why we wish to be converted, that

when we die, our souls may find a good passage into eternal rest." In the midst of my discourse, a woman exclaimed, "O yes, because there is a Saviour, He is surely worthy, that we should desire after Him." I answered; "To Him we owe our souls and bodies, for He has redeemed us with his most precious blood." I rejoiced to find that the three assistants I had brought with me, both here and in every place, confirmed my words. They were never ashamed of the Gospel of Christ, but confessed him boldly before their heathen countrymen, declaring to them, that if they did not turn to Jesus and believe on Him, they could never be saved. "We were," they said, "no better than you, and children of wrath, but we have found pardon and rest for our souls with our Saviour." I frequently heard them conversing in this way with their countrymen, and was much affected, especially when they described the love, mercy, truth, and grace to be found with Jesus, and how pleasant it is to know Him as a Saviour, and to live in communion with him. The heathen often exclaimed, "*nunnekaui, nunnekaui,*" *that is pleasing, that is pleasing.*

Old *Ababale*, who is considered by the natives as possessing great eloquence, and is much respected by them, after declaring that it was his sincere desire to be converted to Jesus, turned to his countrymen and pointing to me, said: "This is a good man, and a great believer, (meaning a true Christian) and if it is your intention to be converted, then attend to what he says." Many of them declared to me and to the Greenland assistants, that when they heard of us, on the evening before our arrival, they could not sleep for joy. One of them, however, honestly confessed, that the news made no impression upon him, yet as soon as he saw me, he felt in his inward parts a great desire to be converted.

First public Meeting.

As the day was far spent with conversation, I called them all together to a public meeting. None remained behind in their tents; even old blind *Ajan-goak* got somebody to lead him to the place, and I suppose that upwards of 300 were assembled in the open field. I sat on an eminence, the assistants close to me, the men sat down to the right, and the women to the left of us, in regular order. There was no need of commanding silence, for the old people immediately exhorted the young children to sit quite still, "Take your caps off," they cried, "fold your hands and make no noise." Both old and young obeyed this direction, and I could have wished that all our dear friends, who love the cause of God among the heathen, had been present to behold such a scene, and to see so many hundred heathen sitting in silent devotion, listening to the word of God. I first sang a hymn, and then delivered a discourse on the words of our Lord—*Go ye into all the world, and preach the Gospel unto every creature*: after which the assistant Benjamin began, and seemed not to know, from zeal and fervency of spirit, where to stop. But though both discourses were long, the attention and eagerness with which they were heard, did not in the least abate. Among other words of exhortation, Benjamin said: "All that you have now heard of Jesus Christ our Saviour, and of his bitter sufferings and death for us, is strictly true, and no falsehood. We have made experience of the power thereof in our hearts. We came out from among the heathen, and have attained to true happiness and rest in Jesus, and as you are here like sheep going astray, we come to show you the way to Him, for you may all become as happy as we are." When we had finished, we sang that air—"Thou God of my Salvation," which sounded delightfully among the black rocks and mountains with which we

were surrounded. The Christian Greenlanders of our party raised their sweet and powerful voices. The text appointed for this day of rejoicing to us all, was peculiarly suited to our situation; Ps. cv. 40, 41—"He satisfied them with bread from Heaven. He opened the rock and the waters gushed out."

Nutarmio Bay.

On the 7th, all the inhabitants of the twelve tents on our side of the water set out with us for the south, and on the way we were likewise joined by two boats from the opposite side, the owners saying, that they must bring us to their dwellings near Staatenhuk, and there receive us properly. We had a very pleasant voyage, till within a short distance from Staatenhuk, where we encountered such a quantity of ice, that we could not penetrate it, and were thus separated from our heathen friends, most of them venturing among the ice, while we hastened for safety towards the shore. I felt not a little alarmed to see our miserable skin boats tossed up and down among the fields of ice and the vast icebergs; in case of any accident, there existed no means of escape. It often happens that the icebergs burst with a tremendous crash, and fall into the sea. If kayaks or boats are near them, they are instantly swamped and lost. We were now glad to get back to shore in safety, and having found a small bay called Nutarmio, we spent Sunday the 8th quietly in it. In our forenoon service, I spoke on the determination of the apostle to preach Jesus and Him crucified to every description of men. Benjamin seemed quite full of the subject, and some heathen entering our tent, and beginning to converse about a variety of subjects, he unexpectedly rose, and gave out and sung several verses from the Liturgies treating of our Saviour's passion. As soon as he began, all the heathen assumed an attitude of devotion, and were quite silent. We joined with all

our hearts in Benjamin's liturgy, which indeed was attended with an enlivening sense of the presence of Him, of whom it treated. The heathen then said: "Oh, it is most pleasant to hear, if but our ears were opened!" by which they meant to signify their desire to understand the expressions concerning our Saviour. In the evening service we prayed the Litany: all the heathen being present, and appearing very devout and attentive.

Arrival at Narksamio, the southern extremity of Greenland.

On the 9th the ice lay so thick about the coast, that I feared we should not be able to proceed. However, at noon, one of our heathen friends came running down from the top of a high hill, and brought us the joyful intelligence that the ice was dispersing, and leaving the coast. We therefore set out immediately. The state of the sea and ice had so wonderfully changed, that we proceeded with safety, and in the evening arrived at a place called Narksamio, which means, "inhabited by a people in a flat country." Most of the south Greenlanders reside hereabouts. It is the southernmost point of the continent of Greenland, Staatenhuk being an island divided from it by a narrow channel, through which one may pass to the eastern shore. Shortly before we reached Narksamio, we rowed by a place where several tents stood. The inhabitants immediately launched their boats and followed us, to be present at our evening devotions. These good-natured people received me with open arms. They brought me, as it were in procession, to a large grassy plain, and showed me a spot where we might build a house. It is certainly a very eligible station for a settlement, enclosed by two bays fit for shipping, the land sloping gently down towards each, and with a fresh-water brook proceeding from the interior, ever flowing, and full of salmon. For several miles east and

west the land is flat, and overgrown with dwarf willows, birch, and juniper bushes, which would supply fuel in abundance. The hills which are not high, are covered with grass to their tops, this part of the country being thereby distinguished from all the western coast of Greenland.

DOMESTIC.

CAREY STATION.

Letter from Mr. M'Coy, to the Corresponding Secretary, dated Carey, July 7, 1824.

REVEREND BROTHER:

PRESSURE of business has hitherto denied me the pleasure of informing you of my safe arrival at this place, on the 11th ult. In the sincerity of my heart, I can assure you, dear Sir, that the kind attentions, and generous aid of numerous friends, of the Indians, which I received on my tour, after leaving Washington, have deeply impressed my mind with thankfulness to God, and grateful recollections of acts of benevolence.

After I left Washington, and chiefly in the months of March and April, (in May I was journeying and collected but little,) I obtained for the Mission, from divers sources—

In cash,	\$1715 19
In clothing, books, &c. &c.	937 63
Add to this, one quarter's allowance for the Mission, drawn from the Sec'ty of War, while I was in Washington,	150 00
From the same source, for buildings at Carey,	566 66
Total,	\$3369 48

From Albany, I took our goods along the Canal, procured 24 barrels of salt at Saliva, and 30 bushels of seed wheat, at Buffalo; at the latter place, I took all

on board the Schooner Neptune, and set sail on Lake Erie. After a tedious passage up the Lake, in which time we weathered a pretty severe storm, and, on the 2d of June, reached Port Lawrence, in Mauma Bay. Here we took in over 100 barrels of flour, which I found ready and in good order, and on the 3d of June, anchored at Detroit.

Having now overstaid the time contemplated for my absence, about three weeks, several very weighty considerations urged the propriety of my reaching Carey as speedily as possible; I therefore, having transacted my business at Detroit, and seen the schooner under sail, ascending the river, took a horse and pilot, and travelled by land through the wilderness, to this place; travelling, in less than five days, a distance that is usually reckoned six days' journey.

I had the satisfaction to find our numerous family in health, with the exception of two of our female missionaries. The family, however, were on short allowance of bread; a circumstance which I had expected. We had eaten our last flour, except a few pounds reserved for the small children and the sick, and on Friday, the 18th, found we had no more corn than would last until the evening of the following day—having tried in vain to procure a little of the destitute natives. Two of our pupils were on the Lake shore, exhibiting a signal that might direct the vessel to the mouth of the river, and on the evening of this day, (June 18,) one of them arrived with a horse-load taken from the vessel.

Our property was safely unladed on the Lake shore, then taken by us two miles, and deposited in the house of a native. We have since brought up the river to this place, six perioque loads, the amount of, say 120 barrels; and we have a little more than two loads behind.

One scholar had been taken into our family in my absence, and six have been

brought to us since I returned. These children were brought to us without our solicitation, and under circumstances so affecting, that, notwithstanding our family was so very large before, yet we could not deny them a place in our institution. We have, at present, 59 native scholars.

One chief, and two other families, have, the past spring, commenced the improvement of their lands; erected each a log cabin, and made some fence. In these improvements, the Mission has afforded some assistance in making fence, ploughing, &c.: nevertheless, we have the pleasure of saying, that these people took hold and laboured themselves. The first year's improvement of lands among the Miamies, did not exceed the beginnings of these people here this spring. The former are progressing astonishingly in their improvements; and, notwithstanding the means of the latter are limited, yet, we trust they will, (and perhaps on that account the sooner,) become industrious, and place themselves in a more comfortable condition. Some improvements have also been made among the Ottowas, on Kekellemazoo river.

Last Sabbath I visited an Indian town, five miles from this, and addressed them on the subject of religion. It afforded encouragement to find that Noaguett, (alias Luther Rice,) one of our pupils, who, on admission into our family, had no knowledge of the English language, was, at this time, capable of interpreting, much to my satisfaction, a religious discourse. I do not recollect, that at any time, on my late tour, I addressed a more attentive audience, than I found in this bark hut. Noaguett, who looked serious himself, said, "that woman is almost crying." They assured me, that they would be pleased to have me repeat my visits, and promised to notice when Sabbath returned. The disposition of the Indians around us is uncommonly favourable to the mission.

Brother Polke is now on a visit to Kekellemazoo river, at which place our blacksmith and labourers, for the Ottowas, are stationed. Brother Lykins is on a visit to Wabash. A brother Simerwell, of Philadelphia, who accompanied me to this place, on my return, teaches the school in absence of Mr. Lykins.

ISAAC M'COR.

RELIGIOUS.

The following letter is worthy of frequent perusal. It displays the power of the Christian Religion, and invites to new efforts in behalf of the heathen.

Translation of a letter written by Moung Shwa-Ba, to Rev. Dr. Baldwin.

Moung Shwa-Ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized; who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father; and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER :

THOUGH in the present state, the places of our residence are very far apart, and we have never met, yet, by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not ap-

pear; but I am now convinced, that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life

He has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the Divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him; and that our numbers may increase, we meet together, and pray to the great proprietor of the sheep.

Thos. Mung Shwa-Ba, a disciple of

teacher Yoodthan, in Rangoon, writes, and send this letter to the great teacher Baldwin, who lives in Boston, America. N. B. Translated from the Burman original, Sept. 23, 1823.

A. JUDSON, Jr.

CONVERSION OF A FEMALE CHEROKEE.

Extract of a letter from Mr. Asa Hitchcock, of the Cherokee Mission, to the Editor of the Christian Gazette, dated

*Dwight, Cherokee Nation, }
June 8, 1824. }*

"The prospects here, are at present, very encouraging. Two of the natives have recently been added to this little church, and others are inquiring the way to Zion.

"The conversion of Mrs. H——, one of the above, may be interesting to some of your readers.

"The power of God, in the conversion of this once degraded female, to the pure religion of the gospel, has been most strikingly manifested. Her life, previously, had been vicious and profane in the extreme, so that she had received, for her masculine and ferocious disposition, many opprobrious titles, even from her own people, and was one of the last that would have been selected for a convert to the Christian religion. She attributes the first of her impressions to the conversion of a little daughter, who, having been a member of the mission school at Dwight, for a considerable time, had returned home, and hearing her mother in her fits of exasperation, curse and swear, gently reproved her, telling her that it was not right to talk so, but that it was wicked, &c. This, together with an afflictive providence, in the removal of a dear child by death, on which occasion, the little daughter was enabled to administer some reproof for her inordinate weeping, as well as a word of consolation, by saying, that the Lord had a right to the child, and would do better by it than

she would, seemed to pierce her heart, and gave her no rest, until Christ was formed in her soul, the hope of glory. She now gives good evidence of a work of grace upon her heart, and her outward walk and conversation are those of a devoted Christian."

VALUE OF SUNDAY SCHOOLS.

ONE of our teachers recently met with a lad who formerly attended the school, and had just returned from a long voyage in the Southern seas; he evinced great satisfaction at meeting with his teacher, and in answer to his inquiries, expressed the great comfort he had derived from the daily perusal of his *premium Bible*, to his shipmates, while lying in foreign ports; he was formerly a poor neglected sweep, had long been the object of our attention, and is now a respectable mariner. [*Eighth Rep. N. Y. S. S. Union.*]

In a school, are two master sweeps; one Sabbath, a deputy teacher not proceeding in the usual manner, the sweep did not seem easy. "Why," said the teacher, "you surely wish to learn in the best way?" "yes, that I do," was answered with eagerness: "then I hope you have found benefit in this school?" "I have indeed, Sir; when first I came here, I was a poor ignorant creature, but now, I hope, I have got a little light." "Then I suppose you pray at home?" "Yes, Sir, that I do, every day, and *some blessed times we have of it*, my mother and me, for she two, has begun to seek the Lord." "Does your wife join with you?" "She did not like it at first, but now she begins to find it good, and I hope she will be brought into the way. There is my brother there (meaning the other sweep) he beats me in reading, but he seems inclined to lag in religion, and I have to give him a push now and then; I often take him to the prayer meeting." This

man has been in the school a considerable time, and walks circumspectly adorning the Gospel. [*Ilist. of Adult Schools.*]

TRACTS, MESSENGERS OF SALVATION.

A RESPECTABLE gentleman who had not enjoyed the advantages of an early religious education, and was inclined often to expose and magnify the faults of Christians, called, about four years ago, on a professor of religion, who affectionately proposed to read him a tract. "I waited," says he, "and heard him through. As he proceeded, my attention became fixed; my mind was, as it were, riveted upon the tract. I found my own character drawn in the strongest living colours. Conviction seized my mind. I saw myself to be one who had abused the long-suffering of God; despised the rich offers of the Gospel; trifled with a Saviour's love; and felt, that if I were cut off in my sins, God would remain for ever glorious. In about six weeks afterwards, I was brought, as I trust, to throw myself into the arms of Sovereign mercy, and to embrace that Saviour whom I had rejected for almost twenty-eight years." This gentleman has since printed for gratuitous distribution a considerable edition of the tract which had been thus blessed to him; and an edition of two others, one of which is the *Swearer's Prayer*—"feeling it to be his duty," as he informed the Committee, "thus to manifest his gratitude; and especially, as he had been once addicted to profaneness, to counteract as much as possible, the evils of his former example." [*Tenth An. Rep. Amer. Tract Society.*]

A man and his wife who were both lamentably indifferent to the subject of religion, and were removing for the purpose of settlement in a distant part

of the country, pursuing different routes, were so long separated that the lady was filled with the most alarming apprehensions for the safety of her husband. While she remained at M——, in deep affliction, a tract was given her, which, by the divine blessing, led her to put her trust in Christ, the only true source of consolation. Her husband was at length restored to her, and seeing the change in her character, was led to acknowledge the reality and excellency of true religion; and they are now, in a destitute part of the country, using their united exertions to promote the spiritual welfare of those around them. [*ibid.*]

MISCELLANEOUS.

DISCUSSIONS respecting the Ten Commandments from the Journal of Mr. King at Der el Kamici.

Lord's day, Aug. 10.—Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God and Christ, and the Virgin Mary, and followed by the Canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner;—"The ten commandments, according as God wrote them upon two tables of stone, and handed down to us the church." One would expect, of course to find them as given to Moses; but the second commandment is entirely left out, and the tenth is divided into two, so as to make out the number ten. The fourth also says, observe the first day, and the feast day.

Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and

observed that these were not the ten commandments delivered to Moses;—that there was another. He seemed angry and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment which is, "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in the heaven above, in the earth beneath, &c." I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructor replied "if these are the commands of the church, they are the commands of God." This I denied; and told him how one Pope had said one thing, and the succeeding Pope, another, in direct contradiction to it; and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man,—erring man."

Aug. 19.—My teacher would not believe that the Priests had kept back the second command, viz. "Thou shalt not make unto thee any graven image &c." and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. "Bring him, said I, for every Jew knows that this is the command given by God to Moses." He had in the morning read this in my Arabic Bible, but, as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible, that he had said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

Aug. 22.—My teacher observed that he thought I was right in many things, and the church here wrong;—"and, said he, if you see any thing wrong, you ought not to hold your peace, but to say so." "Will you not be offended, said I, if I tell you the truth?" "No; replied he, I wish it." "Well, then, said I, I fear that you do not know what it is to be a new creature, to be a true Christian. You profess to be a Christian, many profess to be Christians, who are not, but are the children of Satan!" He seemed to be a little affected, and I went on, explaining to him, as well as my knowledge of Arabic would permit, the way of salvation. He replied, "I hope, by and by, to know what this is, when you know Arabic a little better." "Read the word of God, said I, and you will know."

BIBLE ANECDOTE.

DR. PHILIP, the missionary, relates the following affecting anecdote, in illustration of the demand for the Scriptures at Cape Town, South Africa.

On my return from the interior, information having been given at one or two of the schools in Cape Town, that Bibles and Testaments might be had at my house, the applications became so numerous, that they furnished Mrs. Philip and myself with constant occupation for several days. We had frequently from ten to twelve (chiefly young people) at the same time, inquiring for Bibles and Testaments; and it was highly gratifying, particularly after having been so frequently told that Bibles were not wanted in Cape Town, to see the earnestness with which they were sought. On one occasion, after having given a New Testament to a young girl, whose mother had been left a widow with three children, a young boy about ten years of age, her brother, pleaded very hard for one for himself. Agreeably to a rule which I

had laid down, to give but one Bible gratis to a family, I refused to give him one without money. After retiring a little, he returned with one skilling, (threepence colonial currency.) Informing him I could not give him a Bible for that sum, he went away, and returned with another skilling. Finding that this was not sufficient, he made a third attempt to obtain more money; but failed. Making a fourth attempt, he succeeded, and obtained another skilling. He could do no more: his resources were now exhausted; and he knew that if he did not now succeed, he must be without a Bible. Under this impression, you would have been affected to have seen an interesting boy, in an imploring posture, with his arm half extended, holding his skillings open in his hand, and the tears in his eyes, while he pleaded for a Bible. I could not longer resist his importunity. On inquiring how he got the money, I was told he got one skilling from his mother, and one from his brother, and that he pledged some playthings for the third; I gave him a Bible, and returned him his skillings: and he could not have appeared more happy than he showed himself on this occasion, had he had a crown put upon his head.

ISRAELITES OF THE TEN TRIBES.

THE Madras Corresponding Committee of the London Jews' Society employed Mr. Sargon to visit Cannawore, to gain information respecting the inhabitants of that place, who are supposed to be descendants of the ancient Israelites. The following information was communicated by Mr. Sargon.

1st. These people, in dress and manners, resemble the natives so as not to be distinguished from them but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepeys in the 9th Regi-

ment Bombay Native Infantry, already described. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original Exodus from Egypt. 4th. Their common language is the Hindu. 5th. They keep idols, and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise their own children. 7th. They observe the Kippoor, or great expiation day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or white Jews, and they term the black Jews "Callah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have already heard, namely, "Hear, O Israel, the Lord our God (Jehovah Elohim) is one Lord (Jehovah.)" Deut. vi. 4. 11th. They have no Cohen, (priest,) Levite, or Naai among them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem; that the time of his appearance they think will soon arrive, and their return, at which they would much rejoice, since at Jerusalem, they would see their God, worship him only, and be dispersed no more.

On these facts Mr Jarrett remarks:

From the preceding, I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them "Israelites," and not Jews of the two tribes and a half; and to distinguish the race, as well from the white Jews, as black Jews at Cochin; and that it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other; and probably, from all the circumstan-

ces, we may safely include them among the offspring of the long lost ten tribes; though, if we are to believe Esdras, (xiii. 40, 41.) "The ten tribes went into a further country where never mankind dwelt." Conceiving them, however, to be Israelites, their idolatrous practices are evident; they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love, who was produced from the egg the serpent they adore holds in his mouth; and although, whilst performing their idolatrous ceremonies, they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses the man of God, (Deut xxviii. 64.) who denounces the judgments of the Lord against them: "The Lord shall scatter thee among all people, from the one end of the earth to the other, and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone."

INDIAN GRATITUDE.

Nor many years after the county of Litchfield began to be settled by the English, a stranger Indian came one day into an inn, in the town of Litchfield, in the dusk of the evening, and requested the hostess to furnish him with some drink and a supper. At the same time he observed, that he could pay for neither, as he had had no success in hunting; but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and supper; called him a lazy, drunken, good-for-nothing fellow, and told him that she did not work so hard, herself, to throw away her earnings upon such creatures as he was. A man who sat by, and observed that the Indian, then turning about to leave so inhospitable a place, showed by his countenance that he was suffer-

ing very severely from want and weariness, directed the hostess to supply him with what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper, he turned to his benefactor, thanked him, and assured him, that he should remember his kindness, and whenever he was able, would faithfully recompense it. For the present, he observed, he could only reward him with a story; which, if the hostess would give him leave, he wished to tell. The hostess, whose complacency had been recalled by the prospect of payment, consented. The Indian, addressing himself to his benefactor, said, "I suppose you read the Bible?" The man assented. "Well," said the Indian, "the Bible say, God make the world; and then he took him, and looked on him, and say, 'It's all very good.' Then he made light; and took him, and looked on him, and say, 'It's all very good.' Then he made dry land, and water, and sun and moon, and grass and trees; and took him, and looked on him, and say, 'It's all very good.' Then he made beasts, and bird, and fishes; and took him, and looked on him, and say, 'It's all very good.' Then he made man; and took him, and looked on him, and say, 'It's all very good.' Then he made woman; and took him, and looked on him, and he no dare say one such word." The Indian having told his story withdrew.

Some years after, the man, who had befriended him, had occasion to go some distance into the wilderness between Litchfield, then a frontier settlement, and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of the St. Lawrence, it was proposed by some of the captors that he should be put to death. During the consultation, an old Indian woman demanded, that he should be given up to her, that she might adopt

him in the place of a son whom she had lost in the war. He was accordingly given to her; and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer, as he was at work in the forest alone, an unknown Indian came up to him, and asked him to meet him at a place, which he pointed out, upon a given day. The prisoner agreed to the proposal, but not without some apprehensions that mischief was intended him. During the interval, these apprehensions increased to such a degree, as to dissuade him effectually from fulfilling his engagement. Soon after, the same Indian found him at his work again, and very gravely reproved him for not performing his promise. The man apologized, awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied, if he would meet him at the same place on a future day, which he named. The man promised to meet him, and fulfilled his promise. When he arrived at the spot, he found the Indian provided with two muskets, ammunition for them, and two knapsacks. The Indian ordered him to take one of each, and follow him. The direction of their march was to the south. The man followed, without the least knowledge of what he was to do, or whither he was going; but concluded, that, if the Indian intended him harm, he would have despatched him at the beginning; and that, at the worst, he was as safe where he was, as he could be in any other place. Within a short time, therefore, his fears subsided; although the Indian observed a profound and mysterious silence concerning the object of the expedition. In the day time they shot such game as came in their way, and at night kindled a fire, by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence, presenting a prospect of a cultivated country,

in which was a number of houses. The Indian asked his companion whether he knew the ground. He replied eagerly that it was Litchfield. His guide then, after reminding him that he had so many years before relieved the wants of a famishing Indian, at an inn in that town, subjoined, "I that Indian; now I pay you; go home." Having said this, he bade him adieu; and the man joyfully returned to his own house.—*Dwight's Travels*, vol. i. p. 113.

THE POPE.

GREAT characters are never properly estimated during their existence upon the earth. It is a fact, in the history of our species, that greatness is a mark for the arrows of persecution. But, when death puts to silence prejudices, and the mind reasons calmly, real worth will find a friend in the affections of all the wise and the good.

There are traits in the character of the late Emperor Bonaparte, that will command the admiration of succeeding ages. Whatever may have been his follies, or his crimes, he was certainly possessed of a discriminating mind; his knowledge of human nature seemed to be almost intuitive; and his judgment was unquestionably of the most exalted order.

Who does not see these characteristics exhibited in his language and conduct towards the Pope? He says, "History pointed out to me the conduct I ought to pursue towards Rome. The Popes, become sovereigns of part of Italy, have constantly shown themselves enemies of every preponderating power in the peninsula—they have employed their spiritual power to injure it. It was then demonstrated to me, that the spiritual influence exerted in my states, by a foreign sovereign; was contrary to the independence of France, to the dignity and safety of my throne. However, as I acknowledge the necessity of the

spiritual influence of the descendants of the first of the pastors, I could not conciliate these grand interests, but by annulling the donative of the French Emperors, my predecessors, and by uniting the Roman States to France."

In answer to the deputies of Rome, he declared that it was not his intention to make "any the smallest alteration in the religion of their fathers;" that the see of Rome should remain as formerly, the first in the world; but that as Jesus Christ did not invest St. Peter with any secular dignity, the Pope should not henceforth possess any. In concluding, he resolved to render to Cæsar the things which are Cæsar's, and to God the things which are God's.

Thus has this celebrated man done much to the subversion of a power, which, when predominant, marked its path with blood; a power which must ultimately sink to rise no more.

ANECDOTE.

A GREEK one day coming into the school of Xenocrates, and observing that he was very old, asked what was his profession. He was answered that he was a wise man, who sought after virtue. "Alas, said he, if he is still seeking it, when will he practise it?"

REMARKABLE PRESENCE OF MIND IN AN ARAB.

HAJAJ, Governor of the Irak, walking one day in the country, met an Arab of the desert. He asked him, "Who is this Hajaj, of whom they talk so much?" The Arab replied, "A very wicked man." The Governor said, "Dost thou know me?"—*No*: "Well, I am that Hajaj of whom thou speakest so harshly."—Without betraying the least emotion, the Arab rejoined—"Do you know who I am?"—*No*: "Well, I belong to the family of Zobier, whose

descendants have a fit of insanity three days in the year, and this is one of them." This answer saved his life.

SELECT SENTENCES.

"TIME" (said one of the ancients)
"is the wisest of counsellors."

"TREES, when cut and lopped, put forth new branches; but men, once lost, can never be recovered." [*Pericles*.]

CYPRIAN, a distinguished father of the Christian church, who was born about the latter part of the 2d century, used to say respecting women—"They who take a pride in being clothed in silk and purple, cannot easily put on the Lord Jesus Christ. They who delight to paint in this world, and alter themselves from what God hath created them, may justly fear, that at the resurrection their Creator will not know them."

"To know thyself is very difficult; for as the eye can see all things but itself, so some persons can discern all faults but their own." [*Basil, Bishop of Caesarea*.]

"DIVINE love is a never failing treasure; he who hath it is rich, and he who wanteth it, is poor." [*Basil*.]

A short, unavoidable delay, in the publication of the present number of the Luminary, affords us an opportunity of inserting the following *Ordination and Constitution*.

ORDINATION.

At Marcus Hook, Pennsylvania, on the 7th instant, the Rev Joseph Walker, at the request of the Baptist church there was solemnly ordained to the work of the ministry. The services

commenced at 10 o'clock, A. M. Rev. Mr. Kitts opened the exercises with a hymn, with prayer, and with a very appropriate discourse, from 2 Cor. iv. 7. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Dr. Staughton proposed to the church and the candidate, the usual interrogations, to which the most satisfactory replies were given. Rev. Mr. Lewis offered the ordination prayer, at the imposition of hands, after which a charge was delivered by Dr. Staughton from Malachi, ii. 7. "The priests' lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts." The assembly was large, and there is reason to believe that the Lord was in the place of a truth.

CONSTITUTION.

On Monday, the afternoon of the 9th instant, in the Baptist church in Sansom Street, Philadelphia, a new church was formed out of that body, consisting of 83 individuals. It has assumed the name of the 5th Baptist church in Philadelphia. Rev. Mr. Kennard opened the services by singing and prayer. Rev. Mr. Sisty gave out a second hymn. Rev. Mr. Griffin delivered a very acceptable discourse, from 1 Cor. ii. 3. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." Dr. Staughton explained the principles of a gospel church, and received such indications of the faith and regular proceedings of the members, as were highly satisfactory to the brethren in the ministry present; after which he pronounced them, in the name of the Lord Jesus, an independent church. Rev. Mr. Hewson offered a fervent prayer

for a blessing upon the newly constituted body, after which Rev. Mr. Moore parcelled out the lines, commencing with—

Arise, O King of grace, arise,
And enter to thy rest !
Lo ! thy church waits, with longing eyes.
Thus to be owned and blest.

Rev. Mr. Kitts delivered a solemn and impressive charge to the church, after which Rev. Mr. Ashton concluded the services with singing. The benediction was uttered, and every bosom seemed to feel the lively wish that the grace of the Lord Jesus Christ might be with them all. It was a season of holy refreshment. Harmony filled the place. It is believed that this measure will, with a divine blessing, contribute to the strengthening of the bars of the gates of Zion, and to the promotion of the honours of the Supreme Head of the church.

OBITUARY.

SARAH B. EDMONDSON,

WAS descended of parents who were strict members of the Roman Catholic church. It was their constant aim to make her fully acquainted with the principles and practices recommended by that church. On the 28th of Oct. 1787, she entered into the marriage solemnity with James B. Edmondson, who, though at that time not a professor of religion, was favourable to the views of the Baptist denomination.

Her husband, confident that she cherished erroneous sentiments of religion, often conversed with her, and advised her to read the Bible for herself. In these conversations, finding that her ground was not substantial, and that she could not maintain it without an ac-

quaintance with the word of God, she commenced the reading of the precious volume : but, fearful of the consequences, she read it in *secret*. Her displeasure of the Baptists was very great, because the Bible favoured them. From what she had read in the Scriptures, she became convinced that they were walking according to the gospel.

So strong was her displeasure, that, to use her own language, "I wished that all the Bibles in the world were burned, and then the Roman Catholics would stand on as good ground as the Baptists."

She frequently tried to persuade herself, that the priest could forgive sins, while, at the same time, she felt afraid that it would prove a deception.

About 21 years ago, it was the pleasure of the Lord to awaken her to a sense of her lost condition, through the instrumentality of a Baptist minister, the Rev. Mr. Parkinson of New-York. The exercises of her mind were extremely severe. During a whole week, she neither slumbered nor slept, and all sustenance for her body was rejected. At first she attempted to conceal her exercises of soul ; but vain was the effort. One night she cried out aloud for the anguish that was come upon her, and communicated her wretched state to her husband. Her grief, but with less severity, continued for some time, until at length the Lord was pleased to look upon her in mercy, and to speak salvation to her soul.

In the year 1804, she and her husband received baptism, and became members of the Hammonds' Branch church, whence they were dismissed by letter of recommendation to the 2d Baptist church, Washington City.

From the year 1818, to the time of her death, she was a subject of much affliction, which she bore with Christian fortitude and resignation. She was not, however, entirely confined to her room till the month of November 1823.

Her favourite hymn, during her sickness, was the 13th of *Rippon's Selection*.

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, O how free!"

In several visits which the writer made a few weeks before her departure, he saw cause to bless the Lord, again and again, for the Christian religion. She would say, in the full tide of her feelings, while the tear of joy stood in her eye, "*Precious Saviour! Who is like unto my Saviour? O no! there is none like unto him! What are all my afflictions, when compared with what my DEAR, DEAR Jesus, suffered for me! O 'tis all grace!—'tis all grace!—blessed Lord!*"

About a week before she died she said to one of her children, "I am not afraid to meet my Saviour; I know in whom I have believed."

One of the brethren being present the morning she departed, asked her, "Is Jesus still precious to your soul?" She replied, "Is not he precious? O yes! Is not he precious? *Precious Jesus!*" Claspings her hands together, she added, "*Come, Lord Jesus! Come.*"

Being asked again, "Do you love the Lord Jesus?" Her language, with an emphasis which none but those who feel it can imitate, was, "*Don't I! O, don't I love him!*" Many such joyous expressions were uttered by her in view of Jordan.

About 15 minutes before her departure she said, "*Precious Jesus!*" "*Precious Jesus!*" "*Blessed Saviour!*" "*Blessed Saviour!*"

A ministering brother present observed, "Jesus is able to save." "Yes, (she replied) and that to the very uttermost." These were her last words.

About 7 o'clock, on Lord's day morning, the 18th of July, 1824, she fell asleep in Jesus, aged 58 years and nearly 4 months.

"Many are the afflictions of the righteous, but the Lord delivereth out of them all."

POETRY.

AN ODE,

By Bishop Horne.

SWEET day, so cool, so calm, so bright,
Bridal of earth and sky;
The dew shall weep thy fall to night,
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colours charm the eye;
Thy root is ever in its grave,
For thou, alas! must die.

Sweet spring, of days and roses made,
Whose charms for beauty vie;
Thy days depart, thy roses fade,
Thou, too, alas! must die.

Be wise, then, Christian, while you may,
For swiftly time is flying;
The thoughtless man that laughs to-day,
To-morrow may be dying.

TREASURER'S ACCOUNTS.

First Quarter's return of the Agent of the Convention to the Treasurer, for 1824—5.

For Foreign Missions.

May 20. By Elder Dagg, from the Upper-ville Society for Education and Mission purposes, Va. Burman Mission, \$6 23; Judson School, 50cts.

\$5 62

May 25. By the hand of Wm. Crane, from the Female Mission Society, Richmond, Va. for the Burman Mission,

35 00.

July 5. By the hand of J. R. Burdick, from Col. Abner Blocker, Edgefield Dis. S. C. Treasurer of the South Carolina State Convention, for Foreign Mis-

12 50

July 5. By the same, from Isaham Hendon, Esq. Raleigh, N. C. Treasurer of the North Carolina Baptist Foreign and Domestic Mission Society, for Foreign Missions,	\$100 00
July 5. By the same, from John M. Gray, Esq. Monroe co. Ga. for Burman Mission,	5 00
July 5. By the same, from Joel Collay, Newtown, Ga. for Burman Mission,	2 00
July 15. By the hand of Wm. Crane, from Miss Elizabeth Dabney, Va. for the Burman Mission,	4 50
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	\$265 72

For Domestic Missions.

May 20. By Elder Dagg, from the Upperville Society, for Education and Mission purposes, Va. Domestic, \$1. Carey 50¢ & Cherokee 50¢.	\$2 00
July 7. By appropriation of the Government for the school at Tonewanda,	150 00
July 16. By do. for Withington Station,	180 00
July 16. By do. for Valley Towns Station,	125 00
July 16. By do. for the Tinnewattee School,	62 50
July 16. By do. for the Carey Station,	150 00
July 16. By do. for Tonewanda School,	75 00
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	\$714 50

For General Fund.

May 20. By Elder Dagg, from the Upperville Society, for Education and Mission purposes, Va.	\$25 03
June 21. By Norman Fox, from Lake George Association, N. Y.	8 00
June 21. By same, from Warrnaburg Female Mite Society,	4 00
June 21. By same, from Chester Female Mite Society,	6 00
June 21. By same, from Schroon Female Mite Society,	1 00
July 5. By J. R. Burdick from M. Southall, Murfreesboro, N. C.	1 00
July 13. By Rev. Samuel Cornelius, from the Norfolk Female Mission Society \$30, of which \$25 had been advanced before, on behalf of that Society.—See 4th Quarter's return preceeding year,	25 00
July 14. By dividend of U. S. Bank stock (the Gregory legacy,)	25 00
July 15. By hand of Wm. Crane, from the Goochland Female Mission Society, Va.	1 00

July 19. By hand of Elder James E. Welch, from Burlington Female Mite Society,	23 84
July 30. By First Baptist church, Washington, D. C.	20 00
July 30. By Mrs. Brown, Treasurer of Washington Female Mite Society, D. C.	20 00
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	\$150 87

For Education Purposes.

May 20. By the Upperville Society, for Education and Mission purposes, Va.	76 25
July 13. By Nbrfolk Female Mission Society, donation for Education,	75 00
July 19. By Burlington Female Mission Soc. donation for Education,	76 16
July 31. By First Baptist church, Washington, D. C.	80 00
July 31. By Mrs. Brown, Treasurer of the Washington Female Mite Society, D. C.	80 00
	<hr/>
	\$387 41
For Foreign Missions,	265 72
For Domestic Missions,	714 50
For General Fund,	150 87
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Total,	\$1518 50

*Moneys received by the Treasurer of the Columbian College, during the month of July, 1824.**For endowing the Presidency.*

By Col. Wm. Boyd, Va.	\$5 00
By Susan L. Dabney, Va.	1 00

For Professorship of Language and Biblical Literature.

By Rev. Daniel Davis, Va.	5 00
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For Endowing the Professorship of Mathematics and Natural Philosophy.

By Col. Wm. Wright, Va.	100 00
By Clement T. Coote, Esq. D. C.	100 00
By Josiah Marshall, Esq. Ms.	100 00
By Waters Smith, Esq. Florida,	100 00
By Wm. and Ann Benning,	100 00

For Professorship of Ecclesiastical History, &c.

By Col. Wm. Wright, Va.	10 00
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For Columbian College.

By J. R. Burdick, Agent,	379 00
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Total,	\$1400 00

THE Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

SEPTEMBER, 1824.

[No. IX.

COMMUNICATIONS.

THE BLIND MAN RESTORED TO SIGHT.

THIS man was in the habit of sitting near the temple, and asking alms of those that passed by. On a certain occasion the Saviour observed him and stopped. His disciples, ever inquisitive, and desirous of knowing whether souls existed in a state previous to their union with the body—and by this union were suffering for crimes which in that pre-existent state they had committed; or, whether the sins of parents were visited upon their children, asked him, saying, "Master who did sin, this man or his parents, that he was born blind?" "Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Here we have one instance in which a soul

had not sinned in a pre-existent state; and if he had not sinned, he must have been holy;—but how a holy spirit should be compelled to enter into a state of sin, was not to be reconciled with the doctrine of transmigration as held by the Pharisees. And this is an instance also to prove that a person may be afflicted from his birth, where his parents have not committed any particular sin to cause this affliction.

Our Lord states, decidedly, that the design of his blindness was that the wonderful works of God might be manifest in restoring him to sight.

In performing this miracle, Christ employs a most expressive action. "He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the

pool of Siloam."—Why were his eyes anointed with clay, when a word, as on other occasions, would have succeeded? A greater opportunity was thus afforded for the display of the miracle. It was the Sabbath day, when great numbers flocked to hear him. The people knew that the man was born blind; they had often seen him; and now their attention was specially attracted by the use of clay, and by the errand on which he was sent. A great many persons would, of course, follow the blind man to the pool of Siloam, and the crowd would be constantly increasing.

Besides, spitting upon the ground is a sign of malediction among the Oriental nations. Clark relates an instance which occurred on board a Turkish frigate, during a storm. The confusion being very great, one of his company ventured to speak to the captain, and even to assist him. At this, he flew into a violent passion. First he spat upon the deck—then into the sea, attributing the storm to the Christians on board, and cursing the whole race of them, as the authors of all the misfortunes he had ever encountered. This may explain why our Saviour spat on the ground. His maxim and practice was, "Bless, and curse not;" and in teaching this great maxim, he could not take a more effectual way to impress it upon their minds, than by using the outward sign of malediction for the outward sign of blessing.

To proceed—He went to the pool and washed. He returned in possession of sight. Unquestionably this must have given some change to his appearance—for we are all aware of the expression of the eye. It might be supposed by those not well acquainted with him, that he was not the person who sat and begged—but those who knew him, and followed him to the pool, must have been able to identify his person; and therefore we have reason to believe that the doubts which arose, existed only in the minds of those who came to see him afterwards. "The neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, he is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened." i. e.—they who before were not satisfied, and in all probability enemies to Christ. For after they had examined him they brought him to the Pharisees to be examined by them, which the friends of Jesus would not have done, on account of their violent opposition.

To their question he replied, "A man that is called Jesus, made clay and anointed mine eyes, and said unto me, go to the pool of Siloam and wash: and I went and washed, and I received sight." They then brought him to the Pharisees. With every step it becomes more public, and

affords every facility for investigation. Some of the Rabbins taught that saliva would cure disorders of the eyes, but that it was unlawful to make the application upon a Sabbath day.

The Pharisees now make the inquiry, how he had received his sight, to which he gives the same reply as before. Here they are at once divided: some said, "this man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? Now in this division of the Pharisees, it is acknowledged to be a great miracle, under the circumstances related, to restore sight to the blind man, and they are sadly at a loss to know what course to take. The reasoning of some, that Jesus was not of God, because he kept not the Sabbath day, was extremely foolish. The law never forbids works of mercy on this holy day, and further their argument confutes itself. If they could have proved that he was not of God, they would have proved to their satisfaction, that he could not perform this miracle; but the man was before them, the witnesses were numerous. They acknowledge that a sinner could not perform miracles of real good; but a miracle of real good was performed, and the subject as well as the evidences at hand. Consequently, the idea that he was not of God could not be supported upon their own principles; because, in that case, they must have had good tes-

timony to the charge that He had violated the Sabbath, and in accordance with their law they must have proceeded to punish him; but this would have been an acknowledgment of the miracle, and hence they would have been more at a loss than before. The Pharisees, aware that this man would be a standing monument of the power of Christ, laid a snare for his destruction. The Jews had agreed that if any man confessed Jesus to be the Messiah, he should be put out of the synagogue. They might further have deemed it blasphemy, and procured his death. Therefore they say to him again—"What sayest thou of him, that he hath opened thine eyes?" The man replied, "He is a *prophet*." According to a Jewish maxim, a prophet might dispense with the observance of the Sabbath. No body of men could have been thrown into a greater dilemma, than were these Pharisees by the answer of the man born blind, "He is a *prophet*." Now, according to their own views, Christ might dispense altogether with the observance of the Sabbath, and be guiltless,—in other words, "*be of God*." All they had to do in this case was to admit that he must be a prophet, and no better evidence could have been given of the fact, than the miracle before them supplied.

Still the Jews refused to believe that the man had been blind and received sight from Jesus; they therefore call his parents, by

whom they are completely involved in difficulty.

They could not deny that the man saw; this would be worse than ridiculous: and hence they inquire, "Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, we know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

The testimony of the parents was overwhelming. They acknowledged him to be their son, and that he was born blind—but how he had received his sight they could not tell, and therefore referred them to him—"He is of age, ask him."

Then again called they the man that was blind, and said unto him, "give God the praise." This is, in Scripture language, the form of an oath.—See Josh. vii. 19—1 Sam. vi. 5.—Luke xvii. 18.

When they put him upon his solemn oath, they at the same time endeavour to alarm him by pretending they had evidence that Jesus was a sinner. "We know that this man is a sinner;" suggesting by these expressions, that if he persisted in his asser-

tions, he would be convicted of perjury and punished.

The poor man, in the simplicity of his heart replied, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."

Unhappy Pharisees! you have entered upon an investigation from which to shrink is disgrace. We would ask an unbeliever of the present day, to suppose himself in their company, and to say how he could have escaped with honour from this examination, and still have retained his infidel principles?

Would he assert that the man was not born blind? His parents prove the contrary, and his neighbours, who knew him from a child, could present substantial testimony. Would he contend that the man before them could not see at all, that it was mere pretence? He would have been laughed out of court. What could the sceptic Hume have said? Could he have asked any questions to the point that the Pharisees did not ask? Could he, with all his ingenuity, have discovered any flaw in the evidence? After all the tedious investigation of the learned council, the miracle cannot be denied. Shall they drop the case? That would be to acknowledge the miracle. What shall they do? Adopt the same course that all unbelievers do, when they find the truth too strong for them: turn to ridicule and persecution. "Then they reviled him, and said, thou art his disciple, but we are Moses' disci-

ples. And afterwards they cast him out." H.

SCRIPTURE ILLUSTRATION.

2 Kings ix. 30. "And when Jehu was come to Jezreel, Jezebel heard of it, and she *painted her face, and tired her head,*" &c.

Our translators, unacquainted with the toilet of an eastern lady, have rendered this place "*painting the face,*" whereas it should have been "*putting the eyes in painting.*"

This custom is mentioned by Dr. Clark, in his travels. When at Acre he spent some time with Signor Bertocino, interpreter to the Pacha, and the Imperial Consul, he with his company was introduced to the ladies of his family. He says, "We were amused by seeing his wife, a very beautiful woman, sitting cross-legged by us, upon the divan of his apartment, and smoking tobacco with a pipe six feet in length. Her eye-lashes, as well as those of all the other women, were tinged with a black powder made of the sulphuret of antimony, and having by no means a cleanly appearance, although considered as essential an addition to the decorations of a woman of rank in Syria, as her ear-rings, or the golden cinctures of her ankles. Dark streaks were also penciled, from the corners of her eyes along the temples.

Every investigation of eastern customs, as well as eastern geography, and natural history, de-

cidedly proves that the writers of the Bible must have lived in the age when their works profess to have been written.

THE NATURE OF POVERTY, AND THE DUTY OF CHARITY.

To descant on the evils of poverty might seem entirely unnecessary, (for what with most is the great business of life, but to remove it to the greatest possible distance?) were it not that, besides its being the most common of all evils, there are circumstances peculiar to itself, which expose it to neglect. The seat of its sufferings are the appetites, not the passions; appetites which are common to all, and which, being capable of no peculiar combinations, confer no distinction. There are kinds of distress founded on the passions, which, if not applauded, are at least admired in their excess, as implying a peculiar refinement of sensibility in the mind of the sufferer. Embellished by taste, and wrought by the magic of genius into innumerable forms, they turn grief into a luxury, and draw from the eyes of millions delicious tears. But no muse ever ventured to adorn the distresses of poverty or the sorrows of hunger, Disgusting taste and delicacy, and presenting nothing pleasing to the imagination, they are mere misery in all its nakedness and deformity. Hence shame in the sufferer, contempt in the beholder, and an obscurity of sta-

tion, which frequently removes them from the view, are their inseparable portion. Nor can I reckon it, on this account, amongst the improvements of the present age, that, by the multiplication of works of fiction, the attention is diverted from scenes of real to those of imaginary distress; from the distress which demands relief, to that which admits of embellishment: in consequence of which the understanding is enervated, the heart is corrupted, and those feelings which were designed to stimulate to active benevolence, are employed in nourishing a sickly sensibility. To a most impure and whimsical writer,* whose very humanity is unnatural, we are considerably indebted for this innovation. Though it cannot be denied, that by diffusing a warmer colouring over the visions of fancy, sensibility is often a source of exquisite pleasures to others, if not to the possessor; yet it should never be confounded with benevolence, since it constitutes, at best, rather the ornament of a fine, than the virtue of a good mind. A good man may have nothing of it; a bad man may have it in abundance.

Leaving therefore these amusements of the imagination to the vain and indolent, let us awake to nature and truth, and in a world

from which we must so shortly be summoned, a world abounding with so many real scenes of heart-rending distress, as well as of vice and impiety, employ all our powers in relieving the one and in correcting the other, that when we have arrived at the borders of eternity, we may not be tormented with the awful reflection of having lived in vain.

From the reflections which have been made on the peculiar nature of poverty, you will easily account for the prodigious stress which is laid on the duty of pecuniary benevolence in the Old and New Testament. In the former, God delighted in assuming the character of the patron of the poor and needy; in the latter, the short definition of the religion which he approves, *is to visit the fatherless and the widow, and to keep himself unspotted from the world.* He who knew what was in man, well knew that, since the entrance of sin, selfishness was become the epidemic disease of human nature: a malady which almost every thing tends to inflame, and the conquest of which is absolutely necessary, before we can be prepared for the felicity of heaven; that whatever leads us out of ourselves, whatever unites us to him and his creatures in pure love, is an important step towards the recovery of his image; and finally, that his church would consist, for the most part, of *the poor in this world, rich in faith, and heirs of the kingdom, whom he was re-*

* The author alludes to Sterne, the whole tendency of whose writings is to degrade human nature, by resolving all our passions into a mere animal instinct, and that of the grossest sort. It was perfectly natural for such a writer to employ his powers in panegyricizing an ass.

solved to shield from the contempt of all those who do not respect his authority, by selecting them from the innumerable millions of mankind to be the peculiar representatives of himself.

Happy are they whose lives correspond to these benevolent intentions; who, looking beyond the transitory distinctions which prevail here, and will vanish at the first approach of eternity, honour God in his children, and Christ in his image. How much, on the contrary, are those to be pitied, in whatever sphere they move, who live to themselves, unmindful of the coming of their Lord. *When he shall come, and shall not keep silence, when a fire shall devour before him, and it shall be very tempestuous round about him,* every thing, it is true, will combine to fill them with consternation; yet, methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty! How will they cast down their eyes in their presence! How will they curse that gold,

which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness, which will entitle them to so much misery! You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage, than admired in the palace, when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favour of princes.

THE VALUE OF DIVINE REVELATION,

From a contrast between the worship of the Heathen, and the worship of the Bible.

THE worship of heathen may be exhibited in four points of view; as *Idolatrous, Disorderly, Impure, and Cruel.*

I. Idolatrous.

Owing to the multiplicity of gods which have always been cherished among the nations, their views of Deity have been exceedingly corrupt and corporeal; and hence, the general use of images. To the formation of such objects of worship, the Israelites were extremely prone. Though upon their arrival at Mount Sinai, the Lord was pleased to make himself known in the greatness of his majesty, by the smoke, the tempest, and the thunderings by which the whole camp of Israel were compelled to tremble before him; yet, but a few

days elapsed, and they were bowing down to a golden calf, which Aaron, at their request, had caused to be set up for worship.

The making of images to represent their gods, or as residences of their deities, was prevalent among the nations. Hence we read of gods of gold, of silver, of iron, of brass, of stone, of clay, and of wood.

Look at the idolaters of India. Their objects of worship amount to 330,000,000. Among which are the cow, the monkey, the serpent,—Krishnoo, an infamous lecher, and Radha his concubine. The Brahmins, among Hindoos, consecrate their images—after which they become the residence of the gods whose resemblance they bear, their “Chamber of Audience”—and proper objects of worship.

Is the Lord our God *one* Lord? Is he the Supreme Ruler of the Universe? And will He permit himself to be robbed of his glory—to be despoiled of his rights? Will He degrade the dignity of his character, by sharing with masses of gold, and iron, and clay—the affections of his creatures? O, ye heathen Philosophers! O, ye Brahmins of the East! O, ye deluded Infidels!—Come, and read the tremendous majesty and glory of God—as written in the worship of the Bible! Come, and see a worship that is worthy of him whose “throne is established in the heavens, and whose kingdom ruleth over them all!”

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.”

The same in substance was repeated to the Jewish people at subsequent periods of their history. An idolater was not permitted to breathe in the land of Israel—death, without mercy, was declared his destiny, by the law of God: And judgments always followed the Jewish people when they departed from the worship of the living Jehovah.

The whole of the New Testament maintain the position that God alone is to be adored and served. The worship which the Sacred Scriptures recommend, is a supreme worship—“Thou shalt love the Lord thy God with all thy heart. And how rational! how just!—If God be *holy*, and *wise*, and *good*—if to him belong the titles *most amiable*—*most merciful*—surely it is but reasonable that He should have our supreme affection and our supreme worship. We ask the infidel to say—whether, if God were at this moment audibly to deliver his command of worship to men, he might not be expected to deliver the very

same with the inspired writers give? And we ask again, fearless of the result, What higher worship, and what more worthy of the gracious Jehovah, could man receive?

II. The worship of heathen was disorderly in the extreme.

In the festivals of Bacchus, which were celebrated all over Greece, but with peculiar zeal at Athens, that seat of literature and politeness, persons of both sexes ran about in the night, as well as in the day, invoking the Deity with loud cries and yells, and putting on an appearance of fury and madness. Revelling and drunkenness was part of the worship to which they were compelled in honour of the god.

The same disorder attended the celebration of one of the most ancient festivals among the Romans in honour of the god *Pan*, called the *Lupercalia*. The priests ran about the streets almost naked, striking all they met, and especially women, with thongs made of goat skins. And among the Hindoos, even at the present day, their temple worship is a scene of confusion—the ringing of bells, the striking of cymbals, the screams of their singers, and in the midst of all the tumult, conversation and laughing among the worshippers, constitute their common devotions.

Who does not turn from the picture in disgust? But let us not despair; a book is presented to us, professing to come from the inspiration of the Most High.

Let us examine whether the worship it recommends is what we might suppose to be worthy of the divine character.

If we turn to the Old Testament we shall find that sobriety and order in worship are specially recommended. The Israelites were expressly forbidden to cut their hair and tear their flesh: "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead."

What a fine contrast between the worship of heathen and the worship of the Bible is presented in the case of the prophet of Baal and Elijah the prophet of God! The former being unable to obtain an answer from their gods, the latter approached the altar at the time of the offering of the evening sacrifice, and uttered his sober but pious strain—
"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord; hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord he is the God; the Lord he is the God."

The daily worship of the Jewish temple was a most grand and solemn scene. The priest having entered the temple with incense, the whole multitude, standing without, were praying to the God of heaven. And when the priest had finished his religious service, he came forth, and dismissed the people with a solemn benediction. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." (Num. vi. 24.) Here was no revelling, no running about the streets with horrid cries and yells, no lacerations of body, no indecencies, no carelessness among the worshippers; but all was *thoughtful, prayerful, and sublime.*

Observe also the worship of the Christian faith, and you will find that precept and example both unite, to form devotions of the purest and most sober kind. Our Lord and Saviour frequently withdrew from the world to pour out his spirit before his Father who seeth in secret, and he manifested through life a deep concern for the beauty of holiness in worship. On one occasion, seeing that they sold oxen, and sheep, and doves, in the temple, contrary to divine intention, he made a scourge of small cords, and drove from it the sellers of cattle, and overthrew the tables of the money changers, saying, "It is written, my house shall be a house of prayer, but ye have made it a den

of thieves." After the ascension of our Saviour, the disciples, on the day of Pentecost, met with one accord in one place. In solemn prayer and praise they employed their time, till the Holy Spirit came like a mighty rushing wind and filled all the house where they were sitting; and they all spake with other tongues as the Spirit gave them utterance.

Not even their most violent opposers could prove that their worship was disorderly.

The Apostle Paul recommends that all things be done decently and in order: but it were needless to give all the special precepts that are written upon this subject. Suffice it to say, that the worship of the sacred books is a worship of *order*, and corresponds with what we might suppose a holy being would require. But what a contrast is presented! Does not light flash upon every mind? Yes! light! irresistible light! I seem to hear the Christian cry, in the spirit of the worshippers of Baal, when convinced that the Lord of Elijah was the true God, "The worship of the Bible is *divine, heaven directed*; the worship of the Bible is *divine*."

III. The worship of the heathen was impure in the highest degree.

Many of the temples of the heathen were places of public prostitution. Rioting, debauchery, adultery, incest, and sodomy, were quite common in their groves. The Egyptians, the Babylonians, the Greeks, and the

Romans, were alike involved in these ungodly acts. The temple of Venus on Mount Libanus was in reality a licensed place of prostitution. Not less than 1000 unholy females were supported at the temple of Venus in Corinth. And even after the death of Constantine, sodomy was practised in the temple of Juno.

The same impurities exist in the worship of the Hindoos at the present day; and the reason is obvious, since many of their gods are gods of vice, and are represented in the very way which is calculated to inflame the base passions of men. The car of Jugurnat'h has paintings upon it, the most obscene that can be conceived; and the consequence is, that their public festivals exhibit impurities of action that we dare not describe.

But now, mark the contrast: "The law of the Lord is pure, enlightening the eyes." The word of God presents no images for men to worship, but teaches us to regard the Supreme Jehovah as a spiritual being—"God is a Spirit, and they that worship him must worship him in spirit and in truth." Revelation instructs us to pay our devotions to one who is in every place beholding the evil and the good, the just and the unjust, and influenced by this solemn fact, to worship him in the beauty of holiness.

How sublime is the description of David in the 139th Psalm! "Whither shall I go from thy Spirit? Or whither shall I flee

from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

What a solemn and pure association! See its effect on the mind of this servant of God, in the prayer that closes the Psalm,—“Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me into the way everlasting.”

When it is asked, in the 15th Psalm—"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

In the New Testament it is laid down as a fundamental principle, that "without holiness no man can see the Lord:" and every act of worship it recommends is calculated to *promote* holiness.

While in the worship of the heathen we perceive nothing but the pollutions of the infernal powers—in the worship of the Bible we mark the brilliancy of

the heavens, the purity of the New-Jerusalem, and the offspring of the Lord God Almighty.

IV. The rites of heathen worship may be contemplated in the light of *cruel* rites.

We shall illustrate this assertion in one instance only, as respects the ancient heathen, and that is, the sacrifice of human victims.

This obtained among the Phœnicians, the Syrians, the Arabians, the Carthagenians, the Egyptians, and even the Greeks and Romans.

Plutarch, in his life of Themistocles, informs us, that three very beautiful Persian captives were, by the advice of the prophet Euphrantides, offered in sacrifice to Bacchus Omestes, or the devourer, as a vow for victory; and though Themistocles was startled at the inhumanity of it, the people, with one voice, invoking Bacchus and bringing the captives to the altar, compelled him to perform the sacrifice.

The same historian, in his life of Marcellus, makes known to us, that the Romans, in the beginning of a war with the Gauls, buried alive a Greek man and woman, and also a Gaulish man and woman, by way of sacrifice.

The sacrifices of human victims were offered, on special occasions, till the time of Adrian, who ordered them in most places to be abolished—and then the gospel had extensively diffused its wholesome doctrines and precepts.

The Hindoos, to whom we have

already referred, practise cruelties equally enormous. The Rev. Dr. Ward, in his late visit to this country, brought with him an official document, signed by the British magistrates, from which we learn that, in British India, in the single presidency of Bengal, in the year 1817, “seven hundred and six widows were *burnt alive*, or *buried alive*, leaving behind them thousands of orphans, thus deprived of father and mother in one day.”

And further, in the strictest sense of the terms, “*mothers, monsters prove*”—for the Rajpoots, a large tribe of the Hindoos, put all their female children to death as soon as born;—not one escapes! They maintain their existence as a tribe by marrying with others.

These cruelties of the heathen are expressly forbidden in the sacred books; and whenever the Jews, in their defection, commenced the abominable practice of sacrificing human victims, they incurred the hot displeasure of Jehovah. In the 106th Psalm it is recorded, that “they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.”

The Lord through his prophet

Jeremiah manifests his displeasure towards his people in the strongest terms—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness; the voice of the bridegroom and the voice of the bride: for the land shall be desolate." (Jer. vii. 31—34.) The writings of the New Testament have put an end for ever to *all* sacrifices, in the great, the voluntary offering of our Lord Jesus upon the tree.

In the contrast we have thus briefly given, one impression must be deeply made on every candid mind, and that is, the worship of the word of God is infinitely superior to the worship of the heathen.

The history of those nations who departed from the blessed Creator, and served the creature, is a proof, that reason of itself is not sufficient to form a system of religion adapted to the happiness of man and to the manifestation of the glory of God.

Legislators would not attempt reformation, for the worship of idol deities was linked with their civil constitutions.

The priesthood would not reclaim men. They were the principal instigators of polytheism, and on this system depended their

popularity and their splendour: and the philosophers, with all their wisdom, knew not God.

On what ground shall we account for the superior light which the Bible diffuses? On what foundation shall we rest the lovely, the magnificent superstructure of its worship? Is it not remarkable, that while the nations were infatuated with idol worship, there should be in one spot of the globe, a despised people, who, notwithstanding their disposition to fall in with the customs of the heathen, were preserved from final and total apostasy, and continued among them a worship so worthy of God as their sacred books contain? I allude to the Jews. Is the infidel prepared to say, that the intellect and natural advantages of the Jews were superior to those of the Greeks and Romans in their most enlightened days, even as far superior as is their system of religious worship? Let him then account for the fact that these very Jews never attributed their knowledge to any other source than divine revelation. They must have been either good men, or bad men—if good, they could not, nor would not have persisted in falsehood; and if bad, they could not have been the authors of a holy system of worship; a system through all its various ramifications worthy of the great Jehovah. Is the modern deist ready to join the wretched Voltaire, and assert, that "the Jews were an ignorant and barbarous

people, who have for a long time joined the basest avarice to the most detestable superstition?" Then let him account for that excellence and superiority of religious worship which they maintained. A candid person cannot refuse his assent to the idea, that the worship of the Bible is *divine*.

The religion of our Lord Jesus, which is nothing more than a continuation of divine light, a more full display of the purposes of God, and which dispenses with the shadows of the old economy in the complete atonement of Christ the substance, is marked throughout with recommendations of a worship, at once *supreme, orderly, pure, and merciful*.

Is it possible to conceive that a few poor, despised men of Judea, could frame a system so complete as the New Testament? By their own reason they could not; and, therefore, they must have been instructed from heaven. We are aware it may be objected to us, that the discovery of great and important truths by one generation, which were unknown to a previous, or by one nation which were unknown to other nations, is no proof that they were revealed from heaven. As, for instance, within a few centuries what improvements have been made in the science of chemistry, and particularly within the last 20 years. This is no proof that the present knowledge is divinely inspired. We grant it; but the advantages of former generations were not

equal to the present. Ancient chemists were too theoretical—their science had too much of imagination and too little of fact, and hence their foolish minds were darkened. Besides, in the present day, chemists found their knowledge on facts ascertained by experiments; new light is daily diffusing itself, the system is far from perfect, and every succeeding professor avails himself of the experiments of his predecessors.

Now in the examination of this objection we have new evidence that the worship of the Bible is divine. If men, by the light of nature, and possessed of a common share of intellect, can discover the worship which will be acceptable to God, they can discover the same in every age and in every country, because nature is uniform. She presents the same opportunities and advantages at one time as at another—"The heavens declare the glory of God, and the firmament sheweth forth his handiwork." The heavens which were of old are still standing—the sun still shining—the seasons still revolving.

The religion of the heathen was theoretical—for, when they knew God, they glorified him not as God, &c. They could not make experiments, modern philosophers cannot make experiments on the nature of God, his worship and his purposes in reference to a future state. If it be said they may reason from analogy, the objection is given up, and we need answer it no farther.

We will, however, add here, that the religion of our Lord Jesus did not depend upon a long train of reasonings, improved through several generations; it was perfect at once, and all the intellect of the world since its first publication has never been able to add one sentence to its excellence.

Every objection that can be raised, will but tend to show, that the writings of prophets and apostles are *divine*.

Why do men oppose the religion of our Lord Jesus? Why do they doubt the divinity of that book, whose doctrines are profitable for reproof, for correction, for instruction in righteousness, &c.? "With the heart man believeth unto righteousness." Alas! it is with the heart also that men disbelieve. The heart, and not the understanding, is the source of opposition. They will not have the man Christ Jesus to reign over them.

We are justified in this charge, from the consideration that a prudent understanding will never oppose that which is evidently beneficial in the highest degree to society. A corrupt heart *will* oppose. The religion of the Bible is infinitely superior in its *doctrines*, its *worship*, its *morals*, and its *consolations*, to any religion that the world has ever witnessed; and deists themselves must acknowledge it, or renounce all claim to common sense. Wherever the gospel has appeared, its salutary, its heavenly influences have been manifested, in the conversion of men from igno-

rance to wisdom, from corruption to purity of character—from misery to happiness. No other system has produced these effects. In the very degree that the gospel is loved and obeyed, will be the excellence of the moral character which it forms. And in the very degree that it is opposed, and its precepts neglected, as is the case where infidelity reigns in the heart, in that very degree will be the obliquity of the moral character. We are now referring to matters of fact, which all the sophistry of deism will be as incompetent to shake, as is the rustling of a leaf to shake the heavens.

Can a prudent understanding oppose divine revelation? Never, until it is prepared to propose a superior scheme. This has not been attempted by infidels; and their complete failure in opposing revelation, is proof that they cannot propose one.

Why then do they resist the gospel? It is impossible for the most charitable mind to assign any other cause than perfect wickedness of heart.

Would you be preserved from the snares of the infidel? Read the word of God; study it intensely; pray for the illumination of the Holy Spirit, and cherish that pure worship which the Bible recommends.

Thus you will, in the highest degree, honour your God, be a blessing to society, and when the finger of Jehovah shall have arrested your earthly career, in the celestial Canaan you will enter upon

the eternal song: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

MISSIONARY.

FOREIGN.

CONTINENT OF INDIA.

By a late arrival from England, we have received the last Annual Report of the English Baptist Missionary Society. It preserves, throughout, the most interesting character; and under the persuasion that it will be a spiritual feast to the household of faith—we make the following extracts for the Luminary.

The prospect at *Dinagepottur* continues pleasing, and the church under the care of its aged pastor, Mr. Fernandez, has received several gratifying additions. The present number of members is about ninety; and there are nearly as many more connected with them by relationship and otherwise, who have renounced caste, and assemble for religious worship. To furnish them with employment, Mr. Fernandez has established a manufactory of paper; together with an excellent school for the instruction of their children. Five youths from this place are educating in the Serampore College.

The district of *Jessore*, situate about sixty miles N. E. of Calcutta, is one of the best cultivated fields in Bengal. It has been occupied, for ten years past, by Mr. William Thomas, who, with six native itinerants under his direction, is perpetually employed in traversing the numerous villages, fields, and roads; and is visiting the bazars, ghauts, and other

places of public resort, through a considerable extent of country. The church consists of nearly eighty members, inhabiting ten different villages. In four of these the Lord's-Supper is regularly administered on successive Sabbaths; and each, it is hoped, may ere long become the centre of a distinct society. In order to avoid many acts of injustice and oppression, to which the native Christians are exposed from the heathen landholders and magistrates, a new village has been formed about five miles from Sahebgunj, called Christian-pore, and nearly half of the members of the church have taken up their residence there. From two villages at a considerable distance, persons have visited Mr. Thomas, requesting that he would go thither to preach the Gospel, and his reception among them was highly favourable. At Neelgunj, in this district, a large school has been formed, the expense of which is borne by the Serampore School Institution. Three native Christian youths have been sent by Mr. Thomas to the Serampore College; and so considerable has been the distribution of the Bengalee New Testament in this quarter, that the *fifth* edition is completely exhausted.

At *Dacca*, where the first attempts to plant the Gospel fourteen years ago were wholly unsuccessful, a very gratifying alteration has taken place, in consequence of the introduction of the schools, under the able management of Mr. Leonard. These are now fifteen in number, containing 1300 pupils; and not only are the gospels read in them without opposition, but on the numerous Hindoo holidays, when, of course, the children do not assemble, the masters meet at Mr. Leonard's house, where he explains to them portions of the New Testament in regular succession. Besides these schools for the Bengalees, there is one for instruction in the Persian language, in which Martyn's version of the New Testament is

constantly used. Much to the honour of the European gentlemen residing in the city, the expenses of all these schools are met by local contributions. Another, of a different description still, for the children of professed Christians, is supported from the funds of the Benevolent Institution in Calcutta; and in that, the descendants of Greeks, Armenians, and Roman Catholics are taught, in a more direct and efficient way, the great and fundamental doctrine of the religion to which they nominally adhere.

Mr. Da Cruz, assisted by Mudun, a converted native, has been for some years fixed at *Midnapore*, on the borders of Orissa. Nor have his efforts been in vain, as nine individuals have been baptized there, of whom six were Hindoos, one Mussulman, and two Roman Catholics. But as these have all, in the course of providence, been removed from that neighbourhood, and he has of late experienced many discouragements there, it is probable that he will remove to some other station. This is the less to be regretted, as two worthy missionaries from a kindred society, (Messrs. Bampton and Peggs) have lately settled at no great distance from *Midnapore*.

In our last Report, Mr. Thompson was stated to be on a visit at Serampore. On his return to *Delhi*, where he usually resides, he employed himself as usual in itinerant labours, and disseminating tracts and portions of the sacred volume to a wide extent. Soon after he reached home, he was cheered by an event highly gratifying to himself, and which excited a great sensation in that populous city. An aged Brahmin, held in the highest estimation among his neighbours for his attainments in Sanskrit literature, after hearing the Gospel for some time, publicly renounced idolatry: and, notwithstanding all the efforts made both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr.

Thompson in the presence of many spectators. On this occurrence, our Serampore brethren remark as follows: "This renunciation of Hindooism by an aged Brahmin, eminent for his knowledge of the *Shastras*, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrine of the Gospel.

At *Benares*, the principal seat of Hindoo literature and superstition, Mr. Smith has been stationed about nine years. The church under his care consists at present of twelve members, among whom several Brahmins are included. Ram-dass, a native itinerant, is associated with him in his labours; and so much is he respected by the European inhabitants of the city, that very lately they subscribed, almost without solicitation, a thousand rupees to assist him in erecting a small place of worship.

From *Allahabad*, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the accounts are still unfavourable. Mr. Mackintosh, and his native companion Rughoo, seem to make no impression upon the Hindoo population of this large city; but an English friend, in token of gratitude for the benefit derived from the ministry of the former, has generously sent him two hundred rupees to build a place of worship, which is probably by this time completed, and will greatly facilitate his future labours.

At *Mymensing*, the chief town of a district to the east of *Jessore*, a new station has been formed, in consequence of the removal thither of Messrs. Reily, and Robert Gordon from *Calcutta*, accompanied by Ramdoorlubb, the Hindoo ascetic, whose conversion was mentioned in our Report for 1821. Already a small Christian Society of ten persons has been formed; and the devotional spirit in which this undertaking appears to have commenced, affords a

pleasing ground to hope for its success.

New stations have also been commenced at *Furruckabad*, under the care of Mr. Richards, a young man, born in India, and educated in England, and who is one of the fruits of Mr Smith's ministry at Benares—at *Jungipore*, whither Prankrishna, who for nineteen years has adorned his profession by a blameless and upright life, went to reside under the friendly and liberal auspices of the late President, son-in-law to Dr. Marshman—and at *Soojunpore* by Mr. Douglas, who has gone thither to superintend an indigo factory, after having previously been very useful among the natives at Serampore. From each of these new scenes of labour, we hope to have good tidings to communicate in years to come.

The intelligence from *Cutwa*, in the course of the last year has been increasingly satisfactory. Mr. Carey and the itinerants under his direction, not merely continue their visits to the surrounding villages and the large assemblies of natives frequently held in that neighbourhood, but it is evident that far more serious attention is paid to their addresses than formerly. The declaration of the plain and fundamental truths of the Bible, is often followed by the silent tears of the audience; and several females of respectable connexions are said to have been lately roused to earnest inquiry. Three persons have been added to the church, and several others were expected to follow.

The arrangement, mentioned in our last Report, respecting *Beerbhoom*, has since been carried into effect, and that district, hitherto connected with Cutwa, now forms a separate missionary station. It is occupied by Mr. Hampton, who was baptized some years since by Mr. Sutton, and has since been exerting himself very successfully for the benefit of his heathen neighbours at Tumlook, near the Sunderbunds. Animated by Christian zeal, he has resigned his se-

cular engagements, and devoted himself entirely to missionary labour. The village in which he has fixed his residence is called Sewri, and Mr. Hampton has already had the pleasure of receiving several new members into the church. The sphere of action is very extensive, and a number of itinerants are employed under his superintendence.

The labours of Mr. Sutton, at *Moorshedabad*, have, we regret to state, been suspended by renewed illness.

Though the death of Mr. Ward has been, and will continue to be, very severely felt, we are happy to state that the general aspect of affairs at Serampore is encouraging. A valuable addition has been made to the number of labourers there, in the person of a Mr. Williamson, a native of Scotland, who, after receiving a liberal education in his own country, went out to India in the medical profession; but having there experienced the power of the Gospel for himself, he has relinquished all other pursuits, to engage in making it known to others. Several additions have been made to the church; and the efforts used by the various native preachers connected with the station, are said to be far more regular and extensive than formerly. Besides visiting the villages around, three little chapels have lately been erected in the town of Serampore. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival. Various means are employed to promote the edification and usefulness of the native converts at large. Once a week they assemble for improvement in Scriptural knowledge, when they are encouraged to express their own sentiments on chosen passages of the sacred volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the pub-

lication of a small monthly work in Bengalee, entitled "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

The success of the experiments in Female Education, first made by our junior missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke, (now Mrs. Wilson,) having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also, and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction.

The new College, founded by the exertions of our Serampore brethren, is advancing towards completion. The last Annual Examination of the students is said to have been truly gratifying; and no less than ten Brahmins were, at the date of the last accounts, availing themselves of the advantages it affords for the acquisition of scientific knowledge. Mr. John Marshman, who has very recently left this country for India was accompanied by Mr. Albrecht, from the Missionary Institution at Basle, whom he has engaged as Classical Professor for the College.

At Calcutta, amidst numerous impediments from personal affliction, the cause of Divine truth seems to have made a steady progress, though by no means equal to the desires of our friends who are engaged in promoting it. The various services in English and Bengalee have been regularly maintained in the respective places of worship in and around this populous city: and an important change is mentioned as having taken place in the general demeanor of those who attend. Ten or twelve persons have been added to the church, among them was a Brahmin of that su-

perior order, called Koolin, whose profession of Christianity excited great astonishment among his countrymen, as it was so evidently opposed to his temporal interests,—and an aged Catholic named Gomesh, who, at the eleventh hour, appears to have been reclaimed from ignorance and sin by the instrumentality of Paunchoo, one of the Hindoo evangelists. This circumstance seems to have afforded our missionaries peculiar delight. "It was indeed an interesting sight," they justly remark, "to see a Hindoo instructing one who always called himself a Christian."

The station at *Howrah*, a populous village on the opposite side of the river from Calcutta, appears to grow in importance, and to be highly adapted for usefulness. Since Mr. Statham was fixed there, a chapel has been built, at an expense of 10,000 rupees, defrayed by subscriptions on the spot, and which is well attended. A school has been formed, in which sixty boys are instructed,—tracts are distributed in great numbers, and carried to different parts of the country,—and it is designed to erect another place of worship, more expressly for the natives by the side of the high road, along which great numbers are continually passing.

From *Monghyr* our information has been but scanty, but it continues to wear the same pleasing character as before. Several additions, both European and native, have been made to the church; and the schools, of which there are four for boys, and two for girls, continue to prosper.

The prospect of usefulness at *Chittagong* seems to be confined for the most part to the schools, which contain one hundred and thirty pupils under the care of Mr. Johannes. These are collected on the Sabbath, together with many of the parents, for direct religious instruction; and there is reason to hope that, in a few instances, the truths so communicated have found their way to the heart.

The large church in the neighbourhood of this distant station, composed of converts of the Mug nation, is now supplied by Mr. Fink, who went thither from Calcutta. It consists of one hundred and thirty members, residing in four or five villages, and enjoys the labours of six native itinerants, who act in connexion with Mr. Fink, and of whose piety and diligence he speaks highly.

At *Colombo*, the various labours of Mr. Chater are continued with unremitting assiduity, and a few among his hearers afford reason for hope that they have not attended the Gospel in vain. In the course of the last year, he and his associates in that important work, have completed the translation of the whole Bible into the Cingalese.

From the island of *Java*, we have no very encouraging details to communicate. Still, it must not be forgotten that one important measure has been effected, which alone would be an ample recompense for the exertions made by the Society in this quarter. We allude to the translation of the New Testament into the Javanese, happily completed by Mr. Bruckner, our laborious missionary at *Salatiga*: some portions of which, we have reason to believe, have, ere now, been printed at the Lithographic press, forwarded for that purpose to *Bencoolen*.

Notwithstanding occasional interruptions from illness, our brethren at *Bencoolen*, Mr. Robinson and Nathaniel Ward, have been enabled to persevere in their important work. A considerable number of New Testaments and tracts have been circulated, some to places at a considerable distance from *Bencoolen*: and the schools which are conducted, as nearly as possible on the British system, have become increasingly efficient. A general examination of the pupils, held in presence of the Governor on the 1st of August last, was highly satisfactory, both to the Europeans and the natives. The person men-

tioned in our last Report as the subject of hopeful impressions has since been baptized; and Mr. Robinson, urged by the general complaints respecting the present Malay version of the Scriptures, printed in Holland many years ago, has begun another translation of the New Testament into that language. Small portions of this work have already been put to press; and as some detached parts of the inspired volume in the *Batak* tongue, from the pen of Mr. Burton, have also been received at *Bencoolen*, we may congratulate the friends of the Society, that a commencement has been made at this settlement in printing three distinct versions of the word of God, two of them in languages never attempted before.

Accounts lately received from Mr. Evans, our missionary at *Padang*, confirm the representations given in our last Report, of the improvement in his prospects. Many of the peculiar difficulties with which he has had to contend, have been surmounted, and a patient continuance in well-doing has recommended him to the respectful notice of the Dutch authorities of the settlement. The schools under his direction afford him pleasure, and as some of the pupils belong to native families of distinction, he anticipates much benefit from their future influence. Various opportunities have occurred of circulating tracts, gospels, &c. in the Malay language, which he has gladly embraced, taking care at the same time to ascertain that the parties receiving them were able to read and comprehend their meaning. One European has been baptized; another wishes to follow his example; and the learned native, by whom Mr. Evans has been instructed in the language, has discovered considerable anxiety to become acquainted with the truths of the Bible. As the disturbances which have long agitated the interior of the island are greatly diminished, Mr. Evans propose to take a short journey into the Me-

mangkabow country, where he expects to find the Malay language in greater purity and copiousness than on the coast. It may be hoped that such a journey will not only be a source of information respecting a numerous people, hitherto unknown to Europeans, but prove serviceable to the health of Mr. Evans, which has of late been occasionally interrupted.

West Indies.

Of the remarkable blessing which has attended the labours of our missionaries in Kingston, mention has been made in preceding Reports; and it is gratifying to state that similar effects have been witnessed during the last year. Several hundreds have been added to the churches in that city, under the care of Mr. Coultart and Mr. Tinson; although, for several months, the former was unavoidably absent, having been under the painful necessity of bringing Mrs. Coultart to England for the benefit of her health. The same caution in previously examining the candidates for church fellowship continues to be exercised, and nothing has occurred to justify the apprehension that this caution is less successful there, than in Britain. The free school flourishes under the care of Mr. Knibb; it contains one hundred and fifty children, and their general progress is very satisfactory.

At *Port Royal*, which is for the present supplied from Kingston, so many assemble to hear the word, that the Chapel will scarcely contain them.

The communications received from Mr. Bourne, who occupies the station at *Bellze*, in the bay of Honduras, are of a favourable nature. He is actively employed, both on the Sabbath and at other seasons, in publishing the word of life. The congregation is good; and, at the date of his last letter, four persons were candidates for baptism, and several others gave him pleasure by the attention and seriousness of their

deportment. He superintends a considerable Sunday School, and speaks with much satisfaction of the proficiency made by the children.

GREENLAND MISSION.

Solicitude of the people for a missionary establishment.

THOUGH I had not acquainted the heathen with our intention to form a mission settlement in this part of the country, nor indeed could as yet give them any certain hope of it, yet our Greenland brethren, guessing from my constant inquiries about every particular relating to the country, that such a plan had been formed, did not hesitate to tell their countrymen that we should certainly come and settle among them. They were quite in an ecstacy of joy, and came to ask me whether it was indeed true? I was obliged to tell them, that it was our intention, if no impossibility existed to prevent it, to send brethren to reside with them as teachers: upon which they often addressed me and the assistants, in words to this effect: "O let the teachers make haste, that they may come to us before we die! We shall be impatient to see them arrive. O that the year might be short!" (supposing that the teachers would arrive next year.) I endeavoured, however, to explain to them, that we could not always do as we wished, but that it would depend upon our directors, and upon the impression our report would make on the other side of the water. To this they replied: "Only let it be perceived that *you* are truly in earnest, and tell them that our desire is very great. Let one of our Christian countrymen reside among us, to converse with us, and tell us words of God our Saviour, and how we may be saved." This is indeed the only way of instructing these poor heathen. They cannot read: and a distribution of Bibles, or Testaments, or religious tracts, among

them, would be of no use. Several of them expressed a wish, that they might immediately go with us to Lichtenau and settle there : but, as I feared, that with many, all this might be a fire of straw, fierce, but soon extinguished I admonished them first to consider well what they were doing, to think often on what they had heard, and to form such resolutions as were founded upon true convictions, lest they should, after a short time, repent of such an unadvised step. That at Lichtenau we desired none to reside, but such as were seeking our Saviour in truth and sincerity, and whose fixed determination it was to regulate their lives and conversation by His precepts, and to forsake all heathenish customs and abominations. I represented to them the rules and regulations necessary to be observed in a congregation of true believers, and added, "At that place you cannot, as hitherto, live as you like, and do whatever your corrupt nature suggests : and that would appear very irksome to you." They answered, "As soon as teachers come to us, we will be obedient, and desist from all our bad customs."

The first meeting I held in this pleasant vale, on which the sun shone with great splendour all day, I commenced by singing that hymn, "*The Sun of Righteousness arises, With healing in His beams,*" &c. We met as usual in the open field ; and the greatest order and devotion prevailed during the discourse.

On leaving my tent in the morning, I saw some old women, who had seated themselves before a tent waiting for me : they expressed their desire to hear more words of Jesus. One of them related, that her little son, eight years old, immediately after the discourse last night, lay down quietly on his bed, and wept much. In the morning meeting to-day, I desired Shem to speak to the people ; on which, having very seriously exhorted them to seek their Saviour with all

their hearts, he gave them an account of his own conversion, in a manner truly affecting. He added : "Even me, a wretched sinner, Jesus did not despise, but sought me with unwearied pains ; and, as He is so gracious that He is resolved to preserve me as his property, He does not leave off to grant me grace and favour. Just so He is disposed towards all of you, if but a desire is wrought in your souls to know Him, and be converted to Him." &c.

Exploring Excursion.

As the Greenlanders had informed me, that at the further end of the *fiorde*, or bay, at the mouth of which Narksamio is situated, there was much birch wood, I went a considerable way up the *fiorde*, and landing with the brethren, Benjamin and Shem, we walked several miles into the country, but found only low bushes, such as grow every where hereabouts. We climbed up a high hill to get a view of the eastern shore, but the heat was next to suffocating, and the myriads of moschetoes so tormenting, that we were not able to reach the summit. We, however, discovered a long grassy and beautiful valley, with a lake in it, the end of which we could not see, both appeared to us to extend to the eastern sea.

We rowed the whole day along the coast, leaving Staatenhuk behind us, and the continent of Greenland on our left hand. The land was much more barren than on the western shore. We discovered many *icebergs*, or pointed rocky mountains covered with ice and glaciers, one of which was of extraordinary magnitude, and reached from the top of a high mountain down to the sea. We went on shore and sought quarters for the night. To our great surprise we found some tents full of people. They received us kindly, and I had thus unexpectedly a little congregation of heathen before me, who, together with my company, formed a very decent auditory. I felt happy to be able to show

forth the death of Jesus, and bear a testimony of His love to sinners on the eastern shore of Greenland. We first sung that hymn; "*Jesus' arms of love are stretched,*" &c.—and then discoursed to them on the invitation to all, to hear and believe the word of salvation.

On the 12th, we were detained by a gale of wind from the north-west. Large islands lie off the land towards the south, some between thirty and forty miles long. We were six hours rowing along the coast of one of them. From the high hills, numberless smaller islands are visible, stretching away to the southward, and this circumstance may probably be the cause of the immense quantity of ice about this coast, the strong current setting round Staatenhuk, driving it to the eastern shores, and not allowing it to shift about with the winds and currents, as on the western.

Departure for the North.

Having now examined the country about Staatenhuk, both by land and water, as much as opportunity afforded, we set out on our return; but first kneeling down with our party, I commended the inhabitants of this eastern coast of Greenland in fervent prayer to Him, to whom it is particularly promised, *That He shall have the uttermost parts of the earth for His possession, imploring Him, that He would send out His light and His truth, and lead them also unto His holy hill.* Having also prayed for protection on our present voyage, we entered upon it with cheerfulness.

We met this afternoon a boat full of heathen Greenlanders, who were unknown to our party; but the sea running high, we could not approach each other near enough for conversation, and could only see their friendly gestures, and their faces fixed upon us, as long as we remained in sight. We returned similar tokens of good-will. All day long we were labouring against a contrary wind and tide, but without much

difficulty, till we got round to the western side of Staatenhuk, when the strong north wind came full upon us. The boat belonging to the heathen not venturing to follow us, retreated to the shore; but as our boat was larger and could keep the sea better, I requested our people to proceed, wishing to reach Narksamio, and once more to visit its heathen inhabitants. Frederick's boat remained with us, but the sea grew more and more boisterous, the spray flying into the boat and putting our female rowers to great inconvenience. All our attempts to reach Narksamio proving fruitless, we were at length obliged to seek shelter in a small bay, from whence, on the 14th, I walked across the country in company of the three assistants and the sisters, to Narksamio, a distance of about four miles. All the inhabitants immediately left their tents to meet me, while those on the other side of the creek did the same, wading through the water, so that I had soon a congregation of eager and attentive hearers, to whom I delivered a discourse on the words of Luke, chap. xxi. ver. 44. "*And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*" Having staid with them some days, conversing with them on the necessity of conversion, and on those things which belong to salvation; I met them once more to take leave, assuring them, that I should never forget them in my prayers; when I had finished, Benjamin addressed them at some length, and with a full heart, entreated them during the winter season, often to repeat to their minds and hearts, what they had again heard of the word of God, and the way of life. Their devout silence and close attention were very striking, and made this farewell meeting peculiarly solemn. We could plainly perceive that these good people had become quite attached to us. They said; "Your visit has been so pleasant! and now, alas, you are going to leave

us." Their expressions of gratitude were indeed so heart-felt, that it seemed as if they felt the force of that text in Isaiah lii. 7—" *How beautiful on the mountains are the feet of Him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.*"

In the evening we retraced our steps over hills and dales back to our tents, several of the heathen accompanying us.

I would here observe, that, as I wished to lead these poor ignorant heathen immediately to the source from whence all salvation is derived, I was determined, through grace, to know nothing among them, save Jesus Christ and Him crucified; and I endeavoured, as much as I was able, to exhibit to them His love to sinners, His readiness to forgive, His power to change the heart; and that He desireth not the death of one sinner, but will have all men to be saved, and to come to the knowledge of the truth. I made it a rule to make them no presents with a view to entice them to come to me, lest it should seem as if I wanted to purchase their conversion; nor did any one of them come to beg tobacco, which is their usual custom. A few old women indeed came into our tent, and pointed to their noses, giving us to understand that they wanted a pinch of snuff, which I never refused. If any of them brought me a trifle as a curiosity, I paid them for it. Their common practice is to let their hair grow to a great length; but during our stay, several chose to imitate us and cut it short, to show that they were in earnest to be like the Christian Greenlanders. This was well done for cleanliness' sake. We found three instances of men having two wives, but on strict inquiry could not discover that there were any *anjekoks* or sorcerers among them.

Close of the Journal.

Having now, with the help of the as-

sistants, spoken to all the heathen in every place on the coast where they were to be found, of the way of salvation, I believe that there are few, if any, who remain ignorant of it; and on leaving them for the present, it is my most fervent prayer, that the precious word of God may be a seed sown in many a heart prepared by His Spirit to receive it, and that it may spring up and bring forth much fruit to His glory.

On the 15th, before sunrise, we set out, and as the gale from the north had cleared the sea of ice, we made swift progress, our female rowers putting forth all their strength. When we passed by the tents of those heathen, with whom I had spent the first night, they called to us, and begged that we would again land and stay over night with them, but as it was still light, and the weather had turned out so favourable, I was obliged to beg to be excused.

After spending a sleepless night, we pursued our course early in the morning, and arrived in the evening of the 16th of July, in company of the boat full of heathen from Staatenhuk, safe at Lichtenau, praising the Lord for all the favour and protection He has granted us, during the whole of the voyage. He has caused the aim of it to be obtained beyond all my expectation, heard and answered my prayers, and comforted me with a heart-enlivening sense of His gracious presence, and soothed all those fears and anxieties, which more particularly beset my mind for the first seven days previous to our reaching the place of our destination near Staatenhuk, when I felt like a man seeking something which he does not know where to find. I am also thankful to my dear Greenland brethren and sisters, who took share in my joy and grief, and to those at home, who often thought of and prayed for me, not knowing how I might fare among the heathen in the south. Thanks, praise, and adoration, therefore, be brought to that merciful

Saviour, who has thus mercifully led me, His poor servant, in the way in which I should go.

J. C. KLEINSCHMIDT.

DOMESTIC.

VALLEY TOWNS STATION.

Extract of a letter from Mr. Thomas Dawson, to the Cor. Sec. dated

Valley Towns, Aug. 24, 1824.

REV. AND DEAR SIR,

ALTHOUGH we do not receive much intelligence from our friends in the north, yet we would trouble you with some account of what we are doing, and what we trust God is doing for us. Some time previous to the departure of brother Roberts, brother E. Jones received a call to the ministry. He has exercised his gifts among us greatly to our satisfaction, and we hope and trust to our edification and soul's advantage. Since that time, at a church meeting, July 19th, we resolved to join the Hiwassee Association, M'Minn co. Tennessee, and at another meeting a few days afterwards, it was resolved, that brother E. Jones be set apart by the imposition of hands, to the office of a gospel minister, and for the purpose of administering the ordinances of our divine Master, and that a letter be sent to some of the elders requesting them to pay us a visit for that purpose. On Tuesday, Aug. 17th, brother Jones and Timson, our messengers to the Association, returned, accompanied by brethren Courtney and Wood. It was then resolved that the ordination should take place on Saturday, when brother Wood preached from 2 Cor. v. 20. Brother Courtney made the ordination prayer, with the laying on of hands. After a short intermission, brother Courtney spoke to the Cherokees, (by means of an interpreter) of whom a goodly number were present, and seemed to hear with a great deal of attention. On Sabbath day brother

Wood preached from Isa. lxiii. 1, and brother Courtney from 1 Tim. vi. 6; we then commemorated the dying love of Christ in this wilderness, for the first time, after having been deprived the privilege of that ordinance for nearly five years; truly it was a refreshing season. In the evening brother Courtney preached from 2 Cor. xiii. 11; on Monday they left us to return home. If I may speak for myself, I should say that the visit has been truly refreshing to my poor languid soul; the Lord appeared to be with us throughout the various exercises in which we were engaged, especially on Sabbath day, and particularly at the close of it, all seemed to be softened, and some who have lived for a long time in the most depraved manner, were seen weeping bitterly. May our heavenly Father grant that the convictions they manifested be not as the summer cloud, but issue in their actual conversion. Another of our scholars appears to be brought to a sense of his lost state by nature; it may be said of him, I think, for some time past—behold he prayeth! Often have I heard him after he has retired to rest, singing and praying to God in his own language. His name is Charles. He came to school a little after brother Roberts left us. At first, he appeared very dull, and not to have real good sense, but he has altered amazingly; and now appears as active and intelligent as any. Several others give us reason to hope. Thus far, my dear Sir, I think we have abundant reason to say that He has helped us.

RELIGIOUS.

TRACTS, MESSENGERS OF SALVATION.

A pious gentleman, travelling in Rhode Island, left the tract called "The

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Warning Voice," at a house where he had lodged one night;—it was read by a young woman in the family, and proved, as she hopes, and as is believed by those who know her, the means of her conversion to God. She has since united with a Christian church.

A lady in New Hampshire, who has been, for several years, a professor of religion, traces her first serious impressions to the reading of the tract, entitled, *No Life Pleasing to God, but that which is Useful to Mankind*.

I gave a tract, says a valuable correspondent, to a female servant who was much alarmed in a thunder storm, and accompanied it with some conversation. It made known to her the wrath of God revealed against her, while continuing impenitent, and was the means, as there is reason to believe, of directing her to the only refuge from the eternal storm that is coming on the ungodly. She continues, so far as man can judge, a sincere friend of Jesus.

A lady in one of our large towns heard a man swearing profanely at his team, while passing by her house, and handed him the *Swearer's Prayer*. He took the tract, put it in his hat, and went on. About six months afterwards, the lady had the pleasure to learn, that he had related the circumstance with much interest; and said, that he had never sworn since, and had resolved, God assisting him, never to swear again.

VALUE OF SUNDAY SCHOOLS.

ONE of our scholars, being about to remove with his parents to South America, could not reconcile his mind to the thought that they should commit themselves to the mercy of the winds and waves, without asking the protection of their Heavenly Father, nor would he cease his importunity, until he received from his teacher the promise that an evening should be spent with the family in religious conversation and prayer.

A TEACHER mentioned the interesting fact, that if ever he had experienced divine grace, he was indebted for it, under God, to Sunday Schools. When he entered the school as a teacher, he was far from righteousness; but the Lord, he trusted, had made it a means of his salvation. On this, a reverend clergyman remarked, that if any one had reason to be more devoted to the cause than another, it was one who was born there. [Sab. School Visitant.]

MISS FANNY N. NELENS,

AGED eleven years, died, a short time ago, in Pittsburgh, Pennsylvania. She was a scholar in the Sabbath School, No. 5. of the Pittsburgh Sabbath School Union; was regular in her attendance, for upwards of four years, and with little or no additional helps in her education, had become a good scholar, and was particularly well acquainted with her Bible, and a variety of small religious books, tracts, &c. which she read with great profit. Fanny was taken with the quinsy about a week before her death, and suffered, as is usual in that complaint, very acute pain, but she bore all her afflictions with the greatest patience and humble resignation to the divine will. She expressed no desire to recover, unless it should be the Lord's will; and said, if it was his will that she should, she would be more than ever attentive to the Sabbath School instructions, which she now valued and prized in the day of trial. She said in view of eternity, every little boy and girl should attend the Sabbath schools and the church, where she herself had been and profited so much. She delighted in prayer, and even in her last moments breathed out her soul in pious adorations to her heavenly Father. Having her mind richly stored with the Scriptures of divine truth, and, we trust, feeling their efficacy through the blessing of a God of mercy, she

was enabled to answer, when asked, "I am not afraid to die," and stretching out her arms, exclaimed, "O Lord Jesus, take me to thyself, and keep me secure from all harm." During her illness, she committed to memory the 5th and 6th chapters of Matthew, for recitation at the next meeting of the Sabbath school, and very much desired strength to attend once more, to recite her task. Charging her mother, if she could not go, to send word to the school, that she wished to be prayed for by her teacher and fellow scholars. After a few days of painful suffering, her happy spirit, as we trust, took flight, praising the rich grace of God in Christ, her Saviour. Her peaceful countenance showed a calmness of soul and a resignation which it is hoped many Sabbath School scholars may enjoy, when this mortal life shall be closing. [Pitts. Rec.]

THE JEWS.

WHAT HATH GOD WROUGHT?

Italy.

At Florence there are schools upon the Lancasterian plan, for the education of Jewish children, and Lord Burghersh, the British minister, residing there, has promised his support to the efforts that are making for the conversion of the Jews.

Prussia.

At Königsberg a society for promoting Christianity among the Jews, was formed in November 1822.

A fund of 130 dollars subscription per annum has been raised. They have sent a young Jew under their care to Berlin, who was baptized there—two others are attending grammar school and learning to read, as is also a young Jewess. The Society had distributed, according to the last intelligence, 30 copies of the Hebrew New Testament,

and nearly 2000 tracts. Many of the Israelites in Königsberg have made an open profession of religion.

Germany.

A letter from Baron Blomberg, dated Detmold, March 11th, published in the Jewish Expositor, mentions the following interesting circumstance—"On Mr. Petri's return from his last journey, a few days ago, he gave me the pleasing information, that an opulent Israelite at Bielefeld, will very soon, with his children, make his transition to the Christian religion. He would have taken that step before, from a sincere conviction of the truth, but his wife prevented him. She abused the missionary, and threatened to turn him out of the house. But, of late, it has pleased the Lord to touch her heart so effectually, that she not only received Mr. Petri kindly, but reads Christian books; and has expressed her assent to her husband and children embracing Christianity; though, for herself, she has not yet come to a full conviction. Now as it is not doubtful, that the Lord, who has done so much for her, will complete his work; her husband waits for that happy period, that he may be baptized, together with his whole family. This will be an event leading to important consequences, as the party stands high in the esteem both of Jews and Christians, as well on account of his wealth, as the integrity of his character.

In Frankford, Elberfeld, and Stockhamp, several of the sons of Abraham have embraced the faith of the Gospel, amongst whom are Dr. Wolf, and another eminent physician, also Dr. Goldman, with his whole family.

An institution has been commenced by Mr. Falk at Weimar—which is thus detailed—"The States of Weimar made a law, that every Israelite should learn a trade, and that no Christian tradesman or mechanic should be allowed to interfere to prevent them. Mr. Falk, therefore, proposes to raise a fund for

the maintenance and support of those young Israelites who are willing to learn a trade, during the time of their apprenticeship. They are to be provided with board, lodging, &c. and it is expected of them that they shall regularly attend a day school, where the Bible is read and used. But no attempt is to be made to influence their feelings, and they are to attend the synagogue if they please.

Holland.

An effort was made about 4 years ago, by the Rev. A. S. Thelwall, to establish a society in Amsterdam, for the instruction of Jews. Nothing, however, was accomplished in this way; "principally because," (to use the language of Mr. Thelwall,) "the Lord's time was not come."

A Tract Society was established by his efforts, which, by the last report, numbers 2000 subscribers. Lately two ladies attempted to assist the children of Abraham by collecting subscriptions, of a penny and two-pence a week; which small beginning may prove but a drop before a copious shower.

One Jew has borne his testimony to the power of the Gospel in a letter to Mr. T—, and another is under regular instruction.

Poland.

The Rev. A. M'Caul is labouring in Warsaw. He has regular worship, and a great number of Jews to hear him. A Jewess has been some time under his instruction. When her kindred discovered that she intended to become a Christian, they commenced a persecution. In great distress she fled for protection to Mr. M'Caul, who took her into his own house. There her relations visited her, and offered her considerable money, a good husband, and a shop in Warsaw, if she would return to her former religion. To all she meekly, but firmly replied, "If it be the will of God he will give me riches, and every

thing else you offer; if not, I shall be content without them."

When it was reported that she would be baptized, it is supposed that 300 Jews were present.

Several of this long deluded people have confessed that the prophecy in the 53d chapter of Isaiah speaks of their Messiah, and they are seeking Christian instruction.

REVIVALS.

State of New York.

EARLY in January unusual seriousness and attention to religion were excited in one part of the town of Salem. About the 1st of March, several new prayer meetings and conferences were established; the Lord was pleased to hear the cries of his people, and convert the soul of sinners. In the latter part of May, and at a subsequent period, 149 persons were added to the Presbyterian church, of which Rev. Mr. Tomb is pastor; and about 50 united with the reformed church, under the pastoral care of Rev. Dr. Proudfit.

In the town and vicinity of Leyden, 106 persons have made a profession of the name of the Lord Jesus. In Turin, Lowville, Denmark, and Leray revivals have taken place to a considerable extent, and are still progressing.

New Hampshire.

In Milford, about a year ago a revival commenced and by the last accounts about 30 persons have heard the word with joy, 24 of whom have joined the Baptist church. Some are still inquiring what they shall do to be saved. May the Lord in his mercy carry forward this work, and bless the souls of numbers more with joy in believing.

Virginia.

About the month of March, in the Glebe Landing and Hermitage churches, Middlesex county, Va a glorious revival commenced.

The work has extended to neighbour-

ing congregations, and upwards of 200 persons have been made its happy subjects. It is stated, in reference to the above-mentioned churches that "there are but few of the people but are either baptized or apparently on the way."

The Lord has been graciously pleased to revive his cause in Amelia, Va. The work commenced in Sandy Creek meeting house, in July or August, 1823. About 80 souls have been brought from darkness to light, and others are inquiring the way to Zion.

North Carolina.

In the middle section of this state, the Lord has made bare his arm in the sight of the people. Not less than 2500 members have been added to the Baptist churches, and the work is still advancing. Surely the waste places of Zion shall be built, and the Redeemer see of the travail of his soul.—"Bless the Lord."

TRACTS.

DURING the year ending May 1824, the London Tract Society issued 10,012,750 tracts, which is 4,501,760 more than the previous year.

The Society has published 100,000 in the Chinese language, and 3,500 in the Malay, which Dr. Morrison and the missionaries at Malacca circulated during the last 3 years.

Twenty-eight thousand tracts have been forwarded during the past year, to New South Wales and Van Diemen's Land, and 2300 to the Sandwich Islands.

Some have been circulated among the blacks of Sierra Leone; numbers have been sent to the West Indies, to Nova Scotia, and Canada.

The heathen themselves seem to have caught the spirit of the London Tract Society, for a sister institution has been formed by the native Hindoos in the province of Travincore.

The Paris Tract Society has been in operation but little more than 2 years,

in which period about 140,000 tracts have been circulated; more than one half of which have been sent into the world during the last year.

KETOCKTON MISSIONARY SOCIETY.

A Missionary Society was formed lately at a meeting of the Ketockton Association. The following is the Constitution which has been adopted.

Art. 1.—This Society shall be called the Ketockton Missionary Society.

Art. 2.—The objects of this Society shall be to promote Domestic and Foreign Missions.

Art. 3.—This Society shall be dependent for its funds, upon Societies that may be raised in different neighbourhoods within the bounds of the Ketockton Association, and elsewhere, and upon such individual contributions as may be made.

Art. 4.—Any Society contributing to the funds of this Society, annually, shall be entitled to a representative in the Society, and those who contribute \$10, or more, shall be entitled to two representatives. And if any individual contribute \$5, he shall be entitled to a seat.

Art. 5.—A Secretary and Treasurer shall be chosen annually, and such other assistants from time to time appointed as may be judged expedient, who shall continue in office until others are chosen.

Art. 6.—The Society shall meet annually, at the time and place of the meeting of the Ketockton Association, at which time the Treasurer's accounts shall be presented and examined. These accounts shall be so kept as to exhibit at one view the several objects for which donors may wish their funds to be applied.

Art. 7.—It shall be the duty of the Treasurer to transmit to the Treasurer of the General Convention, such funds as may be designated to Foreign or Domestic Missions, supported by the General Convention, and to the Treasurer

of the Virginia General Association, such funds as may be contributed for that purpose, specifying the object to which the donors wish them to be appropriated.

Art. 8.—The Secretary shall record the proceedings of the Society, and shall conduct the correspondence. He shall publish the proceedings as directed by the Society.

Art. 9.—Alterations in this Constitution may be made at any meeting of this Society, by two-thirds of the members present.

MISCELLANEOUS.

BURMAN WAR.

THE war which has lately commenced between the British and the Burmese, has caused considerable anxiety in the minds of some, relative to our missionaries in the Burman Empire. We can have no doubt, that, for a time, their situation will be an unpleasant one:—And while we would pray the Great Head of the church to give them grace, that they may stand in time of need; and wisdom, that they may deal prudently; we would not hesitate, for a moment, to believe, that He whose right it is to reign, will conduct the whole concern, to the defeat of every opposition, and to the everlasting honour of his name.

“The Lord reigneth, let the earth rejoice.”

With these remarks, we insert the following.

“The London Courier of the 24th July, acknowledges the receipt of Calcutta Government Gazettes to the 6th of March, furnishing details of the first operations of the war between the British and the Burmese. It appears that the latter poured down in great num-

bers, and attempted to secure possession of the country, by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to establish themselves and plant their fortifications. From several of these they were gallantly driven by the force under Col. Bowen, though at one time there appears to have been not less than 5000 Burmese engaged. The last attack, however, was not so successful, and the British detachment was obliged to retire, after experiencing a loss of several officers and 150 sepoy killed and wounded. That of the Burmese was still more severe, though they repelled the storming party. It is said to have amounted to 500 men, and a few days after they voluntarily evacuated the stockades which they had so bravely defended. The British having by that time received reinforcements, had resumed the offensive, and moved forward in pursuit.

“Letters to the 16th March from Calcutta, state that there had been several skirmishes with the Burmese, who had repulsed the British troops with trifling losses. An armament of 30,000 men was fitting out against the Burman empire. All the ships in the river Hoogley, unemployed, were taken up at about £1500 per month. Six ships were taken up at Madras, and the expedition was to proceed to the coast of Aracan, with the utmost despatch, to repel the natives.”

POWER OF IMAGINATION.

DR. CLARK, in his Travels in the East, records the following instance of the influence of imagination over disease.

“During our stay at the Dardanelles, we had lived in the house of the Neapolitan consul. This respectable old man put in force a stratagem which may serve to show the extraordinary power of imagination over diseases of the

body. Being troubled with an intermittent fever, brought on during our excursion in Troas, I had been observed by him to go frequently to a clock, in the antechamber of our apartment, watching for the hour when the paroxysm began. This used to occur exactly at noon. One morning he put back the clock a full hour. At twelve, therefore, I had no fear of my fever, for the index pointed to eleven: and at one, although the hour seemed to be present, the paroxysm did not take place. Unfortunately, pleased by the success of his experiment, he told me what had happened; and after the usual interval, the fever again returned. By the same manner, all the charms used among the lower order of people in this country, operate in the cure of agues. The tomb of Protesilaus, as related by Philostratus,* was anciently resorted to in healing a quartan fever."

THE DANCING DERVISES.

In a mosque at Tophana, was exhibited the dance of the dervises. As we entered the mosque, we observed twelve or fourteen dervises walking slowly round, before a superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were stationed on the outside of the railing; and being, as usual, ordered to take off our shoes, we joined the party. In the gallery over the entrance were stationed two or three performers on the tambourine and Turkish pipes. Presently the dervises, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each, in succession, as he passed the superior, having finished

his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning like so many umbrellas upon their handles. As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow in a green pelisse, continued to walk among them, with a fixed countenance, and expressing as much care and watchfulness as if his life would expire with the slightest failure in the ceremony. I noticed a method they all observed in the exhibition; it was that of turning one of their feet with the toes as much inward as possible, at every whirl of the body, while the other foot kept its natural position. The elder of these dervises appeared to me to perform the task with so little labour or exertion, that, although their bodies were in violent agitation, their countenances resembled those of persons in an easy sleep. The younger part of the dancers moved with no less velocity than the others: but it seemed in them a less mechanical operation. This extraordinary exercise continued for the space of fifteen minutes: a length of time, it might be supposed, sufficient to exhaust life itself, during such an exertion; and our eyes began to ache with the sight of so many objects all turning one way. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the dervises all stopped at the same instant, like the wheels of a machine, and what is more extraordinary, all in one circle, with their faces invariably toward the centre, crossing their arms on their breasts, and grasping their shoulders as before, bowing together with the utmost regularity, at the same instant, almost to

* Philostrat. in *Heroica*.—See also Chandler's *Itin.*, p. 142.

the ground. We regarded them with astonishment, not one of them being in the slightest degree out of breath, heated, or having his countenance at all changed. After this they began to walk as at first; each following the other within the railing, and passing the superior as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the features of the dervises; the extended garments of some among them began to droop; and little accidents occurred, such as their striking against each other: they nevertheless persevered, until large drops of sweat falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this, the third and last signal was made for them to halt, and the dance ended.

This extraordinary performance is considered miraculous by the Turks. By their law, every species of dancing is prohibited; and yet, in such veneration is this ceremony held, that an attempt to abolish it would excite insurrection among the people.

[Clark's Travels.]

TREASURERS' ACCOUNTS.

Moneys received by the Treasurer of the General Convention, from the fore part of June, to the first of September 1824.

June 29. By William Laws, Eastern Shore,		
from Lower Northampton,	\$12 00	
Eastville,	4 69	
Red Bank,	3 87	\$34 96
Pungoteague,	8 00	
Metomphen,	6 40	
July 1. By Samuel Curtis, from Shaftsbu-		

ry Female Mite Society,	\$15 06	
Shaftsbury Mission Society,	15 50	\$100 00
Shaftsbury Association,	69 44	
July 12. By Elder Harvey, hand of H. Hill,		
from Rensselaerville Association,	77 00	
July 12. By Josiah B. Furman, Esq. from the		
General Committee of the		
Charleston Association,	600 00	
July 18. By Thomas Skelding, from the		
Saratoga, Washington, and Mont-		
gomery Mission Society,	140 00	
Aug. 3. By Howard Mateom, Hudson,		
from their Concert Prayer Meeting,	12 06	
Aug. 3. By R. Babcock, Poughkeepsie, do.	5 10	
Aug. 3. By Samuel Huggins, from the Fe-		
male Mission Society of Lower		
Dublin,	33 00	
Aug. 3. By John Conant, from the Ver-		
mont Mission Society,	125 00	
Aug. 9. By the Mission Society at Perth		
Amboy,	25 00	
Aug. 9. By Franklin Association, hand of		
Elder Macay,	50 00	
Aug. 18. By Mr. Willecks, Executor to		
the estate of Mary Spinning, a		
legacy,	100 00	
Aug. 18. By Samuel Grew, of Hartford,		
Ct. for the support and educa-		
tion of an Indian female child at		
the Valley Towns, from a friend,	30 00	
Sept. 1. By Elijah Pierson, for the Valley		
Towns Mission, from a friend,	4 00	
Total,	\$1336 18	

Moneys received by the Treasurer of the Columbian College, during the month of August, 1824.

For Endowing the Presidency.

By Josiah Ryland, Esq. King and Queen	
co. Va.	\$10 00

By J. P. Fenner, Esq. Washington, D. C.	10 00
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For Endowing the Professorship of Mathematics and Natural Philosophy.

By Hugh Campbell, Esq.	100 00
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By Thomas Garnet, Esq. Va.	100 00
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For Professorship of Ecclesiastical History, &c.

By James Hickson, Esq. Va.	10 00
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For Buildings.

By Josiah Ryland, Esq. Va.	10 00
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By Thomas Pitcher, Esq. Va.	2 00
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For Lot of Columbian College.

By Chastain Cocke, Powhatan, Va.	1 00
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By Sarah B. Winston, do.	2 00
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By Martha I. Cocke, do.	5 00
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By William A. Cocke, do.	5 00
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For Columbian College.

By J. R. Birdick, Agent,	80 00
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By Samuel R. Wait, do.	30 00
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Total, \$365 00

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

OCTOBER, 1824.

[No. X.]

COMMUNICATIONS.

THE PRINCIPLES AND THE CON-
DUCT OF DEISTS.

*"Professing themselves to be wise, they
became fools."*

DEISTS may be divided into two orders: Those who deny a state of future rewards and punishments; and those who acknowledge such a state.

The general principles of both these orders are very similar. The latter, who contend for a state of retribution after the present life, adopt the idea that revelation is unnecessary; and that the system of nature is a *sufficient, universal, and perfect* scheme.

It will be attempted, in this communication, to show that the system of natural religion is *not* a *perfect* system, and that the conduct of all its advocates is extremely foolish.

VOL. V.—New Series.

I. The system of natural religion is not a perfect system.

We admit that the invisible things of God, even his eternal power and Godhead, are clearly seen, being understood by the things that are made, such as the heavens and the earth, with all that therein is, so that heathen are without excuse. But there is a wide difference between a system that merely leaves men without excuse—and one that is possessed of sufficiency and perfection. It will not be denied that, if a scheme of religion be imperfect in the knowledge on which it is founded, and if the sanctions to its observance be feeble, it is an imperfect system. Such is natural religion.

In confirmation of this position, it is important to have some testimony foreign from our respective opinions. We assert—*Deists deny.*

Both parties are interested and though some might throw into the scale the idea that we are far more numerous than they—we wave it as unnecessary.

If, as Lord Herbert says, nature is a universal scheme, then she universally presents the same demonstrations of her religion. The sun still shines with the same vigour as when first called into existence; the moon still gives her beautiful light; and seed time and harvest, summer and winter, in their respective periods, still return.

If the intellectual powers of men were not as well qualified to receive the instructions which the book of nature exhibits, before the introduction of Christianity, as they are now, our position is established; for then, certainly, not being adapted to the intellect of man, her scheme was imperfect.

If, on the other hand—The power of intellect was as great, which it certainly was, particularly in ancient Greece and Rome, then the knowledge and sanctions which heathen possessed form the test of the sentiment we have advanced.

To this kind of proof there can be no objection, because they enjoyed not the illuminations of divine revelation, which we now enjoy, and to which it may be supposed that modern deists are indebted for their knowledge.

The knowledge which the heathen had of God, was connected with the belief of inferior deities,

who presided over particular countries, and districts, and families, and which they worshipped. To these gods they attached characters which were extremely disgusting. Some were lewd—others were envious—and all partook more or less of the frailties and follies of those who worshipped them. In the writings of their philosophers concerning the Divine Being—there is nothing said of the providence of God but what is involved in thick darkness. Of the justice of his character, they had no correct conceptions; and as to his mercy, whether he would be gracious to sinners or not, they could assert with no kind of certainty.

To say the least, there is no comprehensive display of God in his perfections or his works—and without this, imperfection is written in legible characters upon the system of natural religion.

The worship of God among the heathen was unworthy of his name. All nations have agreed, that reverence, and praise, and prayer, are due to the Supreme Cause; but of the manner in which these were to be performed, they were ignorant.

How could they reverence a character which they did not understand? How could they pray to a being whose attributes were involved in a dark cloud? The wisest of their philosophers confessed that a revelation was altogether important, and indeed, the very application that was made by heathen to their oracles, to

obtain the sense of the gods, is an acknowledgment of their ignorance, as also the necessity of a revelation.

With respect to the sanctions of natural religion, they were extremely feeble.

One of the most important sanctions of religion is found in the fact, certainly ascertained, that it is from God. If a scheme of religion be proposed to me, of the correctness of which I am in doubt; if I cannot be assured that the worship it enjoins will be acceptable to the Supreme Being—and that it is his desire that I should render obedience to its claims, how can it recommend itself to me? This is precisely the case with natural religion; and hence it is imperfect.

Another very important sanction to religion is presented to our view, in a correct knowledge of future rewards and punishments—rewards, to excite and to encourage our spirits; and punishments, to deter us from crime. Heathen philosophers cannot discover this state. Who has been there, and returned to tell the world?

The ancients had their Elysium, where all carnal delights were to be enjoyed—but nothing is said by them of Jehovah's constituting, by his presence, their happiness.

It was a common opinion that virtue would be rewarded, and vice punished, in a future state—but was not every one conscious of innumerable sins? How could

he know but that he had forfeited the divine mercy? Besides, how could any one be assured that his virtues, however great, would issue in everlasting blessedness?

To combine in as few expressions as possible, deists profess themselves wise above what is written, and present us with a system of religion, which leaves us ignorant of the attributes of Jehovah, and the nature of true worship; which gives no sanction in the authority of the Most High, and in future retribution; which portrays no brilliant characters formed by it for our imitation; a system which throws us into the depths of inconsistency, by its ignorance of sin and pardon, and which professes, no virtue to eradicate the vicious inclinations of its votaries.

The deist, therefore, who adopts a system which is evidently imperfect; and yet, in the adoption and support of which, he professes to be wise.

II. We shall make it appear, that with all his professions of wisdom, his conduct is extremely foolish.

There are four points of light in which this folly may be exhibited.

1. Deists profess to have in view the illumination of men, by the dissemination of correct sentiments on religion.

One would suppose, after such a profession as this, to find the objector to divine revelation, ardently engaged in the study of the Old and New Testaments, examining their evidences with the

spirit of a man whose whole soul was concerned to arrive at the knowledge of truth. One would expect to meet, in his countenance, the expression of a mind solemnly desirous of being acquainted with his God. And having satisfied his own mind, he would, if he retained his former sentiments, meet his opponents with sober arguments, and show, by the spirit of his writing or conversation, that the rescue of men from superstition and ignorance was his principal object. But alas! what is the fact? He never reads the scriptures with serious attention; and since, of consequence, nothing can be effected by argument, he employs ridicule. Is this the man who boasts of his wisdom? Surely we may say of deists, as the apostle did of heathen—

"Professing themselves to be wise, they became fools."

For further illustration we will suppose, that two systems of religion are proposed to the attention of this class of men. The one, by their own concessions, is far superior to the other in point of moral precepts. Now should they, by every effort, attempt to suppress the superior scheme, and to elevate the inferior by their extravagant praises—would not their conduct prove that the enlightening of men was not their object, and that they were justly chargeable with folly.

But this supposed case is a reality. Natural religion, as exemplified in the doctrines of the

heathen, and revealed as exhibited in the word of God, are proposed to deists. They admit the superior morality of the latter; indeed it were madness to deny it; while every power is exerted to raise the religion of nature upon the ruins of revelation. Again; Deists, in professing to enlighten the human mind by the publication of their natural religion, present no examples of superior virtue. Their conduct is very far from being worthy of imitation. If *their views* be superior to the views of those who have embraced Christianity with all their heart, we naturally expect to find their *lives* more pure. But where, in the list of the most exalted advocates for deism, will you find a humility and a zeal for the honour of God, equal to that of the apostle Paul?

Where do you discover such affection for the welfare of souls, as in the beloved disciple John?

Where, in the deistical order, will you find such *meek, forgiving, benevolent, and holy* example, as the Sacred Scriptures portray in the righteous of the earth, who follow the Lamb whithersoever he *goeth*?

If the lives of Deists will not bear a comparison with the lives of those whose conduct is governed by the principles of revelation—surely we may repeat, with propriety, that language of the Apostle,

"Professing themselves to be wise, they became fools."

2. In the propagation of their system they profess good will to men.

The *poor*, the *afflicted*, the *penitent*, and the *dying* believer, finds his grand relief in the gospel of our Lord Jesus. If, therefore, the Deist robs him of this consolation, is it not incumbent on him to substitute something better, or at least equal?

He indeed informs us that God is to be worshipped, but, take away revelation, and he cannot tell what kind of worship, and to what extent, will be acceptable to God.

Reconciliation through the mediation of Christ he discards, and substitutes in its place the mercy of God upon repentance; but he can present no rational encouragement to a sinner who feels that the eternal displeasure of the Lord is his due.

Is it the characteristic of a humane mind, a mind anxiously concerned for the happiness of its species—to rob the poor man of his greatest wealth—to deprive the afflicted of their highest consolation—to extort from the poor sinner's breast, the language of despair, by banishing the *only one* in whom he could expect salvation? O! is it the character of a merciful man to make the death of a fellow creature wretched, by undermining the only religion that can support the soul in this solemn hour?

But these are the glorious achievements of Deism. O, Deist! where is thy blush! Thy cruelty

and thy folly embrace each other.

3. This folly will be apparent in their own death:

“Men may live fools, but fools they cannot die.”

In general no sentiment can be more correct.

There are two ways by which the folly of deistical principles may be known in the dying hour. These are *levity* and *horror*. Death is the period that cuts off all our acquaintance with earth, and introduces us into the presence of our eternal Judge. If our principles can, at such a time, influence our minds to *levity*, we may be very certain that they are wrong.

Rousseau, whose immorality was notorious, trifled with his Maker when he said—“Eternal Being! the soul that I am going to give thee back, is as pure at this moment, as it was when it proceeded from thee; render it a partaker of felicity!” Hume, whose death has been called philosophical, displayed a levity unworthy of a man, when, in his dying moments, he talked merri-ly of crossing Styx in Charon's boat.

Another method of knowing the folly of deism, is in the horror which some of its advocates have felt on the approach of death; for if their system be one adapted to promote the happiness of man, why does it so alarmingly fail in the most trying moment? We have often heard of deists fleeing at the appearance of death to the gospel of

Jesus for refuge; but never, never, did any person at this period leave the gospel and seek security in deism.

O thou, who art opposing thyself to the gospel of Christ, a day is coming, when thy destiny shall be determined by One whose counsels thou hast slighted—whose warnings thou hast despised.

“It is appointed unto men once to die, but after death the judgment.”

4. There is one light more in which the folly of the deist may be viewed, and that is, he opposes a scheme on which *divinity* is plainly written, and in support of which the Almighty arm is displayed.

From the time of our Saviour's preaching, till the present moment, his religion has found its adversaries, and some of these most bitter enemies. It has been violently attacked by kings and by rulers, by Jewish priests and by infidels. Herbert, and Blount, and Tindall, and Rosseau, and Paine, and many others that might be named, have entered the field of contest against the Saviour; and *all* have been defeated. The religion of Jesus pursues her steady march—she walks the enlightened city—strays over cultivated fields—traverses the soil of the Indian and the African—and is now forcing her march through the dark land of the east. She *must* and *will* prosper.

Trample on her—she will *rise*: oppose the arm of *power*—she

will *break it*: defame her—she will shine brighter than before: burn her votaries—she will immortalize them.

Then is it not consummate folly to oppose Christianity? And are we not justifiable in applying to Deists what the apostle says of heathen? “Professing themselves to be *wise*, they became *fools*.”

HISTORY OF THE CALLENBERG INSTITUTION.

To the Editors of the Jewish Expositor, a work published in London.

GENTLEMEN,

To those of your readers, who, through the medium of your publication, have become interested in the great work of promoting Christianity amongst the Jews, the following account of the origin and proceedings of the Callenberg Institution at Halle, (referred to in the first number of the Jewish Repository, January 1813,) may not prove unacceptable.

It is extracted from a translation of an original work, written by Stephen Schultz, M. A. Minister at St. Ulric's, (at the time he was Director of the Institution,) at the request of those who supported it, and published by that Institution; with the title, “A short account of an Institution which was, by divine assistance, founded, and has continued hitherto, for the welfare of Jews and Mahomedans; as also for the

good of the Christian church in the East."

The author, whose zeal and devotedness to the cause of the Jews is, no doubt, well known to many of your readers, having referred to those injunctions of our blessed Saviour, which indicate in a special manner his concern for the lost sheep of the house of Israel, observes, "that at the time of the Reformation endeavours were used for the conversion of this ancient people; but, owing partly to the insincerity of some of the first proselytes, partly to the obstinacy of the whole nation, and more especially to the unceasing attention which the newly established Protestant churches required, the cause of the Jews was soon forgotten by the Reformers."

At a succeeding period there arose a question in some of the Protestant churches, as to the probable means of converting the Jews. In the Lutheran church there were not a few who entertained doubts, not only as to the means, but even the possibility of their conversion. These persons our author, with apparent justice, charges with "Particularism;" and wonders that a church, which was so noted for maintaining the doctrines of free grace, should deny the extension of it to the Jews.

In the seventeenth century a pious minister of Strasburg, named Schaddeus, published at his own expense the five historical books of the New-Testament in

Hebrew; with the title, "The Pentateuch of the New Testament." And in the succeeding century, a minister in Gotha, named John Muller, a sincere and pious man, who held much intercourse with travelling Jews, wrote a letter on the redemption by Christ, which he also printed at his own expense. This work was well received by the Jews, and attended with no inconsiderable benefit. And from the reception which this his first production met with, Muller was induced to write a more extensive tract in the Hebrew language, to which he gave the title of "*Light at Eventide*;" a tract probably not unknown to your readers.

It seems that this work was indebted for some of its popularity among the Jews, to the circumstance that the name of its author (John Muller) answered in the Hebrew, to Johanan Kimchi, a rabbi held in much esteem among them.

The history of this tract is very interesting, from its intimate connexion with the formation of the Callenberg Institution,* and I shall endeavour to present it to your readers as nearly as may be in the author's own words. The said book, "*Light at Eventide*," could not be published by Mr. Muller at his own expense, and no bookseller would receive it. They said, the Jew will not buy

* The transactions which are related in this paper, took place during the years 1737, 38, and 39, in which latter year, the Callenberg Institution, it appears, was founded.

it, because it is written against him; a Christian will not understand it; and therefore it will be waste paper. At this crisis Mr. Muller was visited by professor Callenberg, and conferred with him about the book. The result was, that professor Callenberg, who was acquainted with the Hebrew language, determined upon taking the manuscript with him to Halle, adding the emphatic words, "God will provide means for printing this book."

On his arrival at the University, professor Callenberg showed the book to some of his learned friends, who immediately expressed a desire to contribute towards its publication. Contributions from other friends also soon put it in the power of the professor to print it. But when, on the point of committing the MS. with the money for its publication, into the printer's hand, and thus releasing himself from further trouble, he received a visit from an old school fellow, named Fromman, a truly pious man, who had taken the degree of Doctor of Physic in the same University. Upon the Professor's acquainting him with the step he was about to take, "Professor," said he, "let us procure Hebrew type with this money, and then, if the book itself should become waste paper, we shall still have the type left; but believe me, God will not suffer this book to go unblest." In reply, the professor declared himself at a loss where to look for a compositor and a print-

er; "I will be the compositor," replied Fromman, "and I will also procure a printer: do you only furnish me with types." These were soon obtained, and Fromman going immediately to a printing office, learned in a few hours the art of composing, and became the printer: professor Callenberg undertook to correct the press; and thus the book was completed.

Their next step was to acquaint the author, that his little book was printed: they accordingly set out together for Gotha. Dr. Fromman, without a moment's delay, proceeded directly from the post to the house of Mr. Muller. He found him at the point of death, and was forbidden to enter his chamber; in this dilemma he pleaded his profession as a physician, and begged to be permitted to see him, and at length he succeeded. On being admitted into the sick man's room, he approached his couch, and addressed him in the following words: Mr. Muller, here is your little book, your *Light at Eventide*; it is in print." Upon hearing this, the old man, recovering from an almost senseless state, raised his feeble hands towards heaven, saying, "*Now the book is printed, I hope the Lord will grant salvation to the house of Israel*;" and then, composing himself, he fell asleep with a peaceful smile.

Dr. Fromman and the Professor, then returned to Halle. Their first care was to publish a

report containing a statement of the benefactions received, and of their expenditure in printing and publishing the book. To this was added a plan for its distribution among the Jews. On the circulation of this report, many of those who had been friends or contributors to the book, addressed letters to Professor Callenberg, testifying a warm approbation of his proceedings, and exhorting him not to faint in the work. These letters were accompanied by fresh subscriptions, and by a request on the part of some, that the books of the New Testament might also be printed in Hebrew, and distributed with the above tract among the Jews. A desire was at the same time expressed by others, that students well acquainted with the Jewish language, should be sent to travel among that people, to converse with them in a friendly manner on the subject of religion, and to distribute tracts as they might find opportunity.

The pious Professor, on this occasion, in the spirit of our Lord's disciple Philip, asked, "Where shall I meet with persons duly qualified for this work, and whence shall I derive a fund sufficient for their support?"

Such appears to have been the origin of that Institution, afterwards so well known by the name of the Callenberg Institution, and which, as will appear in the sequel, excited no inconsiderable attention amongst the Jews, to the great subject of the only way

of their salvation. This is another instance, in which, from small beginnings, and with means equally limited, results of the greatest importance have accrued. This institution, afterwards so extensively useful, took its rise from exertions which were made with no further design than that of publishing a small book: the book itself was on the point of being given up into the hands of a printer, and all prospects of the future Institution lost. But it was unexpectedly rescued; and with it too the hopes of that Institution dawned. Thus, under the guidance of a wise and superintending Providence, this little tract became the first stone, as it were, of a well constructed and beautiful edifice. Well may we exclaim with the pious founder, and no less pious historian of this Institution; "Doubtless it was the Lord's doing, and it is marvellous in our eyes." May the writer and the reader be enabled, like these excellent men, carefully to watch, and thankfully to acknowledge, the overruling hand of God in all things, even in those which appear but trifling!

I will conclude with mentioning in a few words, the plan and object of the Institution, as detailed in a subsequent part of the work before us. "Its object," says our author, "is,

"1. To print books, as well the Bible as other tracts, in Hebrew, Arabic, and Turkish, tending to the conversion of the Jews

"2. To send out, and support

two missionaries, who shall converse in a friendly manner with the Jews on the subject of religion, and distribute books among them.

"3. To publish, from time to time, reports of the proceedings of the missionaries, and the state of the funds, for the benefit of those who are friends and supporters of the Institution."

The governor of the Institution, who was called the director, in addition to his superintendence of the press, undertook the important duty of instructing the missionaries previous to their proceeding to their labours among the Jews.

A. B.

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

Extracts from the journals of Messrs. Fisk and King, published in the Missionary Herald.

Cedars of Lebanon.

Oct. 7, 1823.—Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the W. with high mountains on the N. S. and E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in

circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them, and made the whole number 389. Mr King counted them, omitting the small sapplings, and made the number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of the cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sappling. One man of whom I inquired, told me that there are cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *Ary*. The Maronites tell me that they have an annual feast, which they call the Feast of the Cedars. Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an inf-

del cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places on y with shrubbery and fruit trees; let him, with the feelings of such a man, climb the rugged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees, such as the cedars actually are, even at the present day, and he will confess that a fine comparison is Amos ii 2, "Whose height was the height of the cedars, and he was strong as the oaks." Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars." Psalm lxxix. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called, "the glory of Lebanon."

Snow of Lebanon.

8. Left Besharry early in the morning for Balbec. Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that

there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, therefore, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata (the fountain of Ata) where is a fountain of good water, and the ruins of an old village.

Languages, Dialects, &c. used by Syriac Christians and others.

The Syriac is the sacred and ecclesiastical language of the Syriac church, but their vernacular tongue is Arabic. Most of the ecclesiastics are able to read Syriac; that is to say, they know the letters, and can pronounce the words, and probably most of them understand the meaning of now and then a word. A few understand the language grammatically; but very few, I apprehend, can speak it. Their public prayers are in Syriac, but the Scripture lessons are read in Arabic, though with the Syriac alphabet. This is what they call *Carshun*. They have the Gospels printed in Syriac and Carshun, in parallel columns. The Maronites, who are in their origin Syrians, use also the Carshun. This confusion of languages and alphabets is very common in the East.

The Armenians use the Turkish language, with the Armenian alphabet. Many of them, particularly in Asia Minor, are acquainted with no other language, not even the Armenian. The Greeks in Asia Minor, are generally ignorant of Greek, and use Turkish in Greek letters. Their church service is still exclusively in ancient Greek, and that of the Armenians in ancient Armenian. The Catholics have prepared prayers in Greek, with the Latin alphabet, so that they may be read by the Latin missionaries to the Greek Catholics. The Polish and German Jews write German; the Spanish Jews, Spanish; and the Barbary Jews, Arabic; but all with the Hebrew alphabet. This chaos of dialects, serves to multiply labour and expense for missionaries and Bible Societies. All these classes of people must be furnished with the Bible, and must have the Gospel preached to them. The harvest is plenteous but the labourers are few. May the Lord of the harvest send forth more labourers.

Jan. 6, 1824.—We set out from the north side of the village, and rowed some distance from land around the west end of the island to the south side, till we came near the neck, which now joins the island to the main land. Then we returned, keeping a little nearer to the land, though we could not approach very near on account of the waves which ran high, and the rocks and shoals with which the island is surrounded. (I say *island*, referring to what it was formerly.)

During our excursions, we saw a vast number of columns, at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last, some were above the water, some half under, and others wholly immersed. The shore on the west, in some places, seemed to be lined with them. Those

under water, are, for the most part, to be found on the south and the north of the island.

Beyond them, rises above the water what appears, at a distance, to be a rock, or ledge of rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. Those on the north, we were told, were similar; but our host did not like to go with us, as the waves ran high.

That the island was once of far greater extent than it is now, I have no doubt, both from the appearance of the ancient walls, above mentioned, and from the vast ruins, both of columns and hewn stones, which lie between them and the present island.

That such an immense number of large columns should have been carried and thrown into the sea, merely to get them off from the land, I cannot believe. And had they been transplanted for any military purposes, they would not have been thrown about in such a promiscuous manner. It seems to me most probable, that where the waves of the sea now roll, once stood beautiful and lofty mansions supported by these majestic columns; so that it may be emphatically said, that Tyre "has never been any more," according to the prophecy of Ezekiel.

Though the present village of Tyre is a handsome little village for this country, and occupies perhaps half the present island, still, compared with what it was once, it is nothing, either in size or in grandeur.

Suppose that, by some disaster of war, the great city of Paris should be laid in ruins—the trees of her Elysian fields and beautiful gardens, cut down; and the statues, which adorn them, overthrown and broken in pieces—her fountains of water, stopped up—and the royal palaces razed to the ground; and every high house, and every low house mingled in one common ruin; so

that it should become a dwelling place for owls, and for satyrs to dance in. Suppose that, in the course of time, a few Frenchmen should build up, out of its ruins, two or three hundred houses, one or two stories high, without taste, without order; and an English or American traveller, who has seen Paris as it now is, should happen to arrive there, without knowing beforehand of its destruction: would he not stand in astonishment and say, "Paris is no more!"

So no man can read the grand description given of Tyre, prophet Ezekiel, (chap xxviii and xxviii,) and then view it as it now is, without confessing, that the Lord of Hosts hath in deed stained the pride of all glory! (Isaiah xxiii. 9.) and that Tyre is no more!

An awful lesson is this to all great mercantile cities, which grow proud of their wealth and forget the God who has given them prosperity! One day of indignation from the Lord, may lay all their beauty in the dust, and sweep them from the face of the earth.

Extract from the Journal of Mr. Wolf, published in the Jewish Expositor.

June 21, 1823.—I went with brothers King and Fisk to see a wall near the mosque of Omar, which wall the Jews believe to be a remnant of the walls which were around the temple. They call that wall, "The wall of the west side of the temple."

The Jews go there every Friday, and sit down near the wall, and read the law of Moses, the Song of Solomon, and other parts of Scripture. It was to me an affecting sight to see them sit on the ground, and having put off their shoes, (which is among them an indication both of sorrow and of reverence,) read in the Bible. I looked into the Bible of one of the Jews, and I heard

him just reading the passage, "*There shall come a star out of Jacob.*" They show there, in a corner of the wall, the place where it is said among them, that the *Shechinah* is still seen at certain times. A Jew, an old Jew drew near, with great devotion kissed the stone of the temple, and recited his prayers. One of the Jews asked me why did not put off my shoes, for I ought to know that I stood near the wall of the holy temple.

I replied, "From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts."—And Jesus Christ says "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—And I tell you, that these walls will not be built up again, until ye believe that Jesus of Nazareth is the Messiah. Near that wall is a house in which a stone of the ancient temple is preserved. As the Turk, the master of the house, was not at home, we were not able to see the stone.

Gladness is taken away—and joy from the house of our Lord. Lord, Jerusalem is destroyed, thy temple is a desolation. Zion is forsaken, and Moriah, where incense was offered to thy name; where the priest in Urim and Thummim appeared;—there the temple, dedicated to a false prophet who had shed the blood of thy saints, is now erected.

A blind man sat on the ground, and begged alms of every one who passed by. I asked him, What do you here?

Blind Man.—Here is the place in

which were David our king, and Solomon our king!—All ye that pass by, behold and see!

The poor Jews are obliged to give every year, a sum of money to the Turks, for the privilege of being permitted to sit down, every Friday, near the wall of their temple, and weep. I cannot help saying that my heart breaks, when I think of it; and I know that my dear friends in England sympathize with me.

On our return to our lodging, I had a long conversation about Christ with Solomon Sapira, who was at the end of the conversation obliged to say, "Let us give up the point in question for this moment, we will discuss it at another time."

An Abyssinian priest calls every day on us, who is in possession of a whole Bible in the Abyssinian tongue, which he will not sell, but which might be copied if the Bible Society should desire it. He is in possession of St. John's Gospel, and of the Psalter, to which are annexed portions of the prophets, and the Litany to the Virgin Mary, both of which he would sell for nine dollars; and he is also in possession of the four Gospels in Abyssinian manuscript, for which he demands 2,000 piastres, i. e. 200 dollars.

The above-mentioned Abyssinian knew Nathanael Pearce when in Abyssinia; and there is here an Abyssinian boy, seventeen years of age, who writes and reads his language, and who has a great desire of going to England, if he could be employed there. The same Abyssinian told me as a fact, that there are Jews in his country called *Tulasha*, who live separated from the Christian inhabitants of Abyssinia. There are here at Jerusalem, above seventeen Abyssinian monks and nuns.

He tells us that they are generally seven months in journeying from Abyssinia to Jerusalem.

We made a visit to the Greek metro-

politan, and then went into the library of the convent. They have a considerable number of manuscripts; among them we found an ancient manuscript of the New Testament, which we examined. The disputed passage, 1 John v. 7, is entirely wanting. I beg you to deliver the letter enclosed, to the Bible Society, into the hands of one of the Secretaries.

At Jerusalem there lived lately a Jew from Poland, who got his livelihood by making and repairing watches. Pater V., a Franciscan friar, a German by birth, who is the only one at Jerusalem who understands any thing of medicine, called often on the poor Jewish watchmaker, who mended his watch without taking any reward for it. One day Pater V. called on the watchmaker with a watch, which was very much disordered, and which did not belong to himself, but to another friar of the convent. The Jewish watchmaker said to him, "I am ready to repair your watch *gratis*, but I cannot repair gratis the watches of every friar, and especial y this watch, which is so much disordered!" The friar, Pater V., was displeased and called no more on the Jewish watchmaker. This week the Jewish watchmaker became seriously unwell, being taken with a fever. The principal rabbies desired Pater V. to call on the watchmaker, and to give him some physic; but in vain. I heard of it, and called myself on Pater V., and said to him, that he ought to go to the sick watchmaker, as a Christian, and as a priest of Jesus Christ, who knows by the Gospel, that Christ commands us to pardon our debtors. "No," said the friar, "the Jew has offended me; he did not repair the watch."

I. Christ pardons our offences.

Pater V. I know my duty.

The poor watchmaker died last night, and was to-day carried to the grave. His brethren accompanied the body. He is lamented by every one who knew

him, on account of his quiet disposition: and his wife is now a widow.—Behold the conduct of a Catholic priest, who lives in the convent, which is situated upon Mount Calvary! And that very priest often spends several nights in the Church of the Holy Sepulchre, kneeling near the tomb of Christ, who prayed on the cross for his murderers! saying, ‘Father, forgive them, for they know not what they do.’

June 25.—I wrote to Pater V., the Franciscan friar, who refused to go to the dying Jew, the following letter:—

“REVEREND SIR,

“The Jew, to whom you refused your assistance on his death bed, is departed from this life. I gave you to-day notice of it, as you told me that you were just going to church: I thought then to remind you of it, in order that you might exclaim with particular devotion, more than ever, ‘Kyrie Eleison!’ ‘Lord, have mercy on me!’ for you have acted wrong as a *Christian*, and as a *Priest*! And I do not know with what conscience you can pray, ‘Dimitte nobis debita nostra, sicuti et nos dimittimus debitoribus nostris.’ It is true, that you have been offended by the poor Jewish watchmaker; but you pretend to believe in a crucified Saviour, who prayed, even on the cross, for his murderers, ‘Father, forgive them, for they know not what they do!’ And you have much reason to fear, that the Lord shall one day say unto you, ‘O, thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou, also, have had compassion on thy fellow servant, even as I had pity on thee?’ And the Lord shall be wroth, and deliver you to the tormentors. You have, besides this, given very great scandal to the Jews; they will now say, and have said already, ‘Thus act the ministers of Christ!’ I am not angry with you: but my love towards you, and my Saviour,

dictates to me to write to you these lines, and with high regard, I am, Rev. Pater,

Your humble servant,

JOSEPH WOLF.”

*Rev. Mr. Neat's Journal, published in,
London*

FROM *** I went to *****, with whom I have had repeated interviews. He is converted to Christianity, but has embraced the Roman Catholic faith. What may have been his inducement to unite himself to the Papists, I know not; but I trust he is in earnest about religion, and knows something more of Christianity than the name. He states that at twelve years old he had serious thoughts concerning eternity. The usual instruction in Judaism was given him, but his mind was not at ease.—He read the Scriptures, and, to use his own words, “by God’s grace he saw their true meaning.” During fifteen years he continued to read, and pray, and seek instruction. At length he resolved to profess openly his faith in the Lord Jesus Christ, and after the usual preparation, he was baptized into the Catholic communion. It was truly affecting to hear the firm confidence of this child of Abraham in the merits and atonement of Jesus, whom he repeatedly affirmed with considerable animation and feeling to be his Lord and Saviour. Moreover he expressed his conviction of the necessity of Divine grace to change the minds of his brethren, who are now under wrath for refusing the true Messiah; and afford an awful instance of what Isaiah says, chap. vi. 9, 10. When first he professed Christianity, many of them conversed with him, and asked sarcastically, what such a man as he could find in the New Testament to make him leave the religion of his fathers? Then I lifted up my heart (I quote his words) to my God.

and Saviour, and said in myself, "Help thy slave O Lord, to speak and give thy light to these, for without that light they cannot see or know thy will." Afterwards I took the Holy Bible, and said, "the reading of this, and God's grace, has led me to believe in my Lord Jesus Christ." They sneered. I pointed out texts : they said, Aha ! Aha ! I told them what the Prophet foretold of the blindness of the Jews, and that they were instances. They declared they were not blind, for that they knew the word of God. I said you show that you are blind, because you cannot see the plain testimony, which our Scriptures give to Jesus Christ, my Lord. They left me, but lamented my departure from Judaism. In this manner I have often preached I have preached to them until my hair is become gray. But they are prejudiced. I hope a few young persons have been convinced ; but they are not come to the strength to profess Jesus Christ. The Jews here are mostly from Barbary. They are not at all enlightened. Those in France, and Germany, and Italy, are better informed. Here they are least of all disposed to change. But the time will come. *Then I think the Gentiles will be as the people of Israel, and the Jews will be the priests of the Gentiles.* He meant that the Jews would be employed to convert the heathen, and that when all should be turned to the Lord, a sort of pre-eminence would be given to Jewish believers. Their present condition, he said, is awful. It teaches the Gentiles to take care, for if God spared not the natural branches, much less will he those which have been inserted. I found he had been much in Spain, and therefore asked, if there were any Jews, secretly such, in that country ? He said, no ; but there were many Christians of Jewish origin. They are reproached by Spaniards on that account, but they frequently do honour to the Christian name ; because their faith

shows itself in their actions. The friars, however, have said and written much against them ; it is disgraceful to read it. They have said the Jewish race are of a different quality from others, and (would you suppose it ?) some friars have written that Jews have tails, like animals. You will find such nonsense in Santillana contra Judeos. - He spoke highly of Wolf, with whom he had read, and prayed and wept. His heart seems gladdened by the relation of what is doing for the conversion of Israel, and I left him expressing the warmest desires for my success here and elsewhere.

To hear and see such an Israelite indeed was most gratifying and encouraging. O that the Lord may speedily grant that the number of the believers in Jesus, from among the scattered and peeled flock of Judah and Israel, may be greatly increased. And have we not reason to hope, as well as faith to believe, that God will return and visit, and save the lost sheep of the house of Israel ? Now he has his secret ones in secret places among them. Who knows how many are taught by their own Scriptures, opened to their view by the agency of the Holy Spirit, to behold the Lamb of God. Here is an instance of one whom no missionary called, but whom the Great Shepherd sought out and saved. And if such an event occurred when the authorized means were not used, what may we not expect now that unto the seed of Abraham is preached salvation through faith in the name of Jesus ? When Christians neglected to show mercy, the Lord himself, as it were, interposed, and in a sort of extraordinary manner drew to himself his secret ones amongst the despised, and injured, and forsaken race. And will he not own and bless the work of faith and labour of love, which his own grace hath inclined Christians now to undertake for the welfare of Israel, still beloved for the

fathers' sakes? Here is encouragement. As yet we do not see Jewish converts crowding the pathway to the cross; but we do see the cross exalted; we see many of the children of those who crucified the Lord of glory sitting to hear the doctrine of the cross, while the voice of blasphemy is hushed, and the flush of rage and malice is no more discoverable: and is not this a sight to animate the heart with hope, and to nerve the arm of Christian effort with energy? I feel impelled to go forward by what I have heard this day from the mouth of a Jew; and surely it is invigorating to hear the name of Jesus uttered by Jewish lips with reverence, affection, delight, and confidence; and most gratifying and cheering, to listen to the serious declaration of a converted Israelite, that he would willingly sacrifice life itself, if the glory of the Saviour should require. Such a declaration I have this day heard, and I have no doubt of its sincerity. I pray that the love of Christ, which promoted it, may be shed abroad in many Jewish hearts by the Holy Ghost given unto them.

March 13. — met me, and inquired kindly after the health of my little boy. He said he has read the volume of the Expositor which I had lent him. I offered to lend him another; he said he would call on me shortly, and gladly take another volume. *— came with some children's hats for sale. I took the opportunity of offering him a Hebrew tract, No. 29. He began to read; but I found he had not much knowledge of religious subjects. He acknowledged himself to be a sinner, but said he prayed every day for pardon. On closer examination he said a man must be always reading, if he would live without sin. I said, that would not make a man sinless, for evil thoughts would come into the mind at our most retired moments; and that we must look to the

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Messiah for atonement and salvation. He said, yes, but Messiah was not come. I replied, that Jesus was the Messiah, and that, by believing in his obedience and death, true Christians enjoy a good hope of forgiveness and eternal happiness; beseeching him also to put his trust in Christ for pardon, as none besides could save him. He received the admonition well, but refused to allow that Jesus was the Christ. I pointed out Isaiah liii. 5, to show that Messiah was to suffer in our stead, and observed how exactly this was fulfilled in Jesus. He appeared surprised to find such words in the Old Testament, and wrote down the chapter and verse. I then gave him cards, (No. 2 and 3,) which he readily accepted. He said much in favour of the English, and that he would die for an Englishman. The Spaniards he declared to be very bad, and their bad language he mentioned with considerable feeling, saying, their religion was not good for much, if it did not teach them more reverence for the name of Jesus, whom they professed to worship as God. What a reproof from a Jew! How lamentable that the profaneness and vices of nominal Christians, should thus be a stumbling-block in the way of Israel! I reminded him of the fact, that among Jews and Christians there were many who disgraced their profession by their wicked words and actions; and that true Christianity did not warrant, but condemn, the conduct to which he objected. This he allowed; and left me, promising to read the tracts and cards.

DOMESTIC.

*Extract from a letter of the Rev. Mr. M' Coy, to the Cor. Sec. dated
Carey, Aug. 26, 1824.*

"I HAVE been sick thirty-four days. I had a fever regularly for 21 days, and
2 Q

have been brought very low. Through mercy, I am now convalescent, though scarcely able to hold my pen to write. The affairs of the mission are doing well. We have sixty native scholars, and the natives generally manifest more and more interest in the mission.

Will the Board present a memorial to Congress at the commencement of the next term on the subject of Colonizing the Indians? Permit me to ask, would it not be better to prepare the memorial soon, so that the opinion of friends could be obtained, and the *very best* sentiments elicited before the meeting of Congress?

RELIGIOUS.

WHAT HATH GOD WROUGHT?

England.

From the Eighteenth Annual Report of the London Hibernian Society, we learn, that the Society continues to prosper, and to spread the blessings of her system to thousands; in Ulster, under her charge, are 326 day schools, containing 31,712 scholars; in Leinster 31, containing 2665; in Connaught 204, containing 18,271; and in Munster 92, containing 8749. During the last year, 101 schools, and 9548 scholars, have been added to her list.

Wherever it has been practicable, a Sunday School has been connected with every weekly one. The number of these by the last report was 238, scholars, 17,145.

Sixty Scripture readers are now employed for the benefit of those who are uninstructed; and the Society has been active in circulating the sacred writings.

In the course of the year 2005 English Bibles; 12,297 English and 2000

Irish Testaments, have been issued from the Depository.

GREAT things have been done by the British and Foreign Bible Society. The Twentieth Report, read in May last, at the Anniversary Meeting, shows the receipts of the Society to have been, for the year, £97,718 17s 6d. of which sum £42,386 12s. 10d. were received from the sale of Scriptures.

THE Merchant-Seaman's Bible Society have received during the last year ending in May, by subscriptions, donations, collections, and the sales of Bibles and Testaments, £853 15s. 7d. The collection made at their annual meeting was £1.1 12s. 3d. At the same time the President announced a contribution of 100 guineas, from the Corporation of Trinity House.

THE Reports from all the principal Societies in England for religious purposes, holding their anniversaries in the months of April and May, give the total amount of receipts for the past year at £224,744 17s. 10d. nearly a million of dollars. What pleasing indication does this single fact give, that the Lord is about to ride in triumph through the nations! Where is the Christian who is not prepared to offer the petition, "Thy Kingdom come," and to be increasingly liberal in supporting the cause of Immanuel?

France.

THIS country, a few years ago, almost converted to Infidelity, is now rising from the dust, and putting on her beautiful garments. She has now a Tract Society, diffusing the benefits of those silent, simple messengers of salvation: a Bible Society, issuing her thousands of sacred volumes to enlighten the ignorant and save the wretched; and a

Missionary Society, already employing a labourer in that field where the Saviour lived and died, as also a Mission House at Paris for the reception of missionaries.

Switzerland.

THE Baron de Campagne of Pfeffikon in Switzerland, has remitted, at different periods, to the American Board, nearly \$1200 for the support of Christian institutions and Christian efforts in this country.

REVIVALS.

Maine.

IN Nobleborough, for several months past, the Lord has made bare his arm in the sight of all the people. To one church 92 have been added by baptism, who give evidence of a regeneration of heart. In eighteen instances the husband and wife have been taken, and in some cases two, three, and four children in a family have been baptized together. To another church upwards of 120 have been added to the number of those who love the Lord.

Massachusetts.

IN the Shaftsbury Association, a revival has taken place, which will gladden the hearts of thousands. About 170 persons have been the subjects of this gracious work.

From 150 to 200 persons have been hopefully converted in the towns of Sutton and Douglass—50 of whom have united with the Baptist church.

Alabama.

By a letter from Jonesborough, appearances are favourable to the cause of our Saviour in that place and vicinity. Increasing attention has been given to the word preached, for more than a year past, and in the months of June and July 9 received baptism. In some adjacent counties, greater blessings

seems to attend the gospel. As many as twelve have been buried in baptism in one day.

A Great God, the work is all thine own,
Thine be the praises too;
Let every heart and every tongue,
Give Thee the glory due."

PROSPECTS IN INDIA ENCOURAGING.

By one of the Calcutta Committee.

I SOLICIT your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years I have travelled annually 3000 miles. I have, therefore, enjoyed many opportunities of visiting your missionary establishment in that part of India; and as a member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labours of your missionaries; and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled when I state my firm belief that the labours of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty five years ago. The heathen parents, who would have then been offended at the offer of a Bible, or of any instruction, are now contented that your missionaries should teach their

children out of the oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to questions put to them, in a manner which shows that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has by the blessing of the Almighty spread itself over the land; and many are now desirous of learning what is contained in the sacred books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the sons of Hindoos sent to your mission schools, but their daughters also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers. *This is the Lord's doing, and it is marvellous in our eyes.*

I have heard magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered courts of justice—noisy, insolent, overbearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the representations of these men; but now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, Whether the light of the gospel could correct the moral turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society? but this meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanour; not a single instance had

occurred of their being prosecuted in courts of justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, my lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts in sending labourers to dig up the fallow-ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

LONDON BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the London Baptist Missionary Society was held on the 23d of June. The receipts of the preceding year were about £12 500. A number of speeches were delivered on the occasion, from which we make the following extracts:

The Rev. Mr. Anderson of Edinburgh, remarked that "the West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our churches there. That church consists of about three thousand members, who, though poor slaves, have been made free by the truth; and I was particularly pleased to find that they so well understand pecuniary matters as connected with the

obligations of religion. They build their own chapels, support their own poor, nourish their own sick, bury their own dead : and, on more occasions than one, when one of their members has been advertised for sale to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds. Surely many of us might learn a lesson from these poor negroes. The richest and the poorest among us have alike their property divided into two parts : the first designed for themselves, their families, and their dependents ; the second for the benefit of others.— Just as the corn which grows out of the earth is partly *seed for the sower*, partly *bread for the eater*. The second portion of our property may be compared to seed corn, which must be sown in order to any increase. Now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it ; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed, has no influence on the crop ; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He who sows sparingly in this way, in proportion to his ability, shall reap also sparingly, and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his mind and feelings. Do not think this too strong. Let us never forget the claims on the second portion of our property, nor the necessity of giving what we give, from right principles. Something will also be thought and said of us, after we are dead. How honourable to the memory of Mr. Wesley, who had 40,000*l.* pass through his hands in the course of a year, that he hoarded up nothing for himself, but devoted all

to the grand cause in which he was engaged. Let us all be animated with the same spirit as one who desired it to be engraved on his tomb, that, of all the property he had possessed in life, the only part that now remained with him was what he had given away.

Joseph Butterworth, Esq. M. P. remarked, “ I was lately much interested in conversing with a gentleman from Persia. There he had met with some of the opponents of Henry Martyn ; some of the Muftis who had controverted his arguments for the truth of Christianity, and endeavoured to defend the system of Mahomet. They now acknowledged, ‘ Truth was on his side, but sophistry on ours.’ One of them said, ‘ If the spirits of good men go to a happy abode in a better world, he is certainly gone there ; let us muse on his character in silence.’ And silence ensued for several minutes. This, my informant said, evidently appeared to be not an empty compliment, but the tribute of the heart to departed worth. And among those excellent men who have been called to their eternal home, I cannot forbear mentioning the late Charles Grant ; a man to whom India is perhaps more indebted than to any other man of his time. He did good without talking about it ; he never suffered his seed corn to grow musty, but was always sowing, by night and by day. He contributed to the great change which has taken place in European character in India. How different is it now from what it was in Burke’s time ! The efforts of Europeans are now very much directed to improve both the civil and moral condition of the natives. And it is no doubt for this purpose that God has committed to us the dominion over that empire ; that we may impart to them the blessings of Christianity which we enjoy. Let us consider our high privileges, and the correspondent duties which devolve upon us. Among departed worthies also, I cannot forbear adverting to Mr. Smith, late missionary

at Demarara. The discussion which has taken place on that business, will be much to the advantage of the missionary cause. After a careful examination of all the evidence on the case, I feel myself bound to declare my firm belief, that Mr. Smith, in all his conduct, was not only completely innocent, but highly meritorious. The total absence of all proof of impropriety in word or action, during a residence of six years, notwithstanding his private papers were so shamefully seized and ransacked, puts this beyond all doubt. The result must be favourable to missions in general. We are labouring in different spheres according to our different denominations; but holding, as we all do, the essential doctrines of Christianity, we cannot consider our minor differences as injurious; they are rather beneficial; exciting us to stimulate each other to greater activity in the work of the Lord.

The Rev. Joseph Kinghorn, of Norwich.—The impression made by the present Report, I think must be very strong. But there is one thing which has struck me as worthy of particular notice; the evidence it affords of the general correctness of the Serampore translations of the Scriptures. We are aware of the attempts made in this country to disparage them; and especially of late by the Abbe Dubois, a Roman Catholic priest, who, after going out to India, and residing there as a missionary between twenty and thirty years, has returned to Europe, and tells us that *he* has done nothing, and therefore takes it upon him to tell all other missionaries, that *they* can do nothing. In matters of testimony, it is always important to know the character of the witness. Now this gentleman is a Roman Catholic, who is sure, on one point, at least, to agree with an infidel;—not to promote, but to oppose, the circulation of the Scriptures. Can he then be considered as entitled to credit respect-

ing the translations circulating in India? We cannot here go into a detailed discussion of alleged inaccuracies in these versions: but let him recollect the circumstances of the boasted version authorized by his own church, the Vulgate Latin. That was often touched and retouched by different learned men in successive ages: and we would ask, why may not other translators have the liberty of doing the same? I have also been delighted with the circumstance of the aged Brahmin, who, experiencing the power of the gospel, had vigour of mind, and intenseness of feeling enough to make a public profession of his God and Saviour. Is not this a lesson to many among us? Is this the case with all aged people here? My young friends, what have *you* done? Have *you* made a profession of faith in Christ, and united yourselves with some Christian Society? Or, are you not following Christ at all; or, like Peter, following him afar off? Look at this Brahmin, and learn your own duty. Let us all examine ourselves. God accepts not our works, if he accepts not us. Our business here is to promote the kingdom of God. Every thing should tend to this; but nothing can be effected without Divine aid. Pray for the Committee, who direct the proceedings of this Society. The more pure and simple, the more holy and ardent their efforts are, the more successful they will be. We have reason to indulge the most pleasing hopes. The beautiful vision in the Apocalypse seems now to be realizing, of an *angel flying in the midst of heaven*, high enough to be beyond the reach of human opposition, yet low enough to be distinctly visible, and with a large commission even to *preach the everlasting gospel to every nation, and kindred, and tongue, and people*.

The Rev. Ira Chase, Professor in the Columbian College. North America, would have preferred enjoying the luxury of this meeting in silence, but could

not refuse to express, in a few words the approbation and applause with which the efforts of this Society are regarded on the other side of the Atlantic; and recommended that the same spirit which animated its founders, should animate their successors; that sympathizing with the spiritual wants of mankind, and zealous to relieve them, they should pursue the course they had begun, not discouraged by difficulty or by death.

TRACTS, MESSENGERS OF SALVATION.

To one poor old woman who could not read, and had been for years confined to her bed, I read that most excellent tract, "*To the Aged.*" She could sit up in her bed; and as I read, the tears streamed down her furrowed cheeks, and many an interruption did she make, to express her delight with the *feast* Providence was giving her. "O!" said she "*I do bless God for sending you to me, and shall recollect you when I meet you in heaven; I know I shall.*" It was a precious season to me, and I trust to several others who could not read, but sat around and heard the words of salvation.

I gave a few tracts and a Testament to a young woman, confined in a solitary cell in a prison. I had the pleasure of hearing afterwards that there was reason to hope that they were blessed to the conversion of her soul.

A man from the country, says a pious merchant, in one of our large cities, was leaving my store on Saturday afternoon; when, suspecting his purpose to travel the next day, I inquired where he would spend the Sabbath. He avowed his determination to travel; and introduced many of the reasons, so often urged to show that the commandment of God can be innocently violated. I remonstrated with him on the wicked-

ness of the course he intended to pursue; and, as he left me, placed in his hand a religious tract, hoping it might prove a blessing to him. It was about three months after, that he returned; referred me to the humble effort I had made for his good; told me that while he broke God's law by traveling on that Sabbath, there was anguish in his heart; and that he found no rest till, as he hoped, he rested on Christ, the rock of salvation.

In the store of another merchant, a quantity of tracts was, several years ago, deposited by a benevolent clergyman, for sale. The merchant, supposing that the profits were for the clergyman's personal benefit, disposed of the tracts as he had opportunity, but took no interest in them himself; till one day curiosity led him to examine their contents. He soon found among them *The Shepherd of Salisbury Plain*; which its excellent author, Mrs. Hannah More, has mentioned as, in her judgment, the most useful of her publications. He felt that he needed a religion which would render him happy in poverty and affliction. He sought, and found. His partner in trade was influenced by a tract which he found in the same parcel, to attend to the things of religion and consecrate himself to God. Both have since felt an unwavering attachment to the cause of Christ; have distributed thousands of religious tracts, and been efficient friends of Missions, Bible Societies, and all the benevolent institutions which God is now using to promote the kingdom of his dear Son.

[S. S. Mag.]

VALUE OF SABBATH SCHOOLS.

A SUNDAY school child who had been admonished by her teacher, was so struck with the advice given that she exclaimed, "O go to my home, and speak to my father, who gets drunk

every day; what you have said has made me sorry for my sin, and it may make him so too." The teacher advised her when she arrived at home to speak to her father of what she had heard. She did so, and the father burst into tears, and from that time altered his course, and afterwards made a good husband and a good father. [S. S. Mag.]

Two boys, says a female teacher, came under my observation, one nine years of age, and the other seven. After being in the vestry, one Sunday, (where the select class is taken to receive religious instruction,) one of these boys went home deeply impressed; and, after a long silence, he exclaimed, "Oh, mother! we have had the best time in the vestry to-day we have ever had!" His mother asked, "What has your teacher been telling you to-day?" "Many good things, mother; but what most affected my heart was this:—the teacher told us that when the Lord first convinced him of sin, and he felt the need of prayer, he durst not be seen bending his knees in his father's house, but was obliged to go into the fields or stack-yards to pray.

Oh! thought I, what a bad boy I must be to pray so little, when I have nobody to hinder me, but might pray in any part of the house I please" These two boys meet twice a day to pray together: at half past eight they meet, and pray till nine, and at half past twelve and pray till one o'clock, in a garret, by themselves. One day, I, in silence, slipped up to the door unperceived by them. They first sung a hymn, and then kneeled down, and one of them prayed as follows:—"Oh, Lord! we have, indeed, been bad boys, but for Jesus Christ's sake forgive us: may we do so no more. Pardon our sins—but pardon them now; and make us happy in thy love. O Lord, bless our teachers—may we and they meet in heaven,

at last, to praise thee for ever. Amen." Then, after singing another hymn, the other prayed—"O Lord, we have bad hearts, but for Jesus' sake take them away and give us new hearts to-day: may our minds not wander upon our play, nor any thing that would grieve thee. May we keep from all bad boys, and do what our parents bid us. May we love and serve thee all the days of our life, and go to heaven when we die, for Jesus Christ's sake. Amen." [*Ibid.*]

One boy, in particular, who is only eight years of age, has made the most astonishing progress in the course of five weeks, having committed to memory, during that period, the whole of 'Brown's Select Scripture References,' consisting of 67 pages 12mo. small type. and giving all the authorities. He has, likewise, committed to memory the whole of the Psalms of David, the Proverbs Isaiah, Matthew, Romans, Hebrews, the Acts, the First and Second Corinthians, Galatians, Philippians, Ephesians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, James, and the Revelations! besides the Assembly's Catechism with the Proofs Hymns, &c &c An observation being once made about his close application to his religious books, he said, 'Ah! but this is nothing compared to what I get off for the week-day school!' His memory is truly astonishing, and the correctness with which he repeats any thing is most remarkable. [*Ibid.*]

FROM A CLERGYMAN IN ENGLAND.

A few weeks ago. I was passing through G—, and while I was waiting at the inn for a conveyance, my feelings were much pained by the dreadful oaths and curses of a man in the next room. I bore with this some time, but

at last could endure it no longer. Taking the Swearer's Prayer in my hand, I approached the man, and looking very seriously at him, I said, "I heard you *pray* just now, did I not?" "Me pray. Sir," replied the man with a confused and astonished look, as if it were the first time he had ever had such a charge brought against him. "Me pray, Sir, what did I pray for?" "For damnation," I replied; "and I have got a copy of your prayer in my hand; if you wish to see it, I will give it you." Accordingly the man accepted the book: his tone and his manners were immediately softened, and his language materially changed.

{Tenth An. Rep. of the Amer. Tr. Soc.

DEVOTED MISSIONARY.

At the late Anniversary of the Church Missionary Society in London, the following character of the devoted missionary was drawn by the Right Honourable Charles Grant, M. P.

There is something peculiarly attractive and admirable in the character of zealous and devoted missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with admiration. And when we add to this, the real object of these efforts—and there is no object which we are so apt to forget—but look at the object of the Christian missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the missionary marches, and look

at the standards of the followers of earthly ambition and of earthly power; their mottoes and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations; but look at the standard of the missionary—the cross of the Saviour whom he follows—and there you see at once the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest and yet the most resolute man in the world. Here you may see how he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, this is no imaginary picture. Can we not appeal to recent experience, in proof, that the picture is, in fact, too faintly drawn? Need I mention to you the name of Martyn? Need I say that it is a question, whether, in all history, there is a spectacle more sublime, and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that name, which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he had found a Friend, a Benefactor, and a Comforter.

But, my Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one of the first of missionaries. Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work*

out for us a far more exceeding and eternal weight of glory. And let me ask you, what were those light and momentary afflictions? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft. in journeyings often in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen.

But we have heard to day that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West African Missionaries; and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at these words; nor let them damp the courage of any future missionary. They may be marching to an early grave; but we cannot stop there—they are marching to an early immortality.

MARKS OF GRACE,

As exemplified in the experience of the Rev. Samuel Newman, who was settled at Rehoboth, Mass. in 1765, where he afterwards died, greatly lamented.

1. I find I love God, and desire to love God, principally for himself.
2. A desire to requite evil with good.
3. A looking up to God, to see him, and his hand, in all things that befall me.
4. A greater fear of displeasing God, than all the world.
5. A love to such Christians as I never saw, or received good from.
6. A grief when I see God's commands broken by any person.
7. A mourning for not finding the assurance of God's love, and the sense of his favour, in that comfortable man-

ner, at one time as at another, and not being able to serve God as I should.

8. A willingness to give God the glory of any ability to do good.

9. A joy, when I am in Christian company, in godly conference.

10. A grief, when I perceive it goes ill with Christians, and the contrary.

11. A constant performance of secret duties, between God and myself, morning and evening.

12. A bewailing of such sins, which none in the world can accuse me of.

13. A choosing of suffering to avoid sin.

MISCELLANEOUS.

HORRID IMMOLATIONS.

Related by Capt. Kemp, an eye witness to one of these transactions, which occurred at Gondulpara, twenty miles north of Calcutta, March 18, 1813.

"On Thursday last, at nine in the morning, Vishwunathu, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire: he was placed, as is customary, on the bank, and a consultation held respecting the time he would die: the astrologer predicted, that his dissolution was near at hand. The sick man was then immersed up to the middle in the river, and there kept for some time; but death not being so near as was predicted, he was again placed on the beach, extended at full length, and exposed to a hot sun, where he continued the whole of the day, excepting at those intervals when it was supposed he was dying, when he was again immersed in the sacred stream. I visited him in the evening; he was sensible, but had not the power of utterance; he however was able to make signs with his hand, that he did not wish to drink the river water, which they kept almost

continually pouring into his mouth by means of a small shell. He remained in this situation during the night: in the morning the immersions commenced, and were continued at intervals till about five in the evening, when he expired, or was literally murdered. His wife, a young woman about sixteen years of age, hearing of his death, came to the desperate resolution of being buried alive with the corpse. She was accompanied by her friends down to the beach where the body lay, where a small branch of the mango tree was presented to her, which, as I understood, was setting a seal to her determination; from which, after having accepted the branch she could not retreat. I went to her, and questioned her with respect to the horrid act she was about to perform, whether it was voluntary or from persuasion: nothing of the latter appeared: it was entirely her own desire. I spoke to her relations on the heinousness of the crime they were guilty of, in allowing the young creature thus to precipitate herself into the presence of her Creator, uncalled for. Mrs. K. spoke both to the mother and the daughter a great deal, but all to no purpose. The mother declared it was her daughter's choice, who added, that she was determined to 'go the road her husband had gone.' There was not the least appearance of regret observable in the mother's countenance, or conduct. At eight P. M. the corpse, accompanied by this self-devoted victim, was conveyed to a place a little below our grounds; where I repaired, to behold the perpetration of a crime which I could scarcely believe possible to be committed by any human being. The corpse was laid on the earth by the river, till a circular grave of about fifteen feet in circumference, and five or six feet deep, was prepared; and was then, (after some formulas had been read) placed at the bottom of the grave in a sitting posture, with the face to the

north; the nearest relation applying a lighted wisp of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out 'Hurree Bull! Hurree Bull!' in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations: in hers, no alteration was perceptible; in theirs, there was the appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders; the other hand she placed over her own head, with her fore-finger erect, which she moved in a circular direction. The earth was then deliberately put round them, two men being in the grave for the purpose of stamping it round the living and the dead, which they did as a gardener does around a plant newly transplanted, till the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity of observing whether any regret was manifested; but the finger moved round in the same manner as at first, till the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, till the crowd began to disperse, when the usual lamentations and howling commenced, without sorrow."

The following is from a late India newspaper.

"Suttee.—A suttee took place about eight o'clock on Friday morning, at Koonaghur Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband, Kummall Chattiya, a Coolin Brahmin of Koonaghur, who was not only permitted, but

paid for marrying thirty-two wives; and who departed this life on the evening of the 5th instant. Immediate information was sent to his different wives, who were in general living at their father's houses, (only two of them being with him;) and four of these determined on eating fire, as the natives call it; two who were living near, one at Calcutta. and the fourth at Bosborrah, above Hoogly. They were soon brought together; and the necessary permission having been obtained from the magistrate of the district, (at least so the police people said who attended the suttee,) they ascended the funeral pile, which was inclosed all around with a paling of bamboos, so as to prevent the escape of any who might be so inclined, after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated; and in less than ten minutes their bodies burnt to a coal, so excessively hot was the fire. So common is the sight in this neighbourhood, that only a few hundred people collected together to see it; and these were nearly all women. It is said that twenty-two of his wives were living at his death; and it was expected that more of them would have joined the four."

HINDOO APATHY.

A missionary recently writes from *Howrah, near Calcutta*—

"You, who have never witnessed scenes, such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow creatures. Some writers have called them mild, inoffensive, and peaceable. but, alas! if ever there was a nation which needed the influences of the Gospel to establish peace and mildness among them, it is the Hindoo nation. Love, either to their gods or to man, they know nothing of. I will relate a scene I was called to witness the other evening. A small native

but had taken fire, about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. Before I got there about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames, except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: 'My house is not on fire.'—'Who will give me pay?'—'What power have I over fire?'—'To be burnt will be worse than to see fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place; and from one of the huts which had just taken fire, a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced! 'She is not my mother'—'She is too old to gain salt'—'Her time is come'—'We shall see a suttee.' I offered them *buckshees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them; for no sooner was this heard, than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved (for that time;) but none but those of the lowest caste dared, even for lucre's sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators. With regard to the poor woman thus saved, she had been so terrified that her illness was increased; and the mer-

celess sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach!"

KINGDOM OF ASHANTEE.

A LATE London newspaper gives the following description of this kingdom:

The melancholy intelligence which we had last week to record respecting the loss of the British forces in Africa, and the death of their commander, has excited a strong and natural interest in this country to know something of their conquerors; and we have made it our business to gratify this feeling by consulting those authentic sources of information which the library supplies, and now communicate to our readers the result of our labours.

The Ashantee territory is situated in Africa, adjoining the Gold Coast, and its capital, called Coomassie, is not more than 150 miles from the settlement of the English at Cape Coast Castle, and yet, till the year 1817, when a mission was sent to the Ashantees in order to put an end to the horrible cruelties which that nation had committed, and were perpetrating on the Fantees. (a small nation on the borders of the Gold Coast,) the former people were almost as unknown as if they had been inhabitants of another planet. Mr. Bowditch, whose loss cannot be sufficiently deplored, by those who hoped and expected that the civilization of Africa would be greatly accelerated by his persevering inquiries, accompanied this mission, and from his narrative our information is chiefly derived.

The Ashantees present a singular, and we think, a rare union of civilization, with the most barbarous and de-

testable superstition. We read, with surprise and admiration, of a city said to contain, upon their grand festivals, 100,000 inhabitants, (this is thought by Mr. B. to be an exaggeration,) under regular control, by officers appointed to each district, supplied with an excellent and daily market, and kept in a great degree of cleanliness. The inhabitants too are said to excel in the manufacture of different kinds of cloths, of surpassing beauty and fineness; they are good goldsmiths, have capital potteries, and paint expeditiously and not inelegantly; they work finely in iron, tan leather, and are excellent carpenters. We are sorry to add, the horrid reverse to this picture. The Ashantees appear plunged in the most gross and abject idolatry; and when we have read the details of their sacrifices of human victims, and the tortures preparatory to them, it is impossible to wonder at any ferocity which they may exercise towards their enemies. At all their festivals, or customs, as they are called, some one of which occur every twenty-one days, not fewer than one hundred victims are immolated with the most barbarous rites. Besides these, there are sacrifices at the death of every person of rank, more or less bloody, according to their dignity. On the death of his mother, the king butchered no less than *three thousand* victims! and on his own death, this number would probably be doubled. The funeral rites of a great captain were repeated weekly for three months; and 300 persons were slaughtered each time, or 2,400 in all. Some of these are freemen, as it is usual to "wet the grave" with the blood of some *person of respectability*. On some occasions, the sacrifices consist of *females*. Slaves are continually sacrificed by their priests, over large brass pans, that their blood, mingling with various other matter, may complete the *charm*, and produce invincible *fetish*. When their crops are dug, the chiefs kill several

slaves, that their blood may flow into the hole from whence the new yam has been taken. Those who cannot afford to kill slaves, take a head of one already sacrificed, and place it over the hole.

In 1819, the population of this kingdom was computed at about one million. The disposable force, 150,000. They are very superior in discipline and courage, to the waterside Africans. The general is always in the way, and fugitives are instantly put to death. They eat little select bits of the first enemy's heart whom they kill, and all wear ornaments of his teeth and bones.

The stated inhabitants of Coomassie, which is situated in 6° 30 min. N. and 2° 6 min. W. longitude, are supposed to be about 15,000; four of the principal streets are half a mile long, and from 50 to 100 yards wide. The markets are daily, and the articles for sale are beef, mutton, wild-hog, deer, monkey's flesh, fowls, yams, plantains, corn, sugar-cane, rice, peppers, vegetable butter, oranges, papans, bananas, salt and dried fish, large snails smoke-dried, palm wine, rum, pipes, beads, looking-glasses, sandals, silk, cotton cloth, powder, and colobashes. The cattle in Ashantee are as large as in England; their sheep are hairy. They have two crops of corn in the year; plant their yams at Christmas, and dig them up in September. All the fruits mentioned as sold in the market, grow in spontaneous abundance, as does the sugar-cane. The castor-oil plant rises to a large tree. The cotton-trees sometimes to the height of 150 feet.

The government of Ashantee consists of the King, four aristocratical Assessors, and the Assembly of Captains. The noble quantumvirate have, in all matters of foreign policy, a *veto* on the King's decisions. The course of succession is the brother, the sister's son, the son, and the chief slave. Polygamy is tolerated by this people to the greatest extent. The King's allow-

ance is 3,333 wives, and the full complement is always kept up.

One great source of revenue to the King is the traffic in negro slaves. While the mission was at Coomassie, only about four months, one thousand slaves left that capital to embark in two Spanish schooners then hovering on the coast.

So long as the sale of their prisoners, as slaves, is tolerated in this people, by this country, the Slave Trade can never be effectually suppressed—a circumstance which calls for the attention of the advocates for the abolition of slavery.

CHRISTIAN ESQUIMAUX.

From the London papers, received by the late arrivals, it appears that Capt. Parry arrived in Davis's Straits early in June, having crossed the Atlantic from the Orkneys to Cape Farewell in fourteen days. A letter from one of the expedition, dated Whalefish Island, near Disco, gives the following account of a settlement of Christian Esquimaux. It is gratifying to find that the natives of this inhospitable climate, amid all their deprivations, are not destitute of the Bible, and of the institutions of Christianity.

There is resident on this island a Danish governor or merchant, and about eighty or ninety Esquimaux, or rather a mixed race of Danes and Esquimaux; they are mostly Christians, and it was quite delightful to find the Holy Scriptures among them, and to see almost every one of these poor creatures enabled to read the blessed word in their own language. The huts of these people are comparatively, clean and comfortable; they possess a great many of the European comforts of life; and among the things that excited our astonishment was, their having, in almost every hut, a musical instrument, called a mandolin, very much like a guitar, qa

which the Esquimaux women play very tolerably. They have a missionary residing about eighteen miles from this, who, during the summer months, is continually going about visiting the different islands, to admonish and instruct, and to perform the Christian ceremonies of baptism and marriage, &c. What devotion to the cause of religion is here exercised! The privations and difficulties they must have had to encounter are incalculable; and it is quite delightful to see in this little place, that the blessed fruit of their labours is making its appearance. I have had some pleasing proofs of the improved state of their moral character. Some years ago I had a Labrador translation of the Gospel given me, and I had the satisfaction of receiving the sincere thanks of a poor fellow for it, to whom I hope it will prove a blessing; he could read it very well, and told me that his daughter, a girl 11 years of age, would be able to read it. The translations which they possess here, were made by the celebrated Otto Fabricius, and they have also the church catechism, and a book of hymns in their own language.

The mode by which the Osages inspire their youth with the love of War.

They relate that, a great while ago, an Osage boy killed a bird with an arrow, and after picking off the feathers, showed it to some old men, and inquired whether it was a good thing to kill birds. The old men approved of what he had done, and encouraged him to proceed. They further told him, there were men whom they should kill in like manner, and advised that the young men should adopt the disposition of the voracious birds and animals, and carry their skins with them when they went to war. Nunkee Oharke states that fathers exhort their sons strongly to go on war parties, and that the young men become more savage, in their senti-

ments, by every successive exploit which they perform. But there is another cause, of still more melancholy nature, which he considers as having an important influence. He says, when men are about to die, they always endeavour to excite their relatives to revenge their death on their enemies, that they may not go alone into the invisible world. This is done, as well on occasions of death by natural disease, as when it occurs in battle.

Spirit of true Religion exemplified in a Cherokee woman.

A SOCIETY of Cherokee females at Creek Path, lately forwarded to the Treasurer of the United Foreign Missionary Society, \$9 95, to aid the mission among the Osages. The Cherokee woman who made the motion to appropriate the money in this way, said to the Society, "The Bible tells us to do good to our enemies; and I believe the Osages are the greatest enemies the Cherokees have."

At a public sale in England, a copy of the Greek Testament of Erasmus, printed on vellum, at Basil, 1519, was bought by the Archbishop of Canterbury for £140.

ANECDOTE RESPECTING LUTHER.

THE University of Louvain complained to the princess Margaret, (sister to Charles V.) that Luther, by his writings, was subverting Christianity. "Who is this Luther?" said she. "A poor, illiterate monk," was the reply. "Is he so?" said Margaret: "then do you, who are so very learned, and so very numerous, write against this ignorant monk. The world will pay more regard to so many scholars than to one blockhead."

SELECT SENTENCES.

THE success of the Gospel is as really promoted by fervent prayer, as by faithful preaching. [Scott.]

WHATEVER your circumstances may be in this world, value the Bible, as your best treasure; and whatever may be your employment, look upon religion as your best business." [Dr. Watts.]

THERE is no book like the Bible for excellent learning, wisdom, and use: it is want of understanding in them who think or speak otherwise. [Hale.]

IF ever God ceases to hear the voice of angels, striking their harps to his praise, it is, to listen to the cries of a broken-hearted sinner that lies at the feet of Christ, pleading for his grace and mercy. [Mr. Hill.]

WHEN we come into the world, we come with our backs towards heaven, and our faces towards hell; and thither we haste as swift as time can carry us, till such time as the Lord in mercy is pleased to turn us. [Mr. Knight.]

GOD often puts his people off, and seems for a time to refuse them, in order to make them the more desirous of him. [Mr. Clarke.]

HERE stands a preacher who has got a Bible before him, and a large congregation; but without the power of God, he can do nothing. [Hill.]

AS the sun is the glory of this earth, so is Christ the glory of the Bible. [Mr. Brewer.]

NONE but God has a right to set on the throne. I would join with an Archangel to cast Jesus Christ from the throne, were he not God over all, blessed for evermore. [Mr. Hill.]

POETRY.

PSALM, CXLVIII.

PRAISE the Lord, ye heavens, applaud him,
In the highest him adore,
Seraphs, in your anthems laud him,
Cherubs, praise him evermore.
Lamp of nature, daily burning,
Orbs immense, that nightly shine,
Lights incessantly returning,
Praise, oh praise the Name Divine.
Lowly vales, and lofty mountains,
Trees with fruits delicious crown'd,
Spicy groves and crystal fountains,
Grateful lays to God resound;
Heav'n of Heav'ns, o'er all extended,
Earth and seas your voices raise,
Winds and stormy vapours, blended,
Speak, in thunder, speak his praise.
Insects, borne on silky pinions,
Plumy warblers of the shade,
Savage herds of waste dominions,
Flocks that nip the verdant blade;
Man, of every age and station,
Each production of his word,
All the wonders of Creation,
Now, and ever, praise the Lord.

TREASURER'S ACCOUNTS.

Moneys received by the Treasurer of the Columbian College, during the month of September, 1824.

For Endowing the Professorship of Mathematics and Natural Philosophy.

By Elder Caleb Green, R. L.	-	-	\$100 00
By Col. Hardy Cross, Va. in part,	-	-	50 00
By Wiley Gillam, Student, do	-	-	50 00

For Professorship of Language and Biblical Literature.

By Windsor Newton, Esq. Ms.	-	-	25 00
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For Columbian College.

By the hand of Mrs. Billings, from the Edenton Female Education Soc. N. C.	-	-	5 00
By Tutor Wait, collected in Virginia,	-	-	13 00
By Levi Willard, Esq. N. H.	-	-	5 00

Total,	-	-	\$248 00
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THE
Latter Day Luminary,

NEW SERIES,

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

NOVEMBER, 1824.

[No. XI.]

COMMUNICATIONS.

A NEW ARGUMENT IN PROOF OF
HUMAN DEPRAVITY.

Sir—I have read much on the controverted subject of human depravity; but there is one argument in support of it, which I have never seen distinctly stated. Allow me, then, to occupy a small portion of your Magazine in presenting it to your readers. It is far from my intention to enter into the knotty question concerning the origin of evil; nor shall I inquire how man becomes a depraved being; but simply state the fact as universally admitted.

1. An *evil report* concerning a man, is universally more readily believed than a *good report*. When I say *readily believed*, I mean to include easiness of belief, and willingness of reception.

VOL. V.—*New Series.*

If, for instance, I say that Mr. A., on any occasion acted like a gentleman, or a Christian: I may not be contradicted; but the thing excites so little attention, and creates so little interest, that the hearers do not think it, in general, worthy of the exercise of belief—it is forgotten. But if I say of Mr. B., who stands just as high in the church and in the world as Mr. A., that on such an occasion it was understood that he was drunk, or that he did a dishonest thing, or that he holds heterodox and very dangerous sentiments; why then, immediately every ear is erected, and every mind is attentive: not a word is lost, and I am requested again and again to detail the circumstances. To be sure, there is many a doleful exclamation; and many an expression of sorrow;

but after all the subject is eagerly sought after, even by *good people*, just as though it gave them pleasure to hear the report!

Now from this I infer, 1. A general conviction that man is a depraved being; otherwise there would not be a greater readiness to believe that men do wickedly, than that they do well: and 2. A deplorable want of that charity which "will scarce believe an ill report."

2. Again; it is notoriously true that by far greater pains are taken to spread an evil than a good report. I tell of an act of fervent piety, or of remarkable benevolence: and the company perhaps say "it is well—it is noble!"—and soon forget it. But if I say that a man has done a wicked thing, or that he holds a false opinion; there is an eagerness to circulate it, which shows that some passion is gratified. Big with the news, they sally forth, and the first acquaintance that comes in the way hears from one or another some such thing as this—"Well! did you hear what is said of Mr. C. or Mrs. D.? It is distressing indeed to have to tell it—*who would have thought such a thing!* but I hear from the most authentic sources that Mr. C. has done that which will for ever blast his character," &c. &c. Thus, in one day, will fifty people hear from one individual the evil doings of a neighbour; while perhaps nothing will be said of the piety and benevolence which has adorned and exalted

another. Let the reader draw his own conclusions from this fact; while I go on to state,

3. That the report of an evil action grows as it circulates; so that often a mere trifle soon is swelled to a mighty offence: while the reverse of all this is true respecting the reports of good actions. From these, some deduction is made at every hand, until that, which, as it was performed, stood forth in the character of pure and lofty virtue, is changed to a very common, perhaps a very questionable performance. This remark is closely connected with another which considerably strengthens the general argument: for,

4. When an action *formally* bad is reported, no doubt is entertained of its having proceeded from a bad motive. But, on the other hand, actions *formally* good are attributed to motives of an opposite character. Thus, when a man makes considerable sacrifices of time, money, or personal ease, to promote the interests of learning and piety, the selfish and indolent, who cannot enter into his motives, are pretty sure to accuse him of ambition, vanity, or some other sinister purpose. Men who do a great deal, are often accused of a *legal spirit*, and censured for holding heterodox opinions, that the inactive and self-indulgent may find some opiate for their consciences.

5. My final remark is, that while an injury, however trivial, is long remembered, past services

are soon forgotten. The apostle Paul found some in his day, who for a while so deeply felt their obligations to him, that they could, if necessity required, have plucked out their eyes and given them to him; and yet in a very little time they were ready to cast off his apostolical authority, and renounce him as a minister of Christ. This is only referred to as an instance of a case not uncommon in this world. A very little injury, real or supposed, will obliterate whole years of kindness from the memory, and turn a sworn friend into a determined enemy.

Now, while these things are so, where is the man who can deny that, whatever may be his speculative opinions, he himself practically admits the doctrine of human depravity?

[*Lit. and Evan. Mag.*]

THOUGHTS ON THE SABBATH.

When we take up the Bible with the view of ascertaining its true meaning, and the extent of our duty; we ought to consider that God speaks to us as intelligent creatures, who are bound to make the best use of our understanding for the discovery of his will. We must not presume to limit the Almighty as to the manner in which he shall make known his will to us: in whatever way this is done, we are called to implicit obedience.

Express command is not the

only method by which our great Creator and Governor has pointed out our duty; he has also revealed his will by symbols, by prophetic and somewhat obscure declarations, by significant actions of men divinely inspired, and by parables; and in these the obscurity we sometimes meet with may be designed to excite us to diligent inquiries after the will of God, and to be a test of our humility and sincerity.

Under the impression of these considerations, let us inquire whether it be not the will of God that mankind, in all ages, should dedicate one day in seven to the more immediate worship of the Almighty, and other religious exercises; subject to certain limitations which the Bible has pointed out, and which our present condition in this world has rendered necessary.

If, in our researches, we should meet with some passages of Scripture, which at first sight appear contradictory; let us apply the following rules of interpretation:

1. Let us endeavour to find out some sense in which the apparently contradictory passages will agree, without doing violence to the expressions on either side.

2. Let us interpret obscure passages by those which are plain; instead of forcing the plain passages to bend to those which are obscure.

3. Let us, in all doubtful cases, choose that side which is practically the most safe, and agree-

able to the general tenor of Scripture.

I shall consider the nature and extent of the command to sanctify the Sabbath, as it stood before the promulgation of the law on Mount Sinai; as it was explained and enforced during the Jewish dispensation; and as it continues obligatory upon the disciples of Christ to the end of the world.

The first intimation respecting the Sabbath is given in the second chapter of the Book of Genesis. This is a very important passage of Scripture, and deserves our most serious attention, both as it respects the meaning of the words, and the period at which they were delivered. The second verse informs us what the Almighty did with regard to his own work. *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 third verse proceeds to state, *And God blessed the seventh day and sanctified it;* that is, he set it apart for holy purposes; for such is the meaning of the word *sanctified* in the Old Testament, when applied to inanimate things, or persons with relation to any office or function. Thus the priests, the tabernacle, and all its furniture, were said to be sanctified, when they were set apart for the service of God. In no other sense can the word *sanctified* be understood with relation to the seventh day, without forsaking the scriptural meaning of

the term, and falling into absurdity.

This command, to set apart the seventh day for sacred purposes, was given to man in his primeval purity. Being created upright, he loved the Lord his God with all his heart, and mind, and soul, and strength. The labours of each day, in this happy state of mind, would be dedicated to God's service. There was no need of a day of sacred rest to withdraw the mind from the carnal eagerness of worldly pursuits, or to recruit the body from oppressive labour. Man now enjoyed perpetual communion with God. His labour was light. *The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.* (Ib. v. 15.) Thorns and thistles had not yet sprung up to create the necessity of laborious exertions—*For out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.* (v. 9.) The earth had not yet received the curse which caused man to *eat bread in the sweat of his face.*

If in this state the sacred rest of a seventh day was ordained by infinite wisdom, in what period of time can it become unnecessary to fallen man? Shall the consecration of a seventh day for the cultivation of our minds, blinded by sin, and distracted by corrupt affections, be thought needless; when it was appointed to man in innocence and perfect holiness? Shall the mercies of

creation require a frequently returning day for their celebration; and shall not those of redemption, in addition, call for an equal attention? In short, when we compare the state of fallen man with that of our first parents, during whose original purity this command was given, we shall find a variety of considerations urging upon him the superior necessity of sanctifying a seventh day.

Besides, a general command thus given to the representatives of the whole species, must continue in force forever; unless it be abrogated by the same authority by which it was enacted.

Whether there be any passages in Scripture which abrogate the law of a Sabbath, with a clearness equal to that with which it was enacted, will be the subject of our future consideration.

The observance of a Sabbath cannot be opposed with reason, unless it shall appear that there is a clear abrogation of this command. It cannot be said with decency, that the neglect of the Sabbath is a more spiritual service to God than the observance of it.

To attach any ideas of superstition to the observance of a Sabbath would scarcely fall short of blasphemy against the Almighty, whose wisdom made such an appointment before sin had entered into the world.

It is the duty of man at all times, and in every period of the world, to love God with all his

heart, and mind, and soul, and strength; but particular exercises and proofs of this love may be enjoined at different periods. The worship of God, however, is required by a permanent obligation; and the exercise of this worship, especially when it is social, requires a cessation from other employments, and seasons appropriated to itself. Is it not then in the highest degree improbable, that man, when employed in the innocent labour of cultivating the garden of Eden, should be required to withdraw, during a seventh portion of his time, from this pleasing employment, to exercise himself in one still more pleasing to a holy soul; yet that we, who find it so difficult to abstract our minds from the too eager pursuits of worldly things, should be left to follow our own ways on the day originally set apart for the solemn services of religion? Such a supposition I cannot help thinking to be highly improbable, whether I consider the sanctification of the Sabbath in the light of a duty or a privilege.

In whatever point of view we contemplate it, the Sabbath was instituted when mankind stood the least in need of that institution. Was the Sabbath designed to be a day of rest? It was instituted when the labour of our first parents was merely to keep and dress the garden of Eden.

Was it designed to be a season of instruction? The law of God was then written upon the heart

of man. He was made after the image of God in righteousness and true holiness. Was it designed to call off the mind from the anxiety of worldly cares? Our first parents had nothing to distract their minds: they saw God in all his works, they walked in innocence, and were not ashamed. Was it a day appointed for more immediate communion with God, in the exercises of holy worship? The pious pair enjoyed a perpetual communion with God: they approached him without fear, and served him with the profoundest reverence.

Can we then imagine, that an institution appointed when there was the least possible need of it, should be set aside when every circumstance in the situation of mankind loudly calls for such an institution? How greatly do the incessant toils of many require a day of rest! What a powerful tendency have the anxious cares of life to shut out the due consideration of the world to come! The ignorance of many, especially the lower classes of mankind, requires that time for instruction, which no other day, except the Sabbath, will afford; and without stated periods for the public worship of God, the very idea of religion would vanish out of the world.

These considerations forcibly impress my mind with the persuasion, that the sanctification of a seventh day, that is, the setting it apart for holy purposes, was

an appointment of God, and is of perpetual obligation. W. H.

[*Christian Observer*]

SCRIPTURE ILLUSTRATIONS.

HEBREWS ii. 11. "*He is not ashamed to call them brethren.*"

There is not a more distinguishing feature of the Christian character than condescension to men of low estate. It was this which gave peculiar exaltation to the gracious interposition of the Son of God on behalf of the fallen, wretched, degraded children of men: and it will ever be found foremost among the dispositions and habits of those who are in spirit and in truth his followers. The excellent Archbishop Whitgift was an eminent example of this Christian grace. He was made Archbishop in the year 1583; and the ingenious Sir Henry Wootton, who knew him well, has left this character of him: "That he was a man of a reverend and sacred memory, and of the primitive temper; a man of such a temper as when the church by lowliness of spirit did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and showed the assimilation of his character to the example of Him who was "meek and lowly of heart." He built a large alms-house near his own palace at Croyden, in Surrey, and endowed it with maintenance for

¶ master and twenty-eight poor men and women : and this place he visited so often, that he became familiar with all their names and dispositions : and was so truly humble, says his biographer, "*that he called them his brothers and sisters.*" When the Queen dined with him at his palace at Lambeth, which was very frequently, he would usually the next day visit his poor brothers and sisters at Croyden, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for, after the example of his Divine Master, "he was not ashamed to call them brethren."

Matt. xi. 7. "*Jesus said unto the multitude concerning John, What went ye out into the wilderness for to see? A reed shaken by the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses!* [whereas John had but a leathern girdle about his loins, and his meat was locusts and wild honey.] *But what went ye out for to see? A Prophet? Yea, I say unto you, and more than a prophet; for this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*"

A striking parallel to this character of the Baptist, was conspicuous in the venerable, mortified, and retired Richard Hooker. It is hardly possible to read the account of his life and habits, his fastings and devotions, and his

constant subjection of his animal to his spiritual nature, and not revert in thought to the example of the Baptist. He seemed habitually to aim at the imitation of this example, according to the spirit of our church, when she assimilates the labours of the "ministers and stewards of God's mysteries," in reference to the second advent of the Saviour, to the efforts of him who was the special messenger of the Redeemer at his first coming. The biographer of Hooker describes him, like the Baptist, living in retirement from the world, yet an object of attraction to many, for his talents, his exemplary piety, and primitive strictness of deportment. He was the rector of Bourne, not far from Canterbury; and by the time he had been in that parsonage twelve months, his works, and the sanctity of his life became so celebrated, that many turned out of the road, and others, scholars especially, went purposely, to see the man whose life and learning were so much admired. But, as our Saviour said of St. John, what went they out to see? A man clothed in purple and fine linen? "No," says honest Walton; "but an obscure harmless man; a man in poor clothes, his loins usually girt in a coarse gown or canonical coat, of a mean stature and stooping, and yet more lowly in the thoughts of his soul, and his body worn out, not with age, but with study and holy mortification." And yet this man

forgot all his timidity, when called to reprove sin, and, like his great exemplar, could vigorously "lay the axe to the root of the tree."

A few instances of bold and fearless rebuke of sin may appropriately close the present paper.

Acts xxiv. 25. "*Paul reasoned before Felix of righteousness, temperance, and judgment to come,*"—"and Felix trembled," as well he might do; for he is represented by Tacitus as having been guilty of all unrighteousness and intemperance: "*Per omnem sævitiam ac libidinem jus regium servili ingenio in Judea exercuisse.*" How fitly therefore did St. Paul frame his discourse!—Many illustrious instances are on record of ministers of the gospel who have displayed a kindred courage and fidelity in the discharge of the duties of their sacred office. Among scriptural examples, we read of the reproof of the man of God at Bethel to Jeroboam, of Elijah to Ahab, Daniel to Nebuchadnezzar and Belshazzar, John the Baptist to Herod; and, though infinitely removed from all frail mortal examples, the Divine Saviour himself to the Scribes and Pharisees. In modern history also, instances may be found of similar decision of conduct. Latimer, in his rebukes to the unpreaching prelates, is a prominent example. Many of the reformers exhibited this undaunted courage in opposing the evil measures and conduct of rulers, both civil and ecclesi-

astical. Luther and Knox are marked characters in this respect. Indeed, this species of hazardous fidelity seems necessary to the character of a Reformer: a superiority to the fear of man cannot be separated from the qualifications of one who undertakes to rectify triumphant errors, and correct daring abuses; and there is not a little in the circumstances of public agitation, and the oppressions which usually contribute to generate a spirit of reform, to cherish and foster this feeling. Perhaps, therefore, instances of its operation in the more quiet and undisturbed scenes of life, are equally, if not more, deserving of attention, particularly when they display a magnanimous resistance to the power of evil, clothed with those outward splendours which are but too well calculated to dazzle the eye that would detect, and to unnerve the tongue that would reprove, the lordly vice. In this light, the conduct of a curate, in the reign of Louis XIV., merits high respect and commendation. It is related in the *Memoirs of Madame de Maintenon*, that one day Madame de Montespan, the mistress of Louis, requested to receive the sacrament from the minister of a village in which she was residing: but this excellent man refused her request, addressing her in these energetic words: "What, Madam! you who are a scandal to all France! Go, Madam, and first renounce your guilty habits, and then come to

this holy rite!" Madame de Montespan went away in a state of furious indignation, and vented her complaints to the king, who consulted on the subject Bossuet and Montauzier; the former of whom he respected for his learning, as much as he esteemed the latter for his virtuous inflexibility. Bossuet, however, did not hesitate to commend the curate, for a courage which most probably he would not have dared to exercise himself; although it is true, he did remonstrate occasionally with his royal master; and Montauzier remarked, pointedly, that Madame de Montespan should have thanked the curate for having spared her the responsibility and peril of sacrilege. H.

[*Christian Observer.*]

PRAYER FOR THE GREEKS.

WHEN, in the course of events, it becomes necessary for a people to shake off the yoke of oppression, and to assert their title to liberty and independence, the chord of sympathy is struck in the breast of every freeman upon the globe.

This chord has vibrated in the breasts of our countrymen: it still vibrates: and Greece, unhappy, oppressed, struggling Greece, shares our sympathies. Her cause roused the spirit, and called forth the eloquence, of our national legislature; and individual exertions sent forth her thousands

of gold and silver to sustain her in her noble conflict.

But what are gold and silver, if He who rules "the storm of mighty war," grant not his blessing? "Vain is the help of man."

Are Christians throughout our land, rejoicing in the blessings of civil and religious liberty, and conscious that to Him who sits upon the circle of the heavens, belongs the fate of empires—then, in their addresses to God around the family altar, while they call to mind the sacred peace of their habitations, let them remember *injured Greece*.

Are ministers of the everlasting gospel permitted from the sacred desk to announce the messages of Jehovah to guilty men, none daring to make them afraid; and, do they bless God for religious liberty;—then, in their public approaches to the throne of grace, O let them remember *afflicted Greece*.

The Christian is not to confine his views merely to the civil and religious liberty of Greece, but he is to anticipate the most glorious results to the empire of Immanuel. It is not at all improbable that the emancipation of that country, would prove an opening to the introduction of the gospel among the deluded followers of the *false prophet*.

Would it not be advantageous to our believers at their meetings of prayer for the gospel, specially

the case of the Greeks before the
"throne of grace?"

"Prayer was appointed to convey
The blessings God designs to give."

And how much good might be
effected by this means, it is ours
to leave with the Lord, to whom
belongs the increase.

"PRAY WITHOUT CEASING."

MISSIONARY.

FOREIGN.

INDIA.

THOMAS JARRETT, Esq. of Madras,
under date of 29th November last, for-
wards a communication addressed to
him as Acting Secretary of the Corres-
ponding Committee, by Mr. Michael
Sargon, dated 30th June, 1823, giving
an account of the progress of the
schools established amongst the Jews at
Cochin.

I now lay before you the state of af-
fairs at Cochin with regard to the Jews,
and our school institution. When I ar-
rived here from Madras on the 10th
March, I found the school in as good a
condition as could be reasonably ex-
pected from the circumstance of my
absence.

On the 15th March, I delivered the
schools in charge to Mr. Harrington,
who carries on the business with pru-
dence and regularity, and to the appro-
bation of the Jews; which, I must say,
is somewhat difficult. He has arrang-

ed the children into seven classes, ac-
cording to their proficiency in each
class, which will appear in the school
forwarded.

three languages taught in
the school, Hebrew, English and
Arabic; whereas in the second
school are only two languages

taught, Hebrew and Malayalim, and
the school is divided into three divi-
sions. The first division is taught Eng-
lish, from nine in the morning to ten;
Hebrew from ten to eleven; and Ma-
layalim from eleven to twelve: every
division in rotation. The same plan is
followed in the afternoon. The chil-
dren are taught Dr. Watts' Catechism,
and to read the Old and New Testa-
ment. This is all we can do at present;
we are waiting the good pleasure of
our God, to pour out his Spirit on the
children, and on the lost sheep of the
house of Israel.

With regard to the Jews in a reli-
gious point of view, they are much the
same as when I wrote to you last on
that subject. Their prejudices still
prevailing against their private convic-
tions, and against their own best inte-
rests; and when they are brought to
a point in argument, they actually, in
many instances, to evade the truth, de-
ny revelation; nevertheless, though
this is the case in general, there are a
few exceptions. Some will reason;
some will argue; and some will dispute
about the Christian religion; but their
particular way of reasoning is, that
Christ and his apostles observed all the
ceremonial rites of the Jewish dispen-
sation, as the feasts, Sabbaths, circum-
cision, &c. and that without his
(Christ's) command, and without any
authority from revelation, his followers
after his death, have changed the Sab-
bath to the first day of the week. They
cannot reconcile this fact to them-
selves.

It appears, and indeed is evident,
that their aversion to Christianity arises
chiefly from their want of knowledge,
or owing to their gross ignorance of the
word of God.

I trust the day is fast approaching,
when the veil shall be taken away from
their eyes, and their darkened under-
standings enlightened in the knowledge
of the truth, and when ignorance shall
vanish as a cloud.

I am sorry to say a few dissatisfied characters have established two schools in opposition to ours, but the children that attend those schools are chiefly the offspring of that stubborn race the Black Jews. There are about thirty-five children in both the schools: but I am not afraid of this affecting our cause in the least, for they will find it difficult in time to support them, and a want of suitable persons to conduct the same. Indeed, their establishing these schools, would be rather beneficial, provided they would carry them on in a proper manner; I am only afraid they are established to pervert the children from the right way

I am happy to say that none of the parents of the children that attend our first school appear inclined to remove their children. It is carried on with the greatest regularity for the improvement of the children, and the Jews begin now to appreciate the privileges and means of instruction which are held out to their offspring. Indeed, I must say, that the majority of the white Jews, manifest an increasing willingness to have their children instructed in our schools, and seem favourably disposed towards us. A few of the black Jews, however, manifested a wish to remove their children from the second school. I stated to them the evil of doing so, and I have heard nothing more of it since.

You see the discouragements under which we labour, and the obstacles which we have to encounter; at the same time the endeavours of the committee to enlighten and benefit the Jews, have not been in vain here, for there is a great deal of good doing, and already done, which will appear evident when I state to you that there are now on the school establishment 109 children, many of whom can read the word of God, (which is able to make them wise unto salvation) both in Hebrew and Malayalim, and a few also

can read it in English; thirty have been struck off the establishment from various causes detailed in the remarks to the returns, making a total of 149 children that have received instruction at the institution, the greater number of whom, had it not been for your schools, would have been now plunged in vice in the streets, destitute of all knowledge of these unspeakable blessings. Is this no encouragement? Yes, it is abundant encouragement for you to proceed in your work of love and charity; and I further say, that it is a great point gained, considering the gross ignorance, superstition, and prejudices of my brethren in the flesh.

With regard to the distribution of books, I have been very careful, and only distributed seven Hebrew Bibles among the white Jews. I have had many applications through the Hebrew master of the second school, from the black Jews for both the Old and New Testament, but I have not given any on this way of applying, lest they should make a bad use of them. I am waiting until they come and make the application themselves, to show them that I do not give them away carelessly, and that I set a great value upon the sacred volume.

Some of the black Jews seem to manifest a desire of reading the New Testament, but are afraid of their relations. O may their desire increase more and more, until they have catch of the good bread of life. I have been informed lately, that one of the black Jews borrowed a New Testament from one of the white Jews, which he studies daily, but privately, for fear of his relations. As for the white Jews, many of them have the New Testament in their habitations, and I believe some of them likewise make use of it.

I have mentioned in my report of the "Beni Israel," that I have been enabled to collect a few rupees in aid of

the Society, at Calicut and Cananore I beg to acquaint you that I left the subscription paper at Cananore with Captain Brett, on purpose to get more donations among his friends, and have not, as yet, received it, which has prevented my forwarding this report until now.

In consequence of the rainy season setting in, I was obliged to go to the expense of a trifling repair for the first school, the amount of which will appear in my accounts; and I beg also to acquaint you, that I have furnished the school with the articles formerly sanctioned, viz. five writing desks and benches, one sand desk, and a small writing table for the English master.

Permit me, in conclusion, to state, that I am happy to say Mr. Harrington has given every satisfaction, since he has taken charge of the school, and is likely to be a useful person in this department: and therefore I take the liberty to recommend him to the notice of the committee. [*Jewish Expositor.*]

PRUSSIA.

Extracts from the Journal of Mr. Handes.

On my leaving Posen, I was much grieved at not being able to commit the young Jewish female, E. M., into the care of Christian persons, anxious for her spiritual welfare. She appears to be sincere, manifested a great desire to be further instructed by me, and complained bitterly, not only of the harsh treatment of her mother, but also of the blasphemies which were thrown out against the Saviour. But I found no person in Posen willing to interest himself actively in favour of this poor individual.

On the 17th of October I arrived at Gnesen, and visited the synagogue, where I gave away some tracts. I was so closely surrounded, my throng-

ed on every side, that, having parted with all the books I had, I retired to my lodging, to prevent scenes of riot. I had scarcely reached my room, when some Jewish students and boys rushed in, to whom I endeavoured to expound Gen. xlix 10. They commended me as a good *Dorshenes*, (preacher,) but behaved in too bustling a manner to allow a regular address. A short time afterwards, when the first crowd had dispersed, some Jewish tradesmen arrived, who told me that they wished to become Christians. Two of them were resolved to become members of the Catholic, and the others of the Protestant church, and they wished now to converse with me, and to take my advice on the subject. In the afternoon several Jewish girls came to me, asking for tracts, which I gave, and preached the Gospel to them. Some of them were pretty well versed in the Old Testament, and put questions relative to the analogy between some passages of the Old and New Testaments.

Oct. 19. A Jew called upon me, to ask for a catechism. As I had none, I gave him instead of it a tract. He was succeeded by some children, whom I catechized. Afterwards the son of the Rabbi came with some students, to dispute about Gen. xlix. 10. After dinner, while I was engaged in a conversation in the street with a Jewish baker, I was interrupted by a Jewish merchant, who invited me into his house; but the result of a long conversation I held with him was this, that I found him to be a complete infidel. I scarcely had left him, when I received a second invitation to a young Jew; and on my return from him to my lodging, I there found three young Jews, who desired me to prove the divine origin of the books of the New Testament; and when this was done, we spoke about the necessity and the blessings of missions. They gladly assented, and assured me, that

they ardently wished to profess Christianity, but were only afraid that that step would expose them to the contempt and ill treatment both of Jews and Christians.

I arrived at Inowracious on the first of November. Here I was introduced to a young Jew who gave me great satisfaction. I found him a young man of considerable attainments, who had already disengaged himself from the fetters of rigid Judaism: and though he knew not Christ, yet manifested a serious and excellent disposition. He told me, with tears in his eyes—"When I call to mind what my forefathers, the patriarchs, and the prophets, have done for their people, and look upon my own unprofitableness. I must despise myself and feel deeply grieved, for having been of no use at all to my brethren." We parted, with feelings of mutual affection, after a long conversation, in which I had preached Christ to him. On the Sabbath I went into the synagogue. Here I had to encounter very hot disputations, and several Jews proposed questions of an intricate kind. Before parting I earnestly addressed them in these words: "Kiss the Son, lest he be angry, and ye perish from the way." In the afternoon, I met a poor Jewish tailor, who is subject to epileptic fits, and whom no one will take into his house, lest he die there; nor could he find work. He had applied for instruction to Catholic and Protestant ministers, but had been refused, because his sincerity was suspected. He implored me, with tears, to examine him, whether he was upright or not. He fell on his knees, and addressed a fervent prayer to the Saviour, which I repeated to him: and when I had finished, he prayed himself, in these affecting words: "Jesus, thou Son of David, save me! I have had little happiness in this life; every moment I may die: grant that I may not perish in the world to come." In

the morning of the 6th of November, the Jew A. called upon me, who had already informed me of his desire to become a Christian; but as I found him completely destitute of true repentance, I read to him such passages from the New Testament as were calculated to open his eyes. He became quite serious, and confessed that it was not so easy as he had imagined, to become a Christian indeed. In general, I find, the Jewish women are more bigoted than the men. On the following day I was visited again by A., who expressed his wish to be baptized; the sooner the better, if only he could overcome the dread of absolute poverty, to which he should, by that step, expose his family. He introduced another Jewish teacher, who had hitherto, with great obstinacy, opposed Christianity, and in the synagogue had called me a false prophet. He now entered upon a friendly conversation with me, after which, he asked my forgiveness for his late rudeness. Nay, when afterwards I had read to him some passages from the Gospel of St. John, he expressed a wish to read himself that very New Testament which hitherto he had held in abomination.

At Thorn I was kindly received by the principal clergyman of the town. I was soon visited by a member of the most respectable Jewish family of the place. This young man stated it to be his conviction, that the next generation would certainly go over to the Christian religion.

From Thorn I travelled to Fordon. In the school I met with several young students zealously engaged in studying the Talmud. One young man paid great attention to what I said. He had never seen a New Testament, and was very desirous to possess it. I was grieved to hear, both from Jews and Christians, of the progress of infidelity among the higher classes of Christians, and how "Christianity and the sacra-

ments are held in derision. On the following day I went into the synagogue, and after much conversation with the Jews assembled there, I was invited into the house of a Jewish furrier, where was also a Jewish tailor; to both of whom I explained some parts of the Old Testament. They visited me repeatedly, in the following days, to receive further instruction. I had also application for books and instruction from tradesmen, teachers, and students, from Fordon. I had also a visit from the Catholic Dean of the town, and his Vicar. They asked for a copy of each of my tracts, behaved with great politeness, and promised to do, in their sphere, what they could for the salvation of Israel. Before I left the town, I had a second visit from them. The Dean was extremely kind, and promised, with lively interest, to exert himself for the salvation of Israel. In general, the Jews from Fordon appear to pay more attention to the gospel than those of Bromberg. Many persons from the first place called upon me, requesting New Testaments and tracts. The very bad state of Christianity in Bromberg, is the greatest hindrance to the conversion of the Jews there. I stated this to the first Protestant minister; but my intimation was received with great coldness. From Fordon I received the intelligence, that the Rabbi there is frequently inquiring, whether I should not soon keep my promise, and come back to that place? I lent to a Jew, among other tracts, Sir George Rose's Address to Jewish Females. He read it with great satisfaction, and assured me, that it was calculated to do much good among the Jews.

At Lobau I went into the synagogue; and when there, I found but few Jews. I proceeded to the market place, where soon I was engaged in conversation with many of them, who were very friendly. I preached repentance to them, without which it was impossible

to enter into the kingdom of the Messiah.

At Gilgenburg I was kindly received by the minister, who had established, in this small and poor town, a missionary association. In the house of the Jew —, I met the tutor of the family, a young Jew, who had very high thoughts of himself, as being a disciple of the great Rabbi Akeipa, at Posen. He readily assented to what I said about the holiness of the law, and the curse with which it threatens the transgressor; as also the necessity of aiming at a better righteousness than our own. But when I proceeded to state, that this righteousness had been purchased by Jesus Christ, the young man became very violent, and asked me how I could presume to think, that a disciple of the great Rabbi Akeipa would believe such nonsense? how I dared to preach to him, — I, a Goy, who knew nothing of the Holy Scriptures?

Although I endeavoured to soften his anger by mild remonstrances, he yet continued to rave, and to abuse me so much, that I was compelled to withdraw. On parting, I addressed to him that warning word, "Kiss the Son, lest he be angry, and ye perish in the way, when his anger is kindled." He then seemed to entertain milder sentiments, and followed me to the door, repeating with himself my words, 'Kiss the Son,' &c. When I had come back to my host, a good-tempered man and favourably disposed with regard to the kingdom of God, I found there some friends of his assembled, who requested me to make them some communications relative to the work of God among the Jews; which I did to their satisfaction, and afterwards paid a visit to the Rev. Mr. P., who hitherto had not been friendly to the missions among the Jews. But the explanations I was enabled to give on the subject, so far changed his views, that he promised his support. In the inn I found an opulent Jew, who at first was quite unwilling to

enter into any serious conversation. But the grace of God produced gradually such a change in his mind, that not only he listened, but his heart became much affected. He evinced a visible interest in the doctrines I preached to him; and at last burst out in these words: May God grant that the object of your mission may be attained in all the Israelites; I shall certainly not be the last. Some days afterwards I called upon him again, and found him and his whole family at home. I first communicated to him a tract I had written on Daniel ix. 23—27, and then explained to him the necessity of a thorough conversion of the heart, ending by giving him a view of the whole history of the New Testament. He said: "But should we really have been left in error for these 2000 years? Why do not our learned men teach us the truth? seeing that they are in the same state of condemnation with us." The whole family agreed in a wish, that the most eminent Rabbins and the missionaries should hold a public religious disputation, by which it might be made evident, where truth is to be found. Before parting, I read the 17th chapter of the Gospel of St. John, which was listened to by the family, not without emotion. From hence I went to the second minister of the town, Mr. W., who had wished to see me, to receive from me some information respecting the missions among the Jews. When I had complied with his wish, he on his part communicated to me some particulars, which but too clearly justified his complaints as to the neglect of biblical Christianity among Christians in these parts. He pledged himself to plead the cause of the Jews before all the believing Christians; and some days afterwards he actually read from the pulpit Mr. Thelwall's tract, "Scriptural Passages." The Jew to whom I read the tract I had composed on Daniel ix. 23—27, and explained Matthew xxiv. 25,

said, at the close of our conversation. "What you have read and explained to me, I must confess to be true; but may God grant, that all Israel may proceed more rapidly. The best thing would be for our Rabbins to hold a general synod." On the following morning, several families sent to me, to know, if I should preach, and when. Some Jews also had expressed a wish, to hear me preach in the church. But the rector of the parish would not permit it. I attended the service of the church, and had the satisfaction to hear the cause of the Jews advocated from the pulpit. In the house of a rich Jewess, several other Jews, informed of my arrival, soon assembled. One of them was about to set out for Constantinople. He was a Deist, and boasted, that his creed was sufficient for salvation. I addressed him from these words; "Without holiness no one can see God;" and in the book of *Sohar*, I showed him the passages referring to the Redeemer. He became very serious, and when I took leave, he affectionately wished me God's blessing. The Jewess, in whose presence this conversation took place, was deeply affected, and said, "If all the Jews thought as I do, you would soon gain the object of your journey." When on the following day I had returned to Neidenburg, I called again on that accomplished Jewish female, who on my earliest visits had given me ground to hope well of her. She now also heard the word spoken to her, with a meek and teachable mind. A Jewish merchant, with his wife, who had just arrived in the town, and wished to speak with me, learning that I was there, joined us. His heart was open for the reception of the truth, and he seriously pondered in his mind all that I said to him. When he had left us, the Jewess said, she would readily become a Christian, if she were not attached to her Jewish husband and her children. On the following day I had the sabbath-

tion of hearing Mr. Thelwall's tract read in one of the churches, from the pulpit, with an earnest warning against ridiculing or opposing this work of God. In the evening of March 1st, I was requested to give a parting address. The meeting was numerously attended by persons of every rank, and the Lord was present among us. The parting words of the Jewess were these: "We shall certainly meet again before the throne of the Redeemer." [*Ibid.*

GERMANY.

Letter from Mr. J. P. Goldberg, dated Leipzig, May 15.

SINCE my last letter it has pleased the Lord to pour out upon the work, established for the salvation of Israel in this capital, an increased measure of his blessing. During the lent time Mr. Leonhardi held every Friday evening, a devotional meeting for the children of the institution which was well attended. He addressed the most impressive exhortations to the children, and his fervent prayers produced a very blessed impression upon them, and all present.

The instructions which I gave to the eldest of our pupils, and to my own daughter, previous to their confirmation, were also attended with a blessing, especially to the first-mentioned young person; in whose soul a heavenly light was lighted up. The Rev. Mr. Leonhardi was heartily rejoiced to find her well grounded in knowledge, and he is with me convinced, that a real work of grace has been wrought in the soul of this young convert. The confirmation took place on Palm Sunday, and the grace of the Lord made both this, and her first participation of the holy sacrament, a blessed season to her; she repeatedly burst out in praises and thanksgiving to Him, who in mercy had delivered her from the power of darkness and death, and transferred her into

the kingdom of light and life. On the 24th of April, this, our dear pupil, left us; but before she set out on her journey, she was in the presence of all the members of the institution, and of many Christian friends, after a very impressive address from the Rev. Mr. Leonhardi, recommended in prayer to the protection of Him, who is mighty to preserve her from evil, and to keep her from falling, and to present her faultless before the presence of His glory with exceeding joy.

The following Sunday was also a distinguished festival, on which that young Jewish female, who, in October last, was received into the institution, and has since given many striking proofs of the firmness of her faith in Christ, was added to his church by holy baptism. A short time before that day, every possible attempt was made on the part of her opulent relations, to check her resolution, and every offer was made to her, calculated to allure the carnal mind; but she repelled all these enticements, and said: If money and worldly things could make her fit for heaven and salvation, she would do well to set her heart upon them. But as her happiness depended upon God alone, it would be a folly not to prefer him to every thing. Her desire for baptism was unusually strong, and the delay of it a painful trial to her; but so much the greater was her satisfaction, when the Sunday after Easter was appointed for it. She prepared with fear and trembling, after a retrospect of the sins of her past life; but seeking and by faith finding remission of them in the atonement of Christ. The baptism was performed by the Rev. Mr. Leonhardi, in the presence of the Committee of the Ladies' Association, and a crowded congregation, which filled the spacious church. The young proselyte was deeply affected, and expressed afterwards, in a very feeling manner, her sense of gratitude for the

high privilege to which she had been admitted : she said to me, she never could have thought it possible, that one could be so happy on earth as she felt herself. She doubted whether the angels in heaven were more happy.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population, whom I have instructed, and partly still instruct, in the truths of Christianity, have been added to the flock of the good Shepherd, who gave his life for them. Amongst them I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipsig, to spread the seed of the Gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ, both by distributing books, and by private conversation. During my former visit I had deposited the books at the house of a Christian manufacturer, who dealt with many Jews, and where I could converse with them. But this person began to fear some injury to his business from this measure, and I was obliged to seek other opportunities of coming in contact with the Jews. I went therefore to the inns where they resorted, and I was soon convinced, that these are the most suitable places for free intercourse with them ; because there they have leisure to listen to instruction. I spend almost the whole day among them, and the Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world ; to call upon

them to believe in him, and to put tracts into their hands, which are generally received with gratitude. Several Jews, indeed, who are still hostile to Christianity, curse both the societies and the missionaries, whom they call impostors, and deceivers of their people, and endeavour to oppose their labours. But their exertions must be vain, for the tree planted of the Lord is too deeply rooted, and extends its branches too widely, to be extirpated by human power. Commissioned by Jews of that description, one came to me, offering to distribute all the tracts and New Testaments I had with me, among the Jews, upon condition that I should be quiet, and forbear conversing with them, which he said was of no use. I soon discovered his intentions, and advised him to send to me all the Jews whom he knew, who were willing to receive the books.

I had great pleasure in the evening visits of some well-disposed Jews, who had already some knowledge of the Gospel, and wished to know more of the way of salvation. They put their questions with great modesty, and received my instructions with gratitude. A Jew from Brody said, when he took leave of me, that he did not remember having ever spent so happy an hour. The day after to-morrow I hope to set out again for Dresden. May the Lord continue to bless you and all the members of your Committee, and may your work succeed, and tend more and more to the glory of His name.

DOMESTIC.

MORAVIAN MISSION.

Extracts from the Journal of the Mission at Spring-Place, among the Cherokee Indians.

Jan. 13, 1822.—In an interesting conversation we had with our people

and friends, on Sunday the 20th, we were much gratified to observe, to the praise and glory of God, that the former are growing in His grace and knowledge, as well as in practical self-knowledge, while the latter are under the visible operations of the Holy Spirit, who often, independent of our co-operation, creates a desire in their minds for a more substantial and lasting enjoyment. We confidently hope, the good Shepherd will yet succeed in bringing many a lost sheep out of this nation to His chosen flock. We therefore call upon all our dear brethren and friends to strengthen the hands of us, his feeble servants, by praying for the prosperity of His cause among the Cherokee nation.

23. Fox Taylor, a half blood Indian, requested us to take his son James, a boy eight years of age, into our school. We replied that, having twenty boarders already, we could not take another; but that if Mr. Vann, our neighbour, would board him, he was welcome to attend our school. No difficulties were started on the part of Mr. Vann.

Sunday, Feb. 3. The Rev. Mr. Posey, a Baptist missionary from the Valley Towns, a true lover of the Lord Jesus Christ, paid us a visit, and preached a sermon from John iv. 25.

9 Our sister Catherine Gann, and her aunt Chinasse, the mother of our pupil Moses, paid us a visit. Sister Schmidt had an agreeable conversation with them, sister Gann acting as interpreter. Chinasse appears to be under great concern for her soul's salvation.

Sunday 10. After the usual meetings, we related to our people some interesting traits in the biography of our late missionary brother John Schnalls, when brother Schmidt assured them, that he had often heard him pray very fervently for the spiritual prosperity of all the Indian tribes, and also for the salvation of the poor Cherokees. Mother Vann made particular inquiry after sister

Schnall, and desired us to let her know, that, undoubtedly, great would be her and her late husband's reward for their labours of love to the poor Indians, and that the Lord would even in this world bless her children.

Sunday 24. Subsequent to a meeting held at the commencement of the Passion season, mother Vann said: "How gracious our Saviour is! How sensibly do we feel His presence, when we sing and pray to Him; surely, He will in mercy regard it!"

March 12. Late in the evening received a visit from Dr. Butler, wife and child, Mr. and Mrs. Ellsworth from Brainerd, and Mr. Parker from Taloney. We spent the evening very agreeably with this worthy company, and encouraged each other to venture our all for the Redeemer's glory and the propagation of the gospel among the heathen. Next morning, after taking a view of our premises, they proceeded on their journey.

19. The Indian brother, John Arch, came here on a short visit from Brainerd. He was on his way to visit his relations, among the mountains, or Upper Cherokees, who live in large towns, from 30, 40, to 100 houses. We charged him not to let one opportunity slip, where he might preach Christ to his countrymen.

Good Friday, April 5. Besides the meetings usually held on this day, we also had the holy communion, when sister Nancy Adair was present as a candidate for confirmation, and Mr. Butrick communed with us.* In the evening, the church being again filled with negroes, Mr. Butrick preached an impressive and edifying sermon to them. Ajosta, the mother of our pupil Nancy, who ardently wishes to be baptized, was this day declared a candidate for holy baptism. We spoke very affect-

* Mr. Butrick had come from Brainerd, on the 1st of April to spend Easter week at Spring Place.
Ed.

tionately with Elsy Hicks, whose child was baptized in the morning, exhorting her not to forget her soul's salvation. She replied, that she had often reflected on these things, and had formerly prayed to our Saviour; but that she now felt herself too miserable. Brother Clement Vann, then said to her: "If you mean to wait, until you are good and fit enough, my dear friend, you'll never come to the point. If you will go to the Saviour, you must take your poverty and misery along; the feeling of your sinfulness must urge you on, to come to the Saviour. If we were to wait, until we were good and fit enough, we should never come. The Saviour is the Saviour of sinners; if to him we come as poor beggars, we shall be received. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all unrighteousness." All that were present, confirmed what had been advanced, by their own experience.

May 6. Had an agreeable visit from Mr. Jeremiah Evarts, of Boston. Secretary of the Foreign Missionary Society, who came with Mr. Hall from Talony, and staid with us over night. We had a very interesting conversation with these gentlemen respecting the spreading of the Gospel among the Indians.

8. The Rev. Mr. Goodell and Mr. Hall came hither from Brainerd. The former has been appointed to serve in the Palestine Mission. We spent one short, but highly agreeable hour, with this dear servant of God, who promised, if possible, to give us another call.

June 17. This day being the centenary Jubilee of the United Brethren's Church, we joined our brethren in spirit to pray for the prosperity of our Zion in general, and the welfare of our missions among the heathen in particular.

July 24. From Mr. Hicks, and Elsy, his daughter-in-law, we received the following particulars of the latter end of

Richard, one of brother Gambold's former pupils. This poor youth, after being forcibly taken from school by his relations, where he had received salutary impressions, had been seduced by others to indulge in vicious pursuits and practices, which brought on his untimely end. One day, previous to his dissolution, conscience awoke, and in the full prospect of death, it again occurred to him what he had heard in his youth from brother and sister Gambold at Spring-Place, concerning the Saviour's love to poor sinners, who will not discard the vilest and the worst that is truly penitent, but is ready to meet him in mercy and love. Richard sent for Mr. Chamberlain at Brainerd, and testified to him his deep remorse for having neglected his time of grace, and disregarded the admonitions of brother and sister Gambold, his best earthly friends. At the same time he expressed his hope, that the Saviour, to whom he incessantly prayed, would pardon his sins and receive him in mercy as a poor sinner. Mr. Chamberlain affectionately advised him to cry for mercy to the Lord, and before leaving him, offered up a prayer at his bedside. Half an hour before he departed, he said to his mother, a heathen: "Dear mother, be quite easy about me, and don't mourn to excess; after death I shall go to my God and Saviour; but one favour I ask of you, that you would faithfully embrace every opportunity of hearing the word and will of God from the missionaries. Believe what they tell you about God, and do every thing they teach you—it is the truth. They strive to promote our temporal and spiritual welfare and salvation." In this frame of mind he breathed his last. We confidently trust that the Saviour has heard his prayers, and received him into glory; and if so, how great must have been the joy of our late sister Gambold and of the angels in heaven, at seeing the soul of this poor youth, "one who was lost,

but now is found," enter the mansions of bliss.

Sunday 28. This evening, Bear-meat, son of the old chief Sour-mush, deceased, paid us a visit in order to take his son Willy, one of our scholars, home for a season. We much regret that these visits of children to their parents, where they often stay for months together, occur so frequently. But the Indians, being independent characters, will carry their opinions, although we do not neglect to remonstrate with them on the subject, because we have to feel the sad effects of such protracted visits at home.

30. Our neighbour Tussewalley, and his wife Ajosta, together with her sister, brother-in-law, and uncle Cananthoah, came hither with the express design of hearing something about God. Brother Schmidt conversed with them for several hours, giving them a brief description of the birth, life, sufferings, and death of Jesus, and declaring to them the great love of God revealed in Christ Jesus to poor sinners, while he secretly and fervently prayed to the Lord to fill their hearts with His love. Our sister Mary, who with her mother afterwards added some remarks, acted as interpreter, and the whole company appeared to be much affected.

RELIGIOUS.

THE CONVERSION OF A JEW BY THE NAME OF WOLFF.

He was born in the city of London, in 1797; received an Hebrew education, and learnt a trade; came to New-York in 1819; was soon after led by Divine providence into the African Methodist Episcopal Church, where he

heard a sermon from a coloured man by the name of Paul, from Matt. xxii. 37.—"O Jerusalem," &c. the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not with decency retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare; he strove to conquer the convictions excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbid him to tarry long, and he departed for Pittsburg and New-Orleans; he stopt, however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again or perish, continued, though he steadily resisted them; at length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Ky.—The narrative is given in a style of much simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh.

Remarkable instance of providential care, in the life of Mr. Heckewelder, a missionary attached to the Moravian Society.

"IN 1771, I was employed in the service of the mission, in various ways, either as a guard or messenger, during the Indian war, when the Christian Indian congregations of Nain and Wechquetank were compelled to fly for refuge to Philadelphia. On their return from thence, I was, off and on, appoint-

ed to assist the missionaries in the commencement of Friendshuetten.—While out on these excursions, my life was in great danger.

“At one time, while travelling on foot to Gnadenhuetten, beyond the Blue Mountains, in a very cold night, the ground being covered by a deep snow, my strength was so much exhausted, that, feeling an inclination to sleep, I was obliged to sit down on a felled tree, resting on its stump and covered with snow, with the intention merely to rest my weary limbs, although a secret monitor cautioned me powerfully to beware of sleep. But the moment I sat down, I fell asleep, and would in all probability never have awakened again, if the tree had not suddenly given way under me, whereby I was thrown broad awake, into the path. Grateful to my Lord for this providential escape, I immediately prosecuted my journey, and late that night reached Gnadenhuetten.

“A gunpowder affair had nearly proved fatal to me and the brethren, Ettwein, David Zeisberger, Senseman, and Angerman. The latter had lately come from Europe, glowing with an ardent desire to preach the gospel to the Indians, and had in a manner forced himself upon our company. Having, on our journey, taken up our night's lodging at the house of a Mr. Ogden, brother Angerman by his careless and imprudent conduct had well nigh occasioned a dreadful gunpowder explosion.

“Mr. Ogden's dwelling consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other, several kegs of powder were deposited. He slept in the store room, from which a door opened into the powder magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw or hay for us in his powder maga-

zine, requesting us in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being now bed-time, Mr. Ogden placed a lighted candle in his store, in such a direction as to throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. Brother Angerman, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord, and the rest of us, represented to him the danger to which he would expose himself and us; but he ceased not to plead for it; promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the door-sill, and then to extinguish it on the outside of the house. Mr. Ogden at last gave way to his request, and then shut the middle door. We now lay down, after having once more earnestly charged brother Angerman to be careful with the light. We soon fell asleep, and he too was overpowered by sleep, before he had extinguished the light.

“Next morning brother Zeisberger awakened me, and took me alone with him into the woods. He there drew the candle out of his pocket, and imparted to me in confidence, what he would reveal to no soul besides, saying: “If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze; suddenly I felt a *shock*, as though somebody was forcibly rousing me. I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident, there was but one moment left. From that instant, I could

sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives."

IMPORTANCE OF PRAYER.

THE following striking anecdote is recorded in the Diary kept at Freidensberg, a settlement of the Moravians in St. Croix, a Danish West India Island.

"In March, 1819, Mr. Bell, a captain of a ship from Philadelphia, who is a religious man, living some time in this island, paid us several visits. One day, he brought with him another captain from Baltimore, of the name of Boyle. Having for some time conversed on religious subjects, the latter inquired whether any of our family were on board an English vessel, with only six guns and twenty-two men, which in the year 1814 was attacked by a North American privateer, of fourteen guns, and one hundred and twenty men, on her voyage to St. Thomas; and which, after a most desperate conflict, beat off the enemy. He added, that he supposed very fervent prayer had been offered up on board that vessel. Sister Ramoch answered, that she was on board the English vessel, and could assure him that there was. 'That I believe,' (replied the captain,) for I felt the effects of your prayers.' He then informed us that he was the captain who commanded the privateer. 'According to my wild way of thinking at that time, I was determined to strain every nerve to get possession of the British vessel, or sink her: but she was protected by a higher power, against which all my exertions proved vain.' This disappointment and defeat astonished him; but when he afterwards heard that missionaries were on board the English vessel, it struck him, that their fervent prayers to God had brought them protection and safety. This led him to a further

thought about these things; and at length, by God's mercy, to a total change of mind. On his making this statement, we joined him in thanking the Lord for his goodness."

THE PHILANTHROPIST, HOWARD.

Reflections of this celebrated man.

"Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which, ere long, will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom!—A worm ever to crawl on earth, whom God has raised to the hope of glory, which, ere long, will be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer! Look forward, oh! my soul! How low, how mean, how little is every thing but what has a view to that glorious world of light, life, and love! The preparation of the heart is of God. Prepare the heart, O God! of thy unworthy creature; and unto thee be all the glory, through the boundless ages of eternity. (Signed) J. H.

"This night my trembling soul almost longs to take its flight, to see and know the wonders of redeeming love! Join the triumphant choir! Sin and sorrow fled away—God, my Redeemer, all in all!—Oh! happy spirits, that are safe in those mansions!

"Being deeply sensible it is the presence of God that makes the happiness of every place; so, O my soul! keep close to Him in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to in a country of such wickedness and folly. Stand thou in awe, and sin not—commune with thine own heart—see what progress thou makest in thy religious journey! Art thou near the heavenly Canaan, the vital flame burning clearer and clearer; or, are the con-

cerns of a moment engrossing thy foolish heart? Stop, remember thou art a candidate for eternity! Daily, fervently pray for wisdom! Lift up thy heart and eyes to the Rock of Ages, and then look down on the glory of this world—a little while, and thy journey will be ended! Be thou faithful unto death."

"Oh, compassionate and Divine Redeemer! save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, my dear child, all I am and have, into thy hands! Unworthy of thy acceptance! yet, O Lord God of mercy, spurn me not from thy presence! Accept of me, vile as I am, I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the Most High God; and now may the Eternal God be my refuge; and be thou, O my soul, faithful to that God that will never leave nor forsake thee.

"Thus, O my Lord and my God, is humbly bold even a worm to covenant with thee! Do thou ratify and confirm it, and make me the everlasting monument of thy unbounded mercy! Amen, Amen, Amen. Glory to God the Father, God the Son, and God the Holy Ghost, for ever and ever, Amen!

"Hoping my heart deceives me not, and trusting in his mercy for restraining and preventing grace, though rejoicing in returning what I have received of him into his hands, yet, with fear and trembling, I sign my unworthy name
JOHN HOWARD.

Naples, 27th May, 1770."

During Sickness.

"Hague, May 11, 1778.—Do me good, O God! by this painful affliction. May I see the great uncertainty of health, ease, and comfort, and that all my springs are in thee.—Oh the painful and wearisome nights I possess! May I be more thankful if restored to

health, and more compassionate to others, more absolutely devoted to God.

"May 12.—In patience may I possess my soul, and say, it is the Lord; let him do what seemeth him good.

"May 13.—In pain and anguish all night, my very life a burden to me—help, Lord: vain is the help of man. In Thee do I put my trust; let me not be confounded. All refuges but Christ are refuges of lies: my soul, stay thou on that Rock.

"May 14.—This night my fever abated, my pains less. I thank God I had two hours sleep; prior to which, for sixteen days and nights, not four hours sleep. Righteous art Thou in all thy ways, and holy in all thy works. Sanctify this affliction, and show me wherefore Thou contendest with me: bring me out of the furnace as silver purified seven times. J H."

A singular adventure at one of the principal monasteries in Prague.

"On reaching the convent, he found the holy fathers at dinner, round a table, which, though it was meagre day with them, was sumptuously furnished with all the delicacies the season could afford, of which he was very politely invited to partake. This, however, he not only declined to do, but accompanied his refusal by a pretty severe lecture to the elder monks; in which he told them that he thought they had retired from the world to live a life of abstemiousness and prayer, but he found their monastery a house of revelling and drunkenness. He added, moreover, that he was going to Rome, and he would take care that the pope should be made acquainted with the impropriety of their conduct. Alarmed at this threat, four or five of these holy friars found their way the next morning to the hotel at which their visitor had taken up his abode, to beg pardon for the offence they had given him by their unseemly mode of living, and to entreat that he would not say any thing of what

had passed at the papal see. To this request Mr. Howard replied, that he should make no promise upon the subject, but would merely say, that if he heard that the offence was not repeated, he might probably be silent on what was past. With this sort of half assurance, the monks were compelled to be satisfied; but before they took leave of the heretical reprover of their vices, they gave him a solemn promise that no such violation of their rules should again be permitted, and that they would keep a constant watch over the younger members of their community, to guard them against similar excesses; and here the conference ended."

Devotedness to his Work.

"Respecting one of the dungeons of La Maison de Boureau at Vienna, he writes: "I inquired whether they had any putrid fever, and was answered in the negative. But in one of the dark dungeons, down twenty-four steps, I thought I had found a person with the jail fever. He was loaded with heavy irons, and chained to the wall: anguish and misery appeared, with tears clotted on his face. He was not capable of speaking to me; but on examining his breast and feet for petechiæ or spots, and finding he had a strong intermitting pulse, I was convinced that he was not ill of that disorder. A prisoner in an opposite cell told me, that the poor creature had desired him to call out for assistance, and he had done it, but was not heard. This is one of the bad effects of dungeons. I have frequently been asked what precautions I use to preserve myself from infection in the prisons, and hospitals which I visit. I here answer, once for all, that next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and, while thus employed, 'I fear no evil.'"

Sacred Intrepidity.

"Dining one day at the table of Sir Robert Murray Keith, our Ambassador at the Austrian court, the conversation turned upon the torture; when a German gentleman observed that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. 'Pardon me,' said Mr. Howard, 'His Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished lasted at the most a few hours; but that which he has appointed lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge.' 'Hush!' said the Ambassador: 'your words will be reported to his Majesty.' 'What!' replied he, 'shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity.' Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity."

[Brown's Memoirs.]

TRACTS, MESSENGERS OF SALVATION.

The Warning Voice.

In the spring of 1819, says a clergyman in Vermont, while a member of the Theological Seminary at Andover, I went into the western part of the county of Worcester, to spend the vacation in my native town. I had procured a small parcel of tracts, most of which I distributed to children and others, whom I saw by the way. The morning after my arrival, I took the few I had remaining, and walked into a part of the town where I once resided; and, as I was descending a hill, observed a house at

the foot of it, a little out of the road, into which I at first thought I would go and present one of my tracts. But then I said within myself, "I know not who lives there, and perhaps I shall meet with abuse." I perhaps changed my purpose ten times, before I came near to the house, and at last resolved to go by. I was fulfilling my determination, and had gotten opposite the house, when I was solemnly impressed with the duty of entering it. I turned suddenly about, and went in. I found a mother with several small children about her; and soon learned that her husband was a tenant, and that they were very poor. I said to her, that I hoped she had religion, for she must surely be wretched, if she had no interest in this world or the world to come. "O la," said she, with an air of the greatest indifference, "I do not think about that." I conversed with her a few moments on the importance of laying up a treasure in heaven; and as I left the house, gave her the tract entitled "THE WARNING VOICE," requesting her to read it, and solemnly to meditate on the truths it contained.

A few days after, when in another part of the town, a person informed me, that this woman was very serious; that a stranger had called and given her a tract, by which she had been greatly alarmed concerning the salvation of her soul; and that she wished to see him, but knew not who he was, or where he could be found.

I soon called, and a person more thoroughly convinced of our lost condition by nature, I never saw. For several days she had been able to attend to no other business than just to provide necessary food for her family. I endeavoured to direct her to "the Lamb of God, which taketh away the sin of the world." I called on her again several times, before I left town, and conversed and prayed with her.

I have not visited the place since, but

a letter which I received from a friend, in the ensuing autumn, informed me, that she had become hopefully pious, and united with the church of Christ.

[*Amer. Tract Mag.*]

THE TRACT ON THE LORD'S-DAY.

Among the various instances of good effected by tracts, says a gentleman in Vermont, I will relate to you one just given me by deacon S. He had occasion, a few months ago, to visit a town upon the Green Mountains, where no stated preaching or religious institutions are enjoyed. On the way he met a carriage in which were seated two gentlemen with ladies, who seemed to be indulging their benevolent feelings in the distribution of religious tracts, as they passed the abodes of poverty upon the road.

Deacon S. went to the house of Mr. R. where his business called him, and on entering observed several tracts, and Mrs. R. engaged in reading them. She remarked that some people who had just passed, had given them some little books. Deacon S. examined them, found them excellent tracts, and recommended them to be carefully read by her and her family. Shortly Mr. R. came in, and the following conversation ensued:

Dea. S. 'The timber you are to get out for me must be ready next Thursday.'

Mr. R. 'I shall then be obliged to work next Sunday.'

Dea. S. 'No, you must hew no timber for me on the Sabbath. I can wait a day longer.'

Mrs. R. 'He worked last Sabbath.'

Dea. S. 'Is it your custom to labour on the Sabbath day?'

Mr. R. 'Yes.'

Dea. S. 'Read that tract.' [Giving him the tract on the Lord's-Day, which

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he had selected from the parcel left with Mrs. R.]

A few weeks after, deacon S. called again. Mrs. R. introduced the subject of religion, told him she had been greatly interested in the tracts, expressed a great desire to enjoy the privileges of public worship, and said that her husband had *entirely forsaken the practice of working on the Sabbath*. Thus these little messengers of mercy are the instruments of good.

Amer. Tract Mag.

VALUE OF SUNDAY SCHOOLS.

Sunday School Anecdote.

A GIRL thirteen years old, says the Sunday School Magazine, died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating the words, ‘out of the mouths of babes and sucklings thou hast *perfected praise*.’ A few weeks before her sickness, of her own accord, she called on a pious young woman, asked her to teach her more about the Bible, “for I am much troubled,” said the child, “about my soul.” This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of sinners, telling her to go home and *read the Bible*. This she diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes.

VICTIMS OF HINDOO SUPERSTITION.

THE Calcutta Journal, of February 13, 1824, contains the following account of the shocking immolation of human beings to “*a dumb idol*.”

In November last, at the Annual Fair held at Ooncar, Mandetta, a young man about 20 years of age, cast himself down from a rock which overhangs the Ner-

budda, and was in a moment dashed to pieces. This was done as an act of devotion to the shrine of *Bhyroo*. Pains were taken to prevent this fatal act, and offers of support were made, but all in vain.

These sacrifices are of frequent occurrence at Ooncar; and about the same time as this last took place, another was preparing to devote himself to the same fell deity, by burying himself alive. Thus human beings, of both sexes and of all ages, daily fall victims to the cruel superstition which holds her iron rule over the minds of so large a portion of the inhabitants of India. It is most earnestly to be hoped, that the efforts now making for the dissemination of knowledge, may be attended with success, and the darkness in which the people of India are at present enveloped, dispelled by the light of reason and truth.

MISCELLANEOUS.

RESOLUTIONS

Passed by the Board of Managers of the General Convention of the Baptist Denomination, &c. in Washington City, at a meeting held September 27, 1824.

Resolved, unanimously, That th's Board entertain a high sense of the talents and integrity of Thomas Stokes, Esq. Treasurer of the General Convention, which, for several years, he has so satisfactorily exhibited. They have understood that, in consequence of indisposition, and the pressure of other concerns, he is desirous of retiring from the office. Previous to the election of a successor, the Board of Managers feel it their duty to record this testimony of affection and gratitude.

Resolved, That the Standing Committee in and about Boston, be requested to nominate a suitable person in their

vicinity, to be appointed Treasurer of the Convention.

Whereas, the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labours and counsels of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular and constant communications with our missionaries in the East—therefore,

1. *Resolved*, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying that region with missionaries, and after their examination report them to the Board, that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the mission under the direction of said Committee, that the same may be appropriated accordingly.

2. *Resolved*, That said Committee be authorized and requested to appoint and employ such agent or agents as they shall deem expedient, for the express purpose of obtaining funds, and performing such other services as they shall direct, for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. *Resolved*, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to

foreign missions, particularly Asiatic, and to communicate, from time to time, their condition and prospects, to the Corresponding Secretary.

4. *Resolved*, That all moneys collected for foreign missions, and all other moneys that may be appropriated by this Board for that object, shall be placed by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

5. *Resolved*, That all intelligence received from our missionaries, of a character proper for publication, shall be communicated to the Editors of the American Baptist Magazine, and of the Latter Day Luminary; that is, it shall be considered the duty of the Corresponding Secretary and Assistant Secretary, each to communicate to the other any information of the kind referred to, without any delay.

6. *Resolved*, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be published in the Latter Day Luminary, and in the American Baptist Magazine.

7. *Resolved*, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board, at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. *Resolved*, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be

communicated to our missionaries in Asia.

O. B. BROWN, *Vice-Pres.*

A true copy from the records.

JOHN S. MEEHAN,

Recording Secretary, pro tem.

At subsequent meetings of the Board of Managers in Washington City, the Hon. Heman Lincoln, of Boston, was unanimously elected to the office of Treasurer of the Baptist General Convention, and the Rev. Lucius Bolles, D. D. of Salem, Massachusetts, was unanimously chosen Assistant Corresponding Secretary.

LATEST FROM BURMAH.

By the arrival at Philadelphia, of the ship Factor, in 107 days from Calcutta, we have received letters from our missionaries at Ava, in Burmah, several weeks later than our former advices. These communications do not furnish any very important particulars. But the letter from Mrs. Hough of Rangoon, to her daughter in Calcutta, is uncommonly interesting. It will excite in the bosom of every friend to the Redeemer's cause, feelings of gratitude to God for the signal deliverance of the brethren, who had been sentenced to death by the infuriated heathen; and will, no doubt, encourage our denomination, in every part of the United States, more earnestly to pray and labour for the success of this mission, which was commenced, and has hitherto been patronized by them, under peculiar evidences of the approbation and providential care of the Great Head of the Church.

Extract of a letter from Dr. Price to the Cor. Sec. dated

Ava, Jan. 28, 1824.

MY VERY DEAR BROTHER,

I AM unable to send you any thing like a journal, as war has been declared against Bengal, and our letters are all exposed to a strict examination. This

circumstance must reduce us to some difficulty about funds; but the Lord will provide.

I am at present employed in superintending the construction of a Persian wheel, which is to introduce water into the palace tank. My house is almost finished, and will cost nearly 1500 dollars. The king is very much pleased with its situation and appearance, and very desirous for similar ones to be built on the golden river. My health has been very good since getting into a permanent dwelling—and I have nearly mastered the spoken language. I shall send a full account of expenditures, so soon as a free communication shall open. In the mean time, my dear brethren may rely on my conscientious determination to live with the greatest economy. Thus far circumstances have prevented my adopting any regular plan. But the rolling stone is, I trust, now to be stationary. O that it may gather moss which shall turn to account in the last great day! My love to all the household of faith."

Extract of a letter from the Rev. Dr. Judson, to the Cor. Sec. dated

Ava, Feb. 19, 1824.

REV. AND DEAR SIR,

SINCE my arrival here I have put up a small house of boards, for immediate use, and with ultimate views to the accommodation of our contemplated female school. The expense is, therefore, properly chargeable to the school fund. In regard to our own future accommodation, it seems expedient, on account of exposure to fire in every part of Ava, and the intense heat of the climate, to build of brick. The expense of a small brick house, containing three rooms and a hall for worship, will, according to the best estimate I can now make, come within fifteen hundred dollars. For an appropriation of this sum, I hereby petition, regretting that I did not make earlier application.

My last was dated at Rangoon, just before we left for this place. We were six weeks on the journey; and since our arrival, my time has been quite occupied in getting up our present shelter.

It is said that, from a variety of occurrences during the present year, the king has become less favourably disposed towards foreigners; but the absence of the court on a visit to the former capital, preparatory to the opening of the new palace in this city, has prevented me from cultivating any further acquaintance with his majesty, or the chief members of government.

We have made some extracts, says the Editor of the National Gazette, from the Calcutta papers in our hands. The letter of the American lady in relation to the capture of Rangoon, will excite concern in the breasts of many more persons than her acquaintance. The latest advices mentioned by the Calcutta editors, left the Burmese troops at Ramoo, estimated at from eight to fifteen thousand. They do not appear to have assembled at any time in greater number. The Calcutta 'Scotsman,' of the 28th June, mentions that "an overwhelming force" was in preparation to act against them. Except the occupation of Rangoon, no important event had been authentically stated. In the skirmishes between the British and the enemy, the latter seems to have inverted, uniformly, the rule—"He's base that trusts his feet whose hands are armed."

Rangoon was taken on the 1st May. The British commander says, in his official despatch:—"I had the satisfaction of seeing the British flag flying in the town, without the troops having had occasion to fire a single musket, and without my having occasion to regret the loss of a single individual, killed or wounded, on our side. The news of our arrival in the river having reached

Rangoon the preceding night, and our rapid progress up in the morning being marked by an occasional shot in answer to the fire from the Chokies, together with the preparation of the Burmese authorities for defence, threw the inhabitants into such a state of consternation as to cause a general flight in every direction, towards the jungles, so much so, that out of a large population, I do not think one hundred men were found in the town, on our taking possession of it. The members of the government fled at the first shot, carrying with them seven out of eleven Europeans, whom they had ordered to be imprisoned and put in irons. The next day the whole seven were found safe, in different places of confinement, their guards having fled at our approach. The captured ordnance far exceeds in number any thing we supposed the country to possess, although, generally speaking, it is of a bad description."

From a Calcutta paper, of 30th June.

We beg to direct the attention of our readers to an interesting letter with which we have been favoured, from Mrs. Hough, (the wife of the American missionary at Rangoon, who was deputed by the Burmese to negotiate terms,) addressed to her daughter, a young lady at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting, yet artless simplicity of the detail, cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes are faithfully depicted.

"*Rangoon, May 14, 1824.*—The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan. Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it; not that we thought it impossible, but we have been often deceived with

idle reports, and placed no dependance on any thing we heard. Nearly all the English gentlemen were dining in Lamsago's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the King's godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans, but while we were at tea, a king's linguist, with about 12 men, escorted them to the godowns, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moungh Shwa-ba* kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moungh Shwa-ba thought we should either be seized, or not permitted to enter the godown. About 1 o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could, and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting

the whole roof to fall upon them, and the third fire made them force the door, and run away; they, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon, with his officers, ran away, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr Wade's shirt was taken from him,) not even their hats were left; their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your papa, who sent him back. The prisoners were taken about half way to the great Pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the Commodore, on board H. M. ship Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message; but not being able to find either the Yaywoon or the English prisoners, he returned, and in the evening I saw him for the first time after he left the house on Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death; and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese, crowded together. Mrs

* Moungh Shwa-ba, a native Christian, who was baptized in April, 1820. He is an assistant in the Mission.

Wade and myself put on Burman clothes, and mingled with the rest. When the English landed, we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing nearly as we had left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

"Thus have I endeavoured to give you some idea of what we have suffered; but this is written in the greatest hurry, and goes by H. M. ship Liffey to Madras."

POSTSCRIPT.

Since the foregoing was in type, we have seen letters from the Rev. Dr. Carey and Rev. Mr. Lawson, received by the Corresponding Secretary. They represent the situation of our brethren in Burmah to be very critical; but furnish no additional particulars respecting them. Want of room prevents us from giving these letters at present. They will appear in the next number of the Luminary.

Dr. Carey has so far recovered from the effect of the fall which he had some time ago, as to be able to attend to his numerous engagements; but he is yet lame, and there is no reason to believe that he will ever recover the active use of his injured limb. His health, otherwise, is good. He observes, in his letter, that he is almost overwhelmed with labours. His Bengalee Dictionary is nearly completed. The loss to the mission, occasioned by the removal of brother Ward, is very sensibly felt; but still the work of the Lord appears to be prospering in the hands of the remaining brethren. Dr. Carey says—"I trust the cause of God is gaining ground sensibly among us in India; and hope the time is not very distant when the whole of this country will exhibit evident proofs that the Gospel has been widely circulated."

ARRIVAL OF EUSTACE CAREY.

In the ship Factor, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist Mission family at Calcutta. Mr. Carey is a nephew of the venerable Dr. William Carey.

His object, in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country, by the brethren in India, whose kindness our missionaries have frequently experienced. May the Lord grant him a renewal of health, and make him a very useful instrument in extending the honours of the Redeemer's name in India.

TREASURERS' ACCOUNTS.

Second Quarter's return of the Agent of the Convention, for 1824.

For Foreign Missions.

Sept. 25.	By hand of Elder E. Comstock, N. Y. from Lake Female Mission Society, in Aurelius,	810 00
	By same, from the Female Mission Society in Sempronius,	11 13
Oct. 29.	By the Washington Society, D. C. for supporting a native Burman Missionary,	10 00
	By the Female Judson Society, Washington, D. C.	10 00
		841 12

For Domestic Missions.

Sept. 25.	By Elder Sugg Fort, Tenn. from the Red River Mission Society,	31 00
	By Gov. for the Withington Station, Creek Indians,	180 00
	By do. for the Valley Towns Station, Cherokee Indians,	125 00
	By do. for the Tinsawatee School, Cherokee Indians,	63 50
	By do. for the Carey Station, Pottowattomie Indians,	180 00
	By do. for the Tonewanda School, Seneca Indians,	75 00
		850 50

For General Fund.

Sept. 9.	By Hannah Briggs, from the Athol Female Charitable Society, Ma.	83 00
16.	By credit, Sansom Street Female Mission Society, per collection by Dr. Staughton,	48 84
Oct. 4.	By credit, Fredericksburg Female Mission Society, by hand of Mrs. Walker,	813 25
	per collection by Rev. Dr. Staughton, Concord m. h. Va. \$18 75—added by Dr. Temple	83 50—
		21 25

Oct. 4.	Per coll. by Rev. Dr. Staughton, Chapawamsick, 1 83; Stafford c. h. 2 17	\$4 00
	do. do. Falmouth, 7 30	
	Fredericksburg, 7 13 14 43	
	sum remaining in hand of former Fredericksburg Mission Society,	30 00 82 93
5.	By two persons at Port Royal, Va.	50
6.	By a few persons at Pope's Creek m. h. Va.	1 23
7.	By collection at Nonini m. h. Va.	3 30
11.	By hand of Elder R. B. Semple, Va. \$2—hand of Elder Hatch- et, 25 cents,	2 25
	By Elder Benjamin Willard, from the Whately Female Mission Society, Ma.	2 00
	By Elder Thomas Hand, Ky. (omitted before)	10 00
		<hr/> \$186 10

For Education Purposes.

Aug. 28.	By the hand of Elder Baptist, Powhatan co. Va.	\$5 00
Oct. 4.	By credit, Fredericksburg Fe- male Mission Society, Va.	18 07
29.	By Female Judson Society, Washington, donation for edu- cating at the Columbian Col- lege a missionary for Burnah, By Washington Society for sup- porting a native Burman Mis- sionary, donation for educating at the Columbian College a missionary for Burnah,	90 00 90 00
	By the Columbian Society Aux- iliary to the General Conven- tion, D. C.	100 00
	By the Rockville Society, Mary- land, Auxiliary to the Gener- al Convention,	100 00
30.	By Cash,	3 00
		<hr/> \$407 07

*Moneys received by the Treasurer of the
Columbian College, during the month of
October, 1824.*

*For Endowing the Professorship of Mathematics
and Natural Philosophy.*

By Alexander Robinson, Student,	\$100 00
By Hon. John M'Lean, P. M. General, in part,	50 00
By Charles Bulfinch, Esq. Washington, D. C.	100 00
By Commodore Porter, D. C.	200 00
By Jesse Brown, Esq. Washington City,	100 00

*For Professorship of Language and Biblical
Literature.*

By Jesse Monroe, Esq. Westmoreland co. Va.	\$10 00
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For Endowing the Presidency.

By Dr. Samuel Oldham, Va.	10 00
By Wm. Greenlaw, Esq. Va.	10 00

For Buildings.

By John B. Fant, of Westmoreland co. Va.	3 00
By John Kid, Esq. King and Queen co. Va.	10 00
By Robert Courtney, Esq. do. do.	5 00
By Daniel Ellet, Esq. King William, Va.	5 00

For Columbian College.

By Elder A. Broadus, of Caroline co. Va.	5 00
	<hr/> \$608 00

*Collections made by Tutor Wait, in Vir-
ginia and Maryland.*

Aug. 9.	From a friend in Leesburg, Va. for the Columbian College,	\$5 00
11.	From Dr. Grady (on his subscrip- tion) Loudon co. Va. do. do.	10 00
14.	From John Herfoot, Frederick co. Va. do. do.	5 00
14.	From Stephen Davis, Frederick co. Va. do. do.	1 00
19.	From Elisha Smallwood, Win- chester, Va. do. do.	1 00
22.	From Abraham Vanmetre, Jef- ferson co. Va. do. do.	5 00
26.	From Thomas Boteler, Washing- ton co. Md. do. do.	1 00
23.	By Dr. Ezra Slifer, Boonsbo- rough, Washington co. Md. do.	5 00
	By a friend in Boonsborough, do.	2 00
30.	By Andrew M'Cleery, Frederick co. Md. do. do.	2 00
31.	By Col. John Ritchie, do. do.	1 00
	By Mrs. Mary Ott, do. do.	5 00
	For the Star (in advance) at different periods,	9 00
14.	By Stephen Davis, Frederick co. Md. for Missions,	1 00
		<hr/> \$53 00

10. By Charles Turner, London co.
Va. gave 1 barrel of flour for
the College.
26. By Hezekiah Boteler, Pleasant
Valley, Washington co. Md.
gave 1 barrel of flour for the
College—the flour to be deliv-
ered to Joel Crittendon, Geo.
Town, D. C.
27. By Gabriel Nourse, Sharpsburg,
Md. gave a Bible printed in
London in 1636.
- 18 Subscribers were obtained for
the Star—3 of whom paid in
advance.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

DECEMBER, 1824.

[No. XII.]

COMMUNICATIONS.

HISTORY OF THE CALLEMBERG
INSTITUTION.

No. II.

In a former communication, some account of the "*origin*" of the Callenberg Institution was laid before your readers. We took leave of Mr. Schultz's narrative at the period when the pious founder, at the instigation of some of his friends, was seeking out for proper persons to go as missionaries among the Jews, in the close of the year 1729.

"In the year 1730," resumes our author, "God shewed that he was able to send out labourers, and to furnish means for their support. In this year a graduate named Weidmann, from Wurtemberg, was recommended from Vienna to M. Callenberg. This Mr. Weidmann, at his own ex-

pense, and without having sought the aid or opinion of others, had already travelled two years among the Jews; and he requested nothing more than that he might be furnished with books to distribute among that people."

For this person Dr. Callenberg provided a reception at Halle, and associated with him a pious young man of the name of Maniti^{us}; the result of their mutual intercourse was, that the latter determined to accompany Weidmann in his travels among the Jews. On his resolution becoming known, it was reported to his family, who stood high at court, that Maniti^{us} was gone into Poland for the purpose of becoming a Jew; and this report, as may be supposed, caused in them not a little alarm. They immediately applied to Dr. Callenberg for

an explanation; but on being informed as to the real truth of the matter, they dismissed their fears, and his father boldly declared, that if he had ten sons who should wish to give themselves to the service of the Institution, he would not prevent them. In the year above alluded to (1730,) the subscriptions were so much increased as to enable Dr. Callenberg to give an allowance to the two missionaries of two dollars per week. This was soon after augmented, without impeding the operations at the press. Between the years 1730 and 1736, the two missionaries travelled through the following countries on the business of the Institution; viz. Poland, Denmark, Bohemia, England, and Germany. For a particular account of their transactions on these occasions, our author refers us to sixteen successive reports which issued from the press of the Institution under the direction of Dr. Callenberg. In the year 1735, a pious nobleman left a bequest of 50 dollars to the Institution, for the purpose of defraying the expenses of a third missionary, who might occasionally accompany one or both of the former. For such a person Dr. Callenberg searched at Halle and Jena, but searched in vain. It happened, however, that at this juncture, Weidmann and Manitius were meditating a tour through Prussia, Courland, and Russia. By them Callenberg addressed a letter to Dr. Salthenius of Königsburg, requesting his as-

sistance in procuring a suitable person. On this letter being presented to him, it immediately occurred to Dr. Salthenius that there was a student under his own roof who might suit the object in view. This person was no other than Stephen Schultz himself, the author of the history from which the present account is extracted, who, having thus introduced himself, for the first time, to the reader's notice, proceeds to give the particulars respecting his birth and early years.

He tells us that he was born at Hatow, in Poland, in the year 1714, of honest parents, who at that time were much impoverished by war and conflagration. In their more prosperous days, his mother had designed him for the University, and on his birth had named him Stephen, expressing a fervent wish that he might lead the life of Stephen, though it should end in his death. At the age of five he was sent to school, and (what should not fail to direct our attention to an overruling and disposing Providence, even at this early period, began to discover that predilection for the Jews, which was designed in after times to be so great a blessing to their nation.

"I was in the habit," he says, "of spending my play hours in the neighbouring Jews' school. One day, my mother asked me what I had to do so much there, she hoped I would not become a Jew. To this, as my mother afterwards told me, I answered,

‘No, I shall not become a Jew, but I shall study and learn the Talmud, and convert the Jews.’ My mother, with tears replied, ‘Ah, my son, that indeed I had intended, but we are too poor.’ To this I was said to have replied, ‘Dear mother, time will teach us what to do.’”

Till the age of thirteen, Stephen continued under his father’s roof. From thence he was removed to Sobziniec, where, two years before, and in the eleventh year of his age, he had been admitted to the holy sacrament. From Sobziniec he was again removed to Butzow in Cassaben. Here it was thought proper to place him under the care of a medical person whose name was Pfeffer. This person, he tells us, treated him with the most paternal kindness, and under his roof he learned something of medicine and the use of herbs, which afterwards was of important service to him. At this period, however, he suffered considerable interruption in his proper studies. He was at length led by the providence of God (as he piously expresses it) to Stolfe in Pomerania. From that time his studies appear to have been less interrupted; and from thence he removed to Königsberg, where he remained in the house of Dr. Salthenius till the period already mentioned. “When Dr. Salthenius,” proceeds our author, “was asked by Weidmann and Maniti-
tius whether he knew of any one who would accompany them, he

desired me to be called, and informed me of their proposal. I asked for some days to consider of it, but in twenty-four hours afterwards, I returned for answer, that, with the help of God, I would make a journey with them for trial.”

On the 29th May, 1736, he accordingly commenced his first journey among the Jews in company with Weidmann and Maniti-
tius. On this occasion they passed through the *Curisk Haff**, Samogitia, and Courland, to Mittau. Here Maniti-
tius left them to proceed to Petersburg; and our author and Weidmann, passing through Poland and a part of the kingdom of Prussia, came to Dantzic. From this place Schultz addressed a letter to Dr. Callenberg, to the following effect: “That having already perceived that God intended to make use of him for the purposes of the Institution, he was about to return to Königsberg, to finish his academical studies, and prepare himself without delay for his future mission.” On his return to the University, he prosecuted with diligence his accustomed studies, to which he now added that of several oriental languages. At this time he appears also to have regularly given lectures to the first class of undergraduates at Frederick’s College. The year following, he was made senior in the Polish seminary, and shortly after, minister at the work-

* An estuary of the Baltic, to the north of Königsberg.

house. Here he performed the service every Sunday in the Polish and German languages. Such zeal, coupled with such abilities, could not suffer him to remain unnoticed; accordingly we find that several situations of importance and value were offered to him. These, however, he steadily refused, pleading his previous engagements to serve the Institution. In the year 1739, the increasing infirmities of Mr. Weidmann prevented his travelling any longer for the Institution. Dr. Callenberg then proposed to our author to resume his former employments at the University; and the office of Superintendent just falling vacant at the time, he was pressed to accept of it. Upon taking the opinion of his friends on the subject, he was advised to refer the matter to the Faculty of Theology at Königsberg. The account of this conference between our author and the Königsberg divines, is so interesting that I will endeavour to give it as nearly as may be in his own words. "At the time appointed, I waited on the faculty, and was asked, whether I could refuse the proposal of Dr. Callenberg with a good conscience. To this my answer was, I owe obedience to you as fathers; if, therefore, you bid me to quit this calling among the Jews, I can do it with a good conscience. For a further answer, I will only say, that if God should ask me in the day of judgment,

1. Have not I given thee from thy very childhood a desire to become

useful to the Jews? I should be obliged to answer, 'Yea, Lord.'

2. Did I not show thee three years ago, on thy first journey of trial, that I can give thee ability to labour? I must answer, 'Yea, Lord.'
3. Have not I shown thee that the harvest amongst the Jews is great, and the labourers few? To this also I should be obliged to answer, 'Yes.'
4. Did not I show thee on a further second journey, that thou hadst many and good opportunities of access to the Jews; and therefore, hadst thou not reason to conclude that if thou hadst continued thy journeys amongst them, thou wouldst have met with more success? My answer to this would be, 'Certainly, Lord.'
- And 5. If the Lord should ask, Why then didst thou not continue to follow the call that was sent to thee? I would refer for the answer to the venerable Theological Faculty. To this they said, 'We will not be responsible for it, go in God's name.' Then they blessed me and let me go. I now set my matters in order, and took leave of the workhouse and Frederick's College, not without much painful feeling on my own part, as on the part of the people among whom, by the grace of God, I had laboured with good success."

Who can help being struck with the true Christian disinterestedness manifested in the conduct of Schultz on this occasion? And to what excellent principle shall we trace such conduct, but real and simple Christian faith?

At the close of the year 1739, our author bid adieu to Königsberg, and came to Halle. Here he was received with the greatest affection by Dr. Callenberg and his former associate Manitius. After a short stay he left Halle, and proceeded to Anhalt. In the following year he traversed, in company with Manitius, the countries of Hesse and Hanover, visited Frankfort on the Mayne, and proceeding up the Rhine to Halle, entered Switzerland. From thence they returned towards the end of the year 1741; and here, to their great sorrow, they found Dr. Callenberg dangerously ill. In consequence of this, and at the Professor's own request, Schultz undertook to supply his place for a time as lecturer in Hebrew and Syriac; and this office he fulfilled to the satisfaction of all parties, till the restoration of Dr. Callenberg's health enabled him again to resume his post.

The former part of the year 1742, was spent by our author in seclusion at Halle. Towards the close of it, he again issued forth, and taking with him his old associate Manitius, they visited the countries of Lower Saxony, Holstein, and Denmark. In the following year they travelled through Silesia and Poland, and finally arrived at Königsberg. Here again another valuable situation was offered to Schultz, which he again refused, alleging the same reasons as before.

On leaving Königsberg, two students named Rypki and Leake,

returned with our travellers to Halle. Towards the close of the year, the increasing infirmities of Manitius obliged him, though with much reluctance, to relinquish his engagements with the Institution; and the two students just named, having entered upon permanent situations at Halle, our author was now left to prosecute his pious labours alone. The resignation of Manitius was a cause of the sincerest sorrow both to himself and Schultz; the latter is said to have exclaimed at their last parting, "Dear brother, a good master never sends away an old servant from his house, without providing another in his stead." To this Manitius replied with tears, "My brother, may thy words become true!" "Scarcely had he gone out," says the narrative, "when a pious student named Daniel Henzenius came to me; with this person I had formerly made acquaintance, and he now brought me the welcome tidings, that his father, who was minister of the Hospital at Fishbeck, had at length consented to his accompanying me in my travels among the Jews. I was rejoiced at these unexpected tidings, and Manitius, who at this moment returned took part in my joy. We thanked God who had provided for us in so wise and fatherly a manner." In the year 1744, Schultz, with his new companion, again visited Anhalt, and passing up the Rhine, entered Switzerland. "Here," he says, "we met with an aged and pious

man named Samuel Lucius, well known as a learned divine. He said to my fellow traveller, 'O pray the Lord Jesus to give you an heart altogether filled with love to the Jews.' The short but fervent address of the old man, appears to have been, under the blessing of God, a support to this young missionary throughout his future ministry among the Jews.

The earnest attention of Schultz had for some time been directed towards the east. He longed to visit those lost sheep of the house of Israel who inhabited that part of the world. It was, therefore, with a view to this object especially, that at the close of that year he undertook a preparatory journey into Russia; for it was the wish of several friends of the Institution, who resided in that country, to receive from our author's own lips a more full account of his extensive labours among the Jews. In the following year (1745) two candidates presented themselves for the service of the Institution. Henzenius took one whose name was Pleasing, and proceeded to the borders of the kingdom of Bohemia, to visit those Jews who had been lately driven from that country, while Schultz, accompanied by the other, named Muthman, began his tour into Russia. It was thought advisable, on this occasion, to pass through Sweden. Proceeding therefore through Pomerania, they embarked at Stralsund, and landed on the opposite coast at Barsund. From thence

they travelled over land to Stockholm.

Having spent a few weeks in this city, they again embarked, and sailing up the Gulf of England, came to Petersburg. Having thus entered Russia at its capital, they proceeded to visit several places of note, among which are mentioned the cities of Narva, Revel, and Riga. Leaving Russia, they traversed the northern extremity of Poland, and entering the Prussian dominions, passed through the cities of Königsberg, Dantzic, and Berlin, and finally arrived at Halle in Saxony. Here the professorship of Oriental languages, just become vacant by the death of Dr. Rawe, was offered to our Author; but this, like all the former offers of the same description, he thought proper to refuse, though pressed by the earnest solicitation of many of his friends. It appears that his particular reason for not acceding to the proposal on the present occasion, was his fear that without his personal assistance, the learning and ingenuity of the Jewish Rabbins might prove an overmatch for the inexperience of his younger associates. The loss, however, of these new associates, he was soon after called upon to deplore. Henzenius was summoned away to the assistance of his revered parent, who was fast declining under the infirmities of old age; and the remaining two, one of whom appears to have had indifferent health, were prevailed upon to accept permanent situa-

tions, one in Anhalt, and the other in the Palatinate. Thus, at the close of the year 1745, our indefatigable traveller was once more left to labour alone. This, however, was not permitted to continue long. That gracious and kind Father, who well knows the necessities of all his children, provided another companion for him towards the middle of the ensuing year. With this person he travelled in the course of the year, to Frankfort on the Mayne, Hesse, and Westphalia. In the year following, (1747) they visited Silesia, Lithuania, and Hungary, and came to the city of Peterwarden. Crossing the Danube at this place, they continued their course on the Illyrian side till they reached Presburg; and from thence they returned through Upper Silesia and Saxony to Halle.*

In the year 1748, our author finding another companion of the name of Bennewitz, again left Halle, and passing through Ham-
burgh, visited the capital of Denmark. Leaving Copenhagen, they traversed that part of Holland called Friesland, and returned through Mecklenburg to Halle.

* I have been thus particular in noting the several cities and countries visited by Schultz, thinking that some of your readers, either at home or abroad, may wish to trace the route of this indefatigable missionary on the map. I think most of the places mentioned may be found in a good modern Atlas; but your readers will be aware that the geography of Europe having been so much changed since the days of Schultz, some few names here mentioned, may not be retained in some of the more recent collections of maps.

A circumstance now occurred which caused Schultz much uneasiness for a time. His companion, Mr. Bennewitz, was led to embrace some extravagant notions; and thought that unless the Jews could be immediately gathered together in a body, become Christians, and form a separate kingdom, all labour in their behalf would be in vain. Dr. Callenberg and others of his friends, finding that he had adopted these erroneous views, seriously warned him against the spirit of fanaticism. In the beginning he seems to have listened to them with deference; "but afterwards," proceeds our author, "he was so overcome by temptation, that he went away privately. Those friends whom he visited in this aberration in Magdeburg, Hanover, and Hamburg, endeavoured to set him right in the spirit of meekness; but all in vain, till at length he came to Konigsberg, where, (as I have been informed,) he obtained rest in his mind, and through a blessed death, was taken into eternal rest." "During this time," Schultz adds, "I was again alone; but this was not long, for in the year 1749, the Lord again added to me a pious candidate of the name of Albert Frederic Woltersdorf, the son of an experienced and pious minister at Berlin."

In the year 1749, our author visited England, in company with Mr. Woltersdorf, passing through Holland on his way. On his return he again visited the low

countries, and passing through Westphalia, came to Frankfort on the Mayne. Thence our travellers proceeded to Augsburg in Bavaria, and crossing the Rhetian Alps, came through the Tyrol and Lombardy to Venice. Crossing the Adriatic, they landed in the States of the Church at Ancona, and proceeded to Rome by way of Loretto. Here they found several opportunities of labouring among the Jews, both in public and private. After staying at the capital for about six weeks, they returned to Venice by way of Viterbo, Pisano, Leghorn, Florence, and Ferrara. On their way homeward, they crossed the Alps at Mount St. Gothard, and passing through the principal cantons of Switzerland and the countries of Suabia and Franconia, arrived in safety at Halle. In the year 1751, they travelled through Hesse and the Palatinate to Strasburg, and returned towards the close of it to Halle.

Our author now began to prepare in good earnest for his projected journey into the east, and in furtherance, therefore, of this object, he and his companion Mr. Woltersdorf applied themselves to the study of the languages which they deemed would be of most service to them on their tour, viz. Arabic, Turkish, Armenian, and modern Greek.

It is impossible to close this general sketch of Schultz's travels in Europe, without noticing his unwearied zeal and perseverance

in the great and good cause in which he embarked. The frequent and laborious journeys which he performed, while they show what the exertions of even one man, when aided by the grace of God, can accomplish, may well excite in each of us the inquiry, "Have I any thing like Schultz's zeal, devoting the talents I have received to the glory of that great Being who bestowed them upon me? And has a sense of that love which a crucified Saviour has shown towards me, constrained me to give up myself with anything like his ardour, to the furtherance of the salvation of those, for whom the same Saviour died?" May God of his great mercy stir up both the writer and the readers of this paper to increased earnestness in prayer for the influences of that Spirit, without whose assistance nothing that is pleasing to God, or beneficial to our fellow men, can be accomplished. May he pour out upon each individual among us, the grace of prayer and supplication; and may those who are called upon to cultivate the vineyards of others, be enabled diligently to look to *their own*! Amen.

A. B.

SUCCESS OF THE GOSPEL.

The wonderful success of the Gospel in the Roman empire. from the destruction of Jerusalem to the reign of Constantine, an argument for its divinity.

1. WE may observe that it is the gospel, and that only, which

has actually been the means of bringing the world to the knowledge of the true God. That those are no gods whom the heathen worshipped, and that there is but one only God, is what, now since the gospel has so taught us, we can see to be truth by our own reason. It is plainly agreeable to the light of nature ; it can be easily shown by reason to be demonstrably true. The very deists themselves acknowledge that it can be demonstrated, that there is one God, and but one, who has made and governs the world. But now it is evident that it is the gospel, and that only, which has actually been the means of bringing men to the knowledge of this truth. It was not the instructions of philosophers : they tried in vain : 'The world by wisdom knew not God.' [1 Cor. i. 21.] Till the gospel and the holy scriptures came abroad in the world, all the world lay in ignorance of the true God, and in the greatest darkness with respect to the things of religion, embracing the absurdest opinions and practices, by all civilized nations now acknowledged to be childish fooleries. And so they lay one age after another, and nothing proved effectual to enlighten them. The light of nature, and their own reason, and all the wisdom of learned men, availed nothing ; but the scriptures brought the world to an acknowledgment of the one only true God, and to worship and serve him.

And hence it was, that all who now own the one true God, Christians, Jews, Mahometans, and even deists, originally came by the knowledge of him. It is owing to this that they are not in general at this day left in heathenish darkness. They have it either immediately from the scriptures, or by tradition from their fathers, who had it at first therefrom. Doubtless those who now despise the scriptures, and boast of the strength of their own reason, as being sufficient to lead them to the knowledge of the one true God, if the gospel had never come abroad in the world to enlighten their forefathers, would have been as brutish idolaters as the world in general was before the gospel came abroad. The Mahometans, who own but one true God, at first borrowed the notion from the Bible ; for the first Mahometans had been educated in the Christian religion, and apostatized from it. And this shows, that the scriptures were designed of God to be the means to bring the world to the knowledge of himself, rather than human reason, or any thing else. For it is unreasonable to suppose, that the gospel, and that only, which God never designed to this end, should actually effect it, and that after human reason, which he designed as the proper mean, had been tried for a great many ages in vain. If the scriptures be not the word of God, then they are the greatest delusion that ever was. Now, is

it reasonable to suppose, that God in his providence would make use of falsehood and delusion, and that only, to bring the world to the knowledge of himself?

2. The success of the gospel against such powerful opposition, plainly shows the hand of God. The Roman government, which so violently set itself to hinder the success of the gospel, and to subdue the church of Christ, was the most powerful human government that ever existed; and they seemed to have the church in their hands. The Christians were mostly their subjects, and never took up arms to stand in their own defence; they armed themselves with nothing but patience, and such like spiritual weapons: and yet this mighty power could not conquer them; but on the contrary, Christianity conquered that. The Romans had subdued many mighty and potent kingdoms; they subdued the Grecian monarchy, when they were not their subjects, and made the utmost resistance; and yet they could not conquer the church which was in their hands; but on the contrary, were finally triumphed over by it.

3. No other sufficient cause can possibly be assigned of this propagation of the gospel, but God's own power. Here was a great and wonderful effect, the most remarkable change that ever was in the face of the world of mankind since the flood; and this effect was not without some cause.

Now, what other cause can be devised, but only the divine power? It was not the outward strength of the instruments which were employed in it. At first the gospel was preached only by a few fishermen, who were without power and worldly interest to support them. It was not craft and policy that produced this wonderful effect: for they were but poor illiterate men. It was not the agreeableness of the story they had to tell to the notions and principles of mankind. This was no pleasant fable: a crucified God and Saviour was to the Jews a stumbling-block, and to the Greeks foolishness. It was not the agreeableness of their doctrines to men's dispositions; for nothing is more contrary to the corruptions of men than the pure doctrines of the gospel. This effect, therefore, can have proceeded from no other cause than the power and agency of God: and if the power of God was what was exercised to cause the gospel to prevail, then the gospel is his word: for surely God does not use his almighty power to promote an imposture and delusion.

4. This success is agreeable to what Christ and his apostles foretold. [Matt. xvi. 18.] 'Upon this rock will I build my church; and the gates of hell shall not prevail against it.' [John xii. 24.] 'Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die it bringeth forth

much fruit.' [ver. 31, 32.] 'Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' [John xvi. 8.] 'When he, (the comforter) is come, he will reprove the world of sin, of righteousness, and of judgment,—because the prince of this world is judged.'

So the apostle Paul [1 Cor. i. 21—28.] declares, that after the world by wisdom knew not God, 'it pleased God by the foolishness of preaching, to save them that believe ;' and that God chose the foolish things of the world to confound the wise ; and weak things of the world to confound the things which are mighty ; and base things, yea, and things that are not, to bring to naught things that are. If any man foretells a thing, very likely in itself to come to pass, from causes which can be foreseen, it is no argument of a revelation from God : but when a thing is foretold which is very unlikely ever to come to pass, which is entirely contrary to the common course of things, yet it comes to pass just as foretold, this is a strong argument that the prediction was from God.

Thus the consideration of the manner of the propagation and success of the gospel during the time which has been spoken of, affords great evidence that the scriptures are the word of God.

MISSIONARY.

FOREIGN.

PALESTINE.

Mr. Wolf's Journal.

THE journals of Mr. Wolf, from September 5th, 1823, to the beginning of February last, when he was about to set off for Persia, have lately come to hand ; and letters have been received also from the Rev. W. B. Lewis, dated from Damascus and Jerusalem, but his journals are not yet arrived. We commence, therefore, with the journals of Mr. Wolf, from which we select as follows :

Aintura, Sept. 6th, 1823.—Brother Fisk and myself went with Mr. Aubin, formerly the French, but now the Neapolitan consul at Beyrout, to visit the Catholic Syrian convent. The old Patriarch was there.

The Syrians baptize the children in the following manner. The child is placed in the fountain, so that a part of the body is in the water, then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person of the trinity, after this the body is immersed.

Sept. 16 The Rev. Mr. Jowett arrived at Heyrout, and came the next day to Aintura. He is an excellent gentleman, and I am fully persuaded we ought to adopt his method in forwarding the cause of the Society.

Sept. 20.—Hannah Marone called on us ; he said that the image of a calf has been found among the Druses. As Hakem Bamerhe, who seems to be the author of the religion of the Druses, was in Egypt, it should seem that they received this idol from that country. Mr. King suspects the Druses to be descendants of the ten tribes.

Sept. 23.—Brother King arrived from

Dir Alkamir, where he resided for some time, to learn the Arabic tongue. I have never regretted one single moment having made the acquaintance of those two American brethren, and having laboured with them.

Sept. 29.—Brother Fisk and myself together made an excursion to the Syrian convent, Dir Alsharfi, and the fine convent, Bizmar. The archbishop Gabriel, whom we saw on our former visit at Sharfi, had written to us, and requested copies of the scriptures; on our arrival at Sharfi, we learned that he was at Bizmar, the residence of the Catholic Armenian Patriarch, about one hour N. E. of Sharfi. We were very civilly received there by the Armenian Patriarch; his name is Grégory. We met there an Armenian bishop whom I knew at Aleppo. Bizmar is a seminary of ecclesiastics. There are twenty young men in that college, who study grammar, poetry, rhetoric, philosophy, and theology. They pursue their study in Armenian. We had a long discussion with the bishops. The archbishop Gabriel, and the Armenian bishop of Aleppo, and a young priest who speaks Italian, bought ten copies of the Scriptures privately, but begged us not to tell the patriarch, or any one else in the convent.

Sept. 30 —Brothers Fisk, King, and myself, left Aintura, and arrived in the evening at Jibeil, six hours distant from Aintura.

The village contains about four hundred houses. The inhabitants are Mussulmans and Maronites.

Oct. 1.—We arrived at Batroon, and took our lodging in the house of a priest. The priest and some other Maronites sat down with us on the ground. We spake to them of Jesus Christ; the priest listened with great attention, and so did the other persons about him. The priest said to his flock, "These are different from all the Franks we have hitherto seen, for the Franks generally

speak only about eating, and drinking wine, brandy, &c." We sold there, to priests and other persons, eighteen copies of the scriptures, and gave away five copies.

Oct. 2.—We arrived at Tripolis, and we were hospitably received by Signor Catziflio, the British agent of that place. At Tripolis are 15000 inhabitants, chiefly Mussulmans, 500 Greeks, and 10 Jewish families, and a few Maronites.

Oct. 3.—I went in the market place, and sold some Bibles and Testaments; a Mussulman with a green turban, and consequently of the lineal descendants of Mahomed, the false prophet, and another Mussulman of respectability, bought an Arabic Bible and a Testament, the written word of that prophet, who shall be heard—of the prophet of all prophets. Many people came to the house of Signor Catziflio, and we sold eighty-five copies of scriptures for about twenty dollars, and gave away fifteen Testaments and sixty-five tracts. A Turk bought three copies of Genesis. I gave a copy of the Hebrew prophets, and another of the New Testament to a respectable Jew residing at Tripolis.

When I went in the market-place today, a Christian desired to buy a New Testament; I set a price upon it, the Christian replied that I asked too much; a Mussulman, who stood present, said to the Christian in an angry tone, "Will you not give three piastres even for the Gospel?" the Christian blushed, and gave the money.

Oct. 4.—We left Tripolis, and arrived in the evening at the large convent of Maronites, called Mar-Antonio Kakhaya, where above 100 dirty, stupid, and ignorant monks reside. They have a printing press, but they only print mass books. The superior told us that he had heard for a certainty that the English baptize their children with the blood of a dove; we asked him whether he knew any thing of languages

his answer was worthy of a monk: "Of what use, (said he,) are languages?" Mr. King observed that the Hebrew and Greek are very useful for the better understanding of the scripture text: he replied, "We have commentators who have sufficiently explained the text."

The Maronites of this country administer the sacrament to the laity in one kind, the Greek Catholics in both. They showed Mr. King the Arabic translation of the Bible, with the Latin Vulgate; the monks believed the Latin to be the Hebrew. Long conversations took place about the doctrines of the Gospel, and they lasted almost the whole day, and a great part of the evening.

Monday, Oct. 6.—We arrived at Ganobin, and called on the Patriarch of the Maronites; his name is Joseph; he received us civilly, and invited us to dine with him; we left him an Arabic Bible, and Syrian Testament; his title is Patriarch of Antioch, and successor of Saint Peter.

Tuesday, Oct. 7.—We went to the cedars of Lebanon. I counted thirteen large and ancient cedars besides the numerous small ones; there are in the whole 387 cedars.

We arrived the same day at Besherre, and were kindly and hospitably received by Sheikh George, who knew the traveller, Mr. Grey, and our friend, Tommaso Alkushi. We gave some Testaments to priests. We met there a Catholic missionary, of the Carmelite order, who was at Mousul and Bagdad.

Oct. 9.—We took a view of Baalbeck, and its mighty ruins. The Arabs believe that the devil was the builder of that mighty castle, the ruins of which have defied the revolutions of so many centuries. And the Arabs may not be very wrong in their belief. It was a mighty temple, but it is now deserted, and thus all temples built of stone shall be deserted and broken down:

but there was a temple which was broken down, and built again in three days!

A young Turk now governs the town of Baalbeck, he has the title "Emir Prince," he is still young, but old in wickedness; he quarrelled for several years with his uncle, who lived not far from Baalbeck; the Emir of Baalbeck tried to lay hold of his uncle, and put him in prison, but the uncle escaped; the Emir finally sent a messenger to him with friendly words, and they made peace together. The very day we arrived at Baalbeck, the thunder of cannons, and the shouts of soldiers, announced the arrival of the Emir's uncle, and we saw them both on horseback, the uncle and nephew. The same evening, the Emir gave orders to put his uncle in chains, and cast him into prison, which was done.

Oct. 10.—We arrived at Sahle, and were received kindly by my friend the Greek Catholic Bishop Ignatius Ugiuri, whom I mentioned in my journals of last year. We gave him a copy of the Arabic Genesis: he requested a whole Bible, which we promised to send him.

Oct. 11.—We arrived at Mar-Efram, the residence of Petrus Giarve, patriarch of the Syrian Catholics. He recognized me immediately; for he resided in the Propaganda when I was there. He told us that England did him harm, by publishing that he had received money from them, for it obliged him to give a great sum of money to the Turkish government. He further was obliged to write to his friends in France, that he, as a Roman Catholic, could neither be member nor accomplice of the Bible Society; he said that he had received the money without being under any obligation (*senza nessun obbligo*) as a mere charity, (*per una mera carita*) The wretch is decidedly opposed to every thing which is good; we gave him an Arabic Bible, which he

returned to us, and he ordered one of his monks, who had received a copy of the Syrian Testament, to return that also.

Oct. 15.—Leaving Aintura, I went to Beyrout, and there met dear Mr. Jowett, with whom I had some truly edifying conversations. I conversed in the night time till twelve o'clock with the Europeans, about the necessity of being born again in Christ, and by Christ. I sold all the Bibles I had taken with me from Aintura on the same day.

Oct. 16.—I dined with Mr. Jowett, and had a conversation with him upon the outpouring of the Holy Spirit.

Oct. 18.—Mr Jowett went to Aintura, and Mr. King came to me from Aintura to Beyrout.

Oct. 19.—I preached in the British consulate, in Italian, in the presence of Mr. Abbott and his family, of Mr. King, and several Italians. I took for my text, 2 Cor. v. 18, 19. "And all things are of God, who hath reconciled us to himself by Jesus Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." I gave the gospels to a Jew of Algiers.

Oct. 21.—I set out for *Damascus*. I met a Turk in the road, who knew me when in Egypt; he told the others that I travelled about in the world, to give the Gospel to the whole world; one of the Turks, who was then present with his little son, desired me to give him an Arabic Gospel for his son. I slept the first night in the open air, near the khan called *Akhsham*.

Oct. 23.—In the morning we were near the village called Damas. I observed Arab shepherds in the road, who uttered a rough sound, and the sheep at hearing it, came one after the other. It reminded me of the parable in John x. 1—4.

Friday, Oct. 24.—I reached the

fanatic town of Damascus, by the gate of Mecca. It is sin in whatever place we proclaim the Lord's name, if we trust in our own strength, but it were both sin and madness to do so at Damascus.

I heard at Damas (six hours' journey from Damascus,) the news that the high priest of the Jews, Joseph Abulafia, and R. Farkhi, prime minister to the Pasha, both of whom I knew at Aleppo, with twelve others of the principal Jews at Damascus, were put in prison by express order of the Sultan, from Constantinople. It is left to them either to pay 40,000 purses of piastres, or to lose their heads. A renegade was appointed prime minister instead of the Jew, and the Turks began to shout, saying with smiles, "Praise be to the Lord! a curse upon Raphael, their Khakham! a curse upon all the Jews, their fathers, mothers, grandfathers, grandmothers, their children, and their children's children."

I arrived at Damascus in the morning, much tired with the journey. I was advised at the gate to put on a coloured turban, and to enter the town on foot, for no Christian is permitted to ride into the city, not even on an ass. The Turk, (to whom I was recommended by Mr. Abbott,) at length sent an ass driver with me to the convent of the Capuchins, to the superior of which I had a letter of introduction. I was received civilly; and a room in the convent assigned to me.

In the evening, Monsieur Sciama, a Jew, for whom I had a letter of introduction, called on me. He seems to be a gentleman, and he is the only respectable Jew who ventured to remain in this city, in a moment so dreadful, not only to the Jews of Damascus, but to those of all Palestine. Sorrow was expressed in the countenance of Sciama. He wept. And I said to him: "Your priests sigh, your virgins are afflicted, and you are in bitterness."

Sciama "Yes, for our high-priest and our prince is in captivity." He invited me to come to him next Sunday.

You will be surprised to learn that the superior, and all the other priests of Terra Santa honoured me with a visit, and told me that they had heard of me two years ago, and that they expected to see me in their convent. They were very polite. I know not yet, however, how far I may take this unexpected visit for good coin, and how far I should consider them as false brethren, who come in privily to spy out our liberty which we have in Christ Jesus, that they may bring us into bondage. O Lord! let the truth of thy gospel continue with me, that I may give place to them by subjection, no, not for an hour.

The superior of the Capuchin convent is to give me lessons in Arabic; but he affords me no encouragement in my views: he tells me that the Jews are now too much in confusion to think of Moses and the prophets. I tell him in reply, that now is the time to remind them of Moses and the prophets. Another Capuchin tells me, that the Christians at Damascus are decidedly against the object of the Bible Society, and that no Christian at Damascus will ever purchase the Bible from Englishmen. I did not think it a proper time to enter into discussion with them, but I shall try to go on with the Jews of this place. I go to the Pasha to-morrow morning, and if I find him kindly disposed, I shall beg of him the lives and liberty of my brethren in prison. Oh, that they might find life and liberty in Christ and his Gospel!

Damascus, Oct. 25, 1823—I went this afternoon in the Jewish street; I hoped at least to find the nephew of the high priest Rabenu Abulafia, but even he was put in prison. It was an awful sight. I saw weeping women,

crying children, and old men trembling who were praying. An old Jew turned his face towards Jerusalem, and prayed in a weeping melody:

"O Lord, open thou my lips, and my mouth shall declare thy praise!

"Blessed art thou, O Jehovah, our God and the God of our fathers; the God of Abraham, the God of Isaac, and the God of Jacob. O God, great and terrible one! O God, most high! abounding in mercies!

"Thou, who dost possess all things—who rememberest our fathers, wilt send a Redeemer to their children's children, for thy name's sake in love!

"Sustaining by thy benevolence the living, and by thine abundant mercies quickening the dead, raising up those that fall, healing the sick, setting at liberty those that are in bonds, and establishing thy faithful word unto those that sleep in the dust.

"Who is like unto thee. O Lord of might; or who may be compared with thee the king who killeth and again restoreth to life, and causeth salvation to flourish. We will sanctify and show forth thy strength, with the mysterious words of the holy seraphim, in holy song as written by the hands of thy prophets.

"Holy, holy, holy, is the Lord of Hosts, the earth is filled with thy glory.

"The Lord shall reign for ever, thy God in Zion, from generation to generation!"

I then said thus before them, "Our Father! our King! Cause the salvation of Israel to flourish for them speedily. Our Father! and our King! exalt the horn of Israel, once thy people. Our Father! our King! bring them back by perfect faith before thee!"

The weeping congregation replied, "Amen!"

On going home, I was taken ill with fever, and went to bed. *Sciama*, the

Jew, called on me, and I had the satisfaction to tell him on my sick bed, that Christ was the angel who had redeemed me hitherto from all evil; and the Lord enabled me, although in a fever, to explain to him the great doctrines of Christianity; and I gave to him a Bible and a New Testament, in which I had written the words; "Comfort ye, comfort ye my people, saith our God."

Tuesday.—Still in bed. Another respectable Jew called on me, who told me he had heard that I had long conversations with Rabbi Mendal at Jerusalem about religion, and that I knew to speak wisdom; he told me he was of the sect of the Hasidim, and therefore disputed frequently with Rabbi Mendel, who was a Pharisee. He told me that the sect of the Hasidim begins to prosper in Poland, for their two great rabbies there, Rabbi Aran and Rabbi Beer, who were enemies, had become friends. He then asked me, "What wisdom I could tell him." To which I replied thus: "I did not come here to flatter you in your expectations, and to tell you that you shall soon return to Jerusalem and be a great nation. I come not to tell you such things. This may soon take place or it may not. We know not this, for we are no prophets. I came only to tell you that the blood of Jesus Christ of Nazareth cleanseth from all sin. If you are among those who shall be saved, and if you earnestly seek the salvation of your soul, this doctrine, that the blood of Jesus Christ cleanseth from all sin, will be to you the wisdom of God, and the power of God."

This Jew patiently heard me speak of the designs of sacrifices in general—of the paschal Lamb—and of the prophecies accomplished in Jesus Christ.

Wednesday, Oct. 29.—The Capuchin fathers, in whose convent I lodge, made a trial to convert me. One of them did not blush to ask me, "Why do you

not worship images?" (*Perche non adorate le imagini?*) I replied, "St. John saith, Children, keep yourselves from idols."

Nov. 1.—I went out again, and was introduced to the Pacha of Damascus. His Excellency promised me his protection.

At Damascus there are 200,000 Mussulmans, 4000 Rabbinites Jews, three families of Caraites Jews, and 12,000 Greek, Catholic, Syrian, and Armenian Christians.

The church of St. John Damascenus, is now a Turkish mosque, no Christian is permitted to enter it.

The Pacha of Damascus this day threatened a rich Jew to order him to be put to death, if he did not immediately produce his treasures.

Mr. Pachi, a German gentleman, introduced me to some Jews, to whom I gave New Testaments. I wrote in every copy of the New Testament, "Comfort ye, comfort ye my people."

I went this afternoon to see the Caraites Jews. I gave to them Hebrew Testaments, and preached the Gospel to them.

Wednesday, Nov. 5.—Padre Francesco, the superior of the Capuchin convent, requested a copy of the Arabic Bible, and so did also the superior of the convent of Terra Santa, which I gave to them.

Nov. 7.—I am told by the Capuchin friars that there are Turks at Damascus, who go into Christian houses to drink wine and brandy, and, to please the Christians, will make the sign of the cross, and curse Mahomed. In the evening I had a conversation with the fathers of Terra Santa about the true church.

Prior.—Have you ever read our authors upon divinity?

Myself.—I have read Bellarmin, Bossuet, Fenelon, and Cornelius a Lapide.

Prior.—What was the conclusion you drew after having read these authors?

Myself.—That they contained several things which were true, and several things which are erroneous; and those things which are true in them, were taken from the Bible; and that we therefore ought always to recur to the holy writ, and not to the authority of a human writer, whether he be called a member of the Romish church, or of the Church of England.

Prior.—It is right that we take the Scripture for our chief guide, but there are certain points of doctrine in which the Protestants differ from Catholics: how can we ascertain which of the parties is right?

Myself.—By the Scripture. The Scripture is the sword which must decide every point in question. Mention to me a doctrine in which the Protestants differ from Catholics, and let us examine it by the Scripture.

Prior.—We Catholics say, that auricular confession is necessary for obtaining pardon from God, you say the contrary.

Myself.—Show to me a passage in Scripture in which auricular confession is commanded?

Prior.—Jesus said to the leper whom he healed, "Go thy way, show thyself to the priest;" by this we see, that one who will obtain pardon must confess his sins to the priest.

Myself.—I see no such thing as auricular confession by this text; but the Scripture itself tells us the reason for which Christ commanded him to show himself to the priest, viz. to offer for the cleansing those things which Moses commanded—but he did not say, Go and confess thy sins to the priest.

The superior of the Capuchin convent then took up the argument, and said: "Augustin saith that this leper was not a leper in the flesh, but a leper in spirit, i. e. a sinner. by this we see, that Christ commanded confession to the priest."

Myself.—I agree perfectly with the

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Roman divines who maintain that the fathers of the church went too far in allegorical and mystical interpretations of Scripture. We have not the least reason to suppose that the leper mentioned in Matt. viii. was meant as a leper in spirit only. The whole context shows that he was a leper in body, in whom Jesus Christ manifested his power and omnipotence. Augustin however did not exclude the literal sense in his mystical interpretations, and even in his mystical comment he does not apply it to auricular confession.

Prior.—How old is the Church of England?

I.—I do not talk about the church of England, but about the doctrine of Christ.

To-day I met a Maronite priest called Abuna Michael, who is a very clever man. He spoke of the conversion of the Jews with an interest which I never heard displayed by a Christian of this country. He is very liberal, and it does not seem that his liberal mind has led him to infidelity, as is the case with other liberally minded Catholics of this country. He gives me lessons in Arabic—and he offered to sell Bibles at Damascus for the Bible Society without recompense.

INDIA.

Letter from Dr. Carey to the Cor. Sec.
dated

Scrampore, 20th June, 1824.

MY DEAR BROTHER STAUGHTON,

ABSOLUTE necessity arising from want of leisure, has made it impossible to write to my friends as I formerly did. Since the death of my son, the whole weight of getting the translations of the Bible through the press has necessarily devolved upon me: add to this that about a year ago I was appointed Bengalee translator of the Regulations of

§ A

the Governor General in council; and there were considerable arrears of labour in the office when it was delivered over to me; and I since that have been confined by a long and severe illness, owing to a hurt in the hip joint which will probably make me lame for life; and which did put it out of my power to move a step for six months without crutches; I am now almost overwhelmed with labour; to which must be added my Bengalee Dictionary, which is not finished, and which will be immediately followed, if God grants life and health, by a grammar and dictionary of the *Bantan* which was copied from one made by the Jesuit missionaries in Italian, by the late Rev. Mr. Schröter of the Church Mission. On my representation, government has engaged to bear the expense of printing this work, but the translating it from Italian must lie on me.

Blessed be God I am well, except lameness. Our loss by the removal of brother Ward has been very great, but God has graciously supported us, and his family under the bereavement. I trust the cause of God is gaining ground sensibly among us in India, and hope the time is not very distant when the whole of this country will exhibit evident proofs, that the Gospel has been widely circulated.

My nephew, Rev. Eustace Carey, is the bearer of this. Ill health obliges him and his partner in life to leave this country and the mission for the present. They are on their way to England, and will, I doubt not, be received affectionately by the brethren in America.

Owing to the war between us and the Burmans, our brethren Hough and Wade at Rangoon have been in very perilous circumstances. I have no direct information; but it is said, and I believe with truth, that they and all the European residents there, were put in chains, their hands pinioned, and an executioner with a naked sword stationed over each of them, with orders to strike off their

heads upon the first shot being fired into the place. The first shot, however, so terrified the executioners, that they had not courage to execute their orders, but drove them about twenty miles further up the country, where they were soon released by a party of the English troops. Indeed brother Hough had been deputed by the Burmans after the town was taken, to negotiate with the English, and thereby was secured. The ladies were securely lodged in the Portuguese church. Brother Lawson has received a letter from brother Judson at Ava; but he, for obvious reasons, makes no mention of the war, and says that they meet with much coldness from the court. Want of time forbids my saying more, than that

I am, very affectionately, yours,

W. CAREY.

*Letter from Mr. Lawson to the Cor. Sec.
dated*

Calcutta, June 19th, 1824.

MY DEAR FRIEND AND BROTHER,

THIS letter will I trust be handed to you by our beloved brother Eustace Carey, whose health has been so bad for many years in this country, that we have been obliged to consent that he should leave us for a season. I have no doubt you will delight to receive as a brother one who is endeared to all who know him. Should his health be established, I trust his ministrations in your good country will be made a blessing to many. He is universally acceptable in these regions as a preacher. In this respect we have but few like him in India. But why should I spend longer time in recommending him to your kind attentions, when I recollect with what brotherly kindness I was received by you and your friends, although I came amongst you without any recommendation. Mrs Carey you will also find all that is amiable. Your kind letter which

you sent by Mrs. Judson I received. I trust the God whom we serve has by this time mitigated the grief under which you were suffering at the time your last to me was written. Although I have not troubled you with many letters since my arrival in India, yet I have read with deep interest in the magazines, &c whatever respected you or your labours. I have been deeply interested for the Burman Mission. At present a dark cloud is hanging over it. O may it be removed: Or, should it burst, let it be according to Cowper's idea, with blessing: I would fain hope this may be the case. Carey will tell you what has transpired. The public prints will inform you of the circumstances attending the fall of Rangoon, and the *merciful deliverance* experienced by the missionaries Hough and Wade, and their wives. I trust that God will put an end to war soon. I send letters just received from brother Judson at Ava. One to me is dated 19th Feb. 1824, but not a word of the war, and yet he could not be ignorant of passing circumstances. I judge it arose from prudential motives. All our strength is here, "The Lord reigneth." I trust that the king will notice that the English, in taking Rangoon, refrained from indiscriminate bloodshed, and that he will, in case of our army getting to Ava, be above the barbarism of putting to death foreigners at his court, merely because they are white. But, after all that we can hope and desire, our dear brethren and sister there are in most critical circumstances—I have heard from unquestionable authority, that Lady Amherst accidentally saw Mrs. Judson's account of the Burman Mission,—borrowed it, and says she never read a more interesting book, and has lent it to others among the great here. Every thing about that country now is deeply interesting.

With kind regard to all who recollect me,

I am yours, very affectionately,

JOHN LAWSON.

RELIGIOUS.

By the arrival of the Rev. Eustace Carey from Calcutta, we have received the following address to American Ladies in behalf of the Female Department of the Bengal Christian School Society.

We hope the address will be welcomed by Christians generally in the United States, and efforts made to assist in the great objects it exhibits.

APPEAL TO AMERICAN LADIES,

In behalf of the Female Department of the Bengal Christian School Society.

DEAR CHRISTIAN FRIENDS,

WHEN an appeal is made to the compassionate sympathies of the human heart, and when liberal and continued aid is solicited, it is natural to suppose that the object presented has strong and imperious claims. Convinced that such is the character of our object, as Secretaries of the Female Department of the Bengal Christian School Society, we now earnestly entreat your aid in the education of the native females of India.

The Society with which we are connected, it may be proper to remark, was formed in Calcutta in Nov 1822—not to supersede or interfere with any existing institutions which have in view a similar object, but to combine on catholic principles, the labours of any who would co-operate with it. It was designated the "Bengal Christian School Society," as it designed to make its operations subservient to the promotion of religious knowledge especially; and while its object is professedly religious, the liberality of its principles, it is believed, will command the approbation, and secure the friendly support, of the generality of Christians. These principles are as follows:—

First.—To disseminate religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual labours of those who are now employed in the same department of missionary engagements. *Secondly.*—To exclude every thing like party principles from its constitution, and unite the efforts of all who are disposed to co-operate with it. *Thirdly.*—To pursue the cheapest and most extensive mode of carrying its designs into effect: and, for this reason, to adopt the plan which is generally denominated, “The Indigenous System,” that is, to graft religious instruction on native schools, which is accomplished by paying a limited sum to any schoolmaster who will teach his pupils those books which we wish to introduce among them. *Fourthly.*—To have two distinct funds, one for the male and the other for the female children, that contributors may not be restrained in choosing the object of their liberality.

So manifestly did these principles appear calculated to promote the genuine spirit of Christianity in attempts to do good, that the Baptist and Independent denominations of Christians in this city were induced to blend their individual exertions in this department of their missionary transactions. By this arrangement the Female Juvenile Society became incorporated with the Bengal Christian School Society; and as our present appeal, in behalf of Female Education, must derive force from the evident practicability of the object, we beg leave to introduce a brief account of the efforts and success of this Society. In the statement published in May 1820, the Committee report:—

“When first established, the impediments to its usefulness appeared almost insurmountable. After diligent search for several months, the Committee could only find one Bengalee female who was qualified to instruct her countrywomen: and soon after she was engaged, the ill-

ness of her husband obliged her to relinquish the charge of the small number of girls she had collected: and when the Committee attempted to induce the schoolmasters to instruct each a few girls amongst the boys, (which they judged an important preparatory measure, till some could be found competent to take the charge of schools of their own sex,) their success was so limited, that, for nearly twelve months after the establishment of the Society, only eight pupils were receiving instruction at its expense.”

Such was its feeble commencement;—but who hath despised the day of small things? At the examination of their scholars on 1st December, 1821, the Committee were able to report, that “very pleasing and satisfactory proofs of the improvement of the scholars in reading, writing, arithmetic, &c. were given to all present;” and that “the number of pupils, then receiving instruction at the Society’s expense, had increased, since the last anniversary, from twenty-one to seventy-nine.”

In their last report for 1822—23, in which they announced their union with the Bengal Christian School Society, the Committee had the pleasure of stating, that, in consequence of this union, Mrs. Colman had been employed to superintend the schools of the new institution. The Committee thus speak:—

“The improvement of all the schools has been greatly promoted by the active exertions of Mrs. Colman, whose late appointment by the Committee to superintend their schools, with the steps which led to it, it is now their pleasing duty to narrate. The additional number of schools established; the ignorance of the native teachers, with their aversion to Christian instruction, which it is the great object of this Society to communicate; the very limited attention which the members of the Committee, who, as a temporary arrangement, took charge of particular schools, could

exercise; the advantage of a uniform method of instruction; with the success that had attended a similar arrangement in a sister association, combined to impress on the minds of your Committee, the great advantage their pupils and the cause of education generally, would derive from the services of some active and intelligent Christian lady, who should be appointed as a general superintendent. Such a one, your Committee are most happy to inform their supporters, they have found in the individual mentioned above. This lady, the relict of the late Rev. J. Colman, American Missionary, arrived here from the United States in the year 1818, and resided nearly four years at Rangoon and Chittagong, where she studied the Burman language, with the Arracanese, a dialect corrupted from it. At Cox's Bazar she had commenced a female school for the children of the Mughas, and with her excellent husband was indulging the most pleasing hopes of success, when God in his infinite wisdom was pleased to remove him to a better world to rest from his labours. Having after this come to reside in Calcutta, she appeared to your Committee highly adapted to carry on the plans of the Society; and having ascertained that no insuperable objection existed to her complying with their wishes, they resolved to avail themselves of her services."

At this time, the total number of schools belonging to the Society was six, and of children one hundred and forty. Since the engagement of Mrs. Colman, the interests of the institution have greatly increased; and of a recent examination of the pupils the following account, drawn up by a gentleman present, has been kindly given us:—

"On Friday, the 19th of Dec. 1823, was held at the native school-room at Goureebare, the first annual examination of the Female Department of the Bengal Christian School Society. Of one hundred and eighty-two, the num-

ber on the books of the Society, one hundred and forty were present upon the occasion, being as many as the room would conveniently accommodate.

"Several highly esteemed individuals interested in the progress of native education were present, and some who have devoted their time and valuable talents to the same benevolent engagements kindly assisted in the examination of the children in the higher classes. The pupils were examined in the following books, viz. Pearson's Introductory Bengalee Tables; Neeticotha, or selection of Moral Fables; Defence of Hindoo Female Education, a work prepared by a respectable Brahman; the Geographical Copy Books, a valuable work published by the Calcutta School-Book Society; and the Obidhan, or Bengalee Dictionary; from the last of which several of the more advanced girls had committed to memory from fifteen to twenty pages, parts of which they repeated with great facility, together with the signification.* Pleasing specimens were also exhibited of writing and needlework.

Beside the ten schools to the north of Calcutta, superintended by Mrs. Colman, the Society has two others to the south of the city, under the care of Mrs. Trawin, and two at Chinsurah, under the care of Mrs. Mundy; and has also supported a school at Monghyr, under the superintendence of Mrs. Chamberlain;—making a total of fifteen schools, containing 266 regular attendants. Amongst these, needlework is introduced into the schools first established; and the reading of religious books into more than half the whole number; and no doubt is entertained of the gradual introduction of both into all the schools connected with the Society.

* Since this time, the Parables of our Lord Jesus Christ, with explanations; and Dialogues between a Mother and her Daughter, on religious subjects, have been introduced as reading books in several of the schools.

In respectfully recommending this institution to the liberal support of benevolent Christian females, it may be encouraging to observe, that the state of Hindoo society is, at present, in many respects, favourable to exertions of this nature. It must be acknowledged with gratitude, that the labours of different respectable societies in this Presidency, prosecuted, as they are, upon a liberal scale, and with such laudable zeal, bid fair to terminate in effects decidedly beneficial to the general and moral interests of the natives of India. By a free and constant intercourse with those benevolent Europeans, whose charity and intelligence are the mainspring of these societies, much error and misconception upon subjects in general, and upon religion in particular, will be displaced, so that divine truth will have a more favourable opportunity of exerting its influence over the understanding and the conscience. Through the medium of the *press*, combined with living instruction, the *means* of illumination at least, are fast accumulating, and are even now, possessed by vast numbers; and where Providence supplies the opportunities, and the instruments of improvement, the blessing necessary to render them effectual is not commonly withheld. Nay, these common blessings are often designed by God as the harbingers of his mercy to a nation, and by his infinite wisdom are intended to secure results far outmeasuring the benevolent designs of those who convey them, as well as the scanty desires of such as participate them.

It cannot but exhilarate the hopes of the judicious of every persuasion, that the natives throughout the country are induced to entertain these different benevolent plans with ingenuous freedom, and to demonstrate their decided concurrence in them by contributing their personal and pecuniary support. That no inconsiderable improvement has been already effected in their habits of thinking, is evinced by the pleasing

fact, that some of great reputation and influence among them have manifested their desire for the elevation of the female character. From the favourable disposition at present shown to this object there is reason to conclude, that, ere long, female education will be held in high estimation by all classes: and, in affluent families at least, that the female branches should grow up ignorant of the common elements of instruction, will speedily be considered not only inconvenient, but also highly disgraceful.

It is to American Ladies that we would now direct our appeal: and while they contrast the comforts of mental culture, civilized society, and well regulated feelings, with the misery of minds debased by superstition, depraved by vice, and left wholly to the sway of unrestrained passions while blessing that Providence who assigned for them their happy lot, we feel persuaded they will extend their aid, in order that the poor degraded females of India may share in some respects these sublime enjoyments. Yes, Christian friends, we feel assured you will not let us plead in vain. The prejudices formerly in the minds of the natives against our object are gradually subsiding; children are flocking to be taught and we want only money to labour on a scale extensive as our wishes. And must we refuse help and instruction to these poor children from a want of pecuniary assistance? This you will not allow, but assist us by your money and by your exertions. Those who cannot give as much themselves as their desires would dictate, have influence, which we would respectfully urge them to exert in so noble a service; those who cannot help by pecuniary assistance or personal influence, may most efficiently by their prayers; and this assistance we would earnestly supplicate from all. Here is ground on which we all may meet, and here we fear no disappointment; for He, whose are the gold and silver, is the

"Hearer of prayer," and will most assuredly crown our united supplications and efforts with his blessing.

Before we conclude, we would gratefully acknowledge the kindness of the Ladies of various congregations in London, Liverpool, Birmingham, Bristol, Glasgow and other places, who, by forming Auxiliary Societies in aid of female education in India, have so greatly encouraged our efforts. We beg leave on behalf of the objects of their benevolence, most affectionately to thank them; and have endeavoured to perpetuate a remembrance of their kindness, and excite others to imitate their example, by calling our schools by the names of the towns or congregations by which the contributions supporting them are raised. We have also thankfully to record our obligations to W. Ropes, Esq. of Boston, and to many American gentlemen visiting Calcutta, for their generous and repeated contributions; and in gratitude for their kindness, and in confident expectation of further support from the United States, we have denominated one of our schools the "Salem School," and shall be happy to establish and superintend as many more as the liberality of our friends will permit. The Society, conceiving that one of the most important objects of Missionary Schools is to impart religious knowledge, have pledged themselves to give Christian instruction; but to communicate it from such books only, as all orthodox Christians cordially approve. We solicit, therefore, with confidence, the support of all denominations, and doubt not the pious liberality of American Christian females will amply justify our expectations.

M. TRAWIN, } Secretaries to the Female
A. PEARCE, } Department of the Bengal Christian School Society.

Calcutta, May 1. 1824.

* Any information respecting the Institution will be cheerfully afforded,

and contributions for its support thankfully received, by Rev E. Carey, late y one of the Secretaries, during his short visit to the United States for the recovery of his health. The ladies of any congregation or town, subscribing in the whole 60 dollars per annum are entitled to have a school called by any name they may direct.

MISCELLANEOUS.

IDOL WORSHIP.

THE following article is extracted from a Calcutta paper, of June last. What Christian can read it, and not feel for the deplorable condition of these idolaters?

Preparations are now making for the approaching festival of the Ruth Jatra, which is to take place on the 28th instant, and the people are building the three great Ruttas, or Cars, which are to convey Juggernaut and his brother and sister from the great temple to the place where he was supposed to be born, about two miles from it. Provisions are become dear, which is always the case at this season, when the sellers take advantage of the necessities of the poor pilgrims, and set a greater price on every article of food. Europeans also are obliged to submit to this imposition; to them it is comparatively trifling, but it falls very hard upon the natives.

On the 2d of last month commenced a festival called the "Bathing Festival," (which always precedes the Ruth Jatra,) and lasted till the 25th of the same month. "Bathing Festival" is to be understood as referring to the idols exclusively. There are a great many temples in the compound where Juggernaut resides, and a still greater number, throughout the town and its vicini

ty. Their idols are annually invited by Juggernaut, (so the priest says,) to enjoy the bath, and a fumigation of essence of sandal wood and camphor. It was expected that Juggernaut would attend to see his guests, but he did not grant them his presence this year, and the news arrived late in the evening, that he had determined not to appear till the Ruth Jattrā. The place to which the brass idols were conveyed, was a spacious tank, which has a temple in it; a paved way leads to this temple, but does not come close to it, the space between it and the temple being occupied by a bridge of palm-trees, and evidently designed to last but a few days. The idols arrived in sedan chairs, each having a curtain of red cloth; on either side of these conveyances walked the priests and other servants of the idols, with their sacerdotal implements in their hands—some of them furnished with the tail of the cow of Tartary, having silver handles affixed, and these were used to fan these inanimate deities. On the arrival of the idols, they were taken immediately to the temple, from which proceeded the scent of the fumigations above mentioned. Crowds of Hindoos were admitted into the gallery, but none except Brahmins into the interior. The Rajah of Khoordah (who is hereditary high priest to Juggernaut) arrived on an elephant, but did not go into the temple; he seated himself in a garden near to the tank, where a place was erected for him to view the whole ceremony.

Some gentlemen proceeded on the pavement to a good distance; but were stopped by one of the servants attached to the temple, who informed them that they were not permitted to go further. One of these wished to avail himself of the opportunity, and being a proficient in the language spoken in Orissa, he began to converse with the people, and distribute tracts; but few were disposed to receive them, being

too much engaged in viewing the vain show which was before them. One young man took a tract and commenced reading by candle light, (for it was ten o'clock at night,) on the pavement near to the temple; but he was sternly told by an old Brahmin, who was stationed there officially, to go out of the way immediately, for this was not the place to read tracts, and if he chose to do so, he must go home for the purpose. He intimated that the place was too holy to be defiled by reading the Christian Scripture. About half past ten o'clock at night, the silver trumpet sounded, and soon after the lamps were lighted, having previously been placed on the walls of the tank.

Two conveyances were brought forward from a corner of the tank, consisting of two boats fastened together, with a platform covered with cloth, and enclosed by a railing. There was also an awning of cloth decorated with ribbons. A third conveyance was prepared for the Rajah, who usually accompanies the idols, but being a timid man, he preferred land to water, and consequently did not proceed in it. The silver trumpet sounded a second time to intimate that the boats were ready, and the priests then came in procession from the temple, each of them either carrying an idol, or performing some other office. The first priest had a large white umbrella, the second, a figure like a half moon, &c. &c. whilst the idols, twelve in number, were all respectively placed in their allotted seats—the female deities being put in one boat, and the male in the other. The females were five in number, and they had not so many priests to attend on them, as the males. In the boat where the seven male deities were, there was a dancing girl, gorgeously attired, who continued to throw herself into various attitudes, all the time. While the idols were in the temple these were bathed, and came out thence

to enjoy the night air. Rockets and other fireworks were thrown into the air, and the movements of the conveyances were regulated by the sounding of the trumpet : after a short time the idols were taken back to the temple. But a bigoted Brahmin, who observed * * * * * standing on the flight of steps that surrounded the tank, sent a message to them to leave the place, because the gods were not willing to quit their boats so long as they remained ; therefore they receded a little, and the idols were removed. They were afterwards put into sedan chairs, and conveyed to their respective dwellings. This ceremony was repeated daily, with little variation during three weeks ; the last two days it was more pompous, and pilgrims of other nations, and inhabitants, repaired to the tank in immense crowds, each carrying the trunk of a plantain tree to support him whilst swimming. Those who wished to go into the water, went to the verandah of the temple, and jumped from thence. Such is the superstition of the minds of those who have changed the glory of the invisible God into images.

There are about two or three hundred idols in Pooree, and its immediate vicinity, and these came in rotation to bathe during the festival, sometimes seven, sometimes ten, and so on ; so that *different* idols attend every evening, and each one is bathed ; but each only *once*. Two evenings ago, a large idol went on a wooden horse to pay a visit to Juggernaut, and he had an audience of three hours. How ridiculous, and yet how awful, are these ceremonies!

THE CHRISTIAN AND INFIDEL.

A Fragment.

A CERTAIN King of Hungary, who was a Christian, being one day very sad, his brother, a brisk and gallant young man, inquired the cause of his

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sadness. "O brother," said he, "I have been a great sinner against God, and I know not how I shall appear before him, when he comes to judgment." His brother replied, "These are but melancholy thoughts," and so made light of them ; and by flattery and humour endeavoured to dispel the seriousness and gloom of his brother's mind. The king made no reply. The custom of the country at that time, was, if the king's executioner sounded a trumpet before any man's door, the person was presently to be led forth to execution. The king sent his executioner, in the dead time of the succeeding night, to sound his trumpet before his brother's door. His brother hearing the dreadful blast, and seeing the messenger of death prepared to execute his work, ran quickly and came in, pale and trembling, before his brother, fell on his knees, and in the most earnest and moving manner, besought him to let him know wherein he had offended him. "O, my brother," said the king, taking him by the hand, and raising him up, "you have never offended me, but always loved me, as I also have you ; but if the sight of an earthly executioner is so terrible to you, shall not I, who am so great a sinner, fear much more to be brought to the judgment bar of a justly offended God?"

SIERRA LEONE.

AN Agricultural Society has been formed at Sierra Leone, and a large tract of land in the Province of Hastings devoted to experiments with cotton, pepper, ginger, and indigo, which grow wild. The roads opened into the interior have led native traders to Freetown ; and instead of caravans of slaves, caravans of gold merchants now visit that place. One of the richest ever known in the Colony lately arrived from Melicouri : and the trade with the interior increases daily. The number of

store-houses in Freetown is 107, and 12 more are in progress.

TRACT ANECDOTE.

A youth, in good circumstances, who for many years had been entirely ignorant of the religion of Christ, and who was surrounded with others as ignorant as himself, was seized with an incurable complaint in the chest. I was called to visit him; his sufferings were great, his state distressing in the highest degree; but his mind was serene and happy. I conversed with him, and was surprised and pleased with his answers—they breathed the spirit of a soul reconciled to God; he had a book in his hand in which he seemed to look with a smile of great delight, as a man gazes on a jewel in his possession. He told me it was by reading that book he became happy. I examined it: it contained in the first part some little religious publications, or rather moral publications with a religious name: but at the latter end were a few of those published by the RELIGIOUS TRACT SOCIETY. "They are all good, Sir," said this simple-hearted youth. "I dare say all are good: but *those last ones* give me most comfort! So that book, Sir, is my comfort; I read it always." I was curious to know the history of this collection, and he told me as follows; "Sir, Mr. — was so good as to call and read a prayer, and he gave me these little books at the beginning, and I thought I would have them bound; but as these were not enough to make a book, I begged the bookseller to fill it up with any little books of the same religious kind, and so he bound up those tracts at the latter end." I have reason to believe that by this seemingly accidental circumstance the Lord was pleased to communicate and apply to his soul, a "leaf from the tree of life!"

[English Publication.]

ABORIGINAL SON OF RHODE ISLAND.

In excavating the ground in the south part of Providence, R. I. one of the aboriginal sons of Rhode-Island was disinterred. He was in a sitting posture, facing the west. In this manner the Narragansetts are said to have buried their dead. Near him, was found his stone pipe, and other articles which he had been accustomed to use. Many of the bones were broken by being thrown on the ground, and the skull crumbled to pieces on being exposed to the air.

FEMALE EDUCATION IN INDIA.

THE London Baptist Magazine, in reporting the progress of female education in Serampore and vicinity, states, that seventeen schools, containing nearly 300 girls, are established. Five of these are in Serampore, and the others in adjoining villages. Much encouragement is received from the progress and attention of the children, and also from the attention of a few respectable natives to the education of their daughters. Two of these natives, who had objections to sending their girls to the schools, were nevertheless so fully convinced of the importance of female education, that they had resolved on establishing schools in their own houses, for the education of their families.

"MOTHER," said a girl of ten years old—"have you *faith*, mother?" "My dear child," replied the parent, "that is a great thing to say, *I have faith*." "But mother," she continued, "I want you to tell me if you have *enough faith*?" (Here the child wept aloud.) "For I thought of it *last Sabbath*, when I saw you sew the button on my belt." "Oh!" said a younger sister, joining in the conversation, "if I knew as much as

you did, sister Mary. I believe I *should* not have told that lie I did about the thimble." Here the mother quoted a passage from the parable of the talents, telling them that they would at last have to account for all the knowledge that had been given them; the words not being repeated precisely in the text of the Scriptures, the children quickly corrected their mother, saying, "that is not right, mother; this is the way it is in the Bible." "After a long time the lord of these servants cometh, and reckoneth with them." "Oh, what a wicked servant that was," said the little girls: "and that servant too was wicked, that did not forgive his fellow servant one hundred pence, when his lord had pity on him, and forgave one hundred talents." "How I pity Mrs. O —," said the eldest girl, "and I often pray for her." "Why in particular for her?" said the mother. She replied, "because she has so many trials." "So do I pray for her too," said the youngest, (seven years old,) "and I don't want any body on earth to hear my prayers."

OTAHEITAN CHRISTIAN SAILORS.

A LETTER from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 16 Taheitan sailors, who are as attentive to their religious as to their temporal duties. Every night they assemble on deck, and sing hymns, in their native language.

REVIVALS.

THE revivals in North Carolina still continue to cheer the people of Zion. Whole households have submitted to the rite of baptism upon a profession of their faith. This ordinance is administered in some places almost every Lord's-Day. On one occasion, lately, 44 publicly professed Christ.

The work of the Lord is not confined to the lower classes, but the most intelligent of the community in the most deliberate manner put on Christ Jesus. Nearly 500 persons have been baptized during the past year in Bertie county.

A revival has lately occurred in the town of Palmyra (N. Y.) in which it is hoped that not less than 100 persons have shared.

In the vicinity of Woodville (N. Y.) the Lord is doing great things. Since last May 106 have been baptized into one church.

In Ohio, in the Michigan territory, in Kentucky, in Virginia, and other states, there have been extensive revivals.

TREASURER'S ACCOUNTS.

Money received by the Treasurer of the Columbian College, during the month of November, 1824.

For Endowing the Presidency.

By Samuel Downing, Northumberland co. Va.	\$10 00
By Ralph Edmonds, Lancaster co. Va.	10 00
By Raleigh Dunaway, do. do.	10 00
By Wm. T. Brooke, Essex co. Va.	10 00
By Ann Baylor, do. do.	10 00

For Endowing the Professorship of Mathematics and Natural Philosophy.

By Rev. David Cooper, Mississippi,	100 00
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For Professorship of Language and Biblical Literature.

By Eppa Norrie, Lancaster co. Va.	15 00
By Wm. Callahan, do. do.	5 00
By Thomas Hudgins, Matthews co. do.	25 00
By George White, jr. Port Conway, do.	5 00

For Professorship of Ecclesiastical History, &c.

By Robinson & Sullivan, Lancaster co. Va.	30 00
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For Buildings.

By Harriet Peck, Richmond co. Va.	10 00
By Joseph Rice, Northumberland co. do.	1 00
By George P. Oliver, Lancaster co. do.	3 00
By Carter Croxton, Essex co. do.	10 00
By Philip B. Pendleton, King & Queen co. do.	4 00
By James Wright, Essex co. do.	2 00
By George Wright, do. do.	10 00
By Wm. T. Brooke, do. do.	10 00
By Caroline M. Bertier, Fredericksburg, do.	5 00
By Wm. M. Daniel, Falmouth, do.	1 00

For Indigent Students.

By Giles Eubank, Lancaster co. Va.	2 00
By Raleigh Dunaway, do. do.	1 00
By Frances E. Dunaway, do. do.	1 00
By Thomas S. Dunaway, do. do.	1 00

\$291 00

It having been determined by the Board of Trustees that application should be made for one dollar each subscriber, towards meeting the debt of about \$30,000 of the Columbian College, the following list has been obtained in a short excursion of about four weeks into Virginia, and demonstrates the feasibility of the plan. Other subscriptions were collected at the same time, and various little sums which are set down together at the end of the list.

ONE DOLLAR EACH

To pay off the debt of the College.

VIRGINIA.

King George county.

Robert P. Marshall, 1
Enoch Arnold, 1
John Arnold, 1
Jesse Davis, 1
Thomas B. B. Baber, 1
Richard Turner, 1
John Taliaferro, 1

King and Queen County.

John Motley, 1
Thomas Collins, 1
Edward Garrett, 1
George Garrett, 1
James Stumper, 1
Richard Claybrook, 1
Richard H. Street, 1
Thomas R. Carr, 1
Robert L. Garret, 1
Giles Cooke, 1
Peter Albright, 1
Henry Cooke, 1
John Spencer, 1
Richard Taliaferro, 1
Wm. Robinson, 1
Mrs. Robinson, 1
Wm. I. Farnhall, 1
Martha C. Shackelford, 1
Mary Henry, 1
James H. Henry, 1
Elizabeth Henry, 1
Maria M. Ball, 1
Robert M. Spencer, 1
Richard Eubank, 1
John W. Fleet, 1
Wm. Jackson, 1
Virginia Collins, 1
George T. F. Lareme, 1
Wm. Stone, 1
John R. Carey, 1
Robert Pollard, 1
George B. Poindexter, 1
Wm. Campbell, 1
Robert Courtney, 1
John Du Val, 1
Richard Bagby, 1
John Redd, 1
Thomas Lumpkin, 1
Wm. Todd, 1
Harriet Todd, 1
Thomas Jeffries, 1
John Pollard, 1
Henry Bagby, 1
Henry Clarke, 1
Zachary Lewis, 1
John Hundly, 1
John Bagby, 1
Philip B. Pendleton, 1
Andrew C. Brown, 1
Josiah Ryland, 1
Wm. Fleet, 1
Alexander Fleet, 1
James Smith, 1
Robert B. Hill, 1
Samuel P. Ryland, 1
James Wood, 1
James Webb, 1
Dorothy Webb, 1
Samuel G. Fauntleroy, 1
Sally Fauntleroy, 1
Martha Pollard, 1
Robert B. Sample, 1
Alexander Campbell, 1
Temple Walker, 1

Thomas Walker, 1
John C. Richards, 1
John Jones, 1
Philip Gatewood, 1
Mary M. Gatewood, 1
Mary M. Hoomes, 1
Wm. Hutcheson, 1
Joseph Pollard, 1
Lee Bou ware, 1
Wm. Boulware, 1
Thomas Garnett, 1
Reuben M. Garnett, 1
Ann M. Garnett, 1
James W. Upshaw, 1
John Kidd, 1

Northumberland county.

D. P. Travers, 1
Jane Kirk, 1
Thomas C. Thornton, 1
Cyrus Doggett, 1
Griffin Foushee, 1
Roston Betts, 1
John Betts, 1
Joseph Dashields, 1
Matilda B. Dashields, 1
Thomas Christopher, 1
Joseph Bayse, 1
Frederick Wood, 1
John H. Fallin, 1
Robert Alexander, 1
Henry Tankersly, 1

Lancaster county.

Eppa Norris, 1
Sarah Chowning, 1
Amelia Downman, 1
Joseph A. Carter, 1
Giles Eubank, 1
Addison Hall, 1
Charles Rogers, 1
John Gresham, 1
Lawson Hathaway, 1
James Robinson, Jr. 1
John T. Diggs, 1
Wm. T. Jesse, 1
Richard Payne, 1
Ralph Edmands, 1
Mary Ann Myers, 1
Eliza Seldon, 1
Wm. Blakemore, 1
James Gresham, 1
Merriman Chelton, 1
Elizabeth L. Briscoe, 1
Sarah E. Lunsford, 1
Raleigh Dunaway, 1
Z. U. Crittenden, 1

Westmoreland county.

Henry Garnett, 2
Eliza Garnett, 1
Ellen Robb, 1
Roberta Robb, 1
Daniel Payne, 1
Ann W. Rose, 1
Elizabeth M'Carty, 1
Benjamin Stewart, 1
Ransdell Pierce, 1
Anna Pierce, 1
V. M. M'Clanahan, 1
William Bisphan, 1
Maria Booten, 1
T. W. Washington, 1
John Jones, 1
Maria Jones, 1
Sarah Park, 1

Richmond county.

Mrs. Peck, 1
Thomas G. Reigns, 1
Harriet Saunders, 1
James K. Ball, 1
J. & Mildred Palmer, 1
Wm. Downman, 1
Frances E. Efford, 1
James Shepherd, 1
Rachel Shepherd, 1
Henry M. Dobyns, 1
Sarah Dobyns, 1
Samuel Northen, 1
Thomas Sydnor, 1
Richard Claughton, 1
Richard Durrett, 1
A. Bryant, 1
Robert W. M'Carty, 1
Henry Fandleroy, 1

Essex county.

John Scott, 1
Thomas Pilcher, 1
Thomas Purkins, 1
John Dangerfield, 1
Robert Wair, 1
Lucy Y. Grey, 1
Lydia Booth, 1
Reuben L. Pitts, 1
Madison H. Jones, 1
Winter Bray, 1
John Belfield, 1
Wm. B. Mathews, 1
Richard Croxton, 1
Mary Muse, 1
Thomas Gresham, 1
Judith Brinsdine, 1
Lawrence Muse, 1
Thomas R. Barns, 1
Wm. Fisher, 1
John R. Mathews, 1
Robert S. Noel, 1
Carter Croxton, 1
Ann Croxton, 1
Robert G. Haile, 1
Fountain Wood, 1
George Hill, 1
Mary H. Hill, 1
Dorothy Garnett, 1
Eliza Booker, 1
Sarah Booker, 1
Henry Young, 1
Wm. L. Waring, 1
Mary Waring, 1
Henry Haynes, 1
Frances Haynes, 1
George M. Hundley, 1
Eneca Montague, 1
Charles G. Layton, 1
Adeleine Jacey, 1
Carter Lumpkin, 1
Archibald Ritchie, 1
John Tribble, 1
Dellard Gordon, 1
Thomas Latane, 1
Mary Garnett, 1
Elizabeth Jameson, 1
Thomas M. Henley, 1
Eliza Henley, 1
Mary T. Henley, 1
Walter Boyie, 1
Bevin D. Pitts, 1
David W. Pitts, 1
David Pitts, 1
Daniel Brown, 1

Robert Samuel, 1
Barbee Spindle, 1
Wm. T. Brooke, 1
Maria W. Brooke, 1
Wm. Brooke, 1
Ann Baylor, 1
Ann Baylor, Jr., 1
Alexander Somervail, 1
Maria Somervail, 1
Virginia Baynham, 1
Ann O. L. Micon, 1
Eleanor Micon, 1
Judith T. Haile, 1
Henry Waring, 1
Lucy R. Waring, 1
Eliza S. Roble, 1
Robert P. Waring, 1
Lucy Waring, 1
J. B. Lendrum, 1
Mary Garnett, 1
Lucy Brooke, 1
Sarah Winge, 1
Young Ladies at Mrs.
Garnett's Academy, 1 50
Thomas Pitts, 1
Muscoe Garnett, 1
Maria Garnett, 1

Middlesex county.

Philip T. Montague, 1
Erastus Montague, 1
John Dangerfield, 1
Wm. B. Montague, 1
Wm. Shepherd, 1
Mary E. Shepherd, 1
Augustine Owen, 1
Jos. M. Lipscomb, 1
Wm. Jesse, 1
John Chowning, 1
Lewis B. Montague, 1
Lewis Seward, 1
Nathan Healy, 1
Elliot Cloudas, 1
John Mitchell, 1
Walter Healy, 1
B. A. Christian, 1
James Ross, 1
George Northam, 1
Ann Northam, 1
Harriet Healy, 1
Enos Healy, 1
Robert Healy, 1
Thomas Street, 1
James Fraser, 1
Alice Blake, 1
Robert N. Blake, 1
John B. Blake, 1
Zorobabel Northam, 1
Carter Purkins, 1
John H. Barriek, 1
Isaham Miller, 1
Wm. Barriek, 1
Judith Barriek, 1
Robert T. Mountain, 1
John Miller, 1
Lewis Jones, 1
Eliza Montague, 1
George Walker, 1
Wm. Robinson, 1
Wm. C. C. Harwood, 1
C. H. Harwood, 1
James Chowning, 1
Robert Barriek, 1
George Pace, 1
Mary Pace, 1
Philip Fitzhugh, 1
B. F. Robinson, 1
John Sutton, 1
Lucy Ross, 1
Roland Walker, 1
Daniel Sibley, 1
Mary Ann Barriek, 1
John Bos, 1
Wm. Jones, 1
Warner & Blake, 1
Francis Healy, 1
Wm. Harrow, 1
James Harrow, 1

Wm. Ailsworth, 1
James Jones, 1

Stafford county.

Eli S. Patterson, 1

Matthews county.

A. Friend, 1
Seth Sheppard, 1
John L. Hudgins, 1
Thomas Edwards, 1
John D. Anderson, 1
Joshua G. Brown, 1
Mathew Anderson, 1
Thomas Billups, 1
John Bohannon, 1
Wm. Lane, 1
Alden G. Cushman, 1
Thomas Vaughan, 1
Holder Hudgins, 1
Sarah Hudgins, 1
Wm. Green, 1
Joice Rerpes, 1
Philip W. Spark, 1
Edmond Jones, 1
Elizabeth Lewis, 1
John Boram, 1
Sarah Hurst, 1
Elijah Barnum, 1
Mathew I. Davis, 1
Henry Murray, 1
Benjamin Brainball, 1
Alfred Billups, 1
John H. Bohannon, 1
Wm. Bohannon, 1
Thomas Hudgins, 1
John D. Jarvis, 1
Robert Hudgins, 1
John Parrot, 1
James H. Roy, 1
Lewis B. Wyatt, 1
Robert Wyatt, 1
Wm. Johnson, 1
Henry P. Van Bibber, 1
A. A. Van Bibber, 1

Gloucester county.

Frances B. Whiting, 1
Sarah S. Billups, 1
George W. Billups, 1
John E. Billups, 1
Robert Blakely, 1
Benjamin Booker, 1
Catesby Jones, 1
Wm. Jones, 1
John Field, 1
Robert Ross, 1
Peter Kamp, 1
Ann Lewis, 1
Philip Taliaferro, 1
James R. Stubbs, 1
Thomas Smith, 1
Wm. Smart, 1
Joseph Smith, 1
Wm. I. Mickie, 1
Arthur L. Davis, 1
Robinsonava Jennings, 1
Wm. Leavitt, 1
Thomas Hughes, 1
John Catlett, 1
John Lewis, 1
Elizabeth Brook, 1
Mary Roots, 1
Ass Byrd, 1
Seymour Hudgin, 1
George B. Field, 1
James Dabney, 1
Wm. Taliaferro, 1
Warner T. Taliaferro, 1
Isaac Garrison, 1
Ann M. D. Garrison, 1

York county.

Wm. Nelson, 1
Port Royal.
Reuben Gravatt, 1
Smallwood Coghill, 1
Wm. L. Quisenberry, 1
Muscoe Boulware, 1

Louisa County.

Samuel D. Furrington, 1

Fredericksburg.

Wm. Allen, 1
Lucretia Allen, 1
Alexander Walker, 1
Susan Walker, 1
Mary T. Roy, 1
Frances Bertier, 1
Caroline M. Bertier, 1
Wm. James, 1
Charles P. James, 1
John P. Little, 1
James Williams, 1
James Young, 1
Wm. H. White, 1
Wm. D. Green, 1
A. Henderson, 1
Wm. I. Roberts, 1
Samuel Howisson, 1
Wm. Muir, 1
Wm. Kellogg, 1
John Peck, 1
Wm. G. Ladd, 1
Silas Wood, 1
John Scott, 1
T. Duffy, 1
W. Redd, 1
C. Austin, 1
James D. Harrow, 1
Thomas B. Adams, 1
Wm. F. Gray, 1
Reuben T. Thoz, 1
T. Bryan, 1
I. Gray, Jr., 1
John Metenife, 1
Samuel I. Dawson, 1
John Patton, 1
A. W. Morton, 1
Daniel Grinnan, 1
Mary Chew, 1
John Steward, 1
Ann Coffin Lomax, 1
Catherine Lomax, 1
Rebecca T. Lomax, 1
Samuel B. Wilson, 1
Robert S. Chew, 1
Jones Green, 1
Thomas Sedden, 1
Wm. Browne, 1
Thomas Hanson, 1
James H. Caldwell, 1
Maria C. Caldwell, 1
H. W. Fry, 1
Jefferson Minor, 1
Daniel Davis, 1
Samuel Phillips, 1
Carter L. Stevenson, 1
C. Wigglesworth, 1
Joseph Whitemore, 1
D. Herndon, 1

Falmouth.

Joseph B. Fieldin, 1
Philip Alexander, 1
John W. Mason, 1
Benjamin Hall, 1
John Moncure, 1
John Kirk, 1
Barzilai Gorden, 1
James Vass, 1
Wm. C. Beale, 1
Murray Forbes, 1

448 50

Various little collections
during the tour, 47 02
A friend, 50

*PERSONAL.**Tupphannock.*

Wm. H. Hill, 1
Essex county.
Carter Croxton, 1
Wm. T. Brooke, 1

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THE
LATTER DAY LUMINARY,
NEW SERIES;
BY A COMMITTEE
OF THE
BOARD OF MANAGERS
OF THE
GENERAL CONVENTION OF THE BAPTIST DENOMINATION
IN THE
UNITED STATES.

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

VOLUME VI.

WASHINGTON CITY:

PRINTED AND PUBLISHED BY JOHN S. MERRAN,
COLUMBIAN OFFICE.

.....
1825.

THE
Latter Day Luminary,

NEW SERIES;

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BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

JANUARY, 1825.

[No. I.

COMMUNICATIONS.

TO THE
PATRONS OF THE LUMINARY.

THE heart of benevolence cannot be unaffected with the recital of occurrences that involve the happiness of man. Nations emerging from bondage, empires rising to be free, revolutions portending the overthrow of despotism and the establishment of the rights of man, are events which excite the liveliest emotions in the bosom of the patriot. Every zephyr is observed with anxious solicitude, in expectation that it may waft to our shores from distant regions, some tidings of deliverance to oppressed humanity. The intelligence which every arrival bears, is seized with avidity, and read with the deepest interest. But there is a cause yet more momentous, be-

cause it involves, in a far more extensive degree, the welfare of the human family, and the honour of their Creator. It is a cause worthy of heaven and of earth. The Son of God sacrificed his life for its establishment; angels rejoice in its prosperity; and the perfection of human bliss, temporal and eternal, depends upon its success.

The progress of this work, it is the business of the Luminary to record. Seven years have passed away since the publication commenced, and the fifth volume has been completed. During that period little has been done, compared with what remains to be done, and what the word of prophecy assures us shall be accomplished. The world is estimated to contain eight hundred millions of inhabitants; about one

half of whom have never heard of Jesus Christ; and of those who bear the Christian name, by far the greater proportion are utterly ignorant of the first rudiments of the gospel. The apostate church of Rome still bears the predominancy through many of the continental kingdoms of Europe; and, in most of the protestant states, the spirit of their religious establishments is but little superior to that of popery itself.

Where toleration prevails, the example of *spiritual wickedness in high places* is exerting a fearful influence upon evangelical dissenters; and the propensity to imitate what we have ineffectually laboured to destroy in others, has already been productive of too much conformity, even in our own churches. The proud name of liberality is substituted for indulgence; and the more specious name of charity, for that of fellowship with popular errors.

Such is the general state of the Christian world, though the Head of the church has reserved to himself a few names *who have not defiled their garments*. To these we must look, as God's chosen instruments, to *strengthen the things which remain*—to reform the church, and to send the gospel through the earth.

If the condition of man where Christ is named, presents, in many respects, a melancholy scene, in every other part of the world the picture is much darker. All Africa is lost in the horrors of

barbarism and the gloom of superstition, except some little part where the standard of the Cross has been recently erected. Asia, with but little exception, compared with the mass of her population, is still perishing for lack of knowledge. The great empire of China, which probably contains two hundred millions of inhabitants, about one-fourth part of the whole human family, is yet without the light of the gospel; and this vast multitude is sinking into eternity, ignorant of Him who alone can prepare them for the event!

A very considerable portion of Europe is still destitute of all saving knowledge. Where Mahomedanism prevails, Christianity is branded with the name of infidelity; and in most parts where the Christian religion in name is established, its essence has no existence, and its affected formalities are made the engines of oppression.

On our own continent, we behold the delusions of popery in the south; and in our western wilderness we hear little but the yells of savage barbarity.

In this state of things, can we remain idle spectators, and witness the tragedy of man without concern? Or shall we regard the misery of our race so fixed, their condition so desperate, as to forbear every effort for their deliverance? If, indeed, the result of our labours were to be determined by human calculations, independent of Divine power, we

might justly despond. But he who said, *All power is given unto me in heaven and in earth*, is still the God of Zion, and Lord of the universe. He has also said, *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. He has assured us that all these nations shall be evangelized—that *nations shall be born in a day*—that *the wilderness shall rejoice, and the desert blossom*—that *his word shall not return unto him void*—that *the knowledge of his glory shall fill the whole earth as the waters cover the seas*. He is also giving us some indication of the approach of that happy day. The standing ministry, *the angels of the churches*, continue to deliver the messages of God to man; and now we behold *another mighty angel*, an evangelical ministry, no longer stationary, but mounted on the wing, and *flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people*. That God, who has inclined his servants in most countries where the pure gospel is taught, to combine their energies for diffusing it among the heathen, has opened an effectual door in almost every region. *Many run to and fro, and knowledge is increasing*. The banner of our Lord is erected in many parts of India, both within and beyond the Ganges, and the holy Scriptures are translated into

several of their languages. The first fruits of Burmah have begun to appear, and they promise a rich harvest. The progress made in translating the inspired writings into the language of China, and the solicitude of God's evangelists to introduce the gospel into those populous regions, encourage the hope that, ere long, the Saviour will be honoured there. In the land of Palestine, the ancient inheritance of God's chosen people, whence the streams of salvation first issued, after a long interval of darkness, the light again is beginning to dawn. Even Africa, benighted Africa, so long the unhappy victim of human degradation and Divine displeasure, begins to receive some little token of returning mercy. A heavenly beam is penetrating the cloud which has for so many ages enveloped her; and the ray shall not be extinguished till the breath of the Almighty shall chase away the darkness, and *Ethiopia stretch out her hand to God*. The missionary establishments among the Indians of our own country, imparting at once the knowledge of the gospel and the arts of civilized life, encourage the joyful contemplation of that happy day, when *the mountains and the hills shall break forth before us into singing, and all the trees of the field shall clap their hands*.

These events are like the first movements of a captive host to regain their emancipation; but they are movements indicative of a spirit that cannot be conquered.

and of power which must prevail. Were they only to effect a temporal deliverance from the miseries which nations in bondage feel, yet would they justly command our sympathies; but the object is infinitely greater. It is the deliverance of immortal souls from eternal ruin. The world is gone into captivity to the tyrant of hell; and, unless the power of sovereign grace, in the gospel of the Son of God, shall break the fetters, everlasting misery must be the consequence. That gospel is in our hands; and that Lord, who commands us to go into all the world and proclaim it to every creature, has inclined thousands of his servants to combine their energies for its diffusion. The heralds of salvation are successfully delivering the joyful message to the heathen nations, while tens of thousands of the saints of God are contributing to their support, and pouring out their incessant prayers to the Lord for his blessing upon their labours.

While these things are moving on, we would not remain unconcerned witnesses. Our attachment to the honour of God, and our deep solicitude for the salvation of men, necessarily enlist the noblest feelings of our souls. In every region where the light of revelation is beginning to beam, we have a deep interest in its progress; and till human misery shall cease to excite our commiseration, we cannot receive with indifference, the intelligence which every arrival brings, of the

labours, the trials, and the encouragements of our brethren, who are devoting their lives to the propagation of the gospel in these abodes of darkness. Believing that the same solicitude prevails in the minds of others, it will be our delightful task to communicate these tidings in detail as they shall be received.

But our anxiety for the spread of the Gospel among the heathen, shall not lessen our concern for the prosperity of our own churches, nor diminish our attachment to *that form of doctrine which we have received*. Christian charity does not teach us to fellowship error, nor to countenance innovation. As we have professed the *gospel of the grace of God* for conscience' sake, so we are conscientiously attached to the discriminating doctrines of Baptists; and it is intended that the Luminary shall bear, decidedly, the Baptist character. That doctrine which ascribes to Jesus Christ alone the work and the glory of our salvation, the observance of his ordinances as they were once delivered to his saints, and a sacred conformity of life to the precepts of his word, are subjects which should be strongly inculcated in all periodical publications. To these objects, the pages of the Luminary shall be sacred.

To extend information of the progress of the work of the Lord in different regions of the world, during the momentous transactions of this eventful day—to ani-

mate and encourage the children of God, in their prayers and in their efforts for the enlargement of the Redeemer's kingdom—to defend the truth as it is in Christ Jesus, and to strengthen his followers in the faith of the gospel, are the objects of the publishers in the continuance of this work. If, in any degree, the blessing of the Lord shall follow it, their labours will be amply rewarded. Any profit that may arise from the publication, after defraying its expense, shall be devoted to the cause of missions. Conscious of the inefficiency of all human endeavours, without the interposition of that God in whose hands are the hearts of all his creatures, to his pleasure it is cheerfully resigned, with our fervent supplications that it may ever be accompanied with his gracious benediction.

THE POWER OF GOD IN CONVINCING OF SIN.

If the essence of godliness consisted in nothing more than a conviction of the understanding that the word of Divine revelation is true, it might depend more upon the argumentative talents of gospel preachers to give efficacy to their labours, than upon any extraordinary influence of the Holy Spirit; but, because a radical change of heart is essential to vital Christianity, the success depends more upon the fer-

vency of our prayers, through which the Saviour condescends to bestow that influence, than upon the superior greatness, either natural or acquired, of him who is God's instrument for gathering sinners to himself. The correctness of this remark is illustrated in a striking instance which occurred but a few weeks since on the island of Martha's Vineyard, where there is said to be a considerable revival of religion.

At the close of a meeting, attended with deep solemnity and visible marks of the Divine presence, the minister proposed to any present who desired an interest in the prayers of the saints, to make their wishes known. A person somewhat advanced in years, who had long been an avowed infidel, walked forward, and in tremulous accents inquired if they could pray for one who had been an Atheist, or had tried to be one. Being answered in the affirmative, he immediately inquired if his son was there; and on learning that he was, he called him forward. He then exhorted his son not to follow the example which his father had set him; and openly confessed that he had prohibited his son from the appointed means of seeking the mercy of God in Christ Jesus. After this the father and son bowed down together before the Lord, while the minister and people united in fervent supplications for a manifestation of the pardoning love of Jesus to their souls. They are now rejoicing

together in the hope of the glory of God.

REVIEW

Of the Fourth Report relative to Serampore College; for the year ending December 31st, 1823.

THE object of this Institution is, ultimately, the diffusion of divine knowledge in India. The students are made acquainted with science generally, and with the tenets and history of the various nations of the earth, without the least effort to disguise, and without "the most distant approach to coercion." The language of this collegiate body is "Examine things for yourselves, as far as you can pursue the research without offending your own conscience." The Brahmin youth, who is ignorant of the fact that "nothing which entereth the mouth defileth the man," is requested to eat nothing, to do nothing, which he may conceive would prove injurious to his cast. This method, should it have no other effect, will evidently tend to the removal of that prejudice which the natives cherish against Christians, and thus render them more susceptible of religious instruction at subsequent periods of life. The Committee observe:

"It is, however, the class formed of native Christian youth, who, from being freed from all those prejudices which fetter other native youth, and retard them in their search after truth, present

the fairest field for cultivation. Trained up in superior ideas of morality under their Christian parents, and preserved from those vices almost inseparable from a course of idolatry, they come to their collegiate studies with peculiar advantages. Divested of all those ideas which corrupt while they elate the mind of the Brahmin, the Christian Brahmin's son rejects the *poita* with contempt, and aware that all men are equal in the eye of his Creator, esteems his shoodra class-mate precisely on a level with himself, cheerfully associating with him in his meals, his amusements, and his grammatical studies, once deemed sacrilege for him to touch; while the Christian Shoodra's son learns to respect himself and to esteem and love his Brahmin class-mate, from all dread of whom he is for ever delivered by *His* doctrine; 'who gave himself a ransom for all, to be testified in due time' even to the Hindoos. It will not appear strange, therefore, if the Committee esteem these the strength of the College, and under God the future hope of India respecting the extension of Christianity; nor that with such a foundation of right ideas on which to build in youthful minds to whom country, climate, and Indian habits are natural, they should wish to raise such a superstructure of learning as may fit them for the highest usefulness hereafter."

It has been deemed important by this body, that in general the native Christian youth should receive a thoroughly classic Indian education, that they may be prepared to write and speak with freedom, with grammatical purity and elegance, the invaluable

doctrines and precepts of the gospel.

Considering that the ultimate object of the institution is to spread the knowledge of divine revelation in India, it may be thought by some that no Brahmin would attempt to avail himself of its advantages for instruction. But hear what the Committee say :

"In the last Report it was mentioned that there were seven Brahmins studying in the College. This year there have been no less than twelve, and several others are earnestly pressing for admission. Among these are three from the most respectable Brahmin families for rank and wealth in Serampore, who felt so desirous that their sons might enjoy the advantages of the Institution, that they entreated the Governor of Serampore to interest himself in their behalf, engaging that if they were permitted to enjoy the advantages of instruction in the College for five years, they would furnish them with board and clothing themselves, and put the Institution to no farther expense than that of instruction and books. This desire, manifested by the respectable native inhabitants of the town in which those who conduct the College have resided nearly a fourth of a century, and where of course their conduct and views must be so thoroughly known, requires no kind of comment.

"Besides these there have been cases in which pity has so pleaded in behalf of destitute Brahmin youth from different parts of the country, that the Committee could not be deaf to its call. Among these, has been that of a fine youth about twelve, the son of

a Brahmin from the Deccan, who dying had left his widow and son at Serampore. It seems that this widow, far distant from every relative who might have thought it worth the labour to persuade her to the deed, never once thought of burning herself alive with her deceased husband, but felt quite as willing to live and take care of her fatherless child, as any European widow. This case appeared so evidently to deserve compassion, that the Committee could not resist the wish to cause the widow's heart to sing for joy, by receiving her son and smoothing his path to future usefulness in life. They therefore cheerfully added him to the number of Brahmin orphans already on the funds of the College. Should some enemy here whisper; 'Yes, these Brahmin orphans; so completely dependent on Christian teachers for support as well as instruction, and without a single friend to remonstrate on their behalf, are instantly stripped of their cast, and constrained at least to eat with Christians, if not to profess themselves such;' he would be mistaken. These Brahmin youths have indeed the light of Divine revelation displayed around them, which teaches that God 'hath made of one blood all the nations of the earth;' but as for their cast, while the Committee deem it nothing, they think it unworthy of them to take away even this *nothing* from helpless orphans, unless they themselves renounce it from a firm and clear conviction of the truth of God's word. This nothing, therefore, is preserved to them as sacredly as though they were living under their own paternal roof.

"Among the native youths received this year, is one descended

from Mussulman parents. Left with his little property to the guardianship of an English gentleman, a friend to his father, his guardian thinking he could not promote his welfare in a more effectual way, properly availed himself of the right he possessed of placing a native youth at Serampore College; and sent him thither to be trained up in the knowledge of English, and those branches of science which may hereafter render him a blessing to society."

The Committee are making preparations for a third class, to be composed of the children of Asiatic brethren, who have spent their strength in spreading Christianity in India. The buildings for their reception have before this time been finished.

In the latter end of September, 1823, in consequence of the Damodhur giving way, the whole country from Burdwan to the Hoogly, running before Serampore, was inundated. The building in which Dr. Carey resided was so much injured as to make his stay in it unsafe. He was therefore obliged to occupy the suite of apartments designed for the Professor of Divinity; in consequence of which it will be necessary to have another wing attached to the College buildings, it being doubted whether the residence of Dr. Carey can ever be made permanently habitable. The College buildings were not in the least affected by the inundation.

In the beginning of December, a course of Lectures on Chemistry was commenced, which the

most respectable natives in Serampore and its neighbourhood were invited to attend, free of all expense. This, the Committee hope, will have a tendency to destroy ignorance and delusion, by showing to the natives the real nature of the material objects to which they pay their adoration and worship.

The Committee remark: "On the days succeeding the lectures, wonderful were the things they repeated to each other respecting what they had seen."

The number of students in the College is forty, and the native Christian children and youths in the preparatory school, waiting for admission, amounts to eighteen. In addition to these, thirty children, the sons of natives in the vicinity, have attended this school, and pursued the regular course of studies.

During the past year, two of the students, after returning to their own families, made a profession of their faith in the Son of God; "and a third on his death-bed gave satisfactory proof that his trust for salvation centered wholly in the death and merits of the Redeemer of men."

It is the design of the Committee to erect an observatory on the College. The requisite apparatus for which has been received from Europe.

An annual examination of the students was held on Monday, the 5th of January, at which were present several distinguished gentlemen, of the Danish go-

vernment—a number of ladies and gentlemen from Serampore, and Barrackpore, and Calcutta, the pundits of the establishment, and a number of respectable native inhabitants of Serampore. The examination gave general satisfaction; and I hope that the time is not far distant when the effects of the instruction in this establishment shall shake the whole fabric of idolatry in that dark land. The Lord will hasten it in his own time. X.

A PEACEFUL DEATH NO SURE EVIDENCE OF PIETY.

It is my present design to show that a peaceful death is no sure evidence of piety; or that religious character cannot, in all cases, be determined by the manner of dying.

For the opinion already advanced, I offer the following reasons:

1. Other causes besides religion may excite the spirits, and pour peace into the bosom of the dying man. Some diseases, from their very nature, cause the patient to feel secure and happy while they are preying upon his very vitals. Such is the consumption. Its victims frequently flatter themselves and others with the hope of recovery, till they suddenly drop into eternity.

In connexion with diseases, medicines are not unfrequently administered in the last hours and days of life, which lead to a mistake as to the actual state of the

mind. Instances are not unknown in which a patient has manifested a quiet submission in death, when it was evident that he was made insensible to his situation by soporific drugs. Others, again, when under the operation of stimulants, have had the liveliness and cheerfulness of their spirits mistaken for spiritual joy. It is well known that persons in health, when under the influence of ardent spirits, are often free and forward to converse on religion; and many who sneer at religion when sober, will take pains when partially intoxicated to manifest their zeal in religion. It is very natural to suppose, and fact corroborates the supposition, that the same effect may be produced in the dying man, by stimulating medicines; and these means may lead to very erroneous apprehensions as to his spiritual condition.

It is well known that a fever often produces a high state of excitement, in which, if it be short of delirium, the patient seems raised above himself. His feelings are strong—his imagination lively—his affections ardent—his sensibility to danger taken away—and his conversation indicative of a happy state of mind. Present religion before such a person, and he may seize it with the ardour and zeal of a saint. In some well known instances of this nature, in which the patients, on being restored to health, have been found to be totally insensible to every thing which passed during their sickness, and could not re-

collect, and would not acknowledge, a single expression of their conversation. Now had these persons died, they might have been considered as extraordinary examples of pious joy and Christian triumph, when in fact this excitement was but the excitement of the spirits produced by medicine or disease.

The patient is frequently made to look at death without terror, by the excruciating pain under which he labours. In the agony of disease he talks of death as a familiar and pleasing friend. So far from fearing to meet it, he is calm on its approach, and even desires its relief.

Others, whose disease appeared to be desperate, have seemed to be greatly exercised with religious considerations, and have calmly professed joy and peace in believing—have been willing to depart—have been confident of future happiness; and yet these very individuals, on recovering, have manifested no regard to Christ or to his worship. On the contrary, have become most vile and abandoned. But had they died in the midst of their joys, their friends would probably have consoled themselves with a confident assurance of their happy state beyond the grave.

There is a class of men, though perhaps not very frequently found, who appear calm and resigned in their last hours, from bracing themselves against their fate with a feeling differing little from stubbornness. I have met with

such instances, and presume others have likewise.

Another class may be mentioned, who have apparently died in peace after a life of negligence and sin. Such examples not unfrequently occur. They live without prayer, without the Bible, without observing the Sabbath. Their lives indicate no seriousness. They are, on the contrary, rash, violent, profane, or intemperate; and yet, these very persons, in their last sickness, are zealous on the subject of religion—profess to have experienced a change of heart—are full of joy—rise above the fears of death, and leave the world in peace. Though the case of the penitent sinner will be remembered, yet presumption itself can scarcely form a favourable conclusion in most instances of this nature. Without a holy life, it is scarcely possible to give satisfactory evidence of piety in the hour of death.

2. Many who pass their lives relying on common morality for salvation, finish their days in security and peace. That a false hope can give peace in death cannot be questioned. Some have been visionaries through life. They were convinced that they were Christians, by a voice from heaven declaring their sins forgiven, by a revelation, by a faculty of prophesying, by something extraordinary attending their supposed conversion, or by any means except a holy life. Hence they feel such an assurance, that they think it would be a sin to doubt.

their own piety. Let such a confidence be cherished through life, and where is the wonder that such persons should leave the world in exultation, and even with songs of victory?

We know that even martyrdom itself may be endured for the cause of Christianity, and yet the heart be totally destitute of real religion. There was once a time when the belief prevailed, that martyrdom was a certain passport to glory. We can easily believe that, under such assurance, multitudes would stand ready to sacrifice their lives. The statement amounted to this; "if you will submit to the axe, the stake, or the wild beasts, you will assuredly be in paradise in a moment. Heaven is certain."—Under such an impression multitudes voluntarily rushed forward, eager for martyrdom, and doubtless many sacrificed their lives, from a principle of entire selfishness.

Men may voluntarily rush upon death with exultation—led on by a love of glory, on the same principle which hurries the warrior to the field, and makes him fearlessly "look danger and death in the face." Now if a person, to gain the glorious name of martyr, may triumph even in the most severe sufferings, from a principle of worldly glory, it is one evidence, among many others, that the manner of dying is no certain test of character.

3. The Scriptures do not make the manner in which any one dies, a criterion of character.

They frequently speak, indeed, of the happy death of the righteous; but it is mentioned only as the result of a pious life, and not as a proof of their piety, by itself considered.

On the subject under consideration, I would remark,—

1. That it is unsafe to judge and decide a person's spiritual state, merely by the manner of his dying. One sinks away by slow degrees, through a long and painful sickness; another is cut down instantly, without a moment for reflection; a third is delirious in his last hours, and speaks foolishly and profanely, though he has lived a pious life; others still are unmoved, are joyful and desponding; and if we were to decide their several states by their circumstances, it would lead to very pernicious effects. It would encourage a disregard to the evidence arising from the life; would condemn one of religious deportment because of his darkness and fear; or would judge an irreligious man to be a saint because he died calmly. It might induce many to excite in themselves an artificial courage, by which they could meet the last enemy without fear, or like false martyrs, to believe that this would ensure their future glory. It would turn us from looking at that criterion of character, which our Saviour himself has established: viz. a *holy life*. "By their fruits ye shall know them." "Ye are my friends if ye do whatsoever I command you."

2. If men should disregard the manner of leaving the world as a test of the spiritual state, it would be likely to recommend a life of piety. By this view of the subject, professed Christians would be led to act for their Master, rather than aim to shine in honour—to inquire how they could employ their talents, rather than how to attain distinction.

3. The Christian may calculate on a safe and happy death, though he cannot be assured that his departure will be joyful and triumphant.

4. Let it be sufficient for the Christian that he will triumph in the day of judgment; that he will then lift up his head with joy—that his sins will be over—his soul pure—his body refined for immortality.

Ch. Spec.

THOUGHTS ON THE MISSION TO JERUSALEM.

WHILE reflecting on the mission at Jerusalem, may we not be permitted to suggest, that should the Lord Jesus succeed the labours of the pious missionaries, by the outpouring of his Spirit, as in primitive times, and cause sinners to be pricked in their hearts, and embrace his salvation; would not the strong associations with primitive practice presented in the land of Judea, powerfully constrain to an imitation of the Apostles in the holy ordinance of Baptism?—and on the banks of Jordan, what strong motives

would be presented to the Christian missionary, with the rule of Christ in his hand, and his spirit in his heart, to lead the willing converts down those banks which, eighteen hundred years ago, were pressed by the Saviour's feet;—especially as the missionary would then have ocular demonstration, that Jordan was sufficiently deep for the administration of the holy ordinance,—and the climate was the same as when John baptized the Saviour, and the Apostles the primitive converts,—and as the custom of the country would not (as in some others) be at war with the practice of immersion. *Chr. Sec.*

MISSIONARY.

FOREIGN.

MISSION TO BURMAH.

LETTERS have been received from Mr. and Mrs. Wade, by their friends in the State of New-York, since our last; but they were written prior to the date of the very interesting letter from Mrs. Hough, published in the Luminary for November, 1824, and do not contain any particulars respecting the severe trials which the missionaries have been called to endure, in consequence of the war between the empire of Burmah and the British authorities in the East Indies.

Brother Wade with his wife and sister Judson arrived at Rangoon on the 5th of December, 1823. In his letter, dated January 26, 1824, Mr. Wade observes—“We enjoy good health, and are happy. Brother Hough has worship at the Za-

at on the Sabbath. Many doubtless are restrained from making their real feelings known, from fears of the people; but those who have professed the Christian religion are not molested."

Mrs. Wade, whose letter is dated February 6, 1824, says "Several of the converts are with Messrs. Judson and Price, at Ava; we have three with us, and the rest have fled, to avoid the oppressive taxes, which they were unable to pay. A few, however, are near enough to visit us, and attend worship. I prize the visits of the Burman sisters very much indeed. They are very affectionate, and generally bring some small present, when they visit us. I am sure I am never so happy as when sitting upon the mat with the Burman sisters, speaking the few sentences I have learned, and hearing them answer upon religious subjects. Mah Men-la, the first female convert, has been quite ill since we arrived. She says the Holy Spirit makes her mind very well and happy, and the thoughts of death are very joyful to her mind, because, at death, she shall leave all her sins with this sinful body. I am sure I never saw such manifestations of the influence of divine grace, as in some of these ignorant Christians. This is emphatically a most interesting and eventful period in this mission. The door seems opening at Ava, for the permanent establishment of this mission, and the spread of the Gospel throughout this empire."

MISSION TO PALESTINE.

Continuation of extracts from Mr. Wolf's Journal.

November 10, 1823.—A Caraité Jew called on me, whom I knew at Jerusalem, and to whom I there gave a New Testament he said to me, "I really love Jesus Christ."

The wives of the Caraité Jews residing at Damascus, shew their hair,

which the wives of the Rabbinist Jews are forbidden to do

Nov. 12.—Mr. Lewis arrived at Damascus. I introduced him to some Jews, and recommended him to Abuna Michael, from whom he took Arabic lessons. Mr. Lewis was so kind as to give me New Testaments for distribution among the Jews. Mr. Lewis delivered to me two letters, one from brother King, and the other from brother Tisk.

The superior of the Convent of Terra Santa called on me to-day, and said: "I must speak to you on a subject which concerns the eternal life of a fellow creature. Mukhalla, a Christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother is afflicted, and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christianity. Mahomed, for this is the name of the renegado, likes, however, to converse with his brother upon religion; and as he has heard that you, Mr. Wolf, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him; but the superior of Terra Santa went and brought the renegado, with his brother, the Christian, Joseph by name. I said immediately to the renegado, in the presence of his brother: "You have for ever a dear Saviour; you have abandoned the Lord Jesus, who alone is mighty to save you; you have left the light of lights, and have cast yourself into utter darkness—return unto him, return to Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen, whilst Mahomed, whose religion you have now embraced, propagated his religion by the sword, as his

followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians."

The Capuchin friar, who was present, said: "God grant that these words may be of use to his soul."

The renegado desired proofs that the Jews have not corrupted the Bible; among other proofs I said:

1. The Bible contains prophecies which have been fulfilled many centuries after they were written down—how could the Jews have forged such prophecies?

2. Many of those prophecies predict things against the Jews.

3. If they had had a mind to pervert the Bible, they would have perverted those passages of Scripture which describe their stiff-neckedness and unbelief.

The renegado then said: "You must come to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran."

I.—I hope, by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11.—I went to the renegado, where the three Sheiks already expected me.

Sheik.—Why do you travel about in this country?

I.—To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheikh Abdallah.—(The superior of Terra Santa was present.) Can you comprehend with your reason that God should have a Son?

I.—Can you comprehend God himself with your reason.—Can you com-

prehend how a large tree can grow from a little seed?

In short, the conversation lasted four hours. They read with great attention; Isaiah ix. 43 and Jeremiah xxxi. and requested Arabic Bibles, which I sent to them next day, and obtained from the depository, which was in the hands of Mr Lewis. Padre Villardelli, the superior of Terra Santa, then conversed with them, and produced proofs of the Trinity from Aristotle. One of the Sheiks observed, that it is an axiom with philosophers, that the Infinite Being cannot unite itself with a finite creature, and for this reason it was impossible for God to become man. The superior justly denied the correctness of such an axiom.

The Maronite, like the Greek priests, have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegado, and the renegado himself, made to me a present of two Arabic manuscripts; the latter gave me the thousand and one nights* in Arabic.

Nov. 14.—The high-priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as the business with the other Jews in prison was settled. I intended therefore to have introduced Mr Lewis to-day to the high-priest; but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the streets about Jesus Christ; it is very easy to explain to the Jews, in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room; Mr. Lewis attended; and I read to them the 43d of Isaiah, and one of the Jews who seemed to be seriously disposed, asked hastily, "Of whom does the prophet speak?"

* The Arabian Nights, called every where but in England, *the thousand and one nights*.

I.—Of Jesus of Nazareth!—I gave to both, Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews' Society.

DOMESTIC.

CAREY STATION.

We have received the journal of brother M'Coy, our missionary at this station, up to the 16th of November, 1824. The document is too long for publication, and contains minutia of detail, which, though important to the Board, would not be deeply interesting to our readers. A general view of the state of the mission, we communicate with grateful sensations, trusting that it may stimulate the friends of Zion in their prayers and exertions for the salvation of the children of the forest.

The labours of the missionaries appear to be intense, and there is a hopeful prospect of much good being done among the Indians, both for time and for eternity.

They hold worship every Sabbath morning at the mission house, in English. In the afternoon, brother M'Coy is in the habit of visiting the Indian villages, and addressing them through an interpreter. Large numbers attend; and the profound attention which they give to the religious exercises, encourages the hope that the seed sown will produce a rich harvest. Numbers of them have declared their intention of forsaking the chase, and pursuing husbandry and the arts of civilized life for their support. Some have already commenced this new course of life. Others have begun to provide stock, and are selecting their lands.

A woman, the wife of a chief at whose village Mr. M'Coy has several times

been preaching, came to him the latter end of October last, to inquire about religion. After sitting some time in a pensive mood, she introduced the subject by inquiring "how many days there would be before prayer day." She then said "she was concerned for the salvation of her soul—that she was willing to forsake sin and become good, and had been in the habit of praying ever since the missionaries had begun to talk to them at the village last summer." She also said that she believed her brother and her son were both seeking religion. The following Sabbath she walked five miles, carrying her child upon her shoulders, and conducting three of her daughters to the house of devotion; and by her weeping during the exercise, manifested much concern.

Another woman belonging to an encampment of the Ottawas, who have been some weeks in the vicinity of the station, made application to become a member of the mission family, in order to receive religious instructions; but was informed that the family was full, and she could not be gratified. The encampment to which she belonged was about removing to the Wabash; and the woman again presented herself to the missionaries, and entreated permission to remain where she might learn the true religion. Her request was now granted; and though her people had taken up the march, she hastened to them and procured her little effects, returned with them to the station, and went to work with the other females.

Several others appear to be deeply affected. A war chief, by the name of Koesun, presented Mr. M'Coy his war club, to be placed in the museum of the Columbian College. Another man, at the close of a meeting held at the village of Musaquaga, thanked the missionaries for their attention to the welfare of the Indians, saying, "I will think of these things, and endeavour to become good—I would, if I knew how,

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become acquainted with the badness of my heart, of which you have spoken, and would be sorry for the same."

The Sabbath evenings are spent in religious exercises, prayer, singing, exhortations, and conversation with the family and Indian children, who appear to take a deep interest in these concerns. There are sixty-six native children in the school, besides other members of the family, all of whom live together and eat at one common table.

Three evenings in each week are devoted to religious meetings: one for adults, one for children, and one for such of them as are not yet able to understand the English. A very considerable excitement prevails among them in relation to the salvation of their souls; and there is reason to believe that a great work of grace is begun among them. Four young white men at the place have been hopefully converted to God, and made public profession of their faith by being baptized; one on the 7th, the other three on the 14th of November, in the river St. Joseph. These waters, often stained with Indian blood, have never before been consecrated to the service of Christ. May they henceforth be to thousands, in every generation, the likeness of a precious Saviour's tomb.

The inquiry about religion has become so general among the children, that, after evening prayers, brother M'Coy is frequently detained an hour in answering them before he can retire. One expresses with tears a desire to be religious. Another says, "she is troubled about her sins, and can hardly sleep at night." "Deep solemnity," says brother M'Coy, "is depicted in the countenances of some, and humble transport in others." "At this moment," says he, "I hear sister Goodridge in an adjoining room talking to and praying with a number of Indian girls—Mrs. M'Coy on the other side endeavouring to comfort some mourners—

Sister Polke has a band around her in her room engaged in similar exercises. Brethren Lykins and Simmerwell are in our house of worship with a considerable company, talking and telling of the good things which the Lord has done for them." In another direction, he hears the Indian voices melodiously singing,

"While other tongues in strains rejoice,
"Which unto them are new;
"Poor Indians, you may raise your voice,
"And praise the Saviour too."

Conversations on religion are employing almost every hour of the day, and much of the night. "This evening," says he, [Nov. 11.] "a little girl stood silently beside me for some time, while I was writing. I asked her, do you want to be religious? Yes, Sir, was the reply. Do you try to be religious? Yes, Sir. Do you think you will get religion? I am afraid not. What is the reason? I am so wicked. Do you pray? Yes: but there is nothing good in my prayers: there is nothing good in me—I never did any thing good. Do you and your associates talk about religion when you are by yourselves? Yes, Sir: H—— and I talk. How long have you been concerned about religion? Ever since Miss —— talked to us one night. Another Indian girl, still less, stops reading her hymn book to listen: she hides her face and weeps."

This conversation was followed by another of a similar nature with a boy, who called another boy that was also concerned, and a third came to listen and to learn. They complained of their sins, wept freely, and appeared deeply sensible of their lost estate. As they withdrew, brother M'Coy walked aside with them in a private place, where he bowed down before the Lord and prayed for them.

The heart of benevolence must rejoice in these appearances. This is the kind of warfare which should be carried on against savage barbarities. If it be attended with the prayers of the

saints, there is a certainty of success; and while it ensures future safety to our borders, the vanquished will enjoy with us the triumph, and gratefully rejoice in all the blessings of victory.

MISCELLANEOUS.

GENERAL CONVENTION.

IN conformity with the resolutions of the Baptist General Convention, contained in the Luminary for November last, the Standing Committee in and about Boston appear to have entered upon the work assigned them, with a zeal indicative of fervent devotion to the good work of evangelizing the heathen, and which promises the most happy result. Two agents are employed by them for the purpose of reviving the missionary spirit among our brethren, which had almost become dormant in many places, and of replenishing the exhausted treasury.

They have just issued a short publication, exhibiting a general view of the objects of the Convention in its missionary operations, and the present state of its concerns. The following extract, we trust, will not be uninteresting to our readers.

MISSIONARY STATIONS, &c.

The Board has established missions in Burmah, among the Ottawas, the Miamies and Putawatomes, the Cherokees, the Creeks, and in Africa. It has been in contemplation for some time to send missionaries to South America, but the present state of the country has induced them to delay it for the present. It is also in contemplation to establish a mission in Hayti.

I. MISSION IN BURMAH,

Commenced in 1814. It has three Stations: Rangoon, Ava, and Chittagong.

1. Rangoon. Rev. George H. Hough, printer and preacher. Rev. Jonathan Wade, preacher. Here is a church of 18 native converts; and Mrs. Judson, before leaving the place, had a very interesting school of about 30 females. Rangoon is on a river of the same name, 30 miles from its mouth. It contains 30,000 inhabitants, and is the most commercial town in the empire.

2. Ava. The seat of government and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon. Rev. Adoniram Judson, D. D. preacher and translator; and Rev. Jonathan D. Price, M. D. preacher and physician. Here is a mission house, erected chiefly at the expense of the Emperor. Dr. Judson has finished the translation of the New Testament into Burman, a language spoken by about 18 millions of heathen. Another missionary is expected to sail for Burmah soon.

3. Chittagong, a town in Arracan, 230 miles east of Calcutta. Here is a church of 70 or 80 members, conducted by the English Baptists. This is the station vacated by the death of the lamented Mr. Colman. It has not been since occupied by American missionaries, but probably will be as soon as means will allow.

MIAMIES AND SHAWNEES.

II. MISSION AT FORT WAYNE, (Ind.)

Commenced in 1820. This is a central point for Miamies, Ottawas, Putawatomes, and Shawnees. Rev. Isaac McCoy commenced and superintended this mission. He was aided by several assistants till Nov. 1822, when the mission family, consisting of 50 persons, removed to a place on the river St. Josephs, 100 miles N. W. of Fort Wayne. It is called Carey Station. During his

stay at Fort Wayne Mr. M'Coy baptized several Indians, had a flourishing school, and constituted a small church. That station is now destitute.

FUTAWATOMIES AND OTTAWAS.

III. CAREY STATION,

On the river St. Josephs, 25 miles from Lake Michigan, commenced in 1822. Rev. Isaac M'Coy, superintendent and preacher; Mr. Johnston Lykins, assistant missionary and teacher; Mr. William Polke, "teacher for the Ottawas;" Miss Fanny Goodridge, teacher. Here is a school of 66 native scholars. The missionaries have erected five log cabins, and are cultivating sixty acres of land.

IV. MISSION AMONG THE CHEROKEES.

Valley Towns, situated on the river Hiwassee, in the S. E. part of Tennessee, commenced by Rev. Humphrey Posey in 1818. Mr. Thomas Dawson, steward and superintendent of the schools; Rev. Evan Jones, preacher; Mr. Isaac Cleaver, farmer and blacksmith; Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers; Mr. James Wafford, interpreter. The missionaries cultivate 70 acres of land, have several buildings, a school at Valley Towns, limited to 50 scholars, and another school at Nottle, 16 miles distant. Several Indians have been baptized by Rev. Thomas Roberts, who is now Agent for the mission.

V. MISSION IN AFRICA.

One Station at Cape Mesurado, commenced in 1821, under the auspices of the American Colonization Society. Rev. Lott Carey, and Rev. C. M. Waring, (coloured men) preachers. The latter is not under the particular direction of the Board.

VI. MISSION AMONG THE CREEK INDIANS,

On the Chatahoochee river in Georgia, commenced in 1823. The town is named Tuchabanchee; the station, Withington Station. Rev. Lee Compere, superintendent and preacher; Mr. — Simons, and Miss — Compere, teachers.

ADDRESS.

The work of evangelizing the world is now successfully commenced by the friends of Christ: and in this labour of love, we, as a denomination, are attempting to bear some humble part. We have already in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the heathen.

Our missionaries require immediate assistance to continue their operations. It has been supposed that the necessary funds were amply supplied, and for some time very little has been done by the churches. Instead of this, our funds have been annually diminishing; but we are unwilling to believe that it has been the consequence of diminished interest in the momentous object of missions. The resources of our brethren which were brought into action, in about three years from the formation of the General Convention, show that they are both able and willing to do much to advance the spread of the Gospel. If, then, from any consideration, we have fallen into a state of inaction and inefficiency, let us not remain in it. It is time to awake and put forth our energies in the best of causes. Can we be innocent if we do not? Does not He who gave up his life for us, require it at our hands? Think how

large a portion of the churches in America, is made up of our brethren : and if we withhold our portion from the treasury of the Lord, we shall be guilty of manifest injustice to him. Let each one think how much, as an individual, he owes to his Lord, and let him keep back no part of the price ; lest it be said to him at last, 'Thou hast robbed me in tithes and offerings.' How will such a one mourn, when the fate of immortal souls is to be decided, that for the sake of leaving a trifle more to his heirs, he has withheld from them the gospel of salvation. Let each one now act with eternity in view.

COLUMBIAN COLLEGE.

On Wednesday, the 15th of December, the first commencement of this Institution was celebrated in the City of Washington. The procession formed at the College about half past 9 o'clock, A. M. and moved to the meeting house of the Rev. Dr. Laurie, on F street, where the exercises were conducted in the following order :

MUSIC.

Prayer, by the President of the College.

Members of the Sophomore Class.

1. Responsibilities of American Youth,
By John Boulware, of Virginia.
2. The Superiority of Grecian over Roman Literature,
By John W. James, of Virginia.

MUSIC.

Members of the Junior Class.

3. Timoleon and Washington,
By Thomas D. Elliot, of the District of Columbia.
4. The Influence of Mathematics on the Mind,
By Baron Stow, of New-Hampshire.

MUSIC.

Candidates for the First Degree.

5. The United States,
By Alexander Ewell, of Virginia.
6. The Spirit of Liberty,
By Albert Fairfax, of Virginia.

MUSIC.

7. Philosophy of the Active Powers of Man ; An Oration, with Valedictory Addresses,
By James D. Knowles, of Rhode Island.

The degree of Bachelor of Arts was then conferred on Messrs. Alexander Ewell, Albert Fairfax, and James D. Knowles ; followed by the Baccalaureate Address of the President of the College, and closed with his benediction.

The day was unusually pleasant, and the house crowded with an audience of talent and respectability, equal probably to what the world ever before witnessed on such an occasion. The presence of the President of the United States, Gen. Lafayette, Gen. Jackson, the Ministers of State, many members of both Houses of Congress, the Clergy of the city and vicinity, and many gentlemen of distinction for classic science, gave additional interest to the occasion.

The exercises of the day have received the approbation and applause of all whose opinion we have heard. The President of the United States, the Secretary of State, and the other Heads of Departments, have expressed their entire satisfaction and high gratification in the performances of the students, and the certain earnest which they have given of the future utility of this promising Institution.

After the exercises and ceremonies of the house, the procession returned to the College, where Gen. Lafayette and suite arrived at half past three o'clock. The Trustees, Faculty, and Students, attended with the full band of music, formed in a double line for his recep-

tion, through which he was conducted to the Chapel, supported by the Rev. O. B. Brown, President of the Board of Trustees, and Gov. Barbour of the Senate. The President of the College, in a short address, gave him a cordial welcome within the walls of an Institution of learning established at the seat of the government of that free and happy nation, to the confirmation of whose existence the General had so generously contributed. In a short reply, the General expressed his deep sense of the respect shown him: the high gratification with which he had witnessed the exercises of the day; and his earnest wishes for the prosperity of the College.

The members of the Faculty and the students were then individually introduced to him; and with that easy dignity which characterizes his whole deportment, he took each one by the hand, and expressed his affectionate solicitude for their welfare and success.

Gen. Lafayette and suite, the Secretaries of State and War, the Speaker of the House of Representatives, American Ministers present appointed to foreign courts, several members of both Houses of Congress, and other gentlemen of distinguished character, dined with the Trustees and Faculty at the house of the President of the College.

No circumstance occurred to interrupt the pleasures, which are necessarily blended with transactions so auspicious to this rising Institution.

James D. Knowles, A. B. and Thomas J. Conant, A. B. have been subsequently elected Tutors in the College.

The necessary expenditures of each student at this Institution, independently of books, pocket money, and clothing, do not exceed \$200 per annum.

The number of students at the close of the term was 116, and the rapid increase, calling for vigorous exertions on the part of the Trustees for enlargement of accommodations, has induced

them to pass the following resolutions:

Resolved, That another College Edifice be erected, as speedily as practicable, on a line with, and due west of, the present College building, not less than 117 feet in length, and 47 feet in depth, three stories high, besides a basement and an attic story, and that it be built of the same materials, and uniform in its exterior construction and appearance with the present edifice.

Resolved, That all moneys subscribed for the aforesaid new College Edifice shall be sacredly appropriated to that object, and no part of them shall be applied to any other purpose whatever.

Resolved, That the Superintending Committee be authorized and directed to carry the foregoing resolutions into effect, by opening subscriptions for the purpose—by contracting with persons for workmanship and materials—and by doing all things necessary for its completion. Provided, that they shall not be authorized to increase the debts of the College by any contract or expenditure, beyond what the amount of subscriptions for that particular object will justify; and that it shall be their duty to report regularly to the Board their proceedings and progress in the business.

IMPORTANCE OF PRAYER.

A Tract Anecdote.

At a late anniversary meeting of a Tract Society in England, the Rev. Mr. Kilpin, of Exeter, related the following anecdote.

A fine young woman, nurse maid in a gentleman's family, was sent on a message to me. Perhaps, said I, you would like to read a few tracts, presenting her with a bundle. She courtesied, took them, and promised to return them next week. She brought them; I asked her how she liked them. Very well, Sir—

a blush tinged her cheek, which told me she had not read them. Here is another parcel, take them home and read them, but, *be sure you pray over them*, or they will do you no good. They are but bits of paper, but God can make even bits of paper a blessing to you; be sure you pray over them. She returned them some time after, and told me, Sir, I deceived you when I brought back the former parcel—I never read them. I threw these in a corner in the nursery, where they lay till yesterday. Every time they met my eye, they seemed to say, *Pray over us*; indeed I won't, was my reply, I never prayed yet, and I am not going to pray over bits of paper. Yesterday I took them up to return them; the thought crossed my mind, suppose Mr. Kilpin should examine me as to their contents—I will even read the titles, but pray over them, that I won't, I am determined. The first I looked at was 'The Importance of Prayer.' What importance can there be in prayer? I read on, and found I had hitherto lived in the omission of a great duty and glorious privilege; this brought me to my knees, and I am now come to ask 'what I must do to be saved.' I am such a great, such a miserable sinner. He told her, apply to Jesus by importunate fervent prayer for pardon, peace, and reconciliation, through his blood and righteousness; attend the means of grace; be instant in season and out of season, praying for the influences of the Holy Spirit to guide you into all truth; read your Bible, mix faith with prayer; God will never reject the prayer of faith. She did so, and soon became a disciple of the humble and lowly Jesus, joined his Church, and now walks consistently, and adorns the doctrine of God her Saviour in all things. Her mistress was taken ill, and previous to her death, was so won by her pious conversation, that she bequeathed all her children to her care for life, to bring them up 'in the nurture and admonition of the Lord.' Thus God

blesses bits of paper *when prayed over*. Oh, that all who *distribute*, as well as all who *receive* tracts, would pray over them! Then our hearts would be gladdened by numerous similar details of blessedness.

CHRISTIANITY UPON THE OCEAN.

THE heart of the Christian will rejoice to learn, that the efforts made to produce a reformation among seamen have so far succeeded, that it is not uncommon to see practical godliness, evincing a lively exercise of religion in the soul, among that long neglected class. From the privilege of attending the ordinary means of grace, the sailor is debarred while at sea. The Sabbath is necessarily a day of considerable labour, and the ordinances of the sanctuary cannot be enjoyed. But the prayers of God's children in behalf of this class of fellow mortals have prevailed, and their labours are followed with a divine blessing. A letter from a Christian seaman at Valparaiso, dated in August last, to the Rev. Mr. Eastburn of Philadelphia, gives the following pleasing account of the influence and power of religion on board the vessel to which he belongs.

"You would be delighted to have a glimpse of our fore-castle on Sunday. It really reminds me of a little school room or meeting house. Every man and boy has his Bible, tract, or some other book, which seems to engross his whole attention. When they get through with one, they refer to their catalogue, and make choice of another, which is handed them from the cabin. It is truly pleasing to see the poor fellows, after being tossed and knocked about as they have been by the elements, so much engaged in the right way."

When they that go down into ships have a song of praise given them of the Lord, and a heart to relish the blessed gospel of his Son, surely we, who enjoy higher privileges, may gratefully

participate in their holy joys, and take encouragement to persist in our fervent prayers that every vessel upon the ocean may become a Bethel, and every heart a sanctuary for our God.

THE BIBLE MAKES HAPPY.

Poor Pochard—the Pious Weaver.

A BIBLE ANECDOTE.

M. DUROT, the pastor of a church in a French village, about 150 miles N. E. of Lyons, relates the following story of poor Pochard, one of his parishioners, in a letter dated April 24, 1824.—The Bible, which was the source of so much consolation to poor Pochard, could probably be obtained for a dollar. Who would not give a dollar to purchase for a fellow creature the happiness which Pochard derived from the Bible? Who would not give a dollar to make a poor man happy for his whole life? Reader! there are thousands of poor Pochard's in the world, and every dollar which you spend in unprofitable pleasures might make a poor family happy for time and eternity.

On the 24th of January last, says M. Durot, about seven in the evening, a dreadful fire broke out in the village. On the first sound of the tocsin, I repaired to the spot from whence the flames proceeded. There I endeavoured to obtain some information respecting the sufferers, and learned that the wife of Jean Pochard, a weaver, was lying in an out-house. I found the old woman in a most deplorable condition, from which she appeared to be just recovering as I entered; and on my addressing her, she pressed my hand, and with a heavy sigh exclaimed, "Ah, my dear Sir, we have lost our all! the Lord gave, the Lord has taken away!—but—our Bible too is consumed!"—"Be composed, my friend," returned I, "a remedy will be found for that as well as your other losses; only exercise re-

signation and confidence in the Almighty." At that moment her eldest son, who had also been burnt out, entered, and throwing himself about my neck, cried out, "Ah, my dear, my worthy pastor! these are heavy trials, indeed! A short time ago I lost my wife, and now, with the exception of my poor infants, whom I have barely rescued from the flames, I am bereft of all I possessed!—Alas, my Bible too is lost!" Affected even to tears, I exhorted them to place their trust in God, and hastily bidding them farewell, promised to renew my visit the following day. Accordingly I did so, and found that Pochard, the father, was, at the house of his brother-in-law, taken dangerously ill. On approaching the bed where he lay, I found his wife and children absorbed in the deepest silence; but, on perceiving me, they broke out into sighs and lamentations, which had the effect of rousing their father, an old man of sixty-five, from a temporary stupor. As soon as he recognized me, he folded his hands, raised them towards heaven, and listened to my address with profound attention; at the close of which he exclaimed to those around him—"Do not weep, I pray you; but attend to our excellent pastor, whom God has sent to us at this distressing moment, to encourage us with the word of life and consolation." Then turning to me, he cried, "No, my dear Sir, I do not murmur, neither do I despair—if it be the will of God that I die, I shall not cease to place my confidence in him. Many thanks for your kind and seasonable visit, of which I stood greatly in need; for had I been wholly left to myself, the sight of my poor afflicted family might have proved too much for me; may the Lord reward you for your benevolence. Alas!"—here a sigh almost prevented him from proceeding—"alas, our Bible is consumed!" Two days afterwards, I was sent for by the elder Pochard, and found him sitting at the side of his bed, while his wife was reading out of the

New Testament. After a short conversation with the pious old man respecting his health, he addressed me with much affection and cordiality, thus: "It has always been my greatest delight, and is particularly so at present, to listen to the word of truth, and my wife was engaged in reading it to me when you entered; in it alone have I, at all times, found relief and consolation!" "Yes, my dear Sir," rejoined the wife, as she offered me the Testament, "and we are greatly indebted to our landlord for the loan of it." "Ah," cried I, "do not think I have forgotten my promise: this very day you shall have a copy of the New Testament, and in a day or two more, a Bible." At these words both poured out their united thanks to the Almighty: and on being informed that it was the intention of the Committee to make good the Bibles and Testaments lost by the fire, they offered up their prayers in behalf of every individual member, and for the continued success of their labours. I continued to visit these worthy Christians, from time to time, and could not but admire the patience and resignation which they uniformly displayed. But Providence had another visitation in reserve for poor Pochard. His wife was taken ill in her turn; the husband gave up his bed to her, and either he himself prayed beside her, or one of their children read to her out of the New Testament which I had given them. The old man called me to him, and squeezing my hand, said, with an emotion difficult to be expressed, "My dear pastor, I thought I should have been the first whom God would call to himself, but it will be my tried, my faithful partner!—Be it as it may, I shall bear in mind that that ancient servant of God, Job, said, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord! Believe me, I shall not cast away my confidence in God!' I spoke a few words to his poor wife, who

lay in great suffering, and I felt no small consolation in hearing her faintly exclaim, 'My Saviour calls! I have fought the good fight!' I administered the sacrament to her; and on taking leave, she thanked me for my attentions, and requested me to assure the Committee of her gratitude. The next day she resigned her spirit into the hands of her Creator. Her eldest son lost no time in apprizing me of the decease of his mother, and as I shortly before received a supply of Bibles from the President of the Bible Society at Montpelier, I gave him a copy. On the day of the funeral, when I attended to pay the last duties to the deceased, Pochard accosted me with these words: "I know that my Redeemer liveth!" Then, with a voice of deep emotion, he added, "May the Lord bless you for having not only afforded us temporal assistance in our misfortunes, but also, that spiritual consolation of which my departed wife, my children, and myself, stood so greatly in need!" *N. Y. Ob.*

A CRIPPLE AND HIS BIBLE.

THE following interesting fact is from the Report of the Greenville (S. C.) Bible Society:

In one instance, a youth, named George Howard, a cripple, and supported upon charity, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was seventy-five cents. The Agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the Board unanimously requested the Agent to return the fifty cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed book which contains the pearl of "great price," accompanying their request with silent but earnest de-

sires, that all its rich, imperishable treasures, might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he read it through five times. He was not known to be seriously impressed with divine things before; but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind became deeply impressed with the following passage in Revelations: "Behold, he cometh with the clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not beautiful words. Shortly after, he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done, by means of the Society, is an ample recompense for all the expense and trouble incurred in its establishment and operation.

VALUE OF SABBATH SCHOOLS.

THE following anecdote was related at a meeting of the Association of Sunday School Teachers of the City of New-York, by one of the members. It is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling in any other way than on foot was impracticable; the difficulties he

had to encounter almost disheartened him; and he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollected him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you not, inquired the boy, teach in the Sunday School in —? and do not you remember the boy who was your class monitor? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own, (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you *here*—how came you to this meeting? I had heard, said the boy, that a missionary from New-York was to preach here this evening; and I wanted to see if he knew any thing about *our* Sunday School: besides, since I used to go to school on Sunday, I would much rather attend church. I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more! The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness, that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his corresponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from neces-

sity or compulsion; by degrees he had practised until it became habitual; and when far away from the influence and commands of the Sunday School, he still retained all its habits; and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of Christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

REVIVALS OF RELIGION.

MASSACHUSETTS.

THE Christian Secretary contains several cheering accounts of revivals.

The Rev. Asher Miner, pastor of the 3d Baptist church in North Stonington, Conn. states in a letter, that on a visit which he made to Blanford, Mass. in November last, the presence of God by his Holy Spirit was evident. In the beginning of that month, an awakening commenced, and meetings a greater part of the time were attended by Mr. Miner from once to thrice a day, from that time to Dec. 16. He had baptized 17 on a profession of their faith in Christ. At the water side, crowded assemblies were as solemn as if attending the last obsequies of a friend. Dec. 11, more than 20 baptized believers came forward, and entered into covenant with God and each other. The next day they celebrated the Lord's supper.

A letter, dated West-Boylston, Mass. Nov. 27, from Mrs. Hough, widow of the late Rev. Alling Hough, give a pleasing account of the revival there. It commenced at the session of the Worcester Association last summer, at which time it will be recollected Mr. Hough deceased. Twelve have been baptized, and others were expected soon to descend the liquid grave.

A letter also from Ashford, dated Dec.

13, mentions that, in the revival there, probably 100 have become subjects of redeeming grace.

VERMONT.

AN interesting work has recently commenced at Woodstock, Vt. Our meetings at the court house have been crowded with attentive hearers, and many have been unable to gain admittance for want of room. The good Spirit has wrought with power upon the minds of the people in this place. Professors are reviving; backsliders are alarmed, and confessing their faults; and poor weeping mourners are requesting the prayers of God's children. About 10 or 12 have already found Him of whom Moses and the prophets did write. I hope to be able to give a more minute account of this work in a succeeding number.

I have had the pleasure of visiting Saxton's village (so called) in Rockingham, Vt. and found that the Lord has been pouring out his Spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child at the age of 9 years, whose name is Mary Walker, was the first subject of conviction; and after labouring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her schoolmates and friends. One day she availed herself of the opportunity which the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of her mates.

When they came into school they

were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.' This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children. Mary said she did, and after obtaining liberty she proceeded to exhort them one by one; and then, with veneration, turned to her mistress, and exhorted her gently, and powerfully, to prepare to meet her God. The mistress was struck with astonishment: but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little precious infant scholar teaching her and them what they never knew before. She at length dismissed her school for the day: and little Mary took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God.

A. D. MERRILL.

ISLAND OF CEYLON.

THE sanctifying influences of the Holy Spirit have been richly experienced on the island of Ceylon, at the mission stations under the superintendence of the American Board of Commissioners for Foreign Missions.

Ceylon is an island in the Indian Sea, situated to the S. E. of the peninsula of India, from which it is separated by a narrow sea, about 60 miles wide. The

island is of an oval form, 240 miles from N. to S., and, where widest, 135 miles from E. to W. It is exceedingly fertile, and produces all the fruits of the Indies. In wild animals, birds, reptiles, &c. the island abounds. Mines of gold, silver, and other metals are found here; but those of iron are alone permitted to be wrought. The climate is much more temperate than that of India, and in a great part of the island the air is salubrious and delightful. The Ceylonese are mostly pagans; they are formed into two great natural divisions—the Cingalese and the Tamulians; and, in addition to these, are distinguished by *caste*. The population has been estimated at 1,500,000. The number of native Christians has been stated at 230,000, of whom at least 5,000 are Catholics.

The religion of the natives is Buddhism; a system of Atheism. It acknowledges no Supreme God—no Creator. Chance is its God, its Governor, its Judge! Transmigration is a favourite doctrine in Buddhism. By this they pretend to explain why it is that one is poor and another rich. Poverty and afflictions are attributed to some sin committed in a former state of existence. The Buddhist priests are very numerous: a few of them are held in high estimation by the people; but the generality of them being poor and ignorant, have little or no influence. They all live by begging; and it is thought a most meritorious work to bestow alms on them. The ancient writings of the Ceylonese, though they abound in the most childish and ridiculous stories, are held in high estimation, and every thing pertaining to them is held in the most sacred veneration. Buddhism commands abstinence from five particular sins—the killing of animals, lying, adultery, theft, and drunkenness.

The enormities which are practised on the continent of India, under the sanction of religion, are unknown in Ceylon. The self-devoted victim, or

the burning of women, or the murder of infants, are cruelties never practised by the Ceylonese. But, although the system which prevails on this island is more mild in its natural effects than that which exists on the continent of India, it is not less destructive in its spiritual tendency. The distinctions of caste, the follies of superstition, the absurd notions respecting transmigration, and the perverseness of ignorance,—the pernicious effects of which are universally felt among them,—have debased their minds to the same depraved level to which human reason is sunk on the continent of India, and rendered them, humanly speaking, as to their religious prejudices, unconquerable. The Christian missionary knows, however, that the breath of the Holy Spirit can cause even these “dry bones” to live: and, in obedience to the command of his Master, he will not cease to “prophecy” over them.

Ceylon has, within the present century, become the sphere of missionary operations for several Christian Societies. The Church Missionary Society, and the Wesleyan Missionary Society, of England, employ a number of labourers in this field, who have toiled a long time; but no extensive benefits have appeared, to gladden their hearts and to strengthen their hands. By the last accounts from the stations, these societies have felt encouraged to make increased exertions. Their schools were well attended, and the children were making rapid improvement; whilst the adults were manifesting, by the avidity with which many of them received tracts, and the attention they paid to religious exercises, that they felt concerned about eternal things. May the Lord grant, in his own good time, that the wishes of the Societies for these poor heathen, may be abundantly realized.

The mission of the Board of Commissioners on this island, was commenced about seven years ago. The means of

instruction which they have adopted, are similar to those used by the British Societies; the circulation of portions of the Scriptures, and tracts on doctrinal and experimental subjects, occasional addresses to the adults, and the institution of elementary schools for children, in which the truths of the Christian religion are inculcated. The missionaries of the American Board had, like the British missionaries, laboured for a long time, without witnessing any cheering fruits of their exertions. But, by the latest advices from the station, it appears that the Lord has answered the prayers of his people, and the dew of grace are descending on that parched land. The good work commenced at Tillapally, in January, 1824, and soon extended to the stations at Oodooville, Manepy, Panditteripo, Batticotta, and Jaffnapatam. “In the latter town, especially, (the missionaries write,) one school is much affected, and nominal Christians are waking from their sleep.” At the several stations, it is believed, about eighty persons have become the subjects of regenerating grace. Let the islands rejoice, and let the whole earth join in ascribing glory, dominion, and power, to Father, Son, and Holy Spirit.

OBITUARY.

DIED, on the 11th day of September, 1824, Miss HANNAH M. HILL, in the 30th year of her age, at Mount-Airy, the residence of her father, in Caroline county, Virginia.

In her 18th year she took charge of a female school, under her parental roof, which she continued until death, with the approbation of her friends and the public.

To eulogize the dead is so customary that their praise is commonly regarded as a matter of course. But to

be silent in the present case, would be to withhold from survivors the example of more than ordinary worth. She was, in an eminent degree, "A follower of those who, through faith and patience, inherit the promises."

At the age of 21, she was baptized, on profession of faith in the Son of God; from which period she manifested by her conduct, that she considered herself not her own, but that she was bought with a price, and was constrained to glorify God, in her body and her spirit, which were his.

Her health was delicate; in consequence of which, it cost her more than ordinary efforts to be actively useful,—but her industry and perseverance surmounted this difficulty, and effected much towards promoting the cause of the Redeemer, and the welfare of her fellow creatures. While diligent in business, she was also fervent in spirit, serving the Lord. Few Christians, it is believed by her intimates, spent more time in secret devotion. Frequently, when unable to sleep in the night season, she would rise from her bed, and walk her chamber, in the delightful employment of singing the praises of her Redeemer. Secret devotion prompted her to other duties; for she was ever planning and executing schemes of charity and benevolence.

She dealt out of her own earnings with a liberal hand, to Bible, Missionary, Education, and Tract Societies;—and by a strict frugality and self-denial, was able to do much more than would be supposed probable, by those unacquainted with her distributions.

The days of her pilgrimage on earth were few, but her good works were many; yet her hope of salvation rested not on these, but on the atoning blood and merits of the Lord Jesus Christ. This was her favourite theme, and in this she gloried. Though she was unbending in her adherence to her religious principles, she was liberal in her

feelings, and loved all who loved her Saviour. Sincerity was a prominent trait in her character. Her tongue uttered only what her heart felt. In this excellent female was united deep sensibility with great fortitude; and though her mind and endowments qualified her to shine in conversation, she was retiring in her manners and modest in giving her opinion. She was warm in her friendships, ready to forgive when injured, and ever anxious to do good unto all, especially to the household of faith.

She was removed from this world by a fever, which continued nine weeks, in which time she suffered greatly and patiently.

During her sickness, she said frequently to a young relative, "A sick, or death bed, is no time for repentance; life and strength are given for that important work." And she exhorted those around, to seek the Lord without delay. In a moment of great suffering, she observed to a friend near her bed, "It is indeed through much tribulation we enter the kingdom, but it matters not, if at last we arrive safely at home."

On observing her physicians look distressed, she asked them if it grieved them to see a Christian die?" and assured them that she had not a wish to live, nor had she, for five years, but for the sake of others. She bore a living testimony to the power of faith, in a holy life and conversation; and in her death, she realized the faithfulness of the Divine word, "*Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and thy staff, they comfort me.*"

She requested that the Rev. Robert B. Semple should preach her funeral sermon, from the 119th Psalm, 71st verse. "*It is good for me that I have been afflicted.*"

"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."

TREASURER'S ACCOUNTS.

Money received by the Treasurer of the Columbian College, during the month of December, 1824.

<i>For Endowing the Presidency.</i>		<i>For Professorship of Ecclesiastical History, &c.</i>	
By Humphrey Peak, Alexandria,	\$10 00	By John L. Dagg, Va.	10 00
By Daniel Packer, Va.	10 00	<i>For Buildings.</i>	
By Hon. James Hamilton, jun. S. C.	10 00	By Samuel Templeman, Westmoreland co. Va.	10 00
<i>For Endowing the Professorship of Mathematics and Natural Philosophy.</i>		<i>For Indigent Students.</i>	
By Josiah Savage, Ct.	100 00	By Carter Croston, Essex co. Va.	3 00
By James Thresher, N. Y.	100 00	By Hannah M. Hill, Caroline co. Va.	1 00
By James R. Burdick,	100 00	(\$1 a year.)	
<i>For Professorship of Language and Biblical Literature.</i>		By Hon. Henry Parish, Washington, D. C.	115 00
By Charles Train, Ms.	5 00		<u>\$474 00</u>

ONE DOLLAR EACH,

To pay off the debt of the College—about \$30,000.

<i>Washington City.</i>	M. A. G. Thornton,	1	John Ratcliffe,	1
Charles Walker,	Alexander Lane,	1	Andrew Caldwell,	1
<i>Alexandria.</i>	Frances B. Greenhow,	1	Wm. H. Fitzwhyllson,	1
George Johnson,	Jane Daniel,	1	Elias Moyer,	1
<i>VIRGINIA.</i>	Ann Norvell,	1	Andrew Hetherston,	1
<i>Fredericksburg.</i>	Josephine Norvell,	1	Thomas H. Drew,	1
— Williams,	Mary Norvell,	1	— M'Intire,	1
John Bryce,	Martha Norvell,	1	Wm. M'Creary,	1
David A. Hall,	Thomas B. Norvell,	1	D. Warwick,	1
<i>Petersburg.</i>	Joseph F. Price,	1	Elizabeth M'Kim,	1
Elijah Mitchell,	J. B. Valentine,	1	Hezekiah Puryear,	1
<i>Caroline County.</i>	Wm. Crane,	1	R. J. Smith,	1
James Gray,	James C. Crane,	1	Madison Walthall,	1
Moratio G. Winston,	Hellen Kirk,	1	W. Reverly, Legislat.	1
<i>King and Queen County.</i>	John Blair Hoge,	1	T. B. Green, do.	1
— Hill,	Sarah Wiston,	1	N. H. Claiborne, do.	1
James Semple,	Williamson Talley,	1	David Roper, an. sub. 5	
<i>Isle of Wight County.</i>	George Steele,	1	<i>Henrico County.</i>	
Josiah Holleman,	Richard Edwards,	1	Miles Turpen,	1
<i>Upperville.</i>	— Broggy,	1	<i>King William County.</i>	
John L. Dagg,	Jacob Mott Weaver,	1	Emily Dabney,	1
<i>Richmond.</i>	Hugh Johnson,	1	<i>Sussex County.</i>	
Peter Nelson,	James Lenox,	1	Jeremiah B. Jeter,	1
James H. Nelson,	George Ives,	1	<i>Caroline County.</i>	
David Roper,	John S. Myers,	1	Hannah M. Hill,	1
Henry Keeling,	Fleming James,	1	<i>Hanover C. H.</i>	
Jane C. Keeling,	Wm. Lee,	1	John T. Temple,	1
Mary F. Keeling,	George Roper,	1	Joanna Robinson,	1
A. M. Thornton,	Lewis Booker,	1	Ann Robinson,	1
M. B. Thornton,	E. Treadwell,	1	<i>Chesterfield County.</i>	
	John H. Nash,	1	Richard Gregory,	1
	H. C. M'Nemord,	1	<i>Westmoreland County.</i>	
	S. M'Gruder,	1	Samuel Templeman,	1
	R. C. Wortham,	1		
	Isaac White,	1		
	M. C. Lackland,	1		
	J. S. M'Naught,	1		
	S. B. Watkins,	1		

POETRY.

THE PILGRIM.

" Enoch walked with God."

Through this dark wilderness I roam,
 A stranger here below ;
 In quest of that eternal home,
 Where endless pleasures flow.
 O, let thy presence, Saviour dear,
 These tedious hours beguile :
 Thy love, my drooping heart shall cheer,
 And make the desert smile.
 From dangers, Lord, my soul protect ;
 Thy wisdom guide my way ;
 And these unwearied feet direct
 To everlasting day.
 Let Enoch's happy lot be mine,
 While here my journey lies :
 To walk with thee by faith divine,
 Till thou shalt bid me rise.
 No dangers then my soul shall move,
 Nor cares invade my breast ;
 This desert shall an Eden prove,
 This wilderness, a rest.

SANCTIFIED AFFLICTION.

He came, the sweet angel my father as-
 sign'd,
 To watch o'er my path to the sky ;
 I know not if yet from that path I'd de-
 clin'd,
 Or if only temptation was nigh.
 He touched me ; my flesh how it shrunk
 from that touch !
 But my spirit with ecstasy glow'd ;
 It long'd to be free, for its prospects
 were such
 As no pains of the body could cloud.
 My father, I deem'd thou hadst call'd me
 to dwell
 In the rest thou hast for me above ;
 But I find myself still in the flesh ;—it
 is well
 If I go—if I stay, it is love :

Love orders the plan ; and in love such
 as thine,

How shall I not calmly confide,
 Which spared not, to save me, a ransom
 divine,

The Lamb who on Calvary died !

Oh, welcome the sufferings whenever
 they come,

That bring with them comforts like
 these ;

Let me always be fill'd with such fore-
 tastes of home

And I sigh not for health nor for ease.
 That angel's soft touch thus again would
 I feel,

Though my heart strings with agony
 quiver ;

The pressure is mercy ; it wounds but
 to heal ;

It will end in enjoyment for ever.

Ah ! when shall I shake off these tram-
 mels of flesh,

And reach that eternal abode,
 Where the joys I so value shall blossom
 afresh,

Revived by the smiles of my God !
 Shall I think the embrace that dissolves
 them too cold ?

Shall I think the short journey too
 drear,

When the arms of salvation my spirit en-
 fold,

And the gates of the city appear ?

No ! welcome the summons that bids
 me depart,

And welcome that moment to me,
 When the clod from my spirit Death
 strikes with his dart,

And bids it for ever be free.

Lord Jesus, I then in thy glory shall
 share,

And for ever be blest with thy sight,
 When all will be tranquil, and all will
 be fair,

And all will be endless delight.

Alb. Arg.

THE
Latter Day Luminary,

NEW SERIES,

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

FEBRUARY, 1825.

[No. II.]

COMMUNICATIONS.

ADDRESS TO MOTHERS.

IN the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life brought to the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian church. A clergyman who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking that there might be something peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied that she did not know that she had been more faithful than any Christian mother would be, in the religious instruc-

tion of her children. After a little conversation, she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin,'—as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness;—as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Ghost to dwell in;—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the

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perfect day ;—and as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

Here is the influence of the *silent, unseen* exertions of a mother; an influence which will be felt, when those external accomplishments, and fleeting enjoyments, which many labour to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow. In this little story two things strike our attention; that these efforts were made *early*, and with a reliance on the *Divine blessing*. This mother *felt* that she received her children from God, and was accountable to Him for the manner in which she trained them up. She knew that her labours would be in vain, unless God should in mercy grant her the aid of His Spirit to sanctify and save the soul; therefore, through *all* the duties of the day, and all the interesting period of childhood, she looked up to a God who is ever near to those who will call upon Him, and who will listen to their cries. How happy must be that household whose God is the Lord; what heavenly joy beams from every countenance, and with what glorious hopes do they look beyond the grave, to that mansion provided for them in their Father's house: and thrice happy must be that *mother*, who in the

fear of God, and in reference to eternity, has thus performed her duty!

There are feelings in a *mother's* bosom, which are known only by a mother,—the tie which binds them to their offspring, is one, compared with which, all other ties are feeble. It is to these feelings, that the fact just stated, will speak a language which must be understood; and it must strike a note on this chord that will vibrate through every fibre of the soul. While appeals are often made to him who has long lived in sin, that fall like the sound of the empty wind upon the ear; and the voice of warning thunders its truths to hearts of adamant; the appeal, now made, is to an ear which is not deaf, to a heart which can feel.

The noise and tumult of the active world often drowns the 'still small voice' of the Gospel, which sounds in the ear of the man of business; and worldly wisdom, and strict calculation, sometimes lead men to neglect the question, "What will it profit a man, if he gain the whole world and lose his own soul?" but this address is designed for a different situation in life; for those who do not mingle in the bustle and hurry of the world, who are retired to a more quiet, though not to an unimportant sphere. In some hour of silent meditation this may fall into the hands of a mother; and the duties it recommends can be performed even

while engaged in the common business of the family.

It is no fiction of poetry that, "Just as the twig is bent, the tree's inclined." When the mind begins to open, and the attention is first arrested by the projects that surround us, much depends upon her, who in that tender period shall make the first impressions upon that mind, and first direct its attention. It is then that the mother has an access and an influence, which cannot be attained at any other period. The first inquiries of the little infant must be answered by her who gave it birth. As he gazes upon those twinkling stars that glitter in the evening sky, and asks, "Who made those shining things?" it is a mother's duty to tell the little prattler of that great and good Being, who dwells in the heavens, and who is the Father of all our mercies. And as the mind enlarges, the mother tells the little listener of that Jesus, who lay in a manger, and died on the cross. And when she softens its pillow for its nightly slumbers, and watches its closing eyes, it is her privilege to hear it lisp, "Our Father," and direct it to love that Father whose name it so early speaks. Let this golden opportunity pass, these days of childhood roll away, and the mind filled only with fabled stories, and sportive songs, and the precious immortal is trained for some other state than the paradise above. Do you say that you are *ignorant*, and not capable of giving instruc-

tion? As your child clings to your bosom, he directs his inquiring countenance to you for some interesting story; you know enough to tell him of some hero or king, and cannot you tell him of the King of Zion, the Prince of Peace? And what more could the learned philosopher tell this infant mind? You are *unknown* and *obscure*, did you say? But you are known to your child, and your influence there is greater than that of a legislator or general. Your words are received with confidence, and "*my mother told me so*," is an argument of sufficient weight to convince the child of the most important truths.

Here you have an influence which no other creature can have, and can exert it in circumstances the most favourable. It is not to open to a son the stories of science that may qualify him to rank among the learned and the wise of the world; it is not to adorn a daughter with those accomplishments which shall attract the attention of those who crowd the hall of pleasure, or move in the circle of refinement and fashion: but the object is far more noble, more worthy the undivided attention of those who live for immortality.

The child who now prattles on your knee, or sports around your dwelling, may yet tell some perishing heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland,

or under the burning sun of Africa. *Look at facts.* What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of *four years*, fastened upon his conscience, and led him to a Saviour.

Can you estimate the effects of his labours? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—'till you can see the full blaze of that light, which the former carried into the heart of heathen India; and witness the domestic comfort and brightening hopes occasioned by the labours of the latter. Who taught young Timothy, an early labourer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young*, to the house of the Lord, and dedicated him to the service of the God of Heaven? *A praying mother.*

Though the seed thus sown in childhood, may not spring up and bring forth fruit while under the maternal eye; yet we must not conclude that it is lost. A clergyman recently met a seaman in the street of a neighbouring city, and pressed upon him the duty of attending to the concerns of his soul. The hardy mariner burst into tears, and exclaimed, "*Stop, stop, don't talk to me so; it is just as my mother talked to me when I was a boy.*" A mother's

counsel had followed him through all his wanderings, and still the words of her who prayed for him, retained their hold on his conscience.

The time has come when it is esteemed a greater honour to be the mother of a Brainerd or a Martyn, than of a Cæsar or Napoleon. And suppose the mothers of these men, whose characters, though so widely different, are so universally known, should, from their unchanging state, look upon these sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the *Christian* heroes? Yet it is not for this short state of existence only, that you are to train your children: The little group that now clusters around you, are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honours shall be forgotten, then they whom you have introduced to this state of being, will but begin to live. Their characters are now forming for *eternity*, and you are aiding to form them.

Though you may design it, though you may quiet yourself, that you can do them no good, you will not do them injury; yet you exert an influence which *is felt*, and *will be felt*, when your heads are laid in the dust. Let, then, this appeal to a mother's feelings be heard; let it come to your own bosoms, and ponder it in your hearts. Do you know the

way to a throne of mercy, and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? Can you labour that they may enjoy the good things of this fleeting world, and not *pray* that God would prepare them for that upon which they will soon enter? Can you see them growing up around you without hope, and without God in the world? though you may be unable to do more, can you refuse to *pray* that He, who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to His embrace, and prepare them for His kingdom?

You have seen the hand of disease fasten upon them, and have passed days of anxious toil, and nights of sleepless solicitude to arrest their malady; and have cried from a busting heart, "Oh! spare my child!" You have seen the object of your tenderest affections sinking into the arms of death, and with a heart rent with anguish, have said, with the nobleman, "Come down, ere my child die." And when the last duties of parental affection were performed, and the grave has closed over the child of your bosom, you have perhaps looked back to the time when it was under your care, and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul.

If you have passed through scenes like these, if you have

thus felt, then remember those, now in life and health, and improve the opportunity now given you. The time for your exertion is very *short*. Soon your children will arrive at that period of life, when a mother's influence will be very feebly felt, unless it has been early exerted. Would you find in them a rich source of consolation when your heads shall become white with years, and your bodies bending to the grave; then you will *now* commit them to Him who can sanctify and save the soul. Should you go down to the grave, and leave these objects of your love in a cold, unfeeling world, what better can you do for them than to secure the friendship of one who "sticketh closer than a brother," and whose "love is stronger than death." The tender tie which now binds you to them will soon be dissolved; you cannot resist the stroke which shall tear them from your bosom. You may have felt the pang—your heart may have been filled with sorrow. O then, if you ever prayed, if your soul ever went out to *your* God, in humble petitions; tell Him of your children who know Him not; when you know what it is to wrestle in secret with the God of Jacob, give him back in faith your *children*. Then, in that other world to which you are going, you may through grace say, "Lord, here am I, and the children thou hast given me." Should this paper fall into the hands of a mother who never *prayed*, even for her-

self: she must, she *cannot* but pray for those to whom she has given life. *Prayerless Mother! spare, Oh! spare your child.* Stop where you now are, on the threshold of eternity, and remember, as you gaze on that countenance which smiles in your bosom, that you have *never prayed* for its soul which will live for ever. Have you a mother's feelings, and can you still neglect it?

Oh! my God, give me poverty, give me pain, leave me friendless and forsaken by the world,—but leave me not to the embrace of a *prayerless mother!* Leave not my soul to the care of one who never raised her weeping eyes to heaven, as she implored its blessing on my head.

Are you a mother? and can you close your eyes upon the scenes of earth, and remember that you never raised, even in silent breathings, the desires of your heart to heaven for a child, perhaps your only darling?

In some lonely hour, when the labours of the day are ended, and you have performed the last act of kindness for your sleeping babes; kneel, if you never have before,—kneel before Him who seeth your heart in that silent hour, and utter one short prayer, one broken petition, for your dear children.

Bos. Rec.

GOD MANIFEST IN THE FLESH.

WHY do Christians, and especially young converts, in their con-

versations, and in their contemplations, think and speak more of Christ than of the Father and of the Holy Ghost, since it is alone by the teaching of the Spirit, that we are enabled to form any correct views of our own moral character, or of the character of God, and are enabled to rejoice in the Divine perfections?

In answer to this query I would reply, 1st. All the revelation we have of God, is through the medium of Jesus Christ, or "God manifest in the flesh." It is impossible for us, in our present state, to form any satisfactory ideas of spiritual substances; but the human nature of Christ we can contemplate. In taking a body like our own, the Godhead has condescended to accommodate himself to our senses, and through the veil of the flesh of Jesus, we are enabled to approach a subject, which, independent of this medium, would for ever have been beyond the ken of mortals.

2d. It is the peculiar office work of the Holy Ghost to glorify Christ. We read in the valedictory address of Christ to his disciples, that it was needful for them that he should go away, and that if he went away he would send them the Holy Spirit, and he should glorify *him*, for he should take of *his* and show it them; by which I understand that it is the province of the Divine Spirit to manifest the character, work, offices, perfection and glory of the Son of God to his people, as well as to reprove

the world of sin, of righteousness, and of judgment. The Holy Ghost is the invisible agent who operates in a way that escapes the observation of our senses, and, while he presents to the mind Jesus Christ or God manifest in the flesh, his own character as the agent is not so forcibly brought into view.

There is also in the system of grace and truth revealed in the Gospel, a peculiar connexion between God manifest in the flesh, and his people. He sustains with them the character of Elder Brother, High Priest, Husband, Head, Bridegroom, Prophet, or Teacher, King, Mediator, Redeemer, Saviour, and Friend; in each of these several relations, the Holy Ghost reveals him to the soul of the believer in agreement with the holy Scriptures, and in the whole of this revelation God is glorified.

The church of the living God is a spiritual house, over which Christ the Son presides, and the voice from the excellent glory was, "This is my beloved Son, hear ye him." Thus we discover, according to the Scriptures, God the Father, Son, and Holy Ghost, engaged in the work of salvation, and speaking to mortals through the medium of Christ; and close these remarks with the words of the poet,

Till God in human flesh I see,
My thoughts no comfort find,
The holy, just, and sacred Three,
Are terrors to my mind.

But when Immanuel's face appears,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun.

The opening heavens around me shine,
With beams of heavenly bliss;
While Jesus shows his heart is mine;
And whispers I am his.

Ch. Serl

THE CHRISTIAN SHOULD NOT BE
SOLITARY.

THE religion of Jesus Christ is of a social, benevolent nature. It teaches us to live for others, and not for ourselves alone; and while its precepts inculcate the noblest actions of kindness, it begets in our disposition the purest and most affectionate friendship, which renders our communion at once delightful and profitable. But there are seasons when the candle of the Lord seems not to afford its wonted light; or when our fellowship with Jesus Christ, the centre and bond of our union with each other, is so interrupted as to impair, for a moment, our relish for the society of man. Religion is not so low in the soul that we can delight ourselves in the conversations of the world; for though not filled with heavenly joys, yet we hunger for them, with an intensity that forbids all other enjoyment. Such was the exercise of Job, when he cried, "O, that it were with me as in months past." David also felt the same, when he exclaimed, "As the hart panteth after the water-

brook, so planteth my soul after thee, O God." Every Christian knows something of the feelings which these holy men experienced when they gave vent to their sorrows in language so pathetic.

From depressions of this nature, we frequently hope to find relief in the retreats of solitude. There is, in melancholy, a propensity to indulge the gloominess which it brings; a kind of mournful fascination to court sorrow in silent meditation. Devotion is not neglected, but it is sought in retirement alone. The only alleviation which the mind enjoys, is in secret prayer, and the exercises of the closet. We seem to believe that the evil which we mourn is without; and that if we can separate ourselves from all intercourse with our fellow beings, we may shut out the enemies of our peace, and enjoy, unmolested, the luxuries of spiritual tranquillity. Under this impression, the mourning Christian cries,—*O, that I had wings like a dove: then would I fly away and be at rest: I would wander afar off, and remain in the wilderness.*

Seasons like these undoubtedly have a beneficial effect upon God's children; but if they were permitted to continue, we should be of little service in this life, either to the Church of God or to the world. If David could have had the wings of a dove, to make the wilderness his abode, Israel had been deprived of a monarch after God's own heart, and the saints had been destitute of his inval-

able Psalms; and if our heavenly Father should grant our request during these seasons, we should bury our talent by withholding from others what they have the right to claim at our hands, and what it is no less our privilege than our duty to bestow.

From this state of mind I was once happily awakened, by providentially casting an eye upon a paper which contained an obituary notice of an aged African, who died in the triumphs of faith. God had marked him as a vessel of mercy; and by the same mysterious Providence which has proved a blessing to thousands of that afflicted race, brought him to a land where the gospel was known. He was made an early subject of divine grace, and lived many years, an ornament to the profession of godliness. Though poor in this world, he had treasure provided for him in heaven; and bore with meekness his cross, while waiting for the crown. He grew rich in Christian experience; and by his plain, unvarnished conversation, often administered spiritual consolation to his more learned instructors. It one day happened that the minister of the church to which he belonged was under deep depression of mind; and walking alone for meditation and prayer, he came near the field where Pompey, or Pomp, as this African was more commonly called, was pursuing his daily vocation. Knowing that where the Spirit of the Lord is, other distinctions of excellence are com-

paratively of little import, he opened a conversation with Pompey upon the religious exercises of his mind. Finding the African cheerful and happy in the enjoyment of everlasting consolation and good hope through grace, he began to speak freely of his own depression; and concluded by saying, that he felt a propensity to withdraw from the society of man, and fix his dwelling in perpetual solitude. "Yes," answered Pompey, "I have sometimes felt so too; but then I have thought again, if I went into the wilderness, Pomp would be there."

This was the language of Christian experience. We may seek peace in the wilderness: we may flee from the world, and become hermits: but till we can flee from ourselves, we shall carry our burdens with us. We may choose our condition in life as we conceive most friendly to devotion, and change our plans as often as the state of our minds shall change; but all our devices will prove delusive, while nature is depraved.

"Vain hopes, and vain inventions all,
"To 'scape the rage of hell
"The mighty God on whom I call
"Can save me here as well."

The more we know of ourselves, the less will be the relief anticipated from protracted seclusion. The wickedness of the world is known by observation; but our own inbred corruptions are matters of consciousness. We see

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and lament the sins of others; but we feel our own; and the expectation of obtaining deliverance from temptation and darkness by solitude, will soon fail the real Christian. It is evident, then, if we would enjoy cheerfulness in religion, we must hide ourselves in Christ, and not in a hermitage. When Adam heard the voice of God walking in the garden, he fled to a thicket; but he was still naked, and in that state the Lord found him there; but when Jehovah gave him a coat of skin, his shame was concealed. So the righteousness of Christ is the garment that we need. This, and this alone, will so cover us from reproach, that in its contemplation our minds will be directed from our own deformity, and our souls captivated with the beauties of our Saviour. Then let us seek no hiding place, no refuge, no covert, but in the arms of Jesus Christ. Our minds will then be always prepared for the social duties and pleasures which are enjoined in the word, and prompted in our hearts by the Spirit of God.

REMARKS ON AN ORIGINAL ANECDOTE.

An article entitled "An Original Anecdote," has been copied into several religious periodical publications, with the appearance of much complacency in the sentiments of the aged man who is the principal subject of the tale.

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It is in substance as follows : "A venerable old gentleman, on whose locks more than 80 winters had shed their snows, being asked what were his religious sentiments, now that he was approaching the world of spirits, replied—"I was at first a Baptist; then a New Light; afterwards a Congregationalist; now my only creed is, *God be merciful to me a sinner.*"

From the relation it would appear, that, when a Baptist, he was unconscious of the aggravation of his sins, and consequently of his need of prayer to God for mercy; and from the apparent approbation with which the publication is made, it would appear that such sentiments are imputed to the Society which he first joined. Whether such is the real opinion of any who give circulation to the anecdote, or whether they are willing to give an impression to others which they themselves know to be incorrect, we do not pretend to decide; but as the tendency may be to produce an improper belief relative to that Society, among those who are ignorant of the real character of the denomination, we state, unhesitatingly, that he was not at first a Baptist, except in the mere name. He may have been with them, but he was not of them; and he went out from among them, that it might be made manifest that he was not of them. We are acquainted with the religious sentiments of the Baptists; and because no religious denomination can produce examples of greater uniformity in

faith and practice than they, we are satisfied that we speak the sentiments of the whole Society in what we state. No person is received into a Baptist church, till he professes, not only to have adopted this man's creed, but to have received in his soul an answer of mercy to this fervent prayer, *God be merciful to me a sinner.* He must also solemnly have avowed, in the name of the Father and of the Son and of the Holy Ghost, his consciousness of the great necessity of the Saviour's death to atone for his sins, by being buried with Christ in baptism. If he obtained admission into the Baptist Society, it was on this profession; but if he professed, in the solemn ordinance of baptism, what he never felt or knew; we hope he has at last obtained forgiveness, because he did it ignorantly. This hope is strengthened from the consideration, that he is at length convinced of his error; and at the age of fourscore years he is brought, we trust, by the conviction of the Holy Spirit, to adopt the first principle of the Baptist faith, and to confess the first article in that creed, which is an essential prerequisite to any person becoming a real Baptist. If he has been faithful to his creed, there is also encouragement to hope that God has, ere this, given him that manifestation of mercy which teaches us to connect obedience with supplication, and to regard with holy reverence his divine institutions.

ADVANTAGE OF EARLY INSTRUCTION.

ABOUT eight or ten years ago, a gentleman of the name of Money, went from Bombay to the Mahratta country, to obtain change of air for the benefit of his family's health; when, what is now going to be stated took place. Mr. Money took up his abode at a place called Lanocoly, about thirty miles from Poonah. It is the custom of Europeans in the morning and in the evening, to take an airing in a carriage, or on horseback, or on foot, according to circumstances; and little children, for the sake of air and exercise, are intrusted to the care of servants; and thus one of Mr. Money's servants, named Saumy, having charge of his master's youngest daughter, a little girl of about three years old, took her out one day for exercise. This servant was a rigid Hindoo, and as they were going along they came to an ancient Hindoo temple, in front of which was the figure of a bull carved in stone; hereupon Saumy left his little charge, stepped aside in haste, and offered to the stone bull his devout adorations. When he returned, the following dialogue took place. The little girl began by saying:—"Saumy, what have you been worshipping the stone bull for?" Saumy replied—"Oh, missy, that is my god." The little girl with childlike simplicity replied, "Is this your god!—then your god can neither see nor hear, nor is

he able to move. My God sees every thing—My God made you, made me, made every thing."

Mr. Money staid four months in the neighbourhood; during which time, whenever Saumy took the little child abroad he never failed to pay his adorations to the stone bull; and the dear child never failed to rebuke him for it. It is surprising, however, that he was never angry with her on this account; but, on the contrary, became exceedingly fond of her; and when he heard that his master was going with his family to England, he was much cast down in his mind, and said to her, "What will become of me when you are gone away? I have no father, no mother, no friends; where shall I go?" She replied, "Oh Saumy, why are you so sad?—If you love my God he will be your father and your mother too."

The old man, then weeping said:—"I will certainly love your God."—She replied, "then you must learn how to worship him;" and she afterwards taught him the prayers, and hymns, and other helps to devotion, which she had learned of her parents. After this, one day when Mr. Money, according to his custom, was engaged in family worship, Saumy, of his own accord, came into the room, took his turban from his head, and knelt down to prayer.

From thenceforth he began to lead a new life; and was anxious in his search after the way of sal

vation: and so much was he in earnest, that to accomplish his design he began to learn the English language; to which he applied so vigorously, that, having mastered the letters, he was soon able to commence reading the Bible.

From the above we learn the importance of imparting instruction to youth; in virtue of it we see an old man taught the way of salvation by a little child, and put into the path of present as well as eternal happiness.

MR. HEYWOOD,

A minister in England, ejected for non-conformity, many years ago.

MR. HEYWOOD being brought into the greatest want of the necessities of life, told his wife, one day, that he would leave with her and the children, three shillings, which was all the money he had in the world, and would try to get some work as a day-labourer. After commending them to God, and praying for divine direction, he called at a number of houses the first day, but could not meet with any employment. He spent the first night in a barn, and was engaged in prayer the greatest part of it. In the morning he again set out with an empty stomach, and soon arrived at the house of a nobleman, where he inquired of the servants if a labourer was wanted. They answered, "No." As he was leav-

ing the door, from the hall, one of the servants said the shepherd had just before left his place, and if he understood how to take care of sheep, she thought he might meet with employment. Mr. Heywood immediately engaged in the service; and was informed he was to sleep in a little cot, erected for the shepherd at some distance from the house; but that he was to come once a day for what he wanted, to the hall. A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them. But when they drew near to the shepherd's hut, they were struck with the sound of a man's voice, and, to their no small astonishment, found it was that of the shepherds engaged in prayer to God. At this they were much affected, and for several weeks, unknown to Mr. Heywood, they used to rise at 4 o'clock to go to the cot to hear the shepherd pray, which exercise he was wont to be engaged in every morning till 5 o'clock. After Mr. Heywood had been in this situation a few weeks, the lady of the family was taken ill, and was expected to die. A clergyman was sent for, but was that moment mounting his horse with a view to spend the day in hunting. However, he sent his compliments, and said that he would wait on the lady that evening. The nobleman seemed much distressed, and ex-

pressed an earnest desire to get some one to pray with her immediately. Then one of the servants, who had listened to Mr. Heywood's prayers said, "I wish, Sir, you would consent to let the shepherd be fetched to pray with your lady;" adding, "for I do not believe that there is a man in the world who can pray like him." "The shepherd pray! What! can the shepherd pray?" "Yes, Sir, and I wish you would condescend to let him be sent for; and then you will hear him yourself." Mr. Heywood was immediately called, and the nobleman asked him if he could pray? To which he replied: "That man who cannot pray, is not fit to live!"—"Well," says the nobleman, "follow me, and pray for my wife, who is at the point of death." After a few words spoken to the lady, Mr. Heywood poured out his soul to that God whose he was, and whom he served—and immediately his prayer was answered. For, with astonishment she cried out: "Is this a man or an angel? for I am quite well!" When prayer was concluded, the nobleman asked him whether he was not one of the ejected ministers? and Mr. Heywood acknowledged that he was. The nobleman then declared, that from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul, and of the souls of his household.

AN AGED SINNER CONVERTED.

"HOLDING a conference meeting," says a correspondent of the Boston Telegraph, "in a certain town in New England, I resolved to venture upon a mode of conducting it, in some respects different from the ordinary method. Instead of going through the customary round of singing, prayer, singing, discourse, prayer and blessing, to which, (excellent duties as they are,) the people had been accustomed and *hardened*, I told the good people who were present, that it was my anxious desire, after prayer, to have a little personal conversation with those who were "without hope;" and, if they were disposed, should be glad to be helped by their prayers for that direction and blessing, without which all would be in vain. The professing Christians felt very anxious to pray socially, and retired together into an adjacent room for the purpose. When about the last professor had left the room to do this solemn work, I perceived an old man rise slowly from his seat—his locks frosted with eighty winters, his forehead thickly arched with wrinkles, his face wan and bloodless, and his limbs tremulous with age—who walked carefully towards the room for prayer. As he went, however, his manner excited some suspicion; for it did not altogether seem to be the result of the decrepitude of old

age; it rather betrayed some internal doubt in the mind of the old man himself, whether that was altogether the place for him. However he persevered, and had laid his shaking hand upon the handle of the door, which was already closed upon him, when I stepped up to him, and respectfully asked him if he was *prepared to pray with the children of God?* He murmured something which I did not understand, and turning as quickly round as the weight of years would permit, sat down among those without hope. "*I felt,*" to use his own words in afterwards speaking upon the subject, "*I felt, when that door was shut upon me, as if I was shut up in hell!*" Thus it happened, that through the medium of an earthly image, even his hardened mind was forcibly impressed with the horror of an exclusion from heaven. He then began to reflect upon that which threatened so fatal and soul-destroying a consequence—his character as a sinner. "*I am a sinner!*" he exclaimed, "*An old sinner! and I never found it out before! Why didn't I know it before? but I am a sinner;*" and the warm tears gushed from his eyes. He was indeed in a state of pungent conviction. The burden increased upon him—sin sat like an incubus upon his soul. The golden morning of life, the season of middle age, and even the greater portion of his declining years, had been devoted to the service of sin. He was just

about to step into the grave,—when the voice of God shook his inmost soul, and the call, the loud call, was effectual in arresting his progress to destruction. All oppressed with sin, he repaired to Jesus—at his feet he laid his burden down—and was happy! A smile, like the last day-light ray, which lingers on the confines of a winter's evening, lighted up his pale withered features, and again pouring forth a flood of tears, he tried to speak—*of the love of Christ.* Oh! he appeared so subdued—he was all tenderness—he was like a little child. He now began, at the setting of life's sun, to pray in his family, and to seize the few moments that remained, for the purpose of devoting them to God."

THE ORPHANS AND THE BIBLE.

Two little boys, decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at the Lodging House for Vagrants in Warrington, England, for a night's lodging; the keeper of the house, very properly, took them to the Vagrant Office to be examined; and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting; and no doubt was entertained of its truth. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus

fever, however, in one day carried off both father and mother, leaving the orphans in a wide world, without a home and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool—poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a Bible. The keeper of the lodging house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give five shillings for it." "No:" exclaimed he, (the tears rolling down his youthful cheeks,) "I'll starve first." He then said, "There are plenty of books to be bought besides this; why do you love the Bible so much?" He replied, "No book has stood my friend so much as my Bible." "Why, what has your Bible done for you?" said the keeper. He answered, "When I was a little boy, about seven years of age, I became a Sunday scholar, in London: through the kind attention of my master, I soon learnt to read my Bible: this Bible, young as I was, soon showed me that I was a sinner, and a great one too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hand of Christ, and am not ashamed to

confess him before the world."—To try him still further, six shillings were then offered him for his Bible. "No," said he, "for it has been my support all the way from London: hungry and weary, often have I sat down by the way side to read my Bible, and have found refreshment from it." Thus did he experience the consolations of the Psalmist, when he said, "In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul." He was then asked—"what will you do, when you get to Liverpool, should your uncle refuse to take you in?" His reply may excite a blush in many established Christians. "My Bible tells me," said he, "When my father and mother forsake me, then the Lord will take me up." The man could go no farther; tears choked his utterance, and they both wept together. They had in their pockets, tickets, rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment. At night these two little orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to Him whose ears are ever open to the prayers of the poor destitute; and to Him who has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The next morning these refreshed little wanderers arose early, addressed themselves to their Maker, and set out for the

town of Liverpool; and, may He who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

MISSIONARY.

AMERICAN MISSIONARY ASSOCIATIONS.

In the general efforts which are making to evangelize the world, it is interesting to know what Societies exist in our own country, and the several seats of their labours. We therefore present the following view to our readers.

I. BOARD OF THE BAPTIST GENERAL CONVENTION.

In our last number we gave a general statement relative to this society and its missionary stations; viz.

Rangoon and *Ava*, in the empire of Burmah, Asia.

Monrovia, in Liberia, Africa.

Carey, among the American Indians, in Michigan.

Valley Towns, among the Cherokee Indians, in Tennessee.

Withington, among the Creek Indians in Georgia.

Tin-Sa-Wattee, among the Indians on the confines of Georgia.

II. AMERICAN BOARD OF FOREIGN MISSIONS.

BOMBAY, in British India. Three Stations are occupied by the mission. viz. *Bombay*—*Mahim*—and *Tannah*.

CEYLON.—This mission occupies five stations on the island, viz. *Batticotta*—*Manepy*—*Oodoorville*—*Panditerraipo*—and *Tillipally*.

SANDWICH ISLANDS.—Five stations are occupied by this mission, viz.

Wimaah, on the island of Atooi.

Lahinah, on the island of Mowee.

Kiruah and *Wiaknah*, on the island of Owhyhee.

Honoruru, on the island of Woahoo.

MALTA, an island in the Mediterranean, formerly called Melita, and the same on which Paul was shipwrecked.

PALESTINE.—Two stations are occupied by this mission: *Jerusalem*, and *Beyroot*, at the foot of Mount Lebanon.

BUENOS AYRES, in South America.

CHEROKEE INDIANS, of America.—*Brainerd*, in Tennessee—*Carmel*, in Georgia—*Creek Path*, in Alabama—*Hacis*, in Georgia—*Hightower*, in Georgia—*Willstown*, in Alabama—one other station in Tennessee, not named.

CHOCTAW INDIANS, in Mississippi and Alabama. The stations are:

In the Western District, *Elliot*—*Bethel*—and one on the Pearl river.

In the North East District, *Mayhew*—*Iik-hun-nah*—*Mosshoolatubbee*.

In the South East District, *Emmaus*—*Goshen*—*Juzon's*.

CHEROKEES OF THE ARKANSAS.—This mission is established at *Dwight*, in Arkansas.

III. UNITED FOREIGN MISSION SOCIETY

OSAGE INDIANS.—Stations established at *Union*, in Arkansas, and *Harmony*, in Missouri.

NEW YORK INDIANS.—*Tuscarora*—*Seneca*—*Cataraugus*, are the stations.

MICHIGAN INDIANS.—Stations at *Fort Gratiott* and *Mackinaw*.

HAYTI, in St. Domingo, West Indies.

IV. METHODIST MISSIONS.

CREEK INDIANS.—The station is at *Cowetee*, in Georgia.

WYANDOTS.—At *Upper Sandusky*, in Ohio.

V. UNITED BRETHREN.

CHEROKEES.—Two stations are occu-

pied by this mission, both in Georgia: viz. *Spring Place*, and *Ocokelegy*.

In addition to the foregoing, there are missions established by the Hamilton Baptist Missionary Society, and by the American Episcopal Church, at *Oneida-Castleton*, in the State of New-York, among the Oneida Indians—a mission has been established by the Genessee Baptist Missionary Society, near *Tonawanda*, in the State of New York, among the Seneca Indians—also by the Western Missionary Society, at *Mau-see*, on the west end of Lake Erie—and among the Chickasaws in Mississippi and Alabama by the Synod of South Carolina.

The following remarks, from a survey of missionary stations, are taken from the *Missionary Herald* for January.

REMARKS.

This Survey shows, that the spirit of missions is not confined to any one section of our country, nor to any one denomination of Christians. The North and the South, the East and the West, Congregationalists, Presbyterians, Baptists, and Methodists, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual good-will. May it increase, till harmonious effort in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He infuses a spirit of enterprise, and they act. From Him cometh down "every good and every perfect gift."

But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion

of the whole effective force of each denomination, is yet brought into the field! In some denominations, probably not one in a hundred does any thing for the millions in heathenism; and in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful Providence hath scattered them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberality. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and, by the grace of God, they, and such as they, will make the church the light of the world.

FOREIGN.

BURMAH.

SINCE the commencement of the war, and the reduction of Rangoon by the British, we have been waiting, in painful suspense, for tidings from our beloved brethren, Judson and Price, and their families; but we have as yet heard nothing from them. From an ignorant and capricious prince, accustomed to cruelty, we can expect but little, under any circumstances; and when enraged by the ravages of a dangerous war, threatening the entire subversion of his empire, we can scarcely anticipate any thing but acts of desperation. But from that God in whose cause our missionaries are enlisted, we may expect much. He preserved our brethren at Rangoon, and he is equally able to deliver them at

Ava. In him is all our hope and we trust, through the prayers of the saints, their precious lives are preserved, and their useful labours continued. In all our supplications we should remember them.

Our latest missionary intelligence from Burmah, is contained in a letter from brother Hough to the Corresponding Secretary, dated Rangoon, June 6, 1824, of which the following is an extract:

"Since the last communications which have been sent to you from this mission, John's Gospel and Epistles have been printed, and about half of the edition prepared for distribution. The paper on hand would not admit of a larger edition than six hundred.

"After brother Judson's departure for Ava, we continued divine worship in Burman as usual. We have had some hopes of a Burman female, educated in the Roman Catholic faith. She has left that worship altogether, and has constantly attended ours.

"We are now amidst the noise and bustle of war, and are surrounded on all sides by an army of 10,000 of British troops, a greater part of which came up the river and attacked the town on the 11th ult. The town was completely evacuated, when the British landed, by the Burmans, who all fled into the interior of the country. Many skirmishes have taken place since, and we are now, from the forces which the Burman chiefs are collecting, expecting, probably within sight and hearing, a bloody and destructive battle. The Burmans have exercised many cruelties, both on one another, and on a few prisoners who have unhappily fallen into their hands. This presents no inducement to the English to spare their lives. The war, according to every present appearance, must continue for some time to come. Every Burman Christian, excepting Moungh Shwa-ba, has fled, and all missionary work, excepting the study of the language, has ceased.

"We have not heard from brethren Judson and Price for a long time—now all communication is cut off. We cannot but feel many anxieties on their account. The mission property here has sustained no injury; and, unless the Burmans make a sudden irruption, will, I trust under God, remain undisturbed. Should we, however, fall into the hands of the Burmans, in their present state of feeling, we have no human probability on which to hope for safety."

BRITISH MISSION IN INDIA.

The work of the Lord is still prospering through the labours of the missionaries in Hindostan. We have not lately been favoured with accounts of any extraordinary revivals there; but there appears to be a steady progress in the work, which promises eventually to evangelize the whole of these populous regions.

The spirit of the missionaries, and their future anticipations in retrospect of the past, may be seen from the following extract of a letter of the Rev. Mr. Stratham, copied from the London Baptist Magazine, dated at Howrah, near Calcutta, February 15, 1824.

"That dreadful, false, and inimical work of the Abbe Dubois, has made a great stir in Calcutta. It has delighted those who have been, and still are enemies to the cause of missions; and yet the statements are so glaringly false and invidious, that even they are obliged to palliate and apologize for them. It is a sign, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions, with regard to the extension of Messiah's kingdom: for, whenever he has been graciously pleased either to *extend* or *establish*,—*scoffing*, *persecution*, and *railing*, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore, and never could the Doctor stand on better ground.

Yes, blessed be God, there are many living witnesses that the conversion of the Hindoos is not impossible. I believe the real cause of such opposition is the probable success of missionary efforts. There is, and none can deny it who know any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom, among the Hindoos, than ever presented itself before. I well remember the time when, if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for more books. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say Come often tell us more about these things. I have now 36 boys, the sons of natives of good estate, reading the Scriptures in my verandah, who some time ago were afraid to touch a book. I would not anticipate great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and when the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small a beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject. I do believe that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever."

PALESTINE MISSION.

Extract of a letter from the Rev. Mr. Bird, American Missionary to Palestine, dated Jerusalem April 8, 1824.

We are inclined to hope much from the distribution of the word of God, and of religious tracts, among the pilgrims who annually visit Jerusalem: especially if the war should soon close between the Greeks and the Porte. If, when the number of pilgrims is but 6 or 700, we have been able to distribute amongst them more than 700 copies of portions of the Bible, what should we be likely to accomplish in this way, when the number of pilgrims shall be increased, as in former years, to the amount of 3, 4, and 5000? It is worthy of remark, that for more than 600 of the above copies, we have received a reduced price: the whole of which returns into the Bible fund, to aid in supplying the thousands who still remain destitute.

Our work here must go on with prudence, but if we would hope for any success must also be pursued with *etour*. We exhort you, dear brethren, (while we apply the exhortation to ourselves.) we exhort you to a patience and zeal becoming your objects. Every little sacrifice, and every little attention you bestow upon this mission, will be felt, and unborn ages may bless you for them. If your spirit flags in effort for these dying churches, think of them as representatives of Christ to a Mahomedan world. Think of the sums which they, with only a name to live, are willing to pay in honour, as they think of Christ, to maintain "the holy places." Think of the poverty, and darkness, guilt and oppression in which they live. Call to mind the "spoiling of goods," of which their fathers joyfully partook, to send forth the gospel and deliver you from paganism, and the long accumulating interest of which you have hitherto paid them nothing. If you are still backward in your work ask yourselves how it was that you came to be

rich? Was it not by the voluntary poverty of Him who possessed all things? If yet the inconveniences you suffer from this work seem great, think for one short moment, what you deserve to suffer, and by what sufferings it was, that even your remaining comforts were purchased. We beseech you, then, by the wretchedness of those sinking churches, by those sacrifices, bonds, imprisonments, and deaths, through which the gospel fought its way to you,—from this sacred hill, once wet with a Saviour's blood, this air, once rent with his dying voice; we call to you, and beseech you, *forget not your duty to these sons and daughters of the primitive disciples.* "If I forget thee, O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Affectionately yours,

ISAAC BIRD.

SOUTH SEA ISLANDS.

THE following intelligence from the South Sea Islands, is the latest that we have seen. It is contained in letters from the Rev. George Bennet, one of the English missionaries, to his friend, the Editor of the *Iris*, published in Sheffield, England. The last letter is dated May 17, 1824. In this Mr. Bennet says—"We are now on our way to New South Wales, in the Endeavour brig, about 70 tons burden, but only carrying 50 tons dead weight. Our accommodations of course are very indifferent, but this being the first and probably the only opportunity of leaving the station for a long time, we thankfully avail ourselves of the gracious Providence that sent her hither. We propose, by the way, to visit various islands by the south-west of Tahiti, which have just now received the Gospel, and have thrown away their idols. We hope,

also, to touch at New Zealand, where we have been very kindly and earnestly invited to visit the Church of England and the Methodist Missionary Settlements."

The coronation of the young king of Tahiti, Pomare III, took place in April last, and was made a solemn and festival religious occasion. The king is only four years of age. His *aunt* is at the head of the government during his minority. This is a singular circumstance, because his *mother* is living, and though necessarily a personage of great influence in public affairs, her sister, by the usage of the island, is virtually queen, or, as we should say, regent. The sisters live together with the young king, in perfect harmony. The laws of the island, since it became Christianized, were established and promulgated about four years ago; but, as in the interval, many things wanted settling, from the result of experience and unexpected circumstances, a *Parliament*—the first Parliament ever held in the South Seas—met for "the despatch of business" in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district. This parliament, it seems, in one body comprehended the estates of kings, lords, and commons, and its proceedings were most exemplary. The session lasted nine days. Every thing submitted to consideration was very fully discussed, and unanimously passed by the whole body. Our friend says, "I wish you could have seen the *earnestness* and *calm deliberation*, and *good breeding* displayed in this assembly of Tahitians. They often differed much in their views, and frankly expressed their peculiar opinions, but they never interrupted one another, and when they found that the general sentiment was in favour of a decision contrary to their own, after the matter had been fairly argued, they

always yielded to the majority, and the votes were thus, without exception, unanimous."

Mr Bennet mentions having visited several islands north-west of Tahiti, which (as well as those on the south-west) had recently cast away their idols and professed the worship of the true God. One of these (*Raietoe*) has a population of about three thousand souls. These are a very ingenious, industrious race, and are exceedingly attached to their Christian teachers—three pious, intelligent *native converts*, belonging to the Christian church at Eimeo. On the other two islands there are also native teachers from Tahiti and Raietoe.

By the same conveyance, (observes the Editor of the Iris) we have got a "Grammar of the Tahitan dialect of the Polynesian language, printed at the mission press, 1823:"—a curious and admirable proof of the extension of knowledge and science by means of those "despised and rejected" men, who carry the Gospel into the "dark places of the earth," which have hitherto been "the habitations of cruelty and wickedness."

SOUTH AMERICA.

In July, 1823, Messrs. Bingham and Parvin, under the patronage of the *American Board of Foreign Missions*, sailed from Boston for Buenos Ayres, and arrived on the 24th of October following. Mr. Bingham, when advised left that place in August last, was about to take his departure for Chili and Peru; and is probably at this time in Chili, distributing the Scriptures, and surveying the moral and religious state of those countries, with a view to future missionary operations. Mr. Parvin remains in Buenos Ayres, where he has a large and flourishing school.

HAYTI.

A mission has lately been established at this place by the United Foreign Missionary Society.

One missionary, Mr. Pennington, was ordained to the work of an evangelist with a view to this particular service, and sailed for Hayti in October last.

Mr. Hughes, of Philadelphia, has been appointed superintendent of this mission, and has lately taken his departure from the United States, in order to join Mr. Pennington in gospel labours among these descendants of Africa. Mr. Hughes is a native of the West Indies, educated under the care of the Philadelphia Presbytery, and received ordination from that body. Both he and Mr. Pennington are reported to be truly evangelical in their sentiments, ardent in their piety, and affected with a laudable zeal for the conversion of the Haytiens to the Christian faith. Our best wishes and our ardent prayers for their success will attend their efforts.

Before the establishment of this mission, the following letter was received by the Corresponding Secretary of the American Board. It may serve to show the encouraging prospects of faithful labourers in that island.

Jeremie, Hayti. August 9, 1824.

Christian brethren,—From a dry and thirsty land, where no water is, an humble follower of the Lamb of God is induced to address you, in behalf of the inhabitants of the island and town where he resides. In the public journals, which, from time to time, come under my inspection, such as the "Missionary Herald," the "Christian Spectator," &c. I perceive the wonderful efforts which are making by your respectable Board, and other similar institutions in the United States, for the spread of the Gospel throughout the world. My heart is warmed, while my eye runs over the pages, which record these marvellous facts; and a beam of hope

is lighted up in my mind, that, upon a representation being made to you of our situation, and of the prospect that a happy change may be effected, through your instrumentality, by sending us succour from your happy land, our case will excite your compassion, and stimulate you to undertake something in our behalf.

In this my first and feeble address to you, I shall forbear to enter into any minute details. I would simply suggest to you, that a missionary, who can speak the French language fluently, or at least can express himself without difficulty, accompanied by a number of Bibles and New Testaments, and a selection of tracts in French, sent to this town, would not fail of doing much good. The people are ripe for the reception of such a man, and numbers would hail his arrival with joy and satisfaction. The word would be heard from his mouth with avidity, and his mission be blessed to the conversion of sinners. Some are now inquiring of me for the blessed book of God, and I could, no doubt, with considerable effect, disperse numerous tracts. We are here almost totally deprived of spiritual means. I endeavour to keep up public worship in the English language, on the Sabbath; but very few of the foreigners in the town attend, and my present employment does not permit me to go from house to house among the natives so much as I wish to do, as, from this cause, the most beneficial result would ensue. If you can, do send us help. Make at least a trial, and your generous efforts I am certain will be well repaid.

Should you not decide upon immediately sending out a minister to preach the Gospel, I would entreat you to send me, by the return of the present vessel from Portsmouth, a number of Tracts, Bibles and New Testaments, which I will endeavour to distribute usefully. It is the fervent desire of my soul to do all the good I can, whilst God permits me

to live on the earth; and if my all be but a mite, I wish to put it into the treasury, that it may be devoted to the service of my blessed Master.

With sentiments of respect, I am,
dear Sir, your devoted servant in Christ.

W. WAINWRIGHT.

DOMESTIC.

CAREY STATION.

LETTERS have been received by the Corresponding Secretary from brother M'Coy, to the 8th of December.

The promising appearance of a work of grace which had commenced among the Indian children, still continued. He had been absent for about a fortnight, a part of which time he had been afflicted with sickness; but was happily restored. The following is an extract from his letter:

"I want you to feel assured, dear brother, that the Lord has indeed visited and blest our mission, greatly to our comfort and encouragement. In addition to the four young men, of whose baptism I have already informed you, I found on my return from my late journey, three other young men in our family giving satisfactory evidence of a gracious change: one of them is a Roman Catholic, a young Frenchman employed by Gov. Cass to assist among the Ottawas. He is yet halting a little on the subject of baptism."

VALLEY TOWNS STATION.

Extract of a letter from the Rev. Evan Jones, to the Corresponding Secretary, dated Valley Towns, Dec 2, 1824.

REV. AND DEAR SIR,

WE have nothing very important to communicate this month respecting the

internal affairs of the mission. The school, &c. is much in the same state as it has been for some time past.

I have just returned from Augusta, where I rebelled for the use of the Station, thirteen boxes and one bundle, from various friends in the north. As some of them have been a long time on the road, I hasten to acknowledge the receipt of them at Augusta, to satisfy the minds of the kind donors, who, may probably feel concerned for the safety of some of them.

1 Box from Southbridge, Mass. Letter dated Sept. 4, 1823, signed Rev. G. Angel.

1 Box from Spencer Baptist Female Benevolent Society, Oct. 4, 1823, Rev. Abiel Fisher.

1 Box from Bellingham, Mass. Aug. 19, 1823, Betsey Fisher, President, Elvira Spear, Secretary.

1 Box from Woodstock Baptist Female Mite Society, Sept. 27, 1823, Eliza Estabrooks, Secretary.

1 Box from Female friends in Wardsboro, Vt. by Abigail Gould, letter dated Leverett, Oct. 30, 1823.

1 Box from Cambridge, Mass. Oct. 1, 1823 Sarah Jacobs.

1 Box from Templeton, Mass. Oct. 20, 1823, Eliza Phlippen, Secretary.

1 Box from Pomfret Baptist Female Mite Society, Sept. 21, 1823, Benjamin Longlon.

1 Box from Female Benevolent Society, of Kingsbury and Hartford, N. Y. Letter dated Sandy Hill, Nov. 5, 1823. Hannah Slade, Secretary, Lucina Howley, Treasurer.

1 Box from Savannah, forwarded to brother Brantly by brother Penfield.

1 Box from Female Missionary Society, Baltimore.

1 small box of homespun. Females in the Gilgal Baptist Church, Edgfield, South Carolina.

A bag containing a considerable quantity of homespun, left with Messrs. R. B. Duncan & Co. Augusta, from some unknown friends in South Carolina.

As soon as the goods arrive, I shall write to each Society separately. In the mean time we present our thanks, and those of the little Cherokees under our care, to our kind friends who have thus liberally contributed towards their support. And we pray that our friends may at last hear, with unspeakable joy, the acknowledgment of the Saviour, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

On my way home from Augusta, a few friends at a little church called Union, Lincoln county, Ga. presented me with \$9 62½ for the use of the mission. The Lord seems to be visiting this little church with his gracious presence. Many in the congregation appeared to be hungering after the bread of life, and to be melting under the influence of the word.

VALLEY TOWNS, Jan. 7, 1825.

REV. AND DEAR SIR,

IN compliance with the instructions of the Board, I beg leave to say, that the business of the mission has gone on during the past month in the regular course.

I feel happy to be able to say that a growing seriousness appears to prevail among some of the pupils, particularly the girls. In two or three instances, I trust a work of grace has been commenced in their hearts. Several of the little girls are in the habit of retiring frequently, two or three together, into secret places for prayer. This pleasing work originated in a Catechism class, which meets two evenings in the week to recite portions of Dr. Baldwin's catechism, which they commit to memory at spare hours. In this exercise we endeavour to make the doctrines and duties which come under consideration as plain as possible, and to apply them to their consciences. I trust the Lord himself will crown these feeble efforts with his blessing. Last g't, three of these little girls appeared overwhelm-

ed with grief on account of sin, and two of them appeared to have a scriptural view of the hatefulness of sin in the eyes of a pure and holy God, and of the amazing compassion of the Saviour in giving himself for sinners. I always feel a fear of being too sanguine : but I do really trust the Lord is instructing these lambs to know their Shepherd's voice.

The Cherokees appear to have set their minds in earnest on improvement. In temporal things this is becoming more manifest every day.

EVAN JONES.

MISSION AT TONNAWANDA.

THE Genessee Baptist Missionary Society, deeply impressed with a sense of the deplorable moral and political condition of a small remnant of the Seneca Indians, who reside at Tonnawanda, in the State of New-York, have instituted a missionary establishment in sight of that village, on lands belonging to the Holland Purchase Company, for the purpose of assisting those Indians in agricultural and mechanical pursuits, and of instructing them in the duties which are enjoined in the word of God. The Society made choice of a situation in the neighbourhood of the village, in order to avoid the suspicion of a desire, on their part, to obtain any of the lands belonging to the tribe, of which intention the Indians strongly suspect the whites. During the past season the agents of the Society have distributed a quantity of seed wheat among the Indians, of which one Christian chief has sowed eight bushels. In the course of the year fifteen children have been supported and instructed at the station ; and besides these a number of children have attended at the school occasionally for instruction. Next year the Society will have at least twenty children under its care, constantly, who are to be fed and clothed by the bounty of the Christian public. We hope the resour-

ces of the Society may be abundant, and that great success may attend its efforts.

The following extract of a letter from one of the officers of the Society, contains the latest information we have been favoured with from the station. The letter is dated January 3, 1825.

"I would observe that we have now got the buildings for the teacher and scholars fitted up at Tonnawanda. I have just returned from that place. I have spent three Sabbaths with them since the meeting of our Association. Not less than eight of the Christian party, who are heads of families, appear to be seriously engaged about their souls. Four or five of them give pretty good evidences of a moral change. I have had several conferences with them. They are now trying to ascertain the difference between a nominal and real Christian. Brother Bingham meets with them every Sabbath for worship. Every thing relative to the undertaking appears quite favourable. The opposition of the pagan party has ceased in a great measure ; indeed we hear of none lately. We have received twenty scholars, which we are afraid is a greater number than we can support. We did not calculate at present to take more than twelve or fourteen ; but several children of the pagan party were sent to us, and we could not reject them.

"We find our expenses are much greater than we had anticipated. We in reality want \$1000 per annum for this station. We are now considerably in debt, for putting up buildings, furnishing cooking utensils, &c. &c. After these expenses are defrayed, our bills will be much less—that is, with respect to the schools. We shall want money to assist the Indians some in implements of husbandry, sheep, and other stock, and to erect a building for a blacksmith, shoemaker, &c. The children have as yet been almost clothed by begging, donations from individuals, and by contributions from Female Societies. We

have been as frugal and economical as possible."

The station is under the superintendence of Mr. Abel Bingham, who is assisted in the school by his wife and Miss Sophronia Lincoln.

MISCELLANEOUS.

A-SEE, A CHINESE YOUTH.

ONE of the most agreeable sights, which meet the eye in this age of improvement, is the progress made by heathen children and youth in useful knowledge; especially in the knowledge of the Gospel, and the practice of its holy precepts. Wherever those, who were born heathens, have been brought within the reach of Christian instruction, there has been a most gratifying improvement; and, in many instances, there has been evidence of hopeful piety.

The young man, who wrote the following letter, is a native of China. Being thrown upon our shores, he supported himself for some time in Boston, by making various trifles, which he sold as curiosities. When he was to d of the Foreign Mission School, he became very desirous of going thither, for the purpose of acquiring an education that might enable him to be useful to his countrymen. After giving proof that he was capable of learning, and after manifesting a persevering inclination to study, he was sent to Cornwall in the spring of 1822. He soon learned to write a beautiful hand, and has kept up a correspondence with the Rev. Mr. Jenks, of Boston, from whom he received many kind offices, and to whom he feels an affectionate attachment. In a letter to this gentleman, dated Sept. 8th, he expresses a wish that the sub-

joined letter may be shown to his Christian friends in Boston. In copying it for the press, one or two clauses, of which the meaning was not very apparent, are omitted, and some other small corrections made. The candid reader will bear in mind, that it is extremely difficult for a native of China to express himself according to the English idiom.

There is no country which presents more insuperable barriers to the introduction of the gospel than China; yet none more deeply needs it. About two hundred millions of human beings within the bounds of that mighty empire, are perishing in heathen darkness. May we not hope that God has appointed this youth to be an instrument of carrying the word of life to his countrymen?

MY DEAR CHRISTIAN FRIENDS,

I wish to write this first letter to let you all know, how the Providence of God brought me here from heathen darkness to the land of marvellous light. I have been once worshipper of dumb idols, which cannot speak, who are the work of men's hands. The whole inhabitants of Chinese, they have no Sabbath, and living without hope in this world, they do not know Christ: I am very sorry for their souls. I thankful to God who has bring me here in this seminary; I came and joined the school about two years and four months; to getting my education, where I learn, and to read that blessed book. I found great God is in it. Oh, I am well persuaded that they are words, which God has given to us. God can sanctify our hearts; can sanctify us with the truth: *thy word is truth*. The Lord he has done much for my heart. He has opened my blind eyes to see that I feel a great sinner. I feel that I have done wicked, and have broken thy law's command. Oh wretched man that I am, who shall deliver me from this body of sin? I recollect some passage of the Scripture saith, "Verily I say unto you," saith

H

Jesus Christ himself, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. Again, "Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3. "If a man," saith St. Paul, "be in Christ, he is a new creature." 2 Cor. v. 17. If thou be one that believest the word of God, here is surely enough to satisfy thee, that thou must be either converted or condemned; that thou be born again, or excluded the kingdom of heaven; and these sacred declarations ought to excite thee to the most earnest, serious examination of thy state in the sight of God. O, my friends, these things should assist us in going to Jesus Christ, that he may renew our hearts to believe, and feel more anxious in the cause of Christ; that is, for the heathen youths to have new hearts to serve God. Certainly this is all true that I can say, there is no other name under heaven given among men whereby we can be saved but the name of Christ. My dear friends, "now is the accepted time, now is the day of salvation." May we by faith lay hold on the Lord Jesus Christ, who alone is able to save us from the wrath of an offended God. Oh how it my heart gladdens, when I hear and see what is now doing in the Christian world for the salvation of immortal souls: may none who have named the name of Christ be idle in his vineyard. My friends, our Saviour saith, Proverbs viii. 17, "I love them that love me; and those that seek me early shall find me." O friends, the Lord, he calls us: Matt. xi. 28, 29, 30. Saith Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy; and my burden light." My Christian friends, we ought to feel more willing to lend our aid in the glorious work in spreading the Gospel to those who are

sitting long time in the region of darkness, in the shadow of death. Surely, my friends, if we have the love of God as it is in Jesus Christ, O let us continually then be prepared doing our Master's works. The Master has much work for us to do; O be diligent now, for in a little while the grave will receive us. It may be that many years may be appointed us on earth; but our days at longest are few to work out our own and other's salvation. I still in the Gospel land of living. I hope that I may doing good, and might be faithful in service of our Lord. I long to finish my education; wish to go back, tell my countrymen how Christ have done so much for my heart, and tell them the great salvation to their immortal souls: I have reason to be thankful to God, that I have the opportunity take up my pen to write to you all. My dear friends, now I am enjoying the blessed privilege of the Gospel of Christ; I think my privilege is not so great as yours respecting the knowledge of the Gospel; it is hard for me to understand, to get the definite idea in English. I have made but little improvement. I thank you all, Christian friends, for your goodness to me. I shall never forget you all; I hope you all friends will remember me, and please pray for us; pray for me, that I may be bold and strong in the Lord. O pray to the omnipotent Jehovah, that he might pour out his Divine Spirit in us, that all may be faithful and useful in the cause of our Lord Jesus Christ. I wish to write to you all friends; but I forget their names. Please write to me. I should be very glad to hear from you all. My dear Christian friends, when you close reading these letter, I wish you to take your Bible, read the 22d Psalm, that you will feel, and bring near all your mind. And hope the Lord bless you all, and guide you all by his counsel; and that the Spirit of God may strengthen you all: often go to the throne of grace, that you all might find happiness and rest in your souls to en-

joy. I bid you all, Christian friends, farewell!

I am your sincere friend, in our common Saviour,

WILLIAM BOTELHO, } *A native of*
or *Lieou A Sec.* } *China.*

Christian friends in Boston.

Gentle strangers, fare you well,
Heavenly blessings with you dwell!
Blessings, such as will impart,
To us all a bleeding heart:
Gentle Christians, fare you well,
Heavenly blessings with you dwell.

THE PRAYING MOTHER.

In a seaport town in New-England, lived a pious mother of six daughters. At the age of sixty, she had been, for many years, subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this, she said, at one of his first interviews with her; "I have not, for many years, known what it is to go to the house of God in company with his people, and to take sweet counsel with them. But I have another source of grief greater than this, one that weighs down my spirit day and night, while disease and pain bear my body towards the grave, I have six daughters; two are married and live near me, and four are with me; but not one of them is pious. *I am alone.* I have no one for a Christian companion. O that one of them were pious, that I might walk alone no longer." Such was her language. She was evidently a woman of a sorrowful spirit, beseeching the Lord with much entreaty. Soon after this a revival commenced; of which her four single daughters were among the first subjects. A fifth was soon added to their number. But the other, the eldest, was unmoved. "Mother," said one of the converts; "Let us all unite in observing a day of fasting and prayer for our unawakened sister."

The agreement was made. The day was observed. Of this, the subject of their prayers had no knowledge. But, on the same day, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterhood. The praying mother lived a few years to enjoy their Christian society. They surrounded her dying bed, received her last blessing, commended her spirit to God; and now follow the faith and patience of that mother who is gone to inherit the promises. She, "being dead, yet speaketh." *Con. Obs.*

COLUMBIAN COLLEGE.

SUBSCRIPTIONS for the new College edifice are already sufficient to warrant a commencement of the work, as soon as the spring shall open. Arrangements are making for this purpose; and there is hope of having the walls built and the roof on before the close of the year. This, however, will depend upon the liberality of the friends of the institution; as the trustees are determined not to enter into any engagements which will increase the present debt, or lessen the means of liquidating it.

The Medical Department, is already organized, and the first course of lectures will commence on the last Wednesday of March ensuing. The Medical Professors are:

THOMAS SEWALL, M. D., *Professor of Anatomy and Physiology.*

JAMES M. STAUGHTON, M. D., *Professor of Surgery.*

THOMAS HENDERSON, M. D., *Professor of the Theory and Practice of Physic.*

NICHOLAS W. WENTINGTON, M. D., *Professor of Materia Medica.*

It has been found advantageous, in most foreign missionary establishments, for the missionaries to understand the science of medicine; and societies, both in Europe and America, have been at considerable expense to qualify their

missionaries for the practice of this profession, before sending them abroad. Provision is made in this College for all the beneficiaries of the General Convention to receive medical instructions free of expense, when recommended by the Board. This arrangement will probably be a saving of many thousand dollars to the mission fund.

REVIVALS OF RELIGION.

If angels rejoice over one penitent sinner, surely heaven is now filled with loud hosannahs to God for the glorious triumphs which his conquering grace is achieving in this country. We do not recollect any former period which gave such glorious accounts of revivals of religion in various directions, as what we are called to witness at the present. Every religious paper brings tidings calculated to gladden the heart and inspire thankfulness to our victorious Redeemer for the outpouring of his Holy Spirit upon the churches. Among the many accounts, we shall select a few.

MAINE.

In *Nobleborough*, there has been a revival within the last year, in the Baptist church under the pastoral care of the Rev. D. Dunbar, in which about a hundred have been baptized and united to the church. In eighteen instances husband and wife were taken; and in some cases, three and four of a family were baptized together. In the other Baptist church at the same place, under the pastoral care of the Rev. Mr. Pilsbury, the revival has been still greater. Upwards of one hundred and twenty have been baptized, and added to that church, in less than a year.

Winthrop has been favoured with an outpouring of the Holy Spirit, in which sixty-six have been baptized within a few months. This work began at a special meeting appointed for fasting and prayer, that the Lord would condescend

to visit them; and while they were yet speaking, he answered them.

Hallowell.—In this town, there is a revival among all denominations. Forty-one have been baptized and united to the Baptist church under the pastoral care of the Rev. Daniel Chessman. This work also commenced at a meeting for fasting and prayer.

MASSACHUSETTS.

South Bridge.—More than forty persons in this place are believed to have been recently born again, twenty-seven of whom have been baptized, and joined the Baptist church.

Manchester, is favoured with a revival which commenced about the 1st of September; since which upwards of twenty have been baptized, and the work is still progressing.

At *Windhall*, a revival has also commenced. A few have been baptized, and there is reason to hope that they are as the first droppings of a refreshing shower.

Easton.—It is stated that upwards of seventy are already hopefully converted to God since the commencement of the revival which is going on in this place.

West Boylston.—The following extract of a letter from Mrs. Hough, widow of the late Rev. Aling Hough, formerly pastor of the Baptist church at West Boylston, Mass. dated Nov. 27, 1824, furnishes an account of the work in that place:

"I will tell you what God has been doing for us, and is still doing in this place. Although his judgments are abroad in the earth, and he has caused many to experience affliction, and trials, in this place, yet he still remembers mercy. It was true, that when you were here, I have since thought, the Lord was in this place, and we knew it not. Many were seriously convicted of sin. I think it is about nine weeks since it was first made public. It was one of our ministers that came to give

us a Sabbath's labour, whose preaching has, we believe, been attended by the Spirit of God. In the evening, after sermon, three made inquiry to know what they should do to be saved, and after this others were awakened, so that, in about a fortnight, or three weeks, 15 were very much concerned for the salvation of their souls. In a few days some found peace in believing. Others beside have been convicted and converted, and the work has diffused itself like the wind throughout our society, and I believe is extending further. I do not exactly know the number of hopeful converts; but it is as many as forty, at least, that give evidence of a change of heart. Their convictions have seemed deep and pungent; I never before witnessed the like. The brethren say they never before knew such a work in this place, although they have had revivals here before. There has been ever since the Association serious minds. Their first impressions they received then. Many and various have been the means God has made use of to bring in his chosen ones. Three Sabbaths ago, seven went forward in the ordinance of baptism, and Sabbath before last five more; and next Thursday a number more are calculating to take up the cross and follow Christ. This afternoon we have had a church conference for the purpose of hearing them relate their exercises. Many more have related their exercises, that we expect will go forward on that day. I must just tell you there were two children, one 9, the other 10 years old, came forward and told what the Lord had done for their souls. I thought of my brothers and sisters at home. I have thought much of them ever since the work begun. It seemed to me, if they were here, they would have participated in the blessing. But I know the Spirit of God is not confined to one place only; he is able to change the hearts of all his creatures; and I have felt to pray that he would pour out his

Spirit upon you. I never realized the worth of religion so much as I have of late. It is good to live by, and it will be of importance in a dying hour. I feel to invite you all to seek the Saviour; do not, my dear sisters, put it off any longer. A great salvation has been provided; the chief of sinners is invited to come, and share in it."

VERMONT.

Saxton's Village.—In our last number we noticed the revival which had commenced in a school of this place, through the exercises of an interesting little girl, named Mary Walker. We have since learned, that seventy-five persons have been baptized and joined the Baptist church. Little Mary and her school mistress were among the number.

Westminster.—God appears to have visited this place in great mercy. Between one and two hundred persons are said to be the hopeful subjects of renovating grace.

Westford.—A revival has lately commenced in this place, in which eighteen, professing deliverance from the bonds of sin through Jesus Christ, have been baptized and added to his church. About as many more have obtained hope in the Redeemer, and the work still continues.

NEW-YORK.

Black River.—The revival continues to advance gradually, through what is called the Black River country, in this state. We are informed that about four hundred have been hopefully converted in that highly favoured region, within the past year, and in the way of God's appointment have become members of the church of Christ.

In *Palmyra*, the revival is spreading. A ministering brother thus writes us, under date of December 25th: "As I came on my journey this way, I tarried a few days, and baptized eight."

Ellisburg presents a hopeful prospect

of a revival. A few have obtained hope in Christ, and numbers are under deep conviction of sin.

VIRGINIA.

Middlesex co.—The work in this place still continues to progress. Forty-eight have been baptized within a few months, by the Rev Mr Northam. In June and July last, there were 173 baptized in this county.

NORTH CAROLINA.

Johnson co. enjoys a continuance of the divine blessing in converting souls to Christ. Since the revival commenced 180 have been baptized.

In *Windsor*, and its adjoining counties, 400 had been baptized, from the commencement of the revival there, up to August last, and the good work has not yet entirely subsided.

KENTUCKY.

A letter dated Bullitsburg, (Ken.) October 21, says:—"A gracious work, which lately commenced at Bullitsburg, has progressed in a wonderful manner. The power of Divine grace has been greatly displayed in bringing sinners from darkness to light. It has been mostly among the youth, in a case or two only of about ten years of age, but generally from about twelve years and upwards, though some in the meridian of life, and a few of more advanced age, are subjects of this work. We have received and baptized 120."

OHIO.

The following extract of a letter from a female member of the Baptist church in Cincinnati, cannot fail to be acceptable to our readers. We select it from the columns of the *New Jersey Eagle*, printed in Newark, to a resident of which town the letter was addressed:

"I have for a long time wanted to tell you what the Lord is doing among

us. To-day, while in the sanctuary, I frequently thought of you, and I know your heart would have rejoiced abundantly had you been with us. It has indeed been a good day in Israel; seventeen were this morning baptized, all (with the exception of two or three) young people, and all of them subjects of the present revival. I think you would rejoice, if you were here, to see a revival in these ends of the earth. Our meetings are crowded to overflowing. Such scenes I never witnessed before. The work goes on quietly—no noise—no bustle: but the streaming eyes—the anxious bosoms—the fixed attention, and the stillness which reigns throughout the house—the joys, the consolations, which the children of God receive, lead many to exclaim, at the close, 'Is not this the gate of heaven!'

"Christians have been abundantly refreshed. Our little female prayer meetings are sometimes 'Bethels.' And such unity of spirit I never before witnessed; love seems to run from heart to heart, like oil from vessel to vessel; and I rejoice to see they do not confine the effusions of this heaven-born principle to one branch of the body of Christ, but wrestle at the throne for the out-pouring of the Spirit upon all the churches. The cloud which has for some months been hovering over us, and from which precious drops of mercy have been distilled, they are willing and pleading, that it should extend and water all the churches around, of every denomination, where Jesus is known and preached. The church, as a body, appears to be divested of selfishness in this thing. How religion enlarges the heart!

"I daily have peace and joy in believing. My soul from time to time has been abundantly refreshed, and the prospects I behold with the eye of faith are so dazzling, so glorious, that I sometimes cry out. I want another body to bear the view; I want another tongue to tell my joys!"

While the Lord is thus passing by to replenish his churches; it becomes all to unite in thanksgiving to his holy name; and at the same time to cry fervently to him from every quarter, that no part of his garden may be left unwatered. If we have sympathy for perishing sinners, we must feel a deep concern for

them who remain careless, lest by procrastination the day of visitation shall end without benefit to them; and instead of triumphant joys, we shall only hear from them the mournful cry, *the harvest is past, the summer is ended, and we are not saved*

TREASURER'S ACCOUNTS.

[The account of money received in January, by the Treasurer of the Baptist General Convention, amounts to 170 dol. 23 cts.—It came too late for insertion in this No but will appear in our next.]

Third Quarter's return of the Agent of the General Convention, to the Treasurer.

<i>For Foreign Missions.</i>	
1824.	
Nov. 1. By the Fairfield Mission Society, Vt. hand of Elder Sabin,	\$11 00
22. By the Dorset Female Mite Society, Vt. hand of Amanda Worcester,	10 00
Dec. 4. By the hand of Elder Solomon Goodale, N. Y.	12 75
23. By Anthony R. Thornton, Treasurer of the Baptist Convention of Virginia,	30 00
1825.	
Jan. 14. By the Richmond Female Mission Society; Credit the Virginia Baptist Convention,	30 00
14. By the Richmond Female Judson Society; Credit the same,	20 00
	<hr/> \$133 75

<i>For Domestic Missions.</i>	
1824.	
Nov. 27. By the pupils of Martinsburg Female Academy, Va. towards the education of a little girl at the Valley Towns, to be named Ann Little,	10 00
Dec. 7. By Gov't. for buildings at Carey,	466 00
Dec. 28. By Anthony R. Thornton, Treas-	

<i>1824. surer of the Baptist Convention of Virginia.</i>	
1825.	
Jan. 4. By Government, for Carey Station,	100 00
4. By do. for Valley Towns,	125 00
4. By do. for Tinsawater,	68 50
4. By do. for Withington,	100 00
4. By do. for Tomawanda,	75 00
	<hr/> \$468 50

<i>For General Purposes.</i>	
1824.	
Dec. 8. By Thomas Cooper, Treasurer of the Mission Board, Oakmulgee Association, Ga.	200 00
24. By Dr. Staughton; collected at Beulah, \$8 50; at Cat Tail, \$7; at Old church, \$16, Va.	25 50
1825.	
Jan. 6. By the Athol Female Society, Ma. hand of Hannah Briggs,	3 00
	<hr/> \$229 50
Total,	<hr/> \$1461 41

Money received by the Treasurer of the Columbian College, during the month of January, 1825.

<i>For Endowing the Presidency.</i>	
By Anderson Esen, La.	\$10 00
By the Rev. Elliot Estes, do.	10 00
<i>For Endowing the Professorship of Mathematics and Natural Philosophy.</i>	
By Wm. Cooper, Md.	100 00
By J. P. Thompson, Alexandria, D. C.	100 00
By Hardy Cross, Va.	50 00
By Thomas Adams, Washington City,	100 00
<i>For Professorship of Ecclesiastical History, &c.</i>	
By Wm. P. Biddle, N. C.	4 00

<i>For the Columbian College.</i>	
By Wm. Brooke, Frederickburgh,	\$1200
By John Sanford, Washington City,	1 00
By Martha Sanford, do.	1 00
By Benjamin B. Carter, Esq. N. Y.	20 00
<i>For a New Building.</i>	
By R. P. Anderson, D. C.	5 00
	<hr/>
Total,	<hr/> \$1207

POETRY.

IMITATION OF THE SONG OF
HABAKKUK.

'Tis God—whose awful voice I hear,
O'erwhelm'd with guilt, oppress'd with
fear;
Lord, through the world thy work re-
vive,
Let mercy bid the dying live.

The Holy One from Teman came,
Mount Paran caught the attending
flame;
Heav'n brighten'd as the Lord pass'd
by,
And earth was fill'd with songs of joy.

Beams from his hand his foes devour,
The bright concealment of his pow'r,
His burning coals obscure the skies,
And pestilence before him flies.

He stood—He measur'd Judah's land:
Round him affrighted mountains stand;
Eternal hills, well may ye fear,
The everlasting God is near.

The Ethiop tents confess the Lord,
And Midian trembles at his word;
River and sea with shudd'ring seiz'd,
Exclaim—Why is our God displeas'd!

Chariots of light his way describe,
His bow defends each chosen tribe;
Wild from his face the mountains fly,
And Jordan lifts her hands on high.

Their march the sun and moon forbear,
Obedient to his glittering spear;
He with his horses rides the wave,
Strong in avenging, strong to save.

What though the fig-tree cease its
bloom,

The vine no clustering sweet resume;
Olives in barren silence stand,
And famine desolate the land:

Though flocks no more the landscape
cheer,

No cattle in the stall appear:

Yet to the Lord my voice I'll raise,
And Heav'n shall emulate the praise.

God is my strength! To yonder sky,
I trace the steep—I walk on high;
Swift as the antelope along—
'Let the chief singer strike the song.'

SATURDAY NIGHT.

SWEET to the soul the parting ray
Which ushers placid evening in,
When with the still expiring day
The *Sabbath's* peaceful hours begin.
How grateful to the anxious breast,
The sacred hours of holy rest!

I love the blush of vernal bloom,
When morning gilds night's sullen
tear;

And dear to me the mournful gloom
Of *Autumn*,—*Sabbath* of the year;—
But purer pleasures, joys sublime,
Await the dawn of *Holy Time*.

Hush'd is the tumult of the day,
And worldly cares and business cease;
While soft the vesper breezes play,
To hymn the glad return of peace.
Oh, season blest! Oh, moments given
To turn the vagrant thoughts to heaven!

What though involv'd in lurid night,
The loveliest forms of nature fade;
Yet mid the gloom shall heavenly light
With joys the contrite heart pervade:
Oh! thou great Source of light divine,
With beams ethereal gladden mine.

Oft as this hallowed hour shall come,
Oh, raise my thoughts from earthly
things;
And bear them to my heavenly home,
On living faith's immortal wings:
Till the last gleam of life decay
In one eternal SABBATH DAY.

Am. S. S. Mag.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

MARCH, 1825.

[No. III.]

COMMUNICATIONS.

INFIDELITY RENOUNCED.

WE have never known a Christian to abandon his religion in the immediate prospect of death, and embrace infidelity, or seek to embrace it, as the safer passport from the sorrows of mortality to the joys of eternal life. But we have known many infidels, not only of the weak and illiterate class, but of learning and talents, in the hour of affliction, portending their approaching dissolution, to abandon their infidel hopes, and embrace, or seek to embrace Christianity.

We have never known a person, who had been an advocate for Christianity in earlier life, lament in old age and in death, the influence of his former works, as tending to promote the belief of the Gospel: but we have known champions in the cause of infidelity,

to mourn in the closing scenes of life, because they had disseminated deistical sentiments; and we have heard them express heart-rending sorrows, because they could not recal their works, nor undo what they had done.

The following statements will illustrate the correctness of these remarks, while they demonstrate the power of God's word. Read and ponder—and you will confess that *their rock is not as our rock, our enemies themselves being judges.*

Charles Gildon, author of a book called the Oracles of Reason, was convinced of the fallacy of his own arguments against religion, and the danger of his situation, by reading Lealie's Short Method with a Deist. He afterwards wrote a defence of revealed religion, entitled, The Deist's Mann-

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al; and died in the Christian faith.

Sir John Pringle, one of the first characters of the present age, though blessed with a religious education, contracted the principles of infidelity, when he came to travel abroad in the world. But as he scorned to be an implicit believer, he was equally averse to being an implicit unbeliever. He therefore set himself to examine the principles of the gospel of Christ, with all caution and seriousness. The result of his investigation was, a full conviction of the divine origin and authority of the Gospel. The evidence of revelation appeared to him to be solid and invincible; and the nature of it to be such as demanded his warmest acceptance.

Soame Jenyns, Esq. Member of Parliament for Cambridge, by some means had been turned aside into the paths of infidelity, and continued in this state of mind some years. Finding his mind, however, not at rest, he was induced to examine the grounds upon which his unbelief was founded. He discovered his error; was led to believe in the Saviour of mankind; and wrote a small treatise in defence of the gospel, entitled a View of the Internal Evidences of Christianity; a work worthy the perusal of every man who wishes to understand the excellency of the religion he professes.

Doctor Oliver, a noted physician at Bath, was a zealous unbe-

liever till within a short time of his death. Being convinced of his error, and the danger of his situation, he bewailed his past conduct with strong compunction of heart, and gave up his spirit at last, in confident expectation of mercy from God, through the merits of that Saviour whom, for many years, he ridiculed and opposed. 'Oh,' said he, 'that I could undo the mischief that I have done! I was more ardent to poison people with the principles of irreligion and unbelief, than almost any Christian can be to spread the doctrines of Christ.'

General Dykern received a mortal wound at the battle of Bergen, in Germany, A. D. 1759. He was of a noble family, and possessed equal abilities as a minister in the closet, and a general in the field, being favoured with a liberal education. Having imbibed the principles of infidelity, he continued a professed deist, till the time he received his fatal wound. During his illness, however, a great and effectual change was wrought upon his mind by the power of divine grace, and he died in the full assurance of faith, glorying in the salvation of Jesus, and wondering at the happy change which had taken place in his soul.

John, Earl of Rochester, it is well known, was one of the wickedest and wittiest men in the kingdom. The hand of God, however, being upon him, he was brought to a deep sense of the danger of his situation, and ab-

horred himself in dust and ashes. After this, he acknowledged, that all the seeming absurdities in the Holy Scriptures, fancied by men of corrupt and reprobate judgments, were vanished, and that their excellency and beauty appeared, now that he was come to receive the truth in the love of it. "I shall now die," said he at last, "but, Oh! what unspeakable glories do I feel! of what joys, beyond thought or expression, am I sensible! I am assured of God's mercy to me, through Jesus Christ. Oh! how I long to die, and be with my Saviour!"

For the admonition of others, and to undo, as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death:

"For the benefit of those whom I may have drawn into sin by my example and encouragement, I leave to the world this, my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged: That, from the bottom of my soul, I detest and abhor the whole course of my wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope and without God in the world! have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of

Grace; and that the greatest testimony of my charity to such, is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock at sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest sinners, do yet hope for mercy and forgiveness. Amen."

Captain John Lee, who was executed for forgery, March 4, 1784, became an infidel, through reading the elegant, but sophistical writings of David Hume. Deeply, however, did he repent his folly, when he came to be in distressed circumstances. "I leave to the world," said he, in a letter to a friend the night before his execution, "this mournful memento, that however much a man may be favoured by personal qualifications, or distinguished by mental endowments, genius will be useless and abilities avail but little, unless accompanied by a sense of religion, and attended by the practice of virtue."

Francis Junius the younger, was a scholar; but had imbibed a deadly prejudice against the truth of the Bible. His father perceived the fact in grief, and placed a New Testament among his books of study. The infidel son finding it there, took it up one day, and thought he would just open it to view some passages that might meet his eye. His

eye fastened on the text; "*In the beginning was the word,*" &c. He was so struck with the text, that he read on through the chapter. He found himself solemnly arrested with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing every thing human. He says, "My body shuddered; my mind was all in amazement; and I was so agitated the whole day that I scarce knew who I was!" He adds, with gratitude—"Thou hast remembered me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep of thy flock." From that time the relish of his soul was turned from the objects of his past delights to the word of God, and the great and glorious things of his kingdom. Oh, unbelievers of the word of God! ye must experience the same change by the Spirit of Grace, or you must sink in eternal death.

UNIFORMITY IN RELIGION.

GREAT efforts have been made, at different periods of the world, to produce uniformity in religious sentiment, but to no effect. Ecclesiastical councils have been assembled, and much time has been consumed in framing Christian institutes, and forms of worship for the government of the church. The edicts of princes have been issued, with cruel penalties to enforce them; but all these devices

have been unavailing. Neither sacerdotal prescriptions, nor royal maledictions, can convince the understandings, or govern the consciences, of men. How, then, shall the object be effected? With the unregenerate it is not desirable. While the heart is irreconciled to God, no good purpose can be answered by requiring the person to profess what he does not feel; nor can the church of Christ be benefited by the communion of unregenerate professors. But is uniformity desirable among real Christians? Unquestionably it is, in every thing which is a subject of Divine revelation. In all the doctrines and ordinances of the Gospel, and in the obedience of all the precepts of the Bible, there cannot be diversity without error. Truth cannot stand opposed to truth; and till man is convinced of his error, he cannot abandon it, without violence to his own conscience. The most effectual method of producing uniformity, then, must be to seek instruction of God. Every Christian professes to know nothing but what he is taught of God; but Divine teachings are always uniform. When two Christians differ upon any point, it is certain that, on that point, they are not both taught of God. One must be erroneous in his views, and both may be; for error may stand opposed to error, but truth cannot stand opposed to truth. Nor should the least error be regarded as an involuntary, unfortunate thing, to which

no guilt is attached : for it is written, *if any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and he shall receive it.* Let us then stand in doubt of every thing, and be tenacious of nothing, except what God teaches us ; and so far as we are governed by this rule, we shall be uniform in our religion—all speaking the same thing, that there be no divisions among us ; but that we be perfectly joined together in the same mind, and in the same judgment.

INCONSISTENCY ATTENDANT ON
ERROR.

ERROR is commonly attended with inconsistency. This observation is strikingly exemplified in the conversation and conduct of those who maintain and practise what is commonly called infant baptism. At onetime it is alleged, that the children of believing parents are born in the church. Then it is asserted, that baptism is an initiating ordinance, which introduces them into the church. After this, it is required, among the most evangelical of the pedobaptists, that these same children shall give a satisfactory relation of a work of grace in their hearts, before they can be admitted to church membership. These several points are earnestly supported by the same person, who changes his ground from one to

another of them as the occasion may require.

Their ideas of the importance of baptism are equally capricious. Sometimes it is represented as a mere external, unessential, unimportant rite, which may be observed without virtue, or neglected without fault ; and when viewed in this light, the Baptists are severely censured for excluding from their communion persons whom they consider unbaptized ; and are accused of giving undue importance to an outward ceremony, as containing a saving efficacy. But urge the relinquishment of infant baptism, and these same persons are as tenacious of the rite, as the man Micah was of his silver gods and his priest. It is then almost, if not quite, necessary to salvation. If one of their children is dangerously ill, they are restless till this ceremony is performed, lest the child should be hurried to the bar without the seal of the covenant of grace. They represent unbaptized children as destitute of God's *covenant* mercies, which are sealed to the baptized. Their salvation is believed to be more doubtful than that of others ; and parents who reject the rite, are accused with the want of affection to their own offspring, and sometimes even of denying the fact, that Jesus Christ extends salvation to children.

The amount of the whole, is, that the reception of error betrays persons into a regard for their superstitions above what they en-

ertain for truth itself: that baptism, as Christ has enjoined it, is of little or no importance; but as men have mutilated it, great virtue is ascribed to its administration. Even the pious Dr. Watts, with all his ingenuity of thought and logical powers of mind, could not reduce the subject to any satisfactory conclusion, till he came to the belief that unbaptized persons, dying in infancy, were annihilated. Great men, when they err, are greatly absurd in their errors. No belief is so stubborn, as that which results from instruction in dogmas that cannot be sustained by holy writ: and there is a pertinacity in error, which truth never assumes.

The fact is, Christ in the heart is the soul of religion; the ordinances which he has established are the body which it wears. Ordinances without grace, are like the body without the soul, lifeless and offensive. Grace without obedience to the ordinances of Christ, is too much like a disembodied spirit, intangible and invisible, and but imperfectly qualified to dispense blessings to persons in this world. When the ordinances of Christ are mutilated, they constitute but a deformed and decrepit body. If we would keep in its perfection of beauty, that which Christ has prepared for us, we must observe the ordinances as he delivered them to the saints; and then we shall find no difficulty in preserving consistency.

HOW TO BE MOST USEFUL.

WE live in the world to do good. After our holy vocation, there is no necessity for our continuance here to form a character for eternity: that character is formed in us by the Spirit of Christ in our regeneration, and his imputed righteousness gives us a title to the blessed inheritance. But God has a work for each one to perform, and its fruit will be enjoyed in heaven. In our fidelity to his service, the whole universe is interested. It involves the glory of God, the joy of angels, the comfort of saints, the salvation of sinners, and the magnitude of our own reward. All this is the result of one sinner's conversion. As the Lord replenishes the world by procreation, through the progenitors of every succeeding generation, so, through the instrumentality of saints, he raises from age to age a succession in the Christian Church; and he who is the happy instrument of converting one sinner from the error of his way, may be, in a spiritual sense, what Abraham was in his beloved Isaac, the father of a numerous progeny. Let your life be one continued series of self-denial and affliction; let persecution and anguish be your constant companions; if, in the end, you shall be the means of bringing one immortal soul to glory, your time will have been more profitably employed, than to have

gained all the treasures of the universe ; and the fellowship of that soul in heaven will recompense your sacrifices more than a thousand fold. For this purpose, God is preserving your lives, and presenting every incentive to exertion in his service.

It is not possible to ascertain, in this life, *who* does most good, nor *when* we are most successfully employed in the cause of God. The day of judgment will bring these things to view. But it is not difficult to tell *how* we are to do most good. This point, though often mistaken, is so plain to the observation of the Christian, *that he may run that readeth it*. It is comprised in one short sentence of inspiration: PRAY WITHOUT CEASING. It is the pleasure of God to communicate every blessing that he bestows, through the medium of prayer. Paul was not converted, till dying Stephen had prayed for him ; nor was Annanias sent to comfort and instruct him, till he himself prayed. Peter was not delivered from the dungeon and the power of Herod, who had decreed his death, till the other disciples had prayed for him. Paul was not preserved from an earlier death by the sword of persecution, but through the prayers of his brethren. *The effectual fervent prayer of a righteous man availeth much. When thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father who is in secret ; and thy Father who seeth in secret, SHALL REWARD*

THEE OPENLY. Prayer makes the mind heavenly ; and like the converse of Moses with his God in the mount, it produces glory in the countenance. It overcomes temptation, and makes us active and cheerful in the performance of every Christian duty. A life of prayer cannot fail to be a life of godliness ; recommending, with irresistible power, the love of Christ to sinners. If deprived of every other means of doing good, the throne of grace is still open to the Christian ; and by the efficacy of prayer he may be secretly diffusing the Gospel in every region, and gathering immortal souls to the Redeemer from every family on earth.

A MARK OF GRACE.

IN the earliest exercises of grace, the enlightened sinner sometimes doubts the genuineness of his convictions, because he is not greatly terrified with the fear of hell. But a little reflection upon the nature of a work of grace, will show, that the fear of future torments is no evidence, either in favour of or against the person. An enemy, when subject to punishment, may desire pardon, while he continues to approbate the crime. Nature revolts from misery, but grace alone is captivated with the charm of holiness. Cain's punishment was greater than he could bear—Esau sought repentance in vain—Judas was tormented with despair—Felix trembled—

an unregenerate man may cry for pardon, and like Simon, entreat the saints to pray to the Lord for him, that none of the curses of the law may come upon him; but only the renewed soul can hunger and thirst after righteousness. Where conviction is genuine, there is a desire for pardon; but there is yet a greater desire for sanctification. This sentiment is drawn from the word of God, and confirmed by Christian experience.

INFIDELITY.

THERE has been a violent effort among infidels to sap the foundation of Christianity, ever since its first promulgation. But what is the object? Is it because the observance of its precepts tends to diminish the happiness of society? No: for infidels will not deny, that the purest system of morality, ever taught by man, is inculcated in the Gospel. Is it, then, because the doctrine which it teaches gives misery to the mind of the believer? No: for every Christian will testify, that no joy on earth can be so great; that no exercise below heaven can afford so rich an intellectual repast, as what arises from an unshaken belief in the Son of God, and in every word of his revelation. Is it, then, that Christianity endangers the souls of its adherents? No: for none will deny, that the sincere Christian is safe in any event. Should his belief

prove to be a mistake, yet his religion will not endanger his future happiness; but should it prove true, where will the unbeliever appear? *Their rock is not as our rock, our enemies themselves being judges.* If, as infidels would persuade us, Christianity is a delusion, it is so harmless, so beneficial to society, so full of consolation, both in life and in death, that it must be the extreme of cruelty to seek to deprive us of it.

But the real Christian is so by experience; and he has an inward consciousness of its reality, which all the sophistry of infidelity can never shake. On these points, the writer claims ability to judge, superior to that of the infidel. He has *tried* both sides of the question. He was once an infidel, and tasted all the pleasures of unbelief. The whole volume of Divine Revelation was as objectionable, in his esteem, as the Apocalypse is now to the last and least of infidel writers. In this condition he would have remained, and died in his sins, had not the Spirit of God convinced him of his error. He now rejoices in that sovereign grace, which has called him to establish the faith which once he would have destroyed. He can therefore testify, from actual experience, what unbelievers have never felt, but what the matter of Revelation teaches, and what every real Christian will confirm; that in all the vicissitudes of life—in prosperity, and in adversity—in the midst of life, and in the ap-

proach of death, an unshaken belief in Jesus Christ gives solid happiness to the mind, infinitely transcending every thing that the infidel can enjoy. What, then, can be the object of the infidel, in labouring to undermine a fabric of such superior excellence? We can resolve it to no other motive, than that of the maddening power of sin. The man, intoxicated by the inebriating draught, may be infuriated when he knows not wherefore. So the intoxicating power of sin produces moral madness, to such a degree, that man would destroy the only remedy for the disease; and thus deprive his fellow creatures of the antidote which he himself rejects. But the arm of man, lifted against God, is too puny to sustain the conflict. The Gospel has triumphed, and will continue to prevail, till its light shall be diffused through the whole world. The signs of the times indicate the near approach of its universal success; and if the decline of infidelity may be inferred, from the growing weakness of its advocates; in viewing their sinking state, from Voltaire and Hume, down to the miserable effort of Smyth, we may confidently hope that it will soon expire for ever.

STORY OF POOR JACK.

AT a meeting in the south, of the British Foreign Bible Society, a stranger arose and addressed the chairman, as follows:

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Sir, in a seaport town there lived a drunken and profligate man; and one day, as he was walking near the sea, in a state of inebriation, his son, a lad of about three years of age, came to him, and frequently asked for something to eat; but having spent all that he had earned, he had nothing to give him; and in a fit of despair, he threw him into the sea, and there left him to perish, staggering home, scarcely knowing what he had done. But that God, who presides over the waters as well as the dry land, led his infant hands to cling to a plank that floated near him. The sea rolling outwards, carried him with velocity from the shore, where he was seen by a ship of war passing at that time. At first they perceived something floating on the surface of the water at a distance; but, as they came nearer, one of the sailors, who had a glass, cried out with astonishment, "It is a child!" Some of the seamen, regardless of the danger, instantly leaped into the sea, and brought him safe to the ship. The poor child could only tell them his name was Jack, and from that time he received the name of poor Jack. The humanity of the crew, led them to take care of him. The boy was steady, and grew in favour with the officers as well as men; and he behaved well in many engagements, and was appointed to the office of taking care of the sick and wounded.

In an action of the late war, when he was performing his of-

K

face, an aged and infirm seaman came under his care; but all poor Jack's attention could not preserve the old man from his approaching dissolution, which he saw was drawing very near. At that very moment, the dying man thus addressed him: "For the great attention you have shown me, I give you the only treasure I am possessed of, which was given me by a lady, (presenting him with a Bible, with the mark of the British and Foreign Bible Society on it,) which has been the means of my conversion, and a great comfort to me in my hour of adversity. Take it, and with it my dying blessing. Read it; it will lead you in the paths in which you should go. You know not what a wretch I am:—I feel diffident to tell you; but it will alleviate my sorrows, and ease my conscience. Formerly, I was a profligate man, and a very great sinner; and one day, as I was walking on the beach, intoxicated even to madness, my child repeatedly asked me for bread. I had none to give him; and in that very hour, prompted by something worse than bad, I perpetrated a deed which rends every fibre of my heart to relate.—I murdered my child—I dashed him headlong among the merciless waves! "What! your son?"—"Yes, I left him to the mercy of the devouring elements." "When, and how long ago?" He then related the circumstance above stated, and Jack recognised in the dying sailor, his own father. It is needless

to attempt, as it is impossible, to describe the scene of mutual joy, affection, and gratitude to heaven, which now took place.—The father found his son, and the son his father, who expired in his arms.

After the death of his father, Jack returned to land, left the nautical profession, and, in a few years, became a minister. Every feeling heart sympathized with the stranger at the narrative; when, to the astonishment of every one present, the narrator closed, bowing to the chair in these impressive words, "I, sir, am poor Jack!"

WARNING TO DRUNKARDS.

WHEN the Rev. Mr. Tenant was minister in Freehold, in the then province of New-Jersey, he had a neighbour, a carpenter by trade, who was an habitual drunkard, and always spent much time, particularly evenings and Sabbath days, in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he always had expected, after death, he went to hell. Hell was not to him what he had expected to find it; but was a very large tavern, with a bar room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head, and each covered with an ample black cloak

reaching to his feet. The man went up to the landlord and said, "I had expected to find hell full of fire, and a place of torment, as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up, and each one slowly and silently opened wide his cloak, and, holding it open, displayed his body a solid mass of fire. The man was so struck by this sight, that he begged the landlord to allow him to return to the earth again—who after many entreaties consented that he should return, if he would make a solemn promise to return there again at the end of a year. This the man promised, and awoke. The dream filled the man's mind with horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform, and lead a new life. It seemed a special warning, which, if he neglected, would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions. At the expiration of that time, he was returning home one evening, and was met by several of them near a tavern, and they began to ridicule him for becoming religious, and dared him to go in and take *one* drink with them. The man felt very strong in his new resolutions, and said he would go in and take one drink, to show that it would not hurt him. He took *one* drink, and *another*, till he was much intoxicated. From that time

he returned to his old habits, and grew worse and worse. His family lived in the second story of a house, to which there were stairs on the outside of the house; and one night, on which he had drank more than usual, he made shift to get up stairs and to bed, and slept all night; but in the morning when he went out of the door to go to his work, he was still drunk, and pitched off the stairs and broke his neck. The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made when the man told him the dream, found it was a year that day since the man told it to him.

Sir—The above account was given by the Rev. Mr. Tenant to Mr. Leslie, a pious old gentleman in New York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder.

DAVID R. BOBERT.

Malta, Saratoga Co. N. Y.
Oct. 12, 1824.

(*Boston Rec.*)

AFFECTING FAMILY SCENE.

[The following interesting and affecting incident, is extracted from an account of a revival of religion in Vassalborough, Me. recently published in the Boston Recorder.]

It was in a wealthy and respectable family, whose kindness-

es were lavished upon the ministers of the Gospel, as well as other guests, that two or three friends of us tarried one night of this very week. Not a member of the family professed religion, or cherished religious hope—though the externals of the Gospel wanted not their support; but the savour of prayer was somewhere in the ancestry line. At evening we bowed before God, previous to retiring to rest, having spent most of the time in religious conversation; each guest seeking to persuade some member of the family to embrace the Redeemer. Something laboured in the minds of one or two of the family, though there was still no hope entertained. Next morning, after the table was cleared, we assembled for prayer; we knelt down before God, and carried the spiritual and eternal interests of the family to the Throne of Grace. When the prayer was concluded, and we were about to rise, we suddenly heard a voice, apparently in the direction of the door, earnestly commencing another prayer, in which, without for some time knowing whose it was, we heartily joined. It was the deacon, who was passing by, and who felt as if, now the Lord was with us, he must put in a fresh petition for the dear family; and accordingly he had come in unheard, and softly kneeling by the side of us, had let his feelings burst forth, when a moment of silence had returned. This season of devotion will long be remem-

bered by one of the family, a son, whose high hopes and brilliant prospects for this life had, till this memorable morning, absorbed his attention and solicitude. An arrow, shot by the hand of the Spirit, trembled in his heart—he paused—thought, and stood convicted. Conflicting feelings rent his bosom. He saw himself to be a miserable sinner—condemned of God. This world presented no source of relief. He walked about—he paced his room, agitated and distressed, but saw not by faith, Him who tenderly calls, *Look unto ME, and be saved.* Taking up, at the house of a friend, the Bible, his troubled eye rested upon the passage, *Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted.* His heart broke—he humbled himself—he felt that it was the point of the Spirit's sword, which had drawn the waters of penitence from his obdurate heart. I humble myself, O God, before thee. I cast myself down at the foot of the cross, to receive thy mercy. I joyfully embrace the crucified Saviour. Thus felt he. It was no dream. 'It is true,' said he—his lips quivered with fear and rapture—'time can alone determine the reality of my hope, but I certainly have one.' His joy somehow seemed to cast such a dazzling radiance over the present, the future, and even the past, that, for a time, his very transgressions were lost in the blaze of glory. We assembled in this family,

after this happy change in one of its leading members, for evening prayers; and my young friend being requested to lead the devotions, he declined—his hope, he thought, was too recent—he knew not how to pray aright. But as we were desirous that one of the family might, for the first time since its existence, pray to God in behalf and in presence of the family, he consented. Various earnest petitions were offered up; but when he came to his father and mother—his beloved father and mother, who had not named Christ—after pouring out a flood of tears, and feeling the rush of another torrent of affection, he could go no further. There was a pause, as touching to the soul as the silent awful presence of the eternal God could make it. Language became dumb at the immensity of the petition preferred by the child, yearning over the immortal interests of the parent. He could not proceed; and one of us took up his petition and continued to entreat mercy of God. When we arose from our knees, he went directly to his mother, laid his head in her lap, and gave vent to his struggling feelings, imploring her in the most impassioned manner to come to Christ. *'O mother, mother, come to Christ. Come, my dear mother, to Christ,'* said he, *'you will find him so precious!'*

If any thing can go to the heart, it is such a scene as this. Who could help weeping to see a child urging into the path to heaven a

parent, who had given him birth, but long before his birth had been an accountable and gospel called creature,—upon whose bosom he had reclined in the fragile years of infancy,—who had cherished many a tender affection towards him; but among all these affections felt not that which has for its object the undying soul, and waited many a long year to receive and obey a warning from her own offspring! I bless God again, it was not given in vain. The appeal from such a source was irresistible. The Lord seemed to smile on the tender anxieties of the son; the mother was obliged to yield; and in a short time there was a new affection between them. They loved each other now, because they both loved God. Seven members of this family expressed hope of a change, during the week.

MISSIONARY.

FOREIGN.

ENGLISH BAPTIST MISSIONS.

TALLY GUNGE.

This station is about five miles from Calcutta, and is occupied by the Rev. Micaiah Hill. Pauncho, a converted native, attached to the Baptist station at Doorgapore, gave an affectionate and animated address from these words: "A certain man went from Jerusalem to

Jericho, and fell among thieves." He then feelingly described his situation as like that of the wounded man, and said that none of his own people, or their *shasters*, could heal the wounds which sin and Satan had inflicted on his heart; and that he could obtain no relief until he heard of Jesus Christ, who was the good Samaritan, who had healed all his diseases, and who had promised to be his Saviour after death. Whilst thus preaching the gospel, the tears trickled down his swarthy cheeks; and a gentleman who was present, says it was the best Bengalee discourse he had ever heard by a native. Ramhun Roy, a native schoolmaster from Kidderpore, catechized some boys from Mr. Ray's school, at Bhopancepore, and on the questions of the catechism founded several interesting observations, among which was the following: When we are afflicted we sometimes go into the wilderness among snakes, jackals, and tigers, to procure the juice of a tree by which we obtain a cure: thus that which we dislike to procure, becomes salutary. It is just so with religion. We do not like this house; yet it is for the worship of God, and the only true Saviour. We do not like the Bible *shaster*; yet it is the only *shaster* which brings salvation from sin. We do not like the *subibs* (missionaries,) yet like the juice from the wilderness, they come from a far country, to heal the diseases of our hearts, and turn us from idols and the devil, to the true God. Thus you see, good people, those whom we think friends are enemies, whilst those whom we consider as enemies, are our best friends. Messrs. Trawin, Hill, Cockburn and Gorgery, conducted the devotional services. The audience was too large to be accommodated, and many returned unable to obtain admission.

BELLARY.

Extract of a letter from Messrs. Hands and Reeve, dated

BELLARY, Oct. 7, 1823.

THE cause of missions is certainly gaining ground among our countrymen in this land, and many who formerly would have willingly sent us home, are now ready to aid us in the good work. Genuine piety is increasing rapidly among the British officers, both civil and military, and many are zealously aiding us by their property, their influence, and their prayers. When we contemplate the change which has been wrought in this country, we have cause with joy and gratitude to exclaim, "What hath God wrought!"

We have now several pious young officers at Bellary who are a great comfort to us, and with whom we take sweet counsel; a few others are promising, and we hope will ere long join them. We doubt not, under the divine blessing, the increase of piety among our countrymen will produce a powerful effect on the minds of the heathen; indeed, we have often been delighted with the remarks which we have heard from the lips of natives, on the excellence and superiority of the character of the pious officers they have seen among them.

TRAVANCORE.

Happy death of Vesuvaram, a native convert, in a letter from Rev. Charles Mauld, missionary, dated

NAERCOIL, 12th Jan. 1824.

HIS attendance on the means of grace, ever since I have known him, has been regular: in conversation he said very little, but that was generally to the purpose, and showed that he thought about the truths that he heard from time to time. Indeed, he seemed to take great pleasure in the ordinances of re-

ligion, and was very attentive under the preaching of the word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God. He was deeply interested in the subject, and appeared to hear as one would who was sensible there was but a step between him and death, which proved to be really the case; for, on the following week he was seized by that painful disease the *cholera morbus*, which in a few hours put a period to his life. At intervals he took the New-Testament and read it. He prayed frequently that the Lord would give him true repentance for all his sins, and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium. At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were sent for by the neighbours for the purpose of curing the complaint, and to induce him to renounce the Gospel, came in. He began to persuade the poor man to forsake the God he had been serving, and to give offerings to the gods he had so long forsaken—to put the mark on his forehead as a pledge of his return to heathenism—telling him, by doing these things he would restore him to health. To which he answered, "Are you come hither to destroy my soul? To the God who gave my soul I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever." He then desired them to leave his house. After this, he said to his wife, children, and friends that were present: "Be not deceived with the

words of this man. The Lord, by taking me, will deliver me from his snare. O give not heed to such lying vanities, but repent of your sins, and believe in the Gospel of Christ. You know that I have been a great sinner, and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death is come near to me, I can cheerfully resign my soul to the Lord for complete salvation." He turned to his wife and children, and said, "I shall soon be separated from you, and made one with the Lord. Believe on him with your whole soul, and he will be a father and a husband to you. As you do not know the day, nor hour of your death, go to the Lord Jesus Christ without delay, and ask in earnestness and in truth the pardon of all your sins." He then turned to his nephew, who is the schoolmaster of the place, and said, "I shall die; I therefore entreat you to be very kind to my wife and children." He was now very much exhausted; soon after he was heard to say, "O Lord, receive me into thy kingdom;" and so departed in peace.

BENCOOLEN.

A QUARTERLY letter, dated January 15, 1824, has been lately received from our missionaries at this station. We can, at present, only extract that part of it which refers to the native schools.

"Our native schools are in a truly flourishing state. Opposition has, in a great measure, ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty, or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read,

write, and spell; they are also instructed in arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school-room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the court-house, that containing the largest room in the settlement; the one in August last, the other on New-Year's-day. On both occasions the scene exhibited was nearly the same. The boys went through the manual discipline with their slates, pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors, with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command, with a promptitude and correctness that were truly gratifying, and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's-day, Lady Raffles, and several of the ladies, honoured the examination with their presence. The impression on the European inhabitants here is most favourable; they consider the school system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to

him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the poor boy had just spelt; but though a man of nearly sixty years of age he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present. Many of the best boys were rewarded with valuable presents, at the expense of government: some of them receiving not less than a complete suit of clothes. These rewards for improvement were all delivered in the presence of Sir Stamford, who condescended to speak to the boys himself, and to excite them to future exertions. At the examination on New-year's-day, there were more than three hundred boys present; the number having been augmented since the examination in August.

We propose forming an Arabic class in the school on the mission premises; and a sort of grammar, with a Malay translation, such as is used by the natives themselves, is now being copied for the purpose. Such a step will be gratifying to the Malays, who are much prejudiced in favour of the Arabic language; it will give the boys a few new ideas on language in general, while it will dissolve the charm that surrounds a few vain and ignorant persons, who are considered prodigies of learning, because they can pronounce a few Arabic words, with the meaning of which they are commonly but little acquainted.

A gentleman of the civil service here, has lately visited the southern districts, in his official capacity, and amongst other instructions received from the Lieutenant-Governor, he was directed to inquire into the practicability of establishing native schools. He took a few of our books with him for distribution; and one of the chiefs there, when he saw the books, expressed an earnest desire to send his son to us for instruc-

tion. This gentleman, since his return, has presented a report to government on the subject of schools; from which it appears that a great number of schools might be formed, comprising a grand total of two thousand boys. As such an establishment would be attended with a very considerable expense, the Lieutenant Governor has not authorized it, but will, before his departure, write to the Supreme Government in Bengal, recommending it.

HONDURAS.

Our last number contained a letter from Mr. Fleming, acquainting us with various particulars in relation to the station he expected to occupy at the Mosquito Shore, and expressing his intention of writing, at greater length, by some future opportunity. This anticipation, alas! will never be realized; for ere this devoted young man could enter upon his work, he has been called to quit the scenes of mortality for ever. Nor can we stop here: a few days after his decease, his affectionate partner was called to follow him into the world of spirits: and they now rest together, till the resurrection morn, in the land which, only two short months before, they had entered as the messengers of salvation! Since the death of Mr. Grant, who, in 1799, expired at Serampore, eighteen days after he landed in India, the Society has not been called to mourn the removal of a missionary under circumstances so painfully solemn and impressive.

[*Lon. Bap. Mag.*

PALESTINE MISSION.

Arrest and temporary Imprisonment of Messrs. Fisk and Bird.

Our readers have been informed of the temporary imprisonment of the missionaries at Jerusalem, which took place last year. Mr. Fisk, in a letter to the

Secretary of the American Board, has given the following account of that event, which is too interesting to be omitted:

Tuesday, February 10th, a little after noon, as I was reading Arabic with Jar Alla and Cesar, Moosa Beg, the head of the police, came into my room, accompanied by eight or ten Turks, most of them armed soldiers. They were all strangers to us, and we had at first no suspicion of their object in visiting us; as soldiers and other Turks had often before called to visit us. We received them civilly, and treated them with pipes and coffee. They pretended to be in search of the Dragoman of the Latin convent! and Moosa Beg went out, and, as I afterwards learned, held a consultation with the Latin priests. Meantime I went from the room where I was studying to another, and a soldier followed me. When I returned, he returned. I went out a second time, and he kept close behind me. This excited strong suspicions that they had come, not for the Latin Dragoman, but for us. Dragoman Joseph came in, and we told him to ask them what they wanted. Their answer was, "*Nothing.*" Moosa Beg returned, and we were abruptly called to go. We asked *where?*—and were told to the Governor's. We asked, *why?*—and were told, that he wished to see some of our books. No time was given for remonstrance. We were hurried out of our rooms, the keys were taken from us, and the doors sealed up. We were conducted, however, not to the Governor, but to the Moollah or Judge. As soon as we appeared in his presence, he demanded, "Who are you?" We replied, "English;" using the term, as it is used and understood here, to mean, under English protection. The next question was, "Why do you wear the white turban?" We replied, "It is customary for Englishmen to wear it, when they travel in Turkey." He shook his head very significantly, and

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said, "No, no, no. this cannot be done without a firman." I then showed him my firman from the Sultan. On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firman, he said, "But this is mere y for travelling, and gives you no permission to sell books." Then, holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, "These books are neither Mussulman, nor Jewish, nor Christian, and nobody will receive or read them."—and threw the book contemptuously on the floor. We replied, "The books that we distribute are the Law, the Psalms, the Prophets, and the Gospel; such as Christians have always received as their Holy Books." His reply deserves to be remembered: "*The Latins say these are not Christian books.*" Very little else was said, and we were sent away to the Mootselim, with information that we should be kept in confinement, until the matter could be referred to the Pasha at Damascus, and an answer received.

The Governor received us a little more civilly than the Judge. He read the firman, and inquired about the books. We gave him the same account of the matter, that we had given to the Judge, and he replied, "*The Latins say, that these are neither Mussulman, Jewish, nor Christian books.*" In the meantime Moosa Beg sent a crier into the market, and to the doors of the convents, prohibiting all persons from purchasing books of us, and ordering all who had any of our books to deliver them up to the Judge. The Governor said, on reading our firman, that he could not imprison Englishmen, who had such a firman from the Sultan, and gave orders that we should be lodged in the Latin convent, till the matter was settled. We were accordingly conducted up the *via dolorosa*, till we came near the convent, when we met the Latin Dragoman, and he told the Turks, our conductors, that we could

not be received there. We were constantly kept in waiting, while a messenger was sent to the Governor for further orders. He returned, and we were told that we were to go to our own rooms to lodge. On entering our room, however, the Turks began to take an inventory of our trunks, books, and other things. They rudely examined our letters, and private papers, and took brother Bird out of his room by force, while they opened his trunk, containing his papers and money. From my secretary they took several letters and papers in English and Arabic, which they carried off. At last we were told that we must return to the Governor's house to sleep. Soon after our arrival there, we were conducted to a lower room, which serves as barracks for soldiers. There we spent the evening, with twenty or thirty soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, however, the Governor sent for Joseph, and, after making a variety of inquiries, told him that we should go next day to the principal Greek convent, and lodge there till the affair was settled. About 10 o'clock we were sent for. On our entering the Governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again, "What books are these that you distribute?" I answered, as before, "The Law, the Psalms, the Prophets, and the Gospel." "But why do you bring so many of them into this country?" "Because Christians here have no printing presses; and when they want the Scriptures, they are obliged to write them out with great labour; whereas, we are able easily to supply them with printed copies." "But why do you bring books in Arabic?" "Because many Christians can read no other language." Then turning to one of his attendants, he observed, "That is what I said."

Then came the difficult question. "Why do you give them to Mussulmans?" We replied, "It is not our wish to do any thing in secret, nor to distribute books in this country, which we are not willing that you should all read; nor do we consider it unlawful for Mus-ulmans to read Christian books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity." He said that was all very well—beggd us not to be offended—told us he had no knowledge of the affair when we were arrested, but the whole was done by the Judge, and added, "You will lodge here with my nephew to-night, and to-morrow return to your rooms. His nephew, Hosien Beg, conducted us to his room, insisted on my taking his own seat in the corner of the sofa, which is the place of honour—ordered sherbet, pipes, coffee, and a supper, and said, as many as twenty or thirty times, "Excuse us." "Be not offended with us."

After supper we entered into a free conversation about the Arabic language, and then about the Bible, and the Koran, and Christ, and Mohammed. I was struck with the remark, as coming from him at that time and place, "This house is the place where our Lord Jesus was condemned." It was even so; and we had the unmerited honour of being arraigned for the word of God, and for the testimony of Jesus, in the palace of the Governor, which now occupies the ground where the palace of Pilate stood. I said to myself, "It is enough for the disciple that he be as his Master, and the servant as his Lord." If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for his name's sake. Knowing, as we did, the character of the men in whose hands we were, it was impossible that the mind should not be busy, during the afternoon and evening, in thinking what might be the result of all this. We knew that Greeks,

priests as well as others, and Jews, some of whom were Europeans, and had passports and firmana, had been put in prison and in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least *possible* that we might receive the same treatment, and have the same demands made upon us. We knew that Turks were accustomed to inflict corporeal punishment, in order to extort money, or some confession, which they wish to obtain; and the question naturally occurred, "Are we ready to glorify our Lord by bodily suffering?" What effect the *certainly* of suffering would have had on our minds, I cannot say; but the *probability* of it did not greatly agitate us. What we most seriously feared, was, that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects, though we felt by no means certain, that what had been promised us would be fulfilled. We however commended ourselves and our cause to the Divine protection, and slept quietly.

We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning, without further delay; but the forenoon passed away without permission to go. We read 2 Cor. vi. 1—10, to each other, with much interest, and endeavoured in patience to possess our souls. Some hints had been given to Joseph, the preceding evening, that a present from us would not come amiss; but we took no notice of these hints. Moosa Beg and Hosien Beg now told Joseph, that, as we were Englishmen, the Governor could not take money from us, but that a present of some valuable article would be expected from us for the Governor, and a small sum of money, say twenty dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the

Scriptures as formerly. The answer was, "Certainly:—nobody can say a word on the subject after what has happened. They added, that, as to the twenty dollars for themselves, it was not necessary, but any small sum, whatever we pleased to give. We next sent to know what proclamation the crier had made in the streets, and at the convents, concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterwards that it was totally false. The proclamation was that *whoever* had received books from the English must deliver them up to the Judge; and that nobody could hereafter receive any from them, on penalty of imprisonment: and that these were books which might not be read, either in the mosque, or the synagogue, or the church, or any where else. After a little further delay, we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's room they had not discovered the day before. They now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive any thing, they went away in very ill humour. They probably thought it hard that they must insult us, search our rooms, trunks and secretaries, seal up and open, once and again, all our doors, conduct us to the Judge and the Governor, and keep us twenty-four hours in custody, and not be paid for all this trouble. It is probably the first time that they have done all this for nothing; for the poor Greeks and Jews always have to pay dearly for being insulted and abused.

Sympathies of friends in Jerusalem.

Soon after the Turks left us, I received a note from Cesar, which he had written to send to me at the Governor's, of which the following is a translation:

"Your absence, my very dear master, brings to my soul much affliction and melancholy. But as I cannot come personally, according to my desire, I pray you, from a distance, to be of good courage and fear not, for God is with you, and will soon deliver you from the hands of the enemies.

"Much salutation to Mr. Bird.

Your afflicted scholar C —.

"Remember the saying of the Apostle, who says, 'All that will live godly in Christ Jesus suffer persecution.'"

Papas Issa called, and, with a countenance expressive of the deepest interest and anxiety, said, he could not sleep the whole night. He knew not the cause of what had happened, and could think of nothing, unless a war had commenced between Turkey and England. In the night his little boy, who comes to me to recite lessons in the Scriptures, began to talk about us, and asked where we could say our prayers, while we were among the Turks. His father told him he must pray for us; and he immediately arose, and began to repeat a prayer which he had learned.

Cesar called, and took our hands in a most tender and sympathetic manner. "You suffer for the love of Christ," said he. Then telling us how much sympathy was felt in the convent, he said, it was more like what was felt at the death of Procopius, than any thing else he had witnessed. "For we all know," said he, "that you are spending your lives for our good."

I, the carpenter, called and said a great deal about what he, and his wife, and children, had suffered on our account. He says they were praying to Jesus for us all night, and could not sleep at all.

The Greek Metropolitans sent their congratulations on our release, and as a token of their regard, they sent four loaves of the finest bread, and two bottles of wine and aqua vita. Under existing circumstances, these professions of friendship had a very tender effect on our feelings.

This affair gave us new information about Turks, Turkish government, and Turkish justice. I trust, too, that it gave us new proofs of our attachment to Christ and his cause, and of our willingness to leave ourselves, and our plans, and all that concerns us, in his hands. We feel that we deserve and need disappointments and trials, and hope to profit by them. All that we have as yet suffered, however, is nothing compared with what the first Christians suffered, nor indeed is it any thing compared with what the Christian and Jewish subjects of the Sultan daily suffer at the hands of their tyrants.

Sale of the Scriptures.

On Wednesday Joseph went out again with Scriptures for sale, and in the course of four days we sold about *two hundred* copies. It would not be easy to describe the emotions that swelled our breast, on seeing such a readiness to purchase the word of God, after what had happened. We thanked God and took courage.

It soon appeared, that both the Judge and the Governor feared for the consequences of what they had done to us. The Governor told Joseph, privately, that he had written to the Pasha of Damascus, laying all the blame on the Judge; and the Judge, on the other hand, sent a man to tell us that he had written to the Pasha of Acre to secure his influence against the Governor. What a picture does this give of Turkish government!

General Result of these Difficulties.

We have no means of ascertaining what is true in this case, but I believe

all parties regretted that they had meddled with us, and I believe that a general impression was made, that men under English protection are not to be trifled with. In the view of the Christian and Jews, it was no small matter, that we were able to refuse money to Turks, who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now, than before this happened. The Latins will probably continue to excite the Turks against us by all the means in their power. May God cause their wrath to praise him, and restrain the remainder of it. It is worthy of remark, that, during the whole of the process, the Turks made no objection to the distribution of Christian books among Christians. The whole complaint was founded on the testimony of the Papists, that our books were not Christian books, but *false* books. When the Judge and the Governor told us this, we demanded that they should send to the Latin convent, and bring an Arabic Bible to compare with ours, but this they both refused to do. They hoped, no doubt, that money would have been given them. We are much indebted to Mr. Abbott for his prompt and efficient interference in this case, as well as for a thousand civilities in other instances.

SANDWICH ISLANDS MISSION.

The following extract of a letter from the Rev. Mr. Stewart, a Missionary at Maui, one of the Sandwich Islands, will show the encouraging prospects of that mission, and exhibit something of the cheerful, devotional spirit, of those who are sent of God to bear the message of salvation to perishing souls. The Lord, in times past, has greatly blessed the labours of the missionaries on these islands, and the prospect of continued success is not yet obscured. We trust the perusal will incline the heart to

more fervent prayer for the outpouring of his Holy Spirit upon this benighted, yet interesting race. The letter bears date, "Island of Maui, February 13, 1824."

Since furnishing the last statement to the Board, for the station at Lahina, we have succeeded in establishing a number of regular schools among the common people; so that, for some time past, besides the chiefs, of whom a large and important part reside here, there have not been less than one hundred and fifty persons under regular daily instruction, which to us is a very encouraging circumstance.

Indeed, we have every encouragement to the most zealous and unremitting activity in the work in which we are engaged. We feel it to be a blessed privilege, that, in the providence of our covenant God and Father, we are appointed teachers to those Gentiles. So wide, so white, and so rich is the harvest, we cannot but rejoice in our field of labour, though surrounded by privations which daily we most sensibly feel. No society—no civilized and polished friends—no literary, no political, no religious intelligence—nothing to tell us what the world "in its idle whirl" is doing; we are solitary exiles in a land, far from being the elysium which the imaginations of some have made the Islands of the Pacific.

Mrs. Stewart, Betsy Stockton, and myself, are the only missionaries on Maui, an island containing about twenty thousand heathen, five thousand of whom are almost within call from our door; but such is the deportment of the natives towards us, that we feel as perfectly safe and at ease, as we should do were we in New York. Every external accommodation—our hut and its furniture—our food, &c. would compare for rudeness and simplicity with the meanest abode of cleanly and industrious poverty at home. One of the only four moveable seats that our whole station can muster,

belongs, according to Cowper, to the "birth-day of invention,"—a three-legged stool, such as that on which the "immortal Alfred sat, and swayed the sceptre of his infant realms." To the same age belongs our little cabin of grass, with ground floor and unglazed windows; but the poor thatch, through which, on every side, we can see the "broad glare of day," is better suited to this region of perpetual sunshine, than to the latitudes where is nightly heard the freezing blast that sweeps the bolted shutter.

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We beg of you, not only to remember and pray for us, but also for this heathen people. They are struggling from darkness into light, and seem almost ready to turn from the power of Satan unto God; but they are ignorant, they are helpless;—they want more knowledge, and they can look to none for the means of obtaining it but to the Church;—to the followers of Him whose is the only name under Heaven given amongst men whereby we and they can be saved.

This is a land of degradation and spiritual death. Oh, what a tale of facts could I tell—what a picture, that would be no "fancy's sketch," could I draw to my Christian friends in America, of what I know and see among this people! A tale and a picture that would make them weep over the loss of the multitude of souls that have perished for the lack of knowledge; over the thousands that stumble against the dark mountains, for want of a guide to lead them in the path of righteousness and peace.

You will perceive that we are still enabled to speak of prosperity and blessing, and that our encouragements in this mission are almost unparalleled. The harvest truly is great, but the labourers are few. We do not see as many converts to holiness of life, as we could wish; but even of these, we have reason to believe there are a few, whilst the great

body of the nation are daily gaining light and knowledge, that cannot but prepare the way for the most enduring benefits. We have daily encouragement to persevere in every good word and work, and see and hear so much, that our privations, and toil, and care, are converted into sources of joy, and we esteem it our highest privilege to be the humble co-workers with God, and fellow-labourers with Jesus Christ, in the gathering in of the Gentiles.

It is a long time since we have heard from America. We hope soon to have glad tidings of great joy: of the outpouring of the Holy Spirit on the churches of that highly privileged and blessed land. At least for this we offer our daily prayers.

RUSSIAN POLAND.

Extract of a letter from Mr. Moritz, dated

Minsk, August 11, 1824.

THE Jews in this place rejoiced to see me again, and numbers flocked around me, begging books, but I kept them waiting till I had found a proper lodging. My small stock of nine Hebrew, and eight Jewish German Testaments, of 350 Hebrew and 168 Jewish German Tracts, were all distributed in the space of ten days, and the demand for books was still unabated.

Hardly a day has passed without some of the better informed Jews coming to me for friendly conversation, and they seemed all to listen with the greatest attention to the plain doctrines of the cross, which the Lord by his Spirit enabled me to place before them in meekness and love. Almost all the Bochrin (young students of the Beth Hamedrash) have begun to lay aside the fables and traditions of the rabbies in the Talmud, and begin diligently to search and to study the Scriptures of the Old Testament. Even in those preparative

schools where the young boys begin to be instructed in the law, and afterwards in the first rudiments of the Talmud, the Holy Scriptures are now superseding the Talmud, and some of the schoolmasters have promised me even to introduce the New Testament.

DOMESTIC.

WITHINGTON STATION.

Extract of a letter from the Rev. Lee Compere, Superintendent of the Indian school at Withington, to the Editor of the Southern Intelligencer, dated

"WITHINGTON STATION, Dec. 3, 1824.

"In our school, every thing is going on much to our satisfaction. We have 42 steady scholars, who, in general, improve beyond our expectation. More than half that number are reading in the New Testament; as many are writing; some are committing words, with their meaning; three are ciphering in division; three in multiplication; and some others are commencing. A few weeks ago, I heard some of the girls repeat the first and second chapters in John's Gospel. Last Sabbath I heard the whole Testament class read the eighth chapter of Romans, and catechised them as they proceeded, much after the following manner—"To whom is there now no condemnation?" "To them that are in Christ Jesus," was the answer. You will perceive that the answer was only in part what it ought to have been; but as it is a fair specimen of the answers in general, it is sufficient to show that these poor children do not, (as many would fain believe,) learn our language like the parrot.

"When we call to mind how recently we commenced our efforts, and the difficulties we had to contend with for some time, and then consider the improvement the children have made, we

cannot help saying, 'Hitherto the Lord hath helped us.'

"I have told you we had 42 steady scholars:—After Christmas we shall perhaps venture to increase our number a little; for though we are too limited, both in our funds and in our assistants, we can hardly feel satisfied to refuse the request of these poor ignorant and half starving creatures. We know that the gold and silver is the Lord's, and that the hearts of all men are in his hands—and when he says give, who dares withhold? When he says go, who dares stay back?

"We are very much in want of little books, suited either for our school or rewards. Perhaps among your good friends you could make us up a small packet and forward it."

CAREY STATION.

We have just received the journal of Brother M'Coy, up to the 18th of January, and letters to the 20th. We lament that it did not come to hand in time for us to give our readers such extracts as could not fail to be deeply interesting. The work of the Lord is highly prosperous there. The little sons and daughters of the forest, composing the school at this station, are now warmly engaged in learning the character of that God, who has said that *the wilderness and the solitary places shall be glad for them; the desert shall rejoice and blossom as the rose*. Those savage wilds, so long the scenes of cruelty and devastation, are already smiling with the mercy of the Saviour; and hills and forests, where only the savage yell was heard, are now reverberating to Indian voices, the song of redeeming love. O, what will not the mercy of our compassionate God accomplish! Is there a heart so hard, a mind so lost to sensibility, as to withhold the tribute of gratitude and the tear of joy?

The beginning of the work of grace

among them has been communicated. We have now the satisfaction to state, that in addition to seven white persons, hopefully converted at this place, nine Indians have given satisfactory evidence of a work of grace, and been baptized in the name of the Lord Jesus; making the whole number baptized by brother M'Coy, since the 1st of November, sixteen.

A person is annually deputed by the Governor of Michigan to visit and inspect this station, and report through the Governor to the Department of War. Gov. Cass has ever manifested the most friendly disposition towards the great object of civilizing and evangelizing the Indians; and his paternal solicitude for the prosperity of this station, has led him to select persons best qualified to make this inspection. The person whom he sent to visit the station last fall, was John L. Leib, Esq. He was there about the time of the commencement of the work of grace which is now going on among them. To show the promising aspect of the establishment, and to exhibit the confirmation which this statement gives, of the qualification and fidelity of our missionaries, we subjoin the following

Extracts from the report of Mr. Leib, the agent deputed by Gov. Cass, to inspect the establishment at the Carey Station.

"I arrived there early on Sunday morning of the 31st of October; and my appearance being unexpected, every thing, it is presumed, was found in its current state, no previous preparation having been made to give a better face to the affairs of the establishment than its ordinary aspect. Every member of this institution being on this day engaged in devotional exercises, I could not proceed until the next, in my intended examination, which was commenced with the school in which the alphabet, spelling, reading, writing, and arithmetic are taught. It is composed of sixty-three scholars of both sexes, and from

the full-blooded Indian, to the quadroom, and of various ages, from childhood to manhood. The arrangement of this school, its order, and the improvement of its pupils, excited in me delightful sensations. To behold, at the distance of nearly two hundred miles from the least habitation of civilized man, an institution arising out of the wilderness, exhibiting without, cultivated fields; and smiling within, with cheerful contented countenances, with order and an admirable economy—opening its portals to the rude children of the forest, and inviting them to enter and be made acquainted with the benefits resulting from domestic life; with letters, which enlarge the sphere of happiness and knowledge; with agriculture, which dispels all fear of a precarious subsistence; and above all, with the Christian religion, which ensures to those who observe its commandments interminable happiness, is a spectacle consoling to humanity, in the highest degree praiseworthy in the founders of it, and deserving of the fostering care of a benevolent and enlightened government. From the fruits of this germ, I see, or think I see, the Indian progressively reclaimed from a vagrant and savage state; and a hope once fondly cherished of an event so desirable, and which I long since abandoned, is now resuscitated with increased expectation.

I examined, separately, with few exceptions, every pupil, both in and out of school, and found them not only satisfied, but contented and happy; and was greatly surprised at the distinctness with which they pronounced English words, as with their general improvement. The bugle is sounded at four o'clock in the morning, when persons of every description repair to the school house, where the business of the day is commenced with religious exercises; after which they disperse to their various avocations, until breakfast, which is generally prepared a little after sunrise. Besides the Rev. Mr. M'Coy, the super-

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intendent, and his wife, an excellent woman, there are three male and one female teachers, all of whom, from a sense of their missionary obligations, devote themselves without remuneration to the diversified labours of the institution, and one of them, Robert Simerwell, is moreover a blacksmith. There are six men engaged in their agricultural operations, and in felling timber for fences, for buildings, for fire wood, &c. There are also five Indian women, who serve as domestics, one of whom likewise takes care of several of the Indian children. The boys and girls are in separate classes; the latter are under the tuition of a governess, Miss Goodridge, a lady well qualified for so arduous an undertaking, and which is manifested by the improvement of the scholars, their great propriety of manners, neatness of dress, and, above all, their attachment to her. The male teachers are also industriously and unremittingly employed in instructing the boys committed to their charge. In short, I never remember to have witnessed as much order in any primary school, in which children of all ages were mingled together, as in this. Two of the boys are learning, as apprentices, the trade of a blacksmith, and the others who are large enough are occasionally occupied on the farm; all the girls, except three or four, who are very young and novitiates, can spin, knit, and sew, and go through all the gradations of domestic service, with as much skill and facility, as their fairer sisters of more cultivated life. Two of them weave plain cloth; and two hundred and ninety-four yards of this fabric have been manufactured in the loom of this institution since February last. Noahquet, or Luther Rice, and Anthony Bolles, have made such proficiency in the English language, as to enable them to interpret between the missionaries and the Indians, and even religious discourses have been explained to their red brethren, in a manner highly creditable to the boys, and satis-

M

factory to the missionaries. Luther Rice, who is not yet fifteen years of age, when he first entered this institution, was wild from the woods, acquainted with no language but his native Indian.

As I made a survey of all the land improved, and intended to be improved, with the same minuteness that I did of the school, and all things else pertaining to this interesting establishment, my mind received the liveliest impressions. The beautiful hills which surround, and which seem to be its proud and graceful associates, I imagine I view in perspective, crowned with temples and seminaries of learning, while the fat earth every where around is yielding its bosom to the plough, and teeming with every product necessary to the subsistence and comfort of the reclaimed Indian. In a more enlarged survey of the future prospects of this establishment, nurtured by a paternal government, and aided by the personal sacrifice of benevolent missionaries, I behold from this spot, consecrated to humanity and the highest offices of our nature, the melioration of the condition of this neglected portion of our species, redeemed from mental blindness, their eyes opened to the "ways of pleasantness, and their steps directed in the paths of peace." I behold a colony, firmly settled, numerous, civilized, and happy, with every attendant blessing, flowing from a well regulated, industrious, and religious community. I behold, also, the same paternal government, rejoicing in the successful experiment, and exulting in the ample means which it has afforded for its accomplishment, animated with a new and increased ardour, pushing institutions of a like nature deeper and deeper in the wilderness. Do I hear your Excellency exclaim, "Felix error quo decipimur in melius?" I must then return to existing things, leaving what your Excellency may deem imaginary, to future developement. The buildings are

erected on an oblong square, 330 feet long, east and west, and 165 wide, north and south; the main block consists of four adjoining buildings, each 20 feet in front, by at least that number of feet in depth: the most northern building is a kitchen, connected with the other three by a passage of ten feet in width. In the rear of the kitchen, and communicating with it, is a dining room, 32 feet long and 18 feet wide. All the buildings are of square timber, well put together, and filled in with clay, with clay chimneys; roofed with clapboards, and high enough to admit of lodging rooms on the second floor.

The tribes surrounding this establishment evidence the most conciliatory disposition, and a desire to avail themselves of the opportunity offered of making themselves acquainted with letters, and religious and agricultural instruction, is strikingly manifested. And no doubt is entertained of enlarging the school, by the accession of scholars, beyond the limits of the present means to support it. A taste for agriculture is already shown; and several Indian families, among whom is a chief, are now settling in the neighborhood; and with the assistance of the missionary brethren, have commenced the improvement of selected pieces of land, which have been ploughed, and a few acres fenced, in a manner to resist the intrusion of all kinds of cattle. Two log cabins, with the like assistance, have been erected; thus forming a nucleus, around which may be anticipated a gradually growing settlement. Indeed, I entertain little doubt, that with proper care and protection, with conscientious agents to superintend and direct their operations, the Indians may be gathered together into colonies.

I feel assured, that the hard fate of the Indian has rather been overlooked than disregarded; and when known, that it will be remedied. From a knowledge of the kindness of your Excellency

cy's nature, and of the abundance of the milk of human affections which fill your heart, I know that you would, with every faculty of mind and body, give efficacy, as far as you could give it, to any plan that would meliorate the condition of this neglected race. More M'Coys and more missionaries may be found, if funds were afforded them, to lend their aid, with the same pious unbought zeal which planted this benevolent, orderly, and promising establishment, on the St. Joseph's.

I feel thoroughly convinced, that with adequate means placed at their disposal, the exertions and sincere zeal of the missionaries would produce the most gratifying results. A fair experiment should, at all events, be made. Indeed, so fast are distresses accumulating upon the Indian, from known and obvious causes, that the time is fast approaching, when he will perish for the want of both food and raiment, unless provision of some kind be seasonably made, to save him from the impending perils.

A policy has been pursued by the superintendent at Carey, by which not only the salutary purposes contemplated by government will be achieved without opposition, but a settlement courted.

MISCELLANEOUS.

BAPTIST GENERAL TRACT SOCIETY.

THE first annual meeting of this Society was held in the meeting-house of the first Baptist Church in this City, on Monday evening, the 28th of February, 1825.

From the Report of the Board which was then read, it appears that the prospects of success in the great objects of the Society, are flattering, to a degree far beyond the anticipations of its founders. Many of the most enlightened

and influential of the denomination, in most parts of the United States, have expressed their unqualified approbation of the undertaking, and their readiness to co-operate in such measures as will tend to its enlargement. Many auxiliary societies are already formed, and depositories are established in several of the States. Nineteen tracts have already been issued, and the number will be rapidly increased. This institution is yet in its early stage of infancy; and if the countenance which it has already received, may be regarded as an indication of its future support, the most happy results may be confidently expected.

The amount received into the Treasury is—

From the General Society	\$25 00
“ Life Subscribers	50 00
“ Auxiliary Societies	268 66
“ Depositories	20 30
“ Individuals	9 94

\$373 80

Aggregate of balances due to the Society from Depositories, Auxiliary Societies, and individuals for tracts, \$173 25

Value of Tracts on hand, after the usual deduction for allowances to depositories, 135 39

\$682 44

The expenses incurred by the Society in the publication of Tracts, contingent expenses, and expenses of agency, are 582 44

Leaving a balance in favour of the Society of 100 00

\$682 44

The officers for the ensuing year are:

O. B. Brown, *President.*

Samuel Cornelius, *Vice President.*

George Wood, *Agent.*

Joseph Thaw, *Recording Secretary.*

Luther Rice, *Treasurer.*

Directors.

Dr. William Staughton, Samuel W. Lynd Enoch Reynolds, Samuel Wait, Alexis Caswell, Stephen C. Ustick, John S Meehan, Isaac G. Hutton, Ira Chase, Joseph Gibson, James D. Knowles James Johnson, George Outlaw James M. Staughton, Daniel Ca-wood.

Experience has so evidently demonstrated the utility of Tracts, that it is almost superfluous to remind the Christian public of the convenience which they offer of doing much good with little expense. In many instances they have been instrumental in bringing conviction to the minds of sinners, who were not in the habit of going where the Gospel was preached. They have brought sweet consolations to the hearts of God's children, and often supplied the want of the ministry of the word in destitute places. They scatter light upon the pilgrim's path, and carry blessings into the abodes of misery, at an expense so small as to be utterly imperceptible.

ANECDOTE.

SOME time since, a lady whose name has been respectfully announced, and whose time has been much devoted to promote the objects of the British and Foreign Seamen's Friend Society and Bethel Union, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors. The lady expressed her wish that while she was on board he would have the goodness to desist from language of that description. He professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors the Tracts and Bibles, and, above

all, her admonitions. On her return she was accompanied by the same officer, and had an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. Then (said she) I'll thank you to read that book, giving him a Bible. He felt himself surprised, (or taken in,) but considering that he had given his promise, he was bound to fulfil it.

The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her said, 'If I mistake not, I am addressing such a lady;' (mentioning her name.) 'That is my name, (said she.) but I have no recollection of you.' 'No! madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?' 'Yes, (said she,) I do.' 'Then, madam, I am the person; and the good effects of it are what you have seen this morning.'

*REVIVALS OF RELIGION.**VIRGINIA.*

A MINISTERING brother in Giles county, who has been employed as a domestic missionary in this state, writes to us, under date of December 27th: "On the 11th of September we constituted a church of seven members, within five miles of Giles Court House, where the Baptist cause has been at a very low ebb for some time; and, shortly after the church was constituted, I baptized two persons, who joined it. On Walker's Creek, in Wythe county, within 14 miles of the Court House, the prospect is very encouraging. The last time I was there, we received four, who were amongst the most respectable inhabitants of the settlement, and

there are several others who talk of joining next Saturday. The people are very much excited here, indeed; and I hope that the Lord is about to build a house for himself among them. This place is upwards of thirty miles from any church, and there never was any Baptists here before. If I were to judge, from the appearance that was produced under the ministry of the word, during my last tour, I should conclude that the Lord was about to do great things for the people in many other settlements. Indeed I don't think I ever before performed a tour that was so promising."

NORTH CAROLINA.

We have been politely favoured with the following extract of a letter from a gentleman at Moore Court House, to a member of Congress, which furnishes some pleasing particulars of the revival in that part of the State.

"The Lord, in his unbounded goodness, is still carrying on his work in this vicinity. We have received, in a few months past, upwards of forty members. We received at one time three, each of whom was upwards of forty years of age. The brethren hold weekly prayer meetings at night; and, notwithstanding the weather is cold, and the inhabitants thinly settled, the houses at times are crowded. Two of our old members have embarked in the ministry, and others exhort with warmth and power. My dear brother, the Lord is good, and his works are marvellous in our eyes. The little band, which have been literally frozen for twenty years, are roused from the spirit of lethargy which has long pervaded them, and now appear active and zealous in promoting the interests of Immanuel's kingdom. O, that it may continue to prosper, and his name be glorified in the salvation of the sons and daughters of Adam!"

NEW-YORK.

Lenox—A happy season has been granted of the Lord to the church in this place, under the pastoral charge of the Rev. Robert Powell. Forty-six have been added to the church by baptism, and the work still continues. More than one hundred are believed to be the subjects of a work of grace: but many, of whose eventual deliverance there is strong hope, are yet under temptation on the subjects of election, infant sprinkling, and close communion. We are happy, however, to learn that the faithful pastor does not encourage them to join the church till their minds are settled on these important points. Among the first converts, was a man who had been the principal organ of a combination against the church, which had given much trouble and sorrow to the faithful. When God designs to accomplish a work of grace, he will remove the obstacles that would otherwise frustrate it: and, happily for this man, it was the Lord's mercy to him that effected the divine purpose.

Lowville and Denmark.—A great revival of religion is going on in these places, among the different denominations. About 300 have given evidence of being subjects of a work of grace, of whom one hundred and one have been baptized and united to the Baptist church, and others are expected to follow their example.

Gerham.—A letter from the Reverend William Witter, of this place, says—

"We have good times in this region; the Lord is pouring out his Spirit in many places. The people of my charge are very solemn; some young persons are in distress, and some backsliders have returned. I expect to baptize a number, the first Lord's Day in February."

Several other places are mentioned, which have been favoured with revivals in New-York. In Camden Batavia, Stafford, Clarkson and Scottsville, a con-

siderable number have become the hopeful subjects of divine grace. In Geneva, and Genessee, a powerful work of grace has lately commenced.

OHIO.

We are glad to find, in the following extract of a letter from one of our correspondents, a member of the Baptist church in Cincinnati, that the blessed influences of the Holy Spirit are still operating on the hearts of many in their congregations, and constraining them to cry out, *'What shall we do?'* The writer says—"I am happy in informing you that the good work continues to go on with increasing prosperity. Seventeen were added last month—ten by baptism, and seven by letter; and present appearances indicate a good number the ensuing month. This is the Lord's work, and it is marvellous in our eyes."

CONSTITUTION OF A CHURCH.

Extract of a letter from the Rev. E. Tucker to the Rev. L. Rice, dated Fredonia, N. Y. Jan. 26, 1825.

On the 5th January, 1825, a Baptist Church was constituted in Ashtabula, Ohio, consisting of 42 members. Elder Abbot delivered a short and very appropriate sermon, from Heb. xii. 28. Elder Elisha Tucker delivered a charge to the church, and Elder Handy gave them the right hand of fellowship.

Brother Fisk is a principal member in this church. He has built them a meeting house at his own cost, and has expended about \$3,000 of his private funds for the support of religion in that place, within two years; yet he is not a man of great wealth. The Lord has abundantly blessed him. Fourteen

have been added to the church since it was constituted, and among them brother Fisk's eldest daughter. Surely the Lord will bless such as consecrate their all to his service.

OBITUARY.

DIED, in December last, at her residence in Perquimans County, North Carolina, Mrs. Mary Ross, consort of the Rev. Martin Ross, aged about three-score and ten.

Of her, it may be truly and emphatically said, she was a mother in Israel. For many years she was a member of the Baptist church, and continued to the end one of its brightest ornaments. Endowed with superior powers of intellect, and placed by Divine Providence in a situation giving her an extensive field for usefulness, she improved the privilege, (for such she ever regarded it,) to the benefit of thousands. She was a guide to the ignorant, both in counsel and example; and from her door the poor and needy never departed but with a cheerful heart. Her abode was that of hospitality, instruction, and content. In all the relations of life, as a wife, a parent, a neighbour, a friend, and a Christian, she was among the few who pass through the wilderness of this world without one blemish to tarnish the lustre of divine grace. Her death was, as might be expected from one in whose character the power of godliness was so strikingly exemplified, the calm of a peaceful slumber; the happy departure from the precincts of time into the perfection of bliss, without a murmur or an anxious thought to interrupt her tranquillity. Her afflicted husband will not cease to mourn the irreparable loss, till he shall also be called to meet her in glory.

TREASURERS' ACCOUNTS.

Donations received by the Treasurer of the Baptist General Convention in the United States, for Foreign Missions, &c.

1824.				be named Rachel Euphemia Thompson, 2d payment,	\$15 00
Dec. 29.	From Samuel and William Hill, for Indian youth,	\$200 25		8. From Levi Pierce, Esq. Treasurer of the Foreign and Domestic Missionary Society for Plymouth county and vicinity, the following, viz.	
	30. From William D. Murphy, President of the Baptist Junior Foreign Mission Society, N. Y.	100 50		For translation of Scriptures,	75 00
	31. From Norman Warriner, Agawam, (Mass.) Treasurer of Executive Com. of Evangelical Benevolent Society of Baptist church—the following sums, viz:			For the Burman Mission,	300 00
	For the Jews,	00 33		For the Indian Stations in the United States,	100 00
	For education of heathen females, from Hinsdale Female Society,	1 00		From Newark (New Jersey) Female Mission Society for the benefit of the Cherokees; Sally Vanderpool, Treasurer,	30 00
	A bundle of clothing for Fort Wayne School, from Hinsdale Female Society, estimated by the donors, at	12 00		10. From Missionary Society, Sullivan, (Me.)	9 25
	From do. for do. cash,	50		From Congregational Female Cent Society, for Indian Missions,	3 50
	From do. for Foreign Missions,	3 62		From Romanus Emerson, for do.	5 00
Dec. 13.	From Agawam Female Society, A bundle of clothing, estimated by the donors, at	5 63		From a member of the Baptist church in Beverly, for Carey Station,	5 00
1825.				From a friend in Abington,	5 00
Jan. 3.	From a female friend in Charlestown, for Burman Mission,	10 00		From John Collamore, Esq. for Burman Mission,	5 00
	From a friend of missions in Buffalo, N. Y.	5 00		From Edward Brown, from Mechanical Labouring Society in the vicinity of Boston, being the earnings of the 1st Tuesday in each quarter of the year,	17 02
	From the Rev. Sertno Taylor, it having been collected at the monthly concert of prayer in Saxton's village, (Vt.)	17 72		3d Quarter's return of the Agent to the Treasurer, 31st January, published in our last number, amounting to	1451 41
	21. From a Female Society, belonging to the North Baptist Church in Randolph, Mass.	10 31		Total,	\$ 2179 04
Feb. 2.	From Miss H. Thompson for the education of a heathen child, to				

Money received by the Treasurer of the Columbian College, during the month of February, 1825.

<i>For Endowing the Presidency.</i>			By Ebenezer Loomis, New London, Ct.	\$1 00
By the Hon. George M'Duffie,	\$10 00		By remittance from J. R. Burdick, agent,	150 00
<i>For Endowing the Professorship of Mathematics and Natural Philosophy.</i>			<i>For a New Building.</i>	
By the Hon. John M'Lane, P. M. G.	50 00		By the Hon. John T. Johnson,	10 00
<i>For Professorship of Ecclesiastical History, &c.</i>			By Martin Johnson,	10 00
By Dr. Thomas W. Smith, Upperville, Va.	10 00		By John Stansford,	5 00
By James Hixson, do. do.	10 00		By Dr. Thomas Sewall,	50 50
By Rev. John Goss, Barboursville, Va.	20 00		By Thomas Corcoran, Georgetown,	20 00
By Sydney Bailey, Upperville, Va.	10 00		By J. S. Meehan,	5 00
<i>For the Columbian College.</i>			By Anthony R. Thornton, Richmond, Va.	25 00
By Joseph Carr, Upperville, Va.	1 00		By Dr. M'Williams,	5 00
By Wm. Wright, do. do.	1 00		<i>For Buildings.</i>	
By Wm. Millan, do. do.	1 00		By the Hon. N. R. Knight,	5 00
By Adolphus C. Smith, do. do.	1 00			\$401 50
By James Hixson, do. do.	1 00			

POETRY.

A HYMN.

JESUS, Saviour of my soul,
Trembling to thy cross I flee;
Make my wounded spirit whole,
Rescue, succour, strengthen me.

Wandering far from thee and Heaven,
Through the world's deceitful maze;
To its sinful follies given
All my earliest, brightest days:

I can offer to thy love
Only this poor bleeding heart,
Which of sin begins to prove
All the anguish, all the smart.

Ah! this heart if thou disdain,
To what refuge shall I flee?
To the world and sin again!
Hopeless child of misery!

No; the world and sin I leave;
Suppliant at thy cross I lie,
Till thou peace and pardon give—
Friend of sinners, hear my cry.

Friend of sinners, hear my cry;
I can go to none but thee;
Thou that didst for sinners die,
Rescue—succour—strengthen me.

[Rec. and Tel.

“MY GOD, FORSAKE ME NOT!”

WHEN white-rob'd Joy, with sportive
tread,
Allur'd my waking eye;
Or when its dazzling smile was fled,
Its boasted fountain dry;
When gathering fast, the clouds of wo
Obscur'd this earthly spot,
And taught the bitter tear to flow,
My God forsook me not.

Now, while the clouds no more deform,
And scenes of pain are past,

While the sooth'd spirit of the storm
Recalls his dark-wing'd blast—
While genial beams of mercy shine,
To cheer and gild my lot,
Ah! still I need a guide divine—
My God! forsake me not.

Where'er my future footsteps stray,
Through paths where pleasures glow,
'Mid glimmering shadows, fading day,
Or vallies dark with wo—
Where pain or age, with palsied hands,
The page of life shall blot,
Or death divide its brittle bands,
My God! forsake me not.

[Rel. Int.

SOMETHING NEW.

SINCE man by sin has lost his God,
He seeks creation through,
And vainly hopes for solid bliss
In trying *something new*.

The new possess'd (like fading flowers)
Soon loses its gay hue:
The bauble now no longer takes;
The soul wants *something new*.

And could we call all Europe ours,
And India, and Peru,
The mind would feel an aching void,
And still want *something new*.

But when we feel the Saviour's power,
All good in him we view;
The soul forsakes its vain pursuits,
Nor seeks for *something new*.

The joys a dear Redeemer brings,
Will bear a strict review:
Nor need we ever change again,
For Christ is—ALWAYS NEW!

Rel. Adv.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

APRIL, 1825.

[No. IV.

COMMUNICATIONS.

THE UNPARDONABLE SIN.

WHEN first convinced of the great evil of sin, and yet without a corresponding sense of the extent of Divine mercy in Christ, the mind is not unfrequently harassed with distressing fears of having committed that sin, for which there is no forgiveness. The result of this sorrow often proves, that such apprehensions are groundless; arising from a misconception of the nature of that sin. Religious instructors, aware of this, endeavour to persuade the person to forego these desponding impressions; and upon the principle of the *unbounded* mercy of God, through the *infinite efficacy* of the Saviour's blood, to seek in hope an interest in his pardoning grace. Still the

thought that *there is a sin unto death—a sin for which there is no forgiveness in this life, nor in that which is to come*, brings horror to the mind; and, under a conviction, common to all in the earliest stage of spiritual concern, that his own guilt is greater than that of any other person, the sinner can scarcely hope that this crime is not in the black catalogue which stands against him. With the view of setting this subject in its proper light, we shall inquire into the nature of what is called the unpardonable sin.

It was first spoken of by our Saviour: *The blasphemy against the Holy Ghost shall not be forgiven unto men.* It was in immediate allusion to the malicious complaints of the Pharisees, who accused him of casting out devils through Beelzebub, the prince of

devils. We are aware, that an opinion prevails with some of our brethren, that no such sin is committed at the present day.

Before entering on the inquiry, we shall notice their objections. One objection is, that the circumstances of the world are so changed since Christ was on earth, as to render that impossible now, which was possible then. That the Pharisees, having the Lord with them, performing the miracle of casting out devils before their eyes, could not disbelieve the agency of Divine power; and their malicious imputation of it to the prince of devils, was designed to deceive the multitude, while they were themselves fully convinced that it was of God. So far, their opinion is correct. But it is farther urged, that, since the ascension of the Lord to Heaven, there can be no situation exactly similar to that of the Pharisees, when he was with them; and therefore the unpardonable sin cannot be committed at this age of the world. It is agreed, that this sin consists in malice against knowledge: but, if it was committed in that day, and cannot be committed in this day, it follows, either that there is less knowledge in the world at present, than what the Pharisees enjoyed; or that there is less malice in the human heart now than what then was. Both of these propositions are so evidently fallacious, as to need no refutation. It is believed none will deny that the light of Divine knowledge is quite as great now

as when Christ was on earth; and that the heart of man is quite as prone to wickedness. We conclude, then, that neither ignorance, nor uprightness, can secure a soul at the present day, from the commission of a sin which was perpetrated when Christ was on earth.

Another opinion is, that we cannot suppose any sin so great, as to transcend the pardoning mercy of God, unless we limit both the efficacy of the Saviour's blood, and the power of God to dispense grace to the chief of sinners.

To this, it may be answered, that the Lord has spoken of a sin which has no forgiveness, and yet the Lord has not fixed a limit to his power of pardon. Nor does it necessarily follow, that this sin is of greater magnitude than the sins of God's elect, which are forgiven. It is not certain, that the sin of Aaron's sons, who offered strange fire, was greater than that of their father, in making the golden calf; though they were made examples of Divine displeasure, and Aaron was saved. It is not certain, that the sin of Uzzah, in touching the ark of God, was greater than that of David, in the case of Uriah; though Uzzah was destroyed, and David was pardoned. Nor is it certain, that this particular sin, from which the Lord always preserves his elect, is more aggravated in its nature, than sins of his children which are forgiven. We conclude rather that the sins of Chris-

tians, which are against the mercy and love of a precious Saviour, revealed in their hearts, and made known in the glory of his nature to them, are more aggravated, more cruel, from this consideration, than it is possible for the sins of others to be, who have never so fully known him. In this sentiment, we are persuaded that Christian experience is on our side. From these considerations, taken in connexion with the Scriptures which relate to this subject, there remains no doubt with us, that there are persons in the world at this day, and have been in every age, since the Lord was on earth, who have committed the unpardonable sin.

To ascertain its nature, we must carefully examine the Scriptures. Matthew quotes the words of our Saviour thus : *All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* Mark and Luke give us the expression to the same import, and nearly in the same language. It is not to be denied, that all sin is against the Holy Ghost ; but all sin is not *the blasphemy* here spoken of. There must be some peculiar circumstances attending it, to constitute the unpardonable

sin. In the epistle to the Hebrews, ch. 6, we have a definition of it as follows : *It is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance : seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* This passage has received different expositions, so as to avoid an implication of the unpardonable sin ; but none are natural or satisfactory. By some, the *impossibility* of renewing them again to repentance, has been explained to signify *great difficulty*—*next to impossibility*, but not *absolute impossibility*. This is not only a plain mutilation of the text, but it involves an error in theology. If the difficulty is understood to be on the part of man, then it is *absolutely impossible*, to renew this, or any other sinner, to repentance ; for repentance is the gift of God, and no man has power to effect it in himself, or in others. If the difficulty is supposed to be on the part of God, the idea goes to circumscribe *infinite* power, which is an absurdity highly derogatory to the Divine character. But, if we understand the apostle to speak of the unpardonable sin, the passage is plain, and the language natural. It is impossible to renew them again to repentance, because God has declared

that he will not give repentance to such : all future labour with them is hopeless.

By others, this passage has been understood, as merely supposing a case which never existed, and never can exist. But, by this interpretation, the text loses all its force, and becomes utterly useless. The Lord never warns us against impossibilities. We may caution a mariner, with some propriety, against running his vessel upon a shoal, but not against running it upon a mountain ; because there is danger of the former, but not of the latter. So God warns us of real danger only ; and the admonition receives its force from the imminence of that danger. The certain evidence of our Christianity, is our perseverance : but, because many professors endure not to the end, there is danger of those who profess religion, making shipwreck of faith. The Lord, therefore, exhorts his professing people to watch and pray : and, to enforce the exhortation, he admonishes them of real danger : *If any man draw back, my soul shall have no delight in him :* and in the passage above cited, he shows that there is a degree of apostacy, from which there is no return. Nor does this sentiment, in the least degree, militate against the doctrine of the perseverance of the saints, *who are kept, amidst all temptations, by the power of God, through faith, unto salvation.*

In the 11th chapter of the same epistle, it is thus described : *For*

if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under two or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. In the consideration of this passage, we must keep in mind, that there may be Divine knowledge without Divine love, as there may be light without heat. A person may have known the way of righteousness, without having experienced the love of righteousness. So, if we, who have known the truth, shall prove, by our falling from it, that we never have experienced the love of the truth, it will be worse for us in the end, than for them who have never known it. This passage may be taken also in agreement with that in 2 Pet. ii. 20, 21, 22. It should also be observed, that, so far as volition simply is concerned, all our sins are wilful. Neither David nor Peter acted without volition in their great transgressions. But, by sinning wilfully, in the sense of the apostle, we understand the word to be of the same import, as when prefixed to a high crime against society. When a man is

guilty of wilful murder, the crime was not perpetrated in the heat of passion, nor thoughtlessly, but with a settled malicious intention. So, for those who have received the knowledge of the truth, to sin wilfully, with a settled, malicious enmity against that Spirit who reveals the truth, is doing despite against the Spirit of grace. They may have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ; but they are entangled again therein, and overcome: and the latter end is worse with them than the beginning. There remaineth to them no more offering for sins, but a *certain* fearful looking for of judgment and fiery indignation. They are fallen away; and it is impossible to renew them to repentance. It is, therefore, evident, that they have committed the sin for which there is no forgiveness.

The expression of Paul concerning his own justification, is in accordance with this view of the unpardonable sin. He had been a great persecutor of Christ in his Church, and exceedingly mad against what the Lord, by his Holy Spirit, was accomplishing among his people. He had been so infuriated against the work of the Holy Ghost, as to procure the death of those who were led by his Divine influence: but he did not know, like the accusing Pharisees who saw his miracles, that Christ was the Messiah of God; and he obtained forgiveness, *because he did it igno-*

rantly. Paul never justifies himself on account of his mistaken apprehension, or he would not have used the word *forgiveness*. He does not palliate his crimes by the plea of ignorance; for he testifies against himself, that he is the *chief of sinners*; and the greatest crime which he confesses, and perpetually accuses himself with, is that of his madness against Christ. *I am, says he, the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God*; and for the same reason he alleges that he is *less than the least of all saints*. After these acknowledgments, we cannot understand him to mean, that his ignorance was a palliating circumstance, which entitled him to Divine compassion, rather than vengeance; but that because he was ignorant of the Lord, whom he so maliciously persecuted, his sin was not unpardonable.

Peter denied his Lord, but not through enmity. He knew him, but was not mad against him; therefore, his sin was not unpardonable. Peter was born of God, and could not sin maliciously against him. Paul, before his conversion, sinned maliciously against the Lord, but he did not know that the work which he opposed was the work of God's Holy Spirit; therefore, his sin was not unpardonable. Judas combined the two cases. He knew that Christ was the Messiah. He had received power, in common with the twelve, to work mira-

cles; and he saw that it was the Spirit of God working through them. But he was not born of God, and therefore was liable to be excited to malicious enmity against his Lord. Satan embraced a favourable moment, when his avarice was disappointed, and he yielded to the temptation. The sin of Judas was therefore unpardonable.

The unpardonable sin, then, does not consist in any one particular act, but in the circumstances under which it is committed, and the temper which induces it. A person may apostatize from his profession without committing it, or it may be committed by those who never confessed Christ. The Pharisees, who accused Christ of casting out devils through the prince of devils, were guilty of it, because they knew him to be the Lord's Messiah. Paul, before his conversion, though a Pharisee, under the influence of the same evil spirit, and equally violent against Christ, was not guilty of this sin, because he did it ignorantly, not knowing that it was the Lord's Messiah whom he persecuted. Judas, the disciple of Christ, when he betrayed his Lord, was guilty of this sin, because he did it maliciously. Peter denied his Lord, but was not guilty of this sin, because he did not deny him through malice. The power of truth may bring to the conscience certain conviction of the Divine authenticity of the Gospel, as in the stony-ground hearers, without producing that

change of heart which is called regeneration; and such may fall away into a settled, malicious enmity against that truth, and the Spirit who reveals it; but it is impossible to renew them to repentance, because they have committed the unpardonable sin. A saint of God may fall into the sin of gross transgression against God, but he does not commit the unpardonable sin, because he never entertains malice against Christ: for he cannot sin, because he is born of God, and the seed of God remains in him.

The unpardonable sin, then, evidently consists in enmity against that testimony of Christ, which the Holy Spirit bears, accompanied with a knowledge of this fact, that the testimony is of God.

Every unrenewed sinner may have enmity in his heart against God, but may not be sufficiently enlightened to render that enmity unpardonable. Every renewed person is sufficiently enlightened to commit this sin; but being *kept by the power of God, through faith, unto salvation*, he is not permitted to indulge that enmity which would constitute the character of this sin.

This subject teaches us, that we have no security against destroying ourselves by the commission of this sin, but in the strength of the Lord. It admonishes us of the danger of apostacy, and the importance of diligently observing the exhortation of our Saviour, to watch and pray,

lest we enter into temptation. The Scripture furnishes us with but very few examples of the return of apostates; and instances of their restoration in our own days are so exceedingly rare, that we should regard, with fearful concern, the least indication of a backsliding spirit, lest it should end in apostacy and ruin. Remembering that He has no delight in the soul that draws back; that he only who endures to the end shall be saved, with fear we should serve the Lord, and our joy should be with trembling.

MINDOO SUPERSTITION.

WE have been astonished and grieved to learn, that some persons in this country, and even some who bear the Christian name, are unfriendly to the efforts which are made to send the Gospel to India. Absence from the scene of misery which that region exhibits, leaves the mind, in a great measure, thoughtless of the ravages which superstition is continually making. In addition to the ordinary cruelties which their religion teaches them to inflict upon themselves and each other, it is a notorious fact, that, when a Brahman dies, his wife, or wives, (for he frequently has many of them) is taught to believe that she renders herself propitious to the Deity, and secures her fu-

ture salvation, by suffering herself to be burnt alive on the same funeral pile with her dead husband. Krishnoo, the Christian convert at Serampore, and the first fruit of the English Baptist Mission in India, who afterwards became a zealous and successful minister of the Gospel among his countrymen, was the son of a Brahman. While yet but a child of six or seven years, his father died, and his mother was burned to death upon his funeral pile. Their superstition teaches them that the nearest relative should apply the torch; and, in conformity with this rule, young Krishnoo set fire to the combustibles which burned to death his own mother, with the body of his deceased father; thus contributing, by his own blind act, in that tender state of childhood, to render himself a friendless orphan, without a mother's care or guidance. This fact was related to me by the Rev. Mr. Ward, of the Serampore Mission, who, in the providence of God, was made the Christian father and guide of this forsaken orphan. When Krishnoo was afterwards called, by the grace of God, to a knowledge of the salvation of his Son, he thought of his poor departed mother. He would then have given the universe, if it were his, to have been able to recall the monstrous deed. O, could he have told his poor dear mother of the Saviour's death, it would have relieved his tortured mind; but, alas! it was too late. She had

already given herself a sacrifice—not to the God of Heaven, but to the cruel gods of Hindostan. He dearly loved her; and, to the day of his departure for glory, could never speak of her without tears of commiseration.

In these acts of self-immolation, the nearest relations of the woman always urge her on to the horrid deed. They would regard her as a proper object of abhorrence should she refuse. Some time since, we published an account of one whose fortitude could not sustain her amid the agony which she suffered, and she fled from the flames; but her nearest relations took her by force, and put her again upon the pile, beating her head with blocks of wood, to deprive her of her senses. It is probably the force of this sentiment, in a very considerable degree, that produces the apparent willingness, which is often witnessed on the part of the unhappy victim. Self-destruction is so abhorrent to nature, so sinful in the sight of Heaven, and so pregnant with misery to society, that, if we look not beyond the present world, philanthropy would induce us to use all lawful means to prevent it; but, when we recollect, that it is the result of false devotion, ending in everlasting ruin to the soul, we cannot contemplate the subject without emotions of horror. Who can read the following account of a *Suttee*, as it is called, and still deny the obligation of Christians to send the Gospel to India?

Extract of a letter, dated from the river near Serampore, 4th Feb. 1824.

“Noticing a crowd of natives proceeding in the same direction, I inquired the cause, and was informed, that a certain sircar having died, his two wives proposed to be burned with his body. I joined them, and on arriving at the place where the sacrifice was to take place, I found a great number of people assembled, the pile prepared, and the two women engaged in worshipping, for the last time, the sacred Ganges. They were surrounded by their relations, and seemed to entertain no apprehensions of their approaching fate, nor was any feeling testified by their friends who were near them. When they left the river, myself and a friend, by whom I was accompanied, inquired of them whether they were about thus to immolate themselves of their own free-will, to which they replied in the affirmative. The elder of the women was fifty, the younger about forty years of age. The cry of “*Hurree Bol*” commenced; they calmly ascended the pile, and, taking an adieu of their friends, they laid themselves, the one on the one side and the other on the other of their departed husband, and were quickly enveloped in flames. No appearance of force or undue persuasion existed; intoxicating drugs were not employed, nor were the bamboo levers used to keep them down on the pile, and in a few moments they died with-

out a struggle. After this, the cry of "*Hurree Bol*" became louder, the immediate relations seemed to exult in the deed which they had just performed, and I, perfectly horrified, left the scene."

If these unhappy women had been Christians, this cruel spectacle would not have been exhibited. Their children might still have enjoyed the blessing of their tender mothers' care; and the instructions of the Gospel, applied with all the force of maternal affection, might have been pointing their way to Heaven. If their relations had been Christians, they would not have been accessaries to their destruction, by countenancing the immolation of those whom nature, as well as grace, required them to protect and comfort. The ties of kindred are the same in India as in our own land; and the affections of nature are equally strong. But O, cruel, cruel superstition! How long shall the blood-thirsty gods of Hindostan triumph over the laws of humanity! These miserable women and their relations were once children together, like ours; and, before the fetters of superstition had subverted the bonds of affection, they passed the morning of life in the exercise of the same tender endearments which we are so pleased to witness among our little offspring. Christian parent, should the providence of God separate your little ones from your care, and cast them in early infancy upon that idolatrous shore, where they

would be reared in all these abominable practices, what would you give to send the Gospel to them? The world, could you call it all your own, would be regarded by you as a little sacrifice, could you make it contribute to their better instruction. In vain would it be urged, that if God had ordained them to life, he would devise the means of their instruction without your concern. The cries of your burning daughters, led to the flames by the hands of your blinded sons, would continually sound through the ears of your imagination, and pierce like daggers your bleeding heart. These victims of superstition are the descendants of godly parents. Enoch, who walked with God, and Noah, the preacher of righteousness, through whom you have received your being and your mercies, were their fathers, as well as yours. Their souls are also immortal; and to them, as well as to you, there is another world. What would you give, then, to send the Gospel to them? The door is open; and, by your offering, God may measure your philanthropy to your fellow men, and your estimate of his message of grace to a perishing world.

TO A DYING SISTER.

MR. EDITOR :

THE following letter breathes so much the spirit of Christianity, that I am persuaded no reader

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of the Luminary would regret its publication, should you think proper to insert it. It was written by a young minister to a sister in the consumption, and received by her but two or three days before her death.

WHITFIELD.

April 26, 1823.

MY DEAR SISTER :

HARDLY have I yet recovered from the shock which Mr. M.'s letter gave me last Wednesday. With Job I may say, "What I feared has come upon me," Yet I did not murmur under the chastening hand of God. When I thought it probable that you were about to be taken away from me; when I pictured to myself my much loved sister languishing in a deep and rapid decline, in the very same room where one of my dearest friends had breathed her last so lately—yes, I will not conceal it—I felt that the fountains of my heart were broken up. I sorrowed, but it was not as those who have no hope. But why should I say this? I know it would distress you to think that I was not resigned. Yes, Emily, I have given to nature her tears: I will now give to grace her triumphs.

I *did* wish to see you immediately; but it may not be. The providence of God forbids it, and I submit. I *did* wish to hear from your own mouth, with what feelings you anticipate your departure. I thought I could not be satisfied to have you pass so suddenly and silently away from the earth: but I can; at least, I

believe I can. Have I not already received abundant evidence of your state of grace? Do I not know that Christ crucified is the rock of your confidence? And can I not safely trust you in His hands? Will he forsake you now? No; He will not. He has pledged himself to love you, and take care of you, even to the end. And I am persuaded, that you, my dear sister, are now receiving the fulfilment of His promises.

I purpose, if the Lord permit, to visit H—, in June: then, if you are spared till then, I will see you. But, if that coming be too late; if the ravages of disease shall, in that time, have destroyed the frail frame-work of mortality, and I should have only the mournful privilege of weeping over its ruins—I may weep; but nothing shall tear from me the delightful consolation of believing, that you have entered on high the house of many mansions, and that you are sweetly at rest on the bosom of the Lord. Grace, rich grace, has given this confidence.

"Such lively hopes we owe
To Jesus' dying love."

Will it not be a satisfaction to you, my dear sister, to know something of my future prospects? A door of usefulness appears to be opened for me at B—, by the Great Head of the Church. The prospect of removing so far to the west did not at first strike me agreeably; nor was it consonant with my private wishes to live at such a distance from the

society of my connexions and endeared friends : but I am not my own. The station was important. My friends, who proposed it, were of opinion that it was best. The call from the church was unanimous and pressing. Above all, their destitute condition, and the wide prospect of usefulness in that village, and the vicinity, have overcome my scruples, and induced me, after imploring the direction of the Lord, to believe it my duty to go. My engagement, at present, is only until the first of January. I have given them encouragement to expect me among them the first Sabbath in July.

I should not have mentioned this at present, when your mind is perhaps in a great measure absorbed in thoughts of another world, did I not know the cause of Christ is dear to your heart; did I not know, your warmest desire for your poor brother is, that he may be honoured of his God as the instrument of doing good while he lingers on the earth. I know this is your prayer. O, Emily ! if I have ever felt it a hard thing to give you up, I confess that it has been when I was thinking on the loss we should sustain in the cessation of your example, counsel, letters, and prayers. Still, if it be the good pleasure of our adorable Lord, to take you soon to himself, I would not so impeach his wisdom and love as to think it not best : nor would I be so cruel as to wish to detain you from entering that

land of love, on the borders of which you are now standing.

If I have ever felt the worth of the Christian religion, in reference to the article of death, it is of late. I want to say a thousand things to you on the subject, but my heart, and my time, and my paper, are quite too full to admit it. O, glorious Gospel of the blessed God ! how dost thou support, and console, and cheer, and animate my heart ! The darkness that the enemy of our souls was endeavouring to thicken round the grave is dispersing. The veil of futurity is drawn aside by the hand of the Saviour ; the light of immortality is breaking into the soul ; the heart melts ; the flame of love burns bright ; the melody of angelic voices swells on the ear ; earth, society, friends, sins, sorrows—all are forgotten—forsaken—left behind ; and the transported spirit is without fault before the throne of God, beholding the glory of the Mediator—reflecting his beauty, and uniting with countless myriads in his praise. Blessed be God, that these are the words of truth, exemplified in the death of thousands. May you add—your testimony.

THE TRUE CONVERT :

An authentic Narrative.

MARY was the only and beloved daughter of Philemon, who, in consequence of a handsome es-

tate, possessed from his ancestors, was entitled to move in the first circle of taste and fashion in his neighbourhood. Nature had endowed Mary with an elegant person, a strong mind, ardent affections, unbounded vivacity, and an amiable disposition. It was the care of Philemon that her education should be equal to her rank, and her aptitude for improvement placed her upon high ground in every department of substantial literature and fashionable embellishment, common to her sex. She was the object of admiration and envy in the circle of wit and fashion, and shone equally in the parlour, the ball-room, and at the card-table. Mary was a pretty constant attendant at the parish church; but, as she heard there nothing but well-written essays upon morality, and the social duties, she was far from apprehending any defect in her religious views, or the disposition of her heart. Naturally inclined to benignity, she supposed herself, if not perfect, at least safe. The natural charity which every fallen creature has for itself, added to the flattery she received from her friends, generally speaking, quieted conscience; and if at any time she felt uneasy, she would compare herself with her companions, and the scale always turned in her favour. She had not been taught to bring her conduct and her passions to the test of that law which is a perfect transcript of a holy God. Unoffending decency at church was

her devotion, kind attention and amiable condescension to all around her was her system of morals, and her *rock* of dependence; to shine and flit was her high felicity; and the thought of Heaven after death, was to Mary like the consideration of a good physician residing in a neighbourhood; I hope in my heart I shall never have to call him in, but, if I have, it is a consolation that he is near and skilful.

Mary's father was a man of retired habits, accustomed to reading and thinking; but, like many gentlemen of that description, he was too wise to be taught, and too secure to be alarmed. It was in their town as in others; there existed a diversity of religious opinions, and a few of the people were in the habit of attending Divine service at a distance from home, for the sake, as they said, of hearing the Gospel, and obeying Christian ordinances, as enjoined in the Scriptures. These people were objects of general ridicule, as weak, superstitious schismatics. There was one of them, however, of about equal rank and years with old Philemon, whose sound judgment and dignified habits he much admired, and often expressed his regret that so much worth should be associated with so much folly. He would say, could but my neighbour go to church, visit in the convivial circle, break off from these conventicles, and withdraw his company from beggars, old women, dotards, and hypocrites,

I should have peculiar happiness in his company.

It happened that this same gentleman invited his minister to preach a lecture at his house, and informed his neighbours of the time. Philemon attended, and took with him his daughter; for, said he, we ought to set these foolish people a good example, and do what we can to diminish their prejudices. If they would once come and hear our Doctor, they would run no more several miles on a Sunday to attend the empty declamation of that poor uneducated driveller. The service being ended, they returned home. They took their seats in the parlour, but not with their usual cheerfulness; the hearth was neglected, and the candles remained unsnuffed. After an hour spent in silence, they retired to their respective rooms. At the breakfast-table, in the morning, Philemon said, Well, Mary, how did you like the preacher last evening? She evaded an answer, and returned the question. "I'll tell you," said the old man, "there is nothing at all in it. I was a little perplexed last night, in consequence of the man's seeming to support every thing he advanced by Scripture; but do you suppose that all our worthy neighbours and friends who are dead, but who lived and thought as we do, are lost? Our Doctor is a learned man, and has passed through college, and knows what to teach. There is no new birth but that which consists in relinquishing

error for truth, and no righteousness necessary but for us to do the best we can. Think no more about it, my dear Mary, you shall attend the ball this evening at the Squire's, and, though I am old, I will accompany you, and enjoy the impression made by my daughter's elegance upon the youth of fashion." Mary was somewhat perplexed—her heart sunk at the thought. At last she said, "my head aches considerably, and I fear I cannot get my new dress finished in time, and it would be an unpardonable affront to appear at the Squire's in what has served the turn of common visits. The father withdrew for business. Mary had taken her resolution. She returned to her room—took the Scriptures, and determined to read and judge for herself. As she examined that sacred book, her convictions deepened, and "the sorrows of her soul were enlarged." She felt she was a sinner, and mourned and wept in secret. She determined to reform, she prayed and strove, but her burden and fears increased, till the state of her mind was too evident in the pale languor which covered her lovely face, and the pensive tenderness which had supplanted her usual vivacity. One evening, just as a heavy sigh stole involuntarily from her agonizing heart, her father exclaimed, "What, my dear Mary, is the matter; are you not well, are you in grief?" Filial affection and a cup of sorrow running over, compelled her to relate

her story of grief, and parental tenderness induced Philemon to attempt to dissipate it; but his endeavours were in vain. Finding he was unsuccessful, and fearing the consequences upon her health and life, he said, "Go, my dear child, imagination has pointed the arrows of superstition, and imagination may also give efficacy to the pretended means of comfort. Go, and hear the fanatic; if it be of use to you, I shall rejoice. To-morrow is Sunday—I will convey you." The morning came—the promise was fulfilled, and as Mary stepped from the carriage, she found herself surrounded by a crowd whose cheerful countenances indicated that they possessed a kindred spirit with the Hebrew poet, who said, "I was glad when they said unto me, Let us go into the house of the Lord." As light deepens the effect of shade in a painting, so their joy seemed to roll back a flood of sorrow upon Mary's heart. Her cup was full, but its contents were bitterness. She felt as if singular in her distress, and forsaken of God. She entered the door; on her right hand, in a void space, a dog, which had retired from the rays of the scorching sun, laid at ease upon the cool floor. Mary wept, envied his happiness, because he was no sinner, and wished, were it possible, to be reduced to his rank in the sensitive world; but it was a vain wish. She took a seat, and knew but little what passed around her, till she heard

the minister announce for his text, the words of the compassionate Saviour; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The text and sermon suited her case, and at the close of the service, she joined with mingled astonishment and gratitude in singing,

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
"Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide—
Oh, receive my soul at last."

Within three months she visited her minister, and told her tale. Knowing her connexions and previous habits of life, although he was in full possession of evidence of the vast change which had taken place, he delicately suggested the obligation of universal obedience, though it might be attended with obloquy and reproach. She replied, "Can you, Sir, suppose that a self-ruined sinner, redeemed by sovereign mercy, can hesitate for a moment upon the obligation of imitating the blessed Saviour? Let but the people of God be consulted, and if they think me fit for a place among them, I shall think it my highest honour to be baptized in his name, though a world should witness the act. She was received to communion, and during the remainder of her life, her property, her time, her talents, were consecrated to God. In her, the

thoughtless and unbelieving found a faithful and wise admonisher and reprover, who knew, by experience, the avenues to the heart and conscience. The inquirer found a judicious guide to "the Lamb of God, who taketh away the sin of the world." The poor found in her an unwearied friend and wise counsellor; and the church of God one of its brightest ornaments. In process of time, the lovely Mary gave her hand to Cleoman, whose habits and sentiments accorded with her own. They lived in happy wedlock two years, and the morning which saw her a mother, presented her a breathless corpse to her disconsolate husband. The funeral procession presented an assemblage of true mourners. Beside her family and friends, were seen a number of poor widows, covered with the neat dresses which Mary's bounty had purchased, and her hands had made. A group of children, who had for years received her bounty, in books and dress, and her instructions on a Sabbath in the school which she regularly attended, followed, with feelings similar to those of orphans, and claimed a right to drop the tear of unfeigned sorrow upon the dust which was to cover their friend.

"The memory of the just is blessed."

AQUILA.

[*Chr. Wat.*]

COVEY, THE SAILOR.

THE following account of Covey, was published some years since in the London Evangelical Magazine; and though it may already have met the eye of some of our readers, we trust its interesting character, exhibiting a striking instance of sovereign grace, will render an apology unnecessary for its appearance in the Luminary:

"Mr. Pratt, in the second volume of his *Gleanings*, relates an affecting anecdote of a sailor on board the *Venerable*, the ship in which Admiral Duncan commanded the fleet in the action against the Dutch, off Camperdown. He received the account from Dr. Duncan, Lord Duncan's chaplain and relative, who, in the action, assisted his surgeon and his mate in binding up the wounds, and amputating the limbs of the unfortunate sufferers. "A mariner," says the Doctor, "of the name of Covey, was brought down to the surgery, deprived of both of his legs; and it was necessary, some hours after, to amputate still higher. "I suppose," said Covey, with an oath, "those scissors will finish the business of the ball, master mate?" "Indeed, my brave fellow," cried the surgeon, "there is some fear of it." "Well, never mind," said Covey, "I have lost my legs, to be sure, and mayhap may lose my life; but," continued he, with a dreadful oath, "we have beat

the Dutch ! we have beat the Dutch ! so I'll even have another cheer for it : Huzza ! huzza !”

This anecdote is rendered more interesting still, by some prior and subsequent circumstances attending this poor sailor. Covey was a good seaman, and noticed among his shipmates for his intrepidity ; but he was pre-eminent in sin, as well as in courageous actions. About a fortnight before the English fell in with the Dutch fleet, he dreamed that they were in an engagement, in which both his legs were shot off ; and that he was out of his mind. The dream made this courageous seaman tremble, and sometimes attempt to pray ; but, not liking to retain God in his thoughts, he endeavoured to obliterate the impression from his memory, and the recollection of his sins from his conscience, by drinking and blasphemous intercourse with the ship's company. His efforts, however, were in vain. The thoughts of his sins, of God, and of death, harassed his mind day and night, and filled him with gloomy forebodings of what awaited him in this world and in the next, till the sight of the Dutch fleet, and their conversation with each other concerning the heroic achievements they should perform, dispelled the gloomy subject from his mind. As the two fleets were coming into action, the noble Admiral, to save the lives of his men, ordered them to lie flat on the deck, till being nearer the enemy, their firing might do the more execu-

tion. The Dutch ships, at this time, were pouring their broadsides into the Venerable, as she passed down part of the Dutch fleet, in order to break their line. This stout-hearted and wicked Covey, having lost all the impressions of his former reflections, heaped in rapid succession the most dreadful imprecations on the eyes, and limbs, and souls, of what he called his cowardly shipmates, for lying down to avoid the balls of the Dutch. He refused to obey the order, till, fearing the authority of an officer not far from him, he in part complied, by leaning over a cask, which stood near, till the word of command was given to fire. At the moment of rising, a bar-shot carried away one of his legs and the greater part of the other ; but, so instantaneous was the stroke, though he was sensible of something like a jar in his limbs, he knew not that he had lost a leg, till his stump came to the deck, and he fell. When his legs were amputated higher up, and the noise of the battle had ceased, he thought of his dream ; and expected that, as one part of it was fulfilled, the other would be so too. Indeed, considering the pain of amputating and dressing both legs, and the agitation of his mind from fearing the full accomplishment of his dream, it appears next to a miracle that he retained his reason in the most perfect state ; but this was to be explained to him at a future period. Some time after, he came out of

Haslar hospital, capable of walking, by means of two wooden legs and two crutches; but his spirits were sorely dejected, from fearing that, as his sins had brought upon him the judgment of God in the loss of his limbs, they would bring it upon him in the loss of his reason, and the loss of his soul.

Having heard of Grange-street Chapel, Portsea, he came on the first Sabbath evening after his leaving the hospital. The text that evening was Mark v. 15: "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind." The minister represented this demoniac as a fit emblem of sinners in general; but especially of those who live without rule or order—drunkards, blasphemers, and injurious to themselves and others; but his sitting at the feet of Jesus, clothed, and in his right mind, as an engaging representation of the sinner converted to God by the Gospel, made sensible of the evil of sin, the value of his soul, and the necessity of salvation through a crucified Redeemer; enjoying peace of mind, having fellowship with Christ and his people, submitting to the authority of the Scriptures, and receiving instructions from Christ the Friend of sinners. Corey listened with attention and surprise; wondered how the minister should know him among so many hundred people; or who could have told him his character and state of mind. His asto-

nishment was still more increased when he found him describe, as he thought, the whole of his life, and even his secret sins. He could not account for it, why a minister should make a sermon all about him; a poor wooden-legged sailor. His sins being brought afresh to his mind, filled him with horrors ten-fold more gloomy than before. Despair for some minutes took a firm hold on his spirits; and he thought he was now going out of his mind, should die, and be lost; till the minister declared Jesus Christ was as willing to save the vilest of sinners, as he was to relieve this poor creature possessed of the devil; and that a man was restored to his right mind when he believed in him. He now began to understand the true interpretation of his dream. He thought he had been out of his mind all his life, and that to love and serve Jesus Christ would be a restoration to his right senses again. He was now almost overwhelmed with pleasure. While hearing of the astonishing love of Jesus Christ to sinners, hope took the place of despair, and joy of grief and horror. Those eyes which had never shed a tear when he lost his legs, nor when the shattered parts of his limbs were amputated, now wept in copious streams; flowing from strong sensations of mingled joy and sorrow.

Some weeks after this, he called and related to me the whole of his history and experience.

P

He was surprised to find that I had never received any information about him at the time the sermon was preached, which so exactly met his case. Something more than twelve months after this time, he was received a member of our church, having given satisfactory evidences of being a genuine and consistent Christian. A few weeks since, hearing he was ill, I went to visit him. When I entered his room, he said, "Come in, thou man of God! I have been longing to see you, and to tell you the happy state of my mind. I believe I shall soon die; but death now has no terrors in it. The sting of death is sin; but, thanks be to God, he has given me the victory through Jesus Christ. I am going to Heaven! O! what has Jesus done for me, one of the vilest sinners of the human race!" A little before he died, when he thought himself within a few hours of dissolution, he said, "I have often thought it was a hard thing to die, but now I find it a very easy thing to die. The presence of Christ makes it easy. The joy I feel from a sense of the love of God to sinners; from the thought of being with the Saviour, of being free from a sinful heart, and of enjoying the presence of God for ever, is more than I can express! O how different my thoughts of God, and of myself, and of another world, from what they were when I lost my precious limbs on board the Venerable! It was a precious loss to me! If I had not lost my

legs, I should perhaps have lost my soul!" With elevated and clasped hands, and with eyes glistening with earnestness, through the tears which flowed down his face, he said, "O, my dear minister, I pray you, when I am dead, to preach a funeral sermon for a poor sailor; and tell others, especially sailors, who are as ignorant and as wicked as I was, that poor, blaspheming Covey, found mercy with God, through faith in the blood of Christ! Tell them, that since I have found mercy, none that seek it need despair. You know better than I do what to say to them. But, Oh! be in earnest with them; and may the Lord grant, that my wicked neighbours and fellow-sailors may find mercy as well as Covey!" He said much more; but the last words he uttered were, "Hallelujah! Hallelujah!"

[*Land. Ev. Mag.*]

MISSIONARY.

FOREIGN.

BURMAH.

WE are still waiting, with painful anxiety, to learn the fate of our brethren Judson and Price, with their families. We trust the Lord has protected them from harm. If our reliance were upon an arm of flesh, our fears would preponderate; but, knowing that Jesus Christ, the Saviour whom they serve, is the God of Providence, holding all power

in heaven and upon earth, and exerting it for the best interests of his cause and people, our hopes for their safety are stronger than our fears. Every arrival from India will be inquired after with the deepest interest, in expectation that it may bring tidings from Ava.

On the 16th of February, the Rev. G. D. Boardman, at North Yarmouth, was set apart by prayer and the laying on of hands, to the work of an evangelist, for the service of this mission. The time of his embarkation for Burmah is not yet fixed; but the unsettled state of affairs in that empire does not in the least intimidate him, nor check the ardour of his zeal to reach the field, in which, by the blessing of God, he is destined to labour. He waits the direction of the Committee of the Board for his departure, which will probably be at an early day; especially if tidings from Ava shall cease to linger.

AFRICA.

It cannot fail to excite gratitude to the great Head of the Church, to learn, that the Lord is smiling upon Africa. Lott Carey, a descendant of this bewildered race, embarked with the first colonists sent out by the American Colonization Society, under the patronage of the General Convention of the Baptist denomination. The mystery of Divine Providence in permitting his unhappy ancestors to be torn from their native land, and brought into a country where they and their offspring were doomed to slavery, began to unfold itself. It was that he might receive existence in a country blest with Gospel light; whence he should return, in the fulness of time, to bear the tidings of salvation to that of his progenitors: and the prospect of preaching Christ to his kinsmen according to the flesh, and in the land of his fathers, induced him to leave America. He has continued with the colony from the beginning; and he,

with others who went from this country, constituted themselves into a Baptist church, about two years since, at Monrovia, in Liberia. The following letter from him to Mr. William Crane, a worthy and respectable member of the Baptist Church in Richmond, Va. will show the encouraging prospect which now animates them. It is hoped, that the liberality of our brethren and friends will enable the Board to patronize a school in this place for the instruction of children of the natives. Africa *must be evangelized*; and how can we so effectually make reparation for the injuries which we have inflicted upon her sons, as to bear a leading part in sending to her the news of salvation through the Son of God?

MONROVIA, (Africa,) Jan. 16, 1825.

DEAR BROTHER:

I AM glad that an opportunity is afforded to hand you a few lines, which leave me and mine in good health, and I hope may find you enjoying health and blessings of a favourable Providence. I have not much, but still something, I think worth communicating. Since I wrote you last, the Lord has in mercy visited the settlement, and I have had the happiness to baptize nine hopeful converts; besides a number have joined the Methodists. The natives are more and more friendly; their confidence begins to awaken. They see that it is our wish to do them good, and hostilities have ceased with them. I have daily applications to receive their children. I however have ventured to take three small boys, to find clothes, and pay for their schooling, to attend the day school—two from Grand Cape Mount, and one from Little Bassa; the two former are very promising, but the other is slow to learn, yet a fine boy. Two of them I was obliged to send home ten days ago, in consequence of sores which they had, but will return as soon as they are cured; and, in order to establish my confidence in their return-

ing, they refused to take their clothes with them. Our Sunday School still goes on, with some hopes that the Lord will ultimately bless it to the good of numbers of the untutored tribes. The natives attend our Lord's-Day worship, middling regularly. We have commenced bringing out our timbers for the building of our meeting house, and have got all the large timbers on the ground; but we shall want boards, shingles, nails, window glass, &c. &c. of which you will please to collect what you can, and send out. Please make my respects to the Board, and accept of the same for yourself and family.

I am yours, very dearly,

LOTT CAREY.

PALESTINE MISSION.

The Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathema was issued, by the most influential of the Catholic patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic College had been let, for five years, to "the Biblemen." This was the one hired by Mr. Way. Last of all, came a firman from the Grand Seignior at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say their only appre-

hensions, are from the adherents of the Pope of Rome. It is obvious to remark, that the Protestant missionaries in Palestine must have exerted no little influence on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions.

[Miss. Her.]

HAYTIEN MISSION.

THE Rev. Mr. Pennington, in a letter from Port au Prince to the Domestic Secretary, says: "We have great reason to praise God for the benevolence of the natives. But more especially for the great work of grace already begun in this city. We have one stated meeting, composed of no particular denomination, the doors of which are open to all Christians, and the house is generally crowded."

RUSSIA.

We have before mentioned that the Emperor of Russia had issued an order for the departure of all foreign missionaries from the Empire, and that many of them, with their families, had arrived at Cronstadt, and were embarking for England.

The principal object of the missionaries in Russia, has been to spread among the inhabitants of that vast empire the Holy Scriptures. The missionary stations in that empire were numerous. Probably the oldest establishment of this kind was that at Karrass, 530 miles S. W. of Astracan, of which Mr. Bronton was principal. This establishment was commenced and supported by the Missionary Society in Edinburgh, assisted by the British and Foreign Bible Society, who had several years since sent to them a press, types and paper, to publish the Holy Scriptures in the language

of that country, understood from the Wolga to the Euxine. Mr. Patterson, whose name and indefatigable labours have been well known in the Christian world, was a labourer in this region, and assisted at this establishment. They had circulated to a considerable extent the New Testament, several years ago. We hope before this they have been able to commit to the hands of the reading part of the community in that country, the whole Bible in their own language, so that, if driven away, they may leave "incorruptible seed" behind.

The United Brethren have long since had a missionary establishment on the Wolga, and had attained a knowledge of the language of the Calmucks, and were preaching to them the Gospel of Christ.

In Astracan, also a place of great importance, and of great facilities for the distribution of the Scriptures and religious tracts to the inhabitants of various countries from India to Persia, there was a missionary station of much promise. In Orenburgh, in Russian Tartary, the Edinburgh Missionary Society established a mission in 1814, which was lately in a flourishing condition. The London Missionary Society, in 1817, sent out two missionaries to Siberia, to a station more than 3000 miles eastward of St. Petersburg, calculating from this station to spread the Gospel among the Mogul Tartars. These establishments have been enlarged almost every year, and cost vast sums of money, and the missionaries were beginning to exert a happy influence on the minds of the people to whom they were sent. If the above news of the removal of the missionaries from the empire is true, it is one of those events which the Christian world had reason to fear, and one which they greatly deprecated. They feared it, because they have known that the knowledge of the word of God, and the practice of Christian virtues, is calculated to advance the cause of civil and

religious liberty, and to overthrow the throne of tyranny, and destroy the hopes of tyrants. It is for the interest of despots, such as now reign over almost all the inhabitants of the earth, to keep up and maintain a hireling and obsequious priesthood, and to repress every attempt to enlighten the people. It has therefore been surprising to many, that the despots of Europe had suffered, for so long a time, the organized efforts of enlightened Christians to print and circulate the Holy Scriptures in their several territories, and to preach the Gospel in its purity to their people. [*Geo. Mic.*

DOMESTIC.

CAREY STATION.

In our last, we communicated the joyful intelligence of the baptism of sixteen persons at this station, nine of whom were Indians. The Journal of Brother M'Coy, which was received just as that number was going to press, is too lengthy for insertion entire; but, that our readers may enter more fully into the feelings of a faithful and successful Missionary, and mingle with our brethren in the wilderness their sympathies and their prayers, we present them with the following

Extract of the Journal of Mr. M'Coy.

1824. Dec. 26. *Lord's Day.*—Though our meetings have not been neglected during the week, yet the extreme press of business has so occupied the attention of all, that our seasons of devotion were not enjoyed as formerly: and I began to fear that the influences of the Holy Spirit were abating; but the Lord has this day given fresh manifestations of his presence. We have been not a little humbled. One of our pupils, a sensible young man, who had been absent some months, and returned but a

few days since, was cut to the heart. He wept freely, though he endeavoured to avoid it. In this he was not singular; for many of our Indian pupils, as well as ourselves, were in tears. On speaking to him afterwards, he burst into a flood of tears, and began to tell how wicked he had been, and that he wanted to be religious. The work of the Lord among us, I believe, is not abating.

Thursday, Dec. 30.—I have now the pleasure of recording in our journal, an event for which we have laboured and prayed many years. O, why is not my heart more thankful, and why do not my lips overflow with praise to the Redeemer of men! The young man, mentioned in my note of last Sabbath, as being sorrowful for sin, has, this evening, given me a satisfactory account of a work of grace on his heart. This is the first conversion that, to our knowledge, has taken place among our pupils.

His mind has been somewhat impressed with the importance of religion for more than a year. He "had often looked back upon his life, and reflected on the goodness of God to him, and his ungrateful returns." He mentioned to me times and places when he had felt deep impressions of mind on this subject. One time, in the wilderness between this and Fort Wayne, he was much concerned. At his father's, in his late absence, at a time when there were company at the place, he felt deeply dejected on account of his lost and sinful condition. His father inquired the cause of his seriousness, and told him he did not like to see a young man so melancholy. But the young man did not disclose his feelings to any one. "The day that I set out from my father's, to return to this place," said he, "I reflected, while alone, on the goodness of God to me, and on my wickedness against him, and became very sorrowful. When I arrived at this place, I

was made to think more about these things than I ever had done before; and your preaching, last Sunday, disclosed every thing to me more plain than I had ever seen them, I thought I could see all my wickedness, and how bad I had been. I never had felt so much troubled for my sins before. I saw that my heart was very wicked. In trying to be good, it did not appear that I became any better, I tried to pray, but it seemed like my prayers did not go to God, but were all lost. I thought nobody was so bad as I had been. On Sunday evening I was so troubled, that I could hardly get my breath."

Speaking of the deliverance which he experienced, he adds: "On Monday I felt better. All my troubles left me, and I was happy. I never felt so before in my life. I wanted to be singing all the time. I love to read the Testament. I can't understand much of the Bible, (Old Testament,) but the Testament is plain, and makes me feel happy when I read it. I love God, and want to be good, but I don't think I am a Christian yet: there is too much wickedness in my heart. O, my heart is so hard I can't feel as I want to feel."

When I spoke to him on the subject of baptism, he replied, "I do not know that I can consent to be baptized; I am not good enough. I am afraid of being mistaken."

Noaquett, our interpreter, informs me that he has been much troubled at times on account of his sins. "I once thought," says he, "that I was not wicked—I thought I was good; but since I have heard you talk so much, and heard those young men whom you have baptized talk, I think I am bad too. I have a bad heart. I once thought that perhaps the French religion, (Roman Catholic,) was good, but I now think otherwise. They go on their knees, and pray, and I believe they just say it over like somebody learns a lesson, by heart. I believe there is none of it in here,

(laying his hand on his breast;) and they rise from their knees, and swear, and do every thing that is bad."

1825. *Saturday, Jan. 1.*—Kenozahqua, the young man who lately obtained a hope in Christ, sometimes feels a desire to be baptized, and then shrinks back, lest he should be mistaken. He mentions the case of an apostate he and I knew at Fort Wayne, and said he was afraid he might do as that man (white man) had done. His remarks on experimental religion, are the most sensible and clear of almost any thing I have ever met with. He has never heard any one relate a Christian experience.

Lord's Day, Jan. 2.—Having given notice, that an hour or more would be spent in conversation with mourners, if there were any desirous of such an interview, three boys and four girls came in to this special meeting. Kenozahqua was labouring under so much fear and diffidence, that he did not attend. Antoine, the Catholic boy, though in great trouble, was afraid to come in, he said, for fear he should do wrong by departing from his old religion.

This little meeting of catechumens was the most interesting of any I ever experienced. The circumstance of these Indian youths voluntarily gathering around me, for the purpose of receiving instruction in experimental religion, was deeply impressive. Every one spoke and desired the continuance of these meetings. All were in tears when we concluded.

Friday, Jan. 7.—The evening was chiefly spent in a conference meeting, for the comfort of a young man, our blacksmith. In endeavouring to console Kenozahqua, he said, "How can I take courage, and think myself a Christian, when my heart is so bad!" Antoine, our Catholic boy, has become a reader of the *Testament*, a practice which he lately avoided.

Saturday, Jan. 8.—On the evening of this day, we gave the right hand of fel-

lowship to another young man in our family. This young man was employed by us last October, as our blacksmith for this station. He sought, in coming thither, nothing more than his wages, and has found, we believe, durable riches and righteousness.

Kenozahqua says, "I am ashamed to say any thing about religion, because I am so wicked."

Lord's Day, Jan. 9.—When all others had retired, Joseph, an Indian boy, about 16 years old, who had remained, told me he had desired, for two or three days, to talk with me about his feelings, and when you asked me, a while ago, I wanted to tell you, but I was ashamed. He gives me the following account of his late exercises of mind, which I give in his own words: "When you baptize Mr. French, then I think I was bad too. I thought I would quit every thing that is bad, and sometimes I forget it, then I be very sorry. Then I think I will be good, and I come to where the boys are, and they play, and say something bad, and I do bad too. Sometimes it seem like somebody speak to me, and say, 'Never mind, you need not be good now, it will do by and by.' Sometimes I feel very sorry for my sins, then I not feel so sorry. And I try to pray, and I can't pray; and I get down upon my knees to pray, and then I feel ashamed, and I can't pray. My heart seem very bad, and I thought nobody so bad as I, and it seem like I see all my wickedness, and it all come upon me, and I feel like I was sinking down to the bad place. Last Friday I was in the kitchen, I feel so bad! And I go out in the night, and I stand by the chicken-house, and I stand there a long time, and feel so sorry for my sins! And I try to pray and I can't pray, and then I just say in my heart, 'O Lord, take pity on me,' and it seem like he did not hear me, and would not forgive me. I stand there a long time and cry. Then after that I stand down yonder

back of the men's room : and while I stand there the heavy all go away, and I feel light. Then I go into the school-house to prayer, and when they sing, it seem like I never hear that before—my heart feel very glad. I don't feel happy all the time ; sometimes all seem dark. 'To-day I feel very well.' Do you love God, my son ? "I don't know ; I want to love him, but I am so wicked that I can't love him as I ought." Have you thought about Jesus Christ ? "Yes, Sir." What did he come into the world for ? "To save poor lost sinners, and to keep us from going down to hell."

The narrative, as here given, is a little abridged, but, except this, is almost verbatim.

I retired to my room, to make these notes, when brother Simerwell and some of our young brethren came in, with the pleasant intelligence, that our cook, an elderly Dutchman, had given a satisfactory account of a gracious change of heart, which account was again recited in my hearing a few minutes afterwards. This circumstance elevated the minds of our young brethren considerably above their usual rise, as they considered it a signal instance of the triumphs of grace.

Tuesday, Jan. 11.—After evening prayers, we heard the old man, mentioned above, recite his late experience, to whom, with great satisfaction we gave the right hand of fellowship.

Next came forward our little Joseph, and declared what the gracious Lord had done for him. He was a little embarrassed in presence of some of his school-fellows and others, yet his conversation was altogether satisfactory to the church.

Wednesday, Jan. 12.—This day we have set apart for worship, expecting to administer the ordinance. About nine o'clock Harriet sent her sister to my wife to inform that she wished to talk to us again on the subject of religion. As the messenger was passing out at

the door, Harriet was coming in. Her feelings had not allowed her to wait for the return of an answer to her petition. Her soul seemed filled with transport, yet she was perfectly composed and orderly.

Between 10 and 11 o'clock, we met for public worship. After a lecture on baptism, Harriet, in presence of our family and others, in all near 100 persons, gave the following account of her late exercises of mind :

"I began to think seriously about religion, and to feel some trouble about the time baptism was first administered here. I became much troubled, and thought I would be religious. I tried to pray, but did not find relief. Very often I would forget my resolutions, and when I would get into company of others who were rude and wicked, I would join them, and often I would do that which I knew at the time was wrong. In the course of some weeks, my concern of mind wore off so much, that I became pretty careless. Towards the latter part of last week, I felt somewhat careless ; but, on Sunday, I became more troubled than I ever had been. I thought I was the most wicked person that ever lived, and wondered that God had let me live so long. I tried to pray, but my praying did me no good. I still seemed to get worse. It was in my mind continually as if somebody was telling me, that there was 'no mercy for me ; mercy is clean gone for ever.' Yesterday I was very much distressed. I wanted to talk to somebody, who could tell me what to do. Several times I came to father's room, and found company there, and so went away again. In the evening, I went to aunt Sally's room, (Mrs. Polke,) to talk with her, and she was out. I went to look for Miss Goodridge, but did not find her. I then went into father's room, and sat down, intending to wait for an opportunity for him, or mother, (my wife,) or some one to talk to me.

"After conversation last night, I felt very bad. I prayed, but still felt bad, and felt bad all night. This morning I arose very early, and prayed. I took my Bible up stairs into my room, and read. And it seemed all morning, as if something was impressing it on my mind, as though it were spoken to me, "Ask Jesus Christ to own you as his, and to pardon your guilty soul, through his blood." Wherever I went, these words were impressed on my mind. I sat down to eat my breakfast, and all at once it seemed like something said to me, "You are pardoned!" I felt happy. I felt light, as if I had been relieved of a great burden. I went up to my room again, and prayed, and felt happy. I never felt so before. I think I love God. I ought to love him for what he has done for my poor wicked soul. I know I am wicked yet. I have never done anything good in my life; but I think the Lord has pardoned my sins, for the sake of Jesus Christ."

The above narrative is given as nearly in her own words as possible, though some of her remarks are omitted. She is a full Indian, a little over 17 years of age; and was taken into our family in Sept. 1819. It was with hearts pretty full of feeling that we gave her the right hand of fellowship.

We then repaired to the river, and, in presence of near 100 spectators, baptized the Dutchman, and our blacksmith, and Harriet. The latter being the first of our pupils who has been buried with Christ in baptism. Oh! the time was joyful, solemn, delightful!

Joseph declined being baptized for the present. Says he fears it would so displease his father, that he would take him from our house, and, perhaps, place him with a Catholic at Detroit. He desires to be baptized, but would prefer asking his father's consent first. His father resides 100 miles to the west.

Kenozahqua has been made to rejoice to-day, and has acquired a little more fortitude to speak.

John, whose name occurs in my note of November 11th, in connexion with Joseph's, talks to some of the young brethren like a Christian. He and Kenozahqua express a willingness to talk to the church. After evening prayers, we heard them relate their Christian experiences: and with great satisfaction received them as candidates for baptism.

While John was talking, Kenozahqua became discouraged, and went out of the house to avoid saying any thing. He attempted to leave the place, but his feelings compelled him to return.

The religious excitement in our family increases. The past, we suppose, has been the most blessed day that we have ever experienced in the wilderness.

Thursday, Jan. 13.—Joseph, who declined being baptized yesterday, on account of his father's supposed prejudices, requests to be baptized to-day, in company with his friend John

At half past ten we assembled for worship, when, beside other devotional exercises, an address was given, chiefly for the benefit of the candidates for baptism, and then we again repaired to the river. Kenozahqua, who had been under discouragements all the morning, fell behind the company, and some began to think his doubts would prevent his baptism for the present. While we were singing at the water, he came up deeply affected; he wept freely; said not a word, and went cheerfully into the river, bathed in tears. Among all, whom I have baptized, in the course of my ministry, I have not experienced such a scene. John came next, and little Joseph followed.

I do not recollect that, in more than seven years residence in the wilderness, I have felt so sensibly, as I have done this day, that the gracious presence of God converts any place, and every place, into a kind of heaven. I feel as though celestial atmosphere had descended to earth, and was breathed and enjoyed in this literal desert.

A lad, whose father is a Roman Catholic, though both father and mother are part Indian, came to our house yesterday, and is still here, who says he was sent hither by his father, to prevent the baptism of Joseph. He has been busy among our young people, endeavouring to discourage them by sneers and ridicule. Notwithstanding some of his remarks were pretty cutting to the boys, we are pleased to find them firm and unmoved.

Madow, one of our pupils, whose father is a French Catholic, near Chicago, asks, and obtains leave, to write to his father, requesting permission to be baptized, if we should deem him worthy. This was another very affecting circumstance. The lad is in great distress of mind.

Joseph also writes to his father, informing him of his late change. Poor boys! we fear for them, and dread the storm: but the Lord can control the winds and the waves.

Friday, Jan. 14.—Keeshwa an elderly Putawatomic woman in our family, says she is now in much trouble on account of her sins. When she awakes in the night, she thinks on these things, and sometimes she is afraid to go to sleep, lest she awake in hell. She describes the sensation of her mind by placing her hand, clenched, on her breast, and saying, "her heart feels like some one had taken hold of it, and stopped it." This expression, though unmeaning to the reader, would be understood, were he present to witness her sighing, and her great effort for relief from a burden of feeling from which she cannot disengage herself.

A few days ago, Harriet, who was baptized the day before yesterday, took her sister, a little younger than she, into the adjoining woods, and knelt down, and prayed for her. O, what a favour to know that these poor, blessed Indian children, plucked as brands from the burning, thus delight to invoke on

each other the mercies of Jesus! The religious excitement in our family exceeds any thing that I have ever witnessed yet; all is order, solemnity, and sweetness.

Lords-Day, Jan. 16.—We esteemed it a singular privilege to sit down at the communion table, with four of our Indian pupils, and partake, with them, of the symbols of the body of Him who is the Saviour of both white and red men. A sacramental occasion, so comfortable and interesting, I had never before experienced.

Madow also gives us a satisfactory account of his conversion to God. In the evening we held a church meeting, and heard these two lads relate, in presence of the whole company, their late impressions of mind.

Madow is the lad who, last Thursday, wrote to his father, 100 miles to the west, asking leave to be baptized, provided we should ever deem him worthy. His feelings have not allowed him to wait for an answer from his father. We assured him, that the matter of his baptism was left to his own choice, so far as we were concerned.

Monday, January 17.—This day is set apart for worship, and the administration of baptism. Several others give the most satisfactory evidence of a work of grace. The day is unusually cold; yet we feel it a high privilege to go to the river and baptize. Here four more of our Indian pupils were buried with Christ in baptism.

We would be thankful, O Lord, that since last Wednesday morning, we have baptized ten persons, eight of whom were Indian youths. Several others are inquiring what they shall do to be saved.

In the foregoing extracts, we include the relations given by two Indian youth, Kenezahqua and Harriet, a boy and a girl; he being the first convert, and she the first who followed the Lord in baptism, from among the pupils at this

station. The artless recitals of others are of a similar import; all confirming this fact, that the Spirit of the Lord, in disclosing to the children of men the evil of sin, gives the same unvaried picture of the human heart to savage and to the civilized.

Extract of a letter of the Rev. Isaac M' Coy, dated Carey, March 1, 1825.

"The Lord is still blessing us. Twenty have been baptized as the fruit of this blessed revival: eight of them white men in our employ, one old Putawatomie woman, and eleven of our Indian scholars. An old chief, Roungee, has been received by the church, is now gone to his hunting ground to inform his party, and invite them hither to hear the Gospel, expecting to return and be baptized in about eight days.

"My health is not very good; it has been rather declining for some time."

MISCELLANEOUS.

JOHN ARCH.

JOHN ARCH, a converted Cherokee, was born and bred among the mountains, near the confines of South-Carolina, in the most ignorant part of the nation. Happening to be at Knoxville, Tennessee, in December, 1818, he saw Mr. Hall, who informed him of the school at Chichamaugh. Returning home, he took his gun, and set off in search of the place. After travelling a hundred and fifty miles, he arrived at the station, to'd the missionaries he had come to attend the school, and offered them his gun, which was his only property, for clothes. We are informed that his appearance was so wild and forbidding, that the missionaries hesitated to receive him, especially as he was supposed to be not less than twenty

years of age. But he would not be refused. They took him upon trial. It was not long before he discovered an anxious solicitude respecting his soul, and soon gave the most satisfactory evidence of piety. His thirst for knowledge was ardent, and his application and proficiency in learning were gratifying. In ten months he could read and write well.—Some time after he became serious, he was falsely accused by some one of his school-mates, of doing an improper act. Conscious of innocence, he could not well brook the charge. That evening and night he was missing, and the next morning it was concluded that he had absconded. But in the course of the forenoon, he made his appearance. On being questioned respecting his absence, he made this reply:—"I felt angry, and knew that it was wicked; but I could not suppress it. I therefore went to seek the Saviour, that he might reconcile my heart." It appeared, that he had spent the night in devotional exercises. He was, at length, admitted to the church; and, from that to the present, he has sustained a good Christian character. He has been much employed as an interpreter, both at the different stations and in the evangelical labours of the missionaries in various parts of the nation. *[Mem. of D. Brown.]*

POOR MARY, AN AGED FEMALE.

POOR MARY was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a professor, who was the subject of some afflictive visitations, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy besought her to be comforted, reminded her of the goodness and fidelity of that God who had promised never

to forsake his people, exhorted her to be grateful for the many mercies she now enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet, said, "Pray, Ma'am, do you see any thing?" The lady replied, "No." She took her to another closet, and repeated the question, "Pray, Ma'am, do you see any thing?" The reply again was, "No." She took her to a third closet, and once more repeated the question, "Pray, Ma'am, do you see any thing?" The lady replied, with a look of surprise, bordering on displeasure, "No." "Then, Madam," said poor Mary, "you see *all* I have in the world. But why should I be unhappy? I have Christ in my heart, and Heaven in my eye. I have the unfailing word of promise, that 'bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and, when I die, a crown of glory awaits me through the Redeemer."

COLUMBIAN COLLEGE.

THE Medical Department of this Institution is now in complete operation. The first course of Lectures has begun, and is progressing, under circumstances highly favourable, and promising the most happy result. To keep this department distinct from the others, and to render it more convenient, both for the Medical Professors and Students, a house is taken in the central part of the City, about two miles from the College buildings, in which the Lectures are delivered.

The earth has been excavated for the foundation of the new College edifice, and materials, to a considerable amount, are already upon the spot. The foundation is laid, and the walls are now rising.

REVIVALS OF RELIGION.

MAINE.

Shapleigh.—In this town, we are informed, an extensive revival is now enjoyed—many sinners inquiring the way to Zion, and the saints rejoicing in the answer which they are now receiving to their earnest prayers.

Sullivan.—A great revival is experienced in this town, an account of which is contained in the following extract:—

"In September, a number of youths became serious, and appeared to be anxiously seeking the welfare of their souls. No outward means in particular called up their attention; but the inward, secret influence of the Spirit of God. The work spread, and more than fifty hopeful converts have been added to the church, and nine more are candidates for baptism. Most of the converts are between seventeen and twenty-five years of age. One little girl, between eleven and twelve, related her experience before the church, but did not offer herself for baptism. The church were, however, generally satisfied, that she had been born again. Two boys also, aged twelve or thirteen, are hopeful subjects of renewing grace.

In December, a church, consisting of eleven, was organized in plantations No. 8 and No. 9. Same day were added to their number six by baptism. The revival is spreading to other towns and plantations. At one meeting, where they had no preacher, several were brought under conviction by hearing read one of Dr. Stillman's sermons; and conviction was deepened by singing the seventh hymn, first book—"Let every mortal ear attend," &c. While we rejoice to learn that sinners are fleeing to the ark of safety, we ascribe the glory to Him whose "mercy endureth for ever."

CONNECTICUT.

Brooklyn.—In this place, for the first time since its settlement, there has been a considerable revival of religion. Between thirty and forty have been hope-fully converted to Christ.

New-Milford.—A happy revival has been for some time going on in this place, embracing all ages—from early youth to declining age—and producing a universal excitement. About eighty have professed to experience hope in Christ.

NEW-YORK.

To the Editors of the Baptist Register.
FLOYD, Jan. 10, 1825.

DEAR BRETHREN:

SENSIBLE of the pleasure which it affords the friends of Zion to be informed of the triumphs of her King, who is riding forth with his bow and crown, conquering and to conquer, I communicate to you a brief account of the recent revival of religion in this place, which commenced the latter part of November last. Then old professors began to awake from their long slumbers, sinners were brought to bow to the sceptre of all-conquering grace, backsliders were made to return, and come to Zion with songs of joy upon their heads.

Since the first Lord's Day in December, forty-six persons, having gladly received the word, have been baptized and added to the church, the greater part of whom are in the bloom of life, between thirteen and twenty-five years of age. A number have united with the Methodists. I have witnessed nothing like enthusiasm or frenzy. God in a still small voice has seemed to speak conviction to the careless, and consolation to the wounded. The work still continues.

OSW BUCKWITH.

Greene.—A letter, published in the Christian Secretary, gives an account of a revival, in the Second Baptist Church in this place.

On the last Lord's Day in November, twenty followed the example of their Divine Lord, and were 'buried with him in baptism.' Others, at different times, have followed the same example—twenty-one in all; others have obtained a hope who have not yet made a profession, and five have united with the Methodists.

There has been a revival in the First Church in Greene, in the early part of summer, and about fifty were baptized in the fellowship of that church. In Lisle also, an adjoining town, there has been a revival; and in the Black River Association, there are extensive revivals going on, and more than three hundred have of late been baptized.

OHIO.

A PRETTY extensive revival has commenced in several places in Ohio. At Kingsville, in the Connecticut Reserve, a great work of grace is carrying on. It appears deep, still, and solemn. Between ninety and one hundred entertain hopes of salvation. The subjects were of all ages, from ten to nearly sixty. At Salem, Ashtabula county, and the adjacent towns, God is truly at work. The people, without distinction of sect, fall down and cry, "Lord, save us, or we perish!" As nearly as it can be ascertained, *between four and five hundred souls* have been born into the kingdom of God's dear Son, within the last four months.

CONSTITUTION OF A CHURCH.

On Saturday, February 12th, a Baptist Church was constituted in Cambridge, Ohio. Elders James M'Abey, and G. C. Sedwick, attended on the occasion. The season was very refreshing. From present appearances, a hope is entertained, that the Lord will soon add many to the church in Cambridge, who will be finally saved.

TREASURER'S ACCOUNTS.

Moneys received by the Treasurer of the Baptist General Convention in the United States, for Foreign Missions, &c.

1825.		March 21. Abel Parker, of Jeffry, N. H.	\$13 00
March 3.	From Jason Lothrop, Treas. of the Utica For. Miss. Soc. and Otsego Association,	Simeon White,	2 00
		Samuel Chipman, for Ind. Miss.	9 66
			\$98 66
10.	Nathan Alden, Esq. Bridgewater,	Collections by the Rev. George D. Boardman, appointed Missionary to Burmah, from societies and individuals in Maine and Massachusetts, for the Burman mission, the particulars of which are stated in the American Baptist Magazine for the present month,	615 84
19.	Executor to the estate of the late Benjamin Stevens, being part of a bequest from said Stevens,		\$714 50
21.	Mrs. Susannah Hobart, Ashburnham,		
			1 00

Moneys received by the Treasurer of the Columbian College, during the month of March, 1825.

<i>For endowing the Professorship of Mat. and Nat. Philosophy.</i>		<i>For a New Building.</i>	
By the Rev. John M. Peck, Mo. hand of the Hon. Daniel F. Cook,	\$50 00	By Mrs. Hill, hand of Mrs. Greenhow, Richmond, Va.	\$1 00
<i>For endowing the Professorship of Ecclesiastical History, &c.</i>		By G. C. Grammer, Washington City,	10 00
By the Rev. Wm. B. Johnson, S. C. hand of the Hon. John Gailard,	40 00	By Alexander Kerr, do	5 00
<i>For endowing the Professorship of Languages and Biblical Literature.</i>		By Dr. M ^{rs} Williams, do	5 00
By James Hart, Ct. hand of the Rev. Isaac Merriam,	15 00	By Judge Anderson, do	25 00
		By John Bailey, do	15 00
		<i>For the Columbian College.</i>	
		By the hand of the Rev. Seth Fwer, Ct.	3 00
		By the hand of the Rev. Isaac Merriam, Ct.	5 00
			\$174 00

Moneys collected by James R. Burdick, Agent.

<i>For the Presidency.</i>		Mary Barge, Fayetteville, N. C.	\$5 00
By William P. Burdick, Ithica, N. Y.	\$10 00	Jos. S. Bossard, Georgetown, S. C.	25 00
Jacob Barrett, Southampton co. Va., annual subscription,	5 00		\$55 00
Rev. William H. Jordan, Bertie co. N. C. annual subscription,	10 00	<i>For Indigent Students.</i>	
Thomas Speller, do	10 00	By Abigail Burdick, Ithica, N. Y.	\$1 00
	\$35 00	William P. Burdick, do	1 00
<i>For Professorship of Ecclesiastical History, &c.</i>		Lucy Burdick, Rutland, East Parish, Vt.	1 00
By Edward B. Grady, Esq. Upperville, Va. annual subscription,	\$10 00	Lydia B. Day, Halifax, Vt.	1 00
Nicholas Brown, Esq. Providence, R. I.	50 00	Rev. John Booth, Hopewell, N. J.	1 00
Rev. Joseph A. Warne, Newbern, N. C.	10 00	Rev. Joseph Sheppard, Salem, N. J.	1 00
William Blackledge, do do	10 00	William N. Jeffers, Esq. do do	2 00
William Handcock, do do	10 00	Edward Smith, do do	1 00
Charles M ^{rs} Alister, Fayetteville, N. C. annual subscription,	10 00	Joel Fithian, do do	1 00
Aaron Marvin, Esq. Georgetown, S. C.	10 00	Dr. William Bacon, do do	0 50
Rev. John Waldo, do do	10 00	Simrickson C. Taft, do do	2 00
	\$120 00	Deigil Keasbey, do do	1 00
<i>For Professorship of Languages and Biblical Literature.</i>		Mrs. Mary L. Clement, do do	1 00
By Benjamin Kimball, Esq. Boston, Mass. annual subscription,	\$10 00	Ephraim Lloyd, do do	1 00
George W. Bolles, Hartford, Ct.	5 00	James Johnson, do do	1 00
Jacob Roberts, Middletown, Ct.	2 50	Mrs. Lydia Ann Burdick, Washington City.	1 00
Deacon Collins Roberts, do	25 00	Mrs. Sarah Whitmore, Tunckhannock, Pa.	0 80
Rev. Wm. P. Biddle, Craven co. N. C.	21 00	A. Broadus, Va.	1 00
Jos. S. Bossard, Georgetown, S. C.	25 00	Mr. and Mrs. Cox, do	1 00
Mrs. Elizabeth Gaspue, do do	5 00	Elizabeth Pendleton, King & Queen co. Va.	1 00
	\$93 50	Hannah M. Hill, Va.	1 00
<i>For Buildings.</i>		John M ^{rs} Daniel, Fayetteville, N. C.	1 00
By Thos. Norman, Esq. Culpeper co. Va.	\$5 00	Charles M ^{rs} Alister do ann. sub.	1 00
Rev. David Jones, Lower Dublin, Pa.	5 00		\$24 00
Silvanus G. Martin, Providence, R. I.	5 00	<i>For Education Purposes.</i>	
William H. Maffit, Fayetteville, N. C.	5 00	By the hand of the Rev. John L. Dagg, Upperville, Va.	\$23 18
		<i>For Columbian College.</i>	
		By Thomas Jones, King & Queen co. Va.	\$0 75
		John B. Hodge, Richmond, Va.	1 00
		Jane C. Keeling and daughter, do	2 00

William Pierce, Richmond, Va.	\$1 00	Mrs. Ann Dravenport, Petersburg, Va.	\$1 00
Ann Norvel, son and daughter, do	5 00	E. Dravenport, do	1 00
Francis B. Greenhow, Richmond, Va.	1 00	Francis Barge, do	1 00
Jane Daniel, do	1 00	J. C. Swann, do	1 00
Sarah Winston, do	1 00	J. W. Campbell, do	4 00
Helen Kirk, do	1 00	Benjamin Jones, do	1 00
James F. Price, do	1 00	C. Ashborn, do	1 00
J. B. Valentine, do	1 00	William Prosser, do	1 00
William Crane, do	1 00	A. H. Spooner, do	1 00
James C. Crane, do	1 00	H. W. Wythe, do	1 00
George Stubbs, do	1 00	W. T. Shepherd, do	1 00
William Tolley, do	1 00	Hugh Nelson, do	1 00
Miles Turpen, do	1 00	Benjamin C. Myrge, do	1 00
Jeremiah B. Jeter, do	1 00	S. E. Burton, do	1 00
Hannah M. Hill, do	1 00	Edward Pycam, Sussex co.	1 00
R. Edwards, do	1 00	John Springle, Surry co.	1 00
Mrs. Briggs, do	1 00	Joshua Holman, Isle of Wight co.	5 00
Jacob M. Weaver, do	1 00	Collection at Mill Swamp,	3 00
Hugh Johnson, do	1 00	Meacham Ferns,	1 00
James Lemox, do	1 00	Hardy Cross, Nansemond co.	1 00
George Lee, do	1 00	Thomas Brownrigg, Chowan co. N. C.	1 00
J. S. Myers, do	1 00	Joseph B. Outlaw, Bertie co.	1 00
F. James, do	1 00	Rev. James Ross, do	1 00
William Lee, do	1 00	John Rhodes, do	1 00
G. T. Temple, do	1 00	Joseph Robinson, Martin co.	1 00
Lewis Webb, do	1 00	William Sandretto, Newbern,	2 00
J. H. Euston, do	1 00	A friend, Fayetteville,	3 00
L. & Dunley, do	1 00	Mrs. Hannah Miller, Bladen co.	5 00
Martin Hollens, do	1 00	Robert Plummer, do	1 00
J. Brasington, do	1 00	Wm. B. Mills, Esq. Wilmington,	10 00
John Euston, do	1 00	Jon. A. Hill, Esq., do	4 00
James Malone, do	1 00	H. Law, do	3 00
L. L. Myers, do	1 00	Gen. James Owen, do	10 00
William Smith, do	1 00	Samuel Pott, do	3 00
William W. Smith, do	1 00	Samuel Frink, Brunswick co.	1 00
G. Cueli, do	1 00	William V. Brown, Georgetown, S. C.	2 00
Samuel Shepherd, do	1 00	Mrs. Brown, do	1 00
H. L. Wight, do	1 00	Captain Richard Green, do	2 00
C. B. Williams, do	1 00	John Evans, do	1 00
R. B. Cosmigan, do	1 00	Cash from four persons, do	5 00
A. Leslie, do	1 00	J. Richard, do	1 00
Dabney Carr, Esq., do	1 00	Rev. Hugh Frazier, do	20 00
Edmond Anderson, do	1 00	Mrs. Martha Pyatt, do	10 00
H. H. Bradley, do	1 00		
Sathaniel Dunlap, do	1 00		
A. Ferguson, do	1 00		
K. B. Moncure, do	1 00		
G. G. Bacchus, do	1 00		
William Young, do	1 00		
John Masby, do	1 00		
Rev. William J. Armstrong, do	1 00		
Rev. E. Drake, do	1 00		
H. L. Philip, do	1 00		
George V. Richardson, do	1 00		
Mary Jane Greenbow, do	1 00		
Philip Sparr, do	1 00		
G. W. McGowan, do	1 00		
Richard Gwatkeney, do	1 00		
H. L. Shencks, do	1 00		
Cash, do	1 00		
J. Gibbon, do	1 00		
James Sizer, do	1 00		
T. Burwell, do	1 00		
Lewis L. Montague, do	1 00		
Thomas Lambert, do	1 00		
Thomas W. Gregory, E. Wm. co. Va.	1 00		
By Josiah Murlough, Virginia,	1 00		
E. H. Lumley, do	1 00		
Caleb Warl, do	1 00		
John Velyn, do	1 00		
William K. Johnson, do	1 00		
William Norton, do	1 00		
William Armstrong, do	1 00		
J. Thorne, do	1 00		
Mrs. E. Gregory, Chesapeake co. Va.	1 00		
Robert Shore, Nottoway co. Va.	1 00		
William Shore, Greenville, N. C.	1 00		
G. P. Dismway, Petersburg, Va.	1 00		
J. W. Dimmock, do	1 00		
M. D. Tomsen, do	1 00		
James Tyler, do	1 00		
R. T. Inffero, do	1 00		
Mary Zimmerman, do	1 00		
Samuel Davis, do	1 00		
Thomas Shore, do	1 00		
M. L. Dunkard, do	1 00		
Aliza James, do	1 00		
		<i>For Foreign Missions.</i>	
		By collection at the Susquehanna Ass.	2 26
		Individuals at Throckmooch Pa.	0 48
		Collection at Cayuga Association,	
		Brutus, N. Y.	27 00
		Collection at the Ontario Associa-	
		tion, N. Y.	17 00
		The hand of the Rev. Solomon Good-	
		ale, Agent,	31 67 1-2
		Collection at Oxid, N. Y.	1 94
		Rev. Prof. Haskell's Society, Har-	
		mlton, N. Y.	2 25
		The hand of John Conant, Esq.	
		Middletown, Vt. Treasurer of the	
		Vermont Missionary Society,	110 00
		Collection at the Vermont Ass.	6 05
		Duncan Griggs, Rutland E. Parish,	1 00
		The widow's mite,	0 12 1-2
		Two Ladies, friends to missions,	1 00
		Mrs. Thomas Dike,	0 50
		Collection at the Leyden Associa-	
		tion, Putney, Vt.	23 46 1-2
		The hand of David Purrington,	
		Treasurer of the Country Mis-	
		sion Society, in the Leyden Asso-	
		ciation,	50 00
		Mrs. Lucinda Newcomb,	0 30
		Mrs. Jerusha Woods,	0 25
		Deacon J. Purrington, Coleraine,	
		Mass.	0 25
		Collection from the Baptist Society	
		of Leyden,	1 62 1-2
		Rev. C. Bateman's Society, King-	
		wood, N. J.	3 53
		Rev. Joseph Sheppard's Society,	
		Salem, N. J.	2 75
		Four Ladies, 50 cts. each,	2 00
			\$275 10
		<i>For Domestic Missions.</i>	
		By the Rev. D. Dimmock's Society,	
		Montreal, Pa.	\$3 84 1-4

POETRY.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
 Of youthful connexions and innocent joy,
 When blest with parental advice and affection,
 Surrounded with mercies—with peace from on high ;
 I still view the chair of my sire and my mother,
 The seats of their offspring as rang'd on each hand,
 And that richest of books which excell'd ev'ry other—
 The family Bible that lay on the stand ;
 The old-fashioned Bible, the dear blessed Bible,
 The family Bible, that lay on the stand.

That Bible, the volume of God's inspiration,
 At morn and at evening could yield us delight,
 And the prayer of our sire was a sweet invocation,
 For mercy by day, and for safety thro' night,
 Our hymns of thanksgiving with harmony swelling,
 All warm from the heart of a family band,
 Half rais'd us from earth to that rapturous dwelling
 Describ'd in the Bible that lay on the stand ;
 That richest of books which excell'd ev'ry other—
 The family Bible, that lay on the stand.

Ye scenes of tranquillity, long have we parted,
 My hope's almost gone; and my parents no more,

In sorrow and sadness I live broken-hearted,
 And wander unknown on a far distant shore.
 Yet how can I doubt a dear Saviour's ordetction,
 Forgetful of gifts from his bountiful hand ;
 Oh ! let me with patience receive his correction,
 And think of the Bible that lay on the stand ;
 That richest of books which excell'd ev'ry other—
 The family Bible, that lay on the stand.

From the Carlisle Adviser.

When hopes we have cherish'd in life's early day,
 In darkness have perish'd, and vanish'd away ;
 When our lov'd ones are sleeping in death, and alone,
 The spirit is weeping o'er those that are gone.

When all has forsaken the lone heart but pain,
 Oh, what can awaken its rapture again ?
 'Tis the joy of beholding, dear Jesus, thine arm
 Our spirits enfolding; to shield them from harm.

'Tis to think we go whither our Saviour has gone,
 Where joys never wither, nor sorrow is known;
 Then swell the loud chorus, the chorus of joy,
 The raptures before us; death cannot destroy.

ARION.

THE
Latter Day Luminary,
NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

MAY, 1825.

[No. V.

ELEVENTH ANNUAL REPORT OF THE BOARD.

ADDRESS.

WITH sincere and lively satisfaction, the Board of Managers of the General Convention of the Baptist Denomination in the United States, present another annual address to the friends of the kingdom of the Redeemer, who have been taught to prefer Jerusalem above their chief joy, and whose generous contributions sustain the Board in the discharge of their responsible duties.

It has been the pleasure of the Lord to bring a thick cloud over the immediate prospects of success in the Burman Mission. Each brother, at that station, has found reason to say, with the Patriarch, "changes and war are against me." The holy conversation of the converts at Rangoon, the favourable attentions of

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the emperor and of the court at Ava, the advance of the translation of the oracles of God, the steady zeal of the missionaries, and the increasingly inquisitive excitement of the natives of the country, inspired the hope that a day of salvation had commenced its dawn on a morally benighted empire. Perhaps it has. The ways of the Lord and his thoughts are not as ours. Yet his way is in the sea, and his thoughts are very deep.

On the landing of the British forces on the shores of the Irrawaddy, our beloved missionaries were seized, bound; executioners were at their side; and the first discharge of the enemy's cannon was ordained the signal for their destruction. The firing commenced; but, thanks to the Lord, our God, their purposes of death

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were not accomplished. "They saw it, and so they marvelled; they were troubled, and hasted away." It is hoped that beneath the shadowing wing of the Almighty, they are blest with safety and peace.

The latest information received from the East, induced a suspicion that our dear friends at Ava were imprisoned; probably under an impression that all white men, in common with the immediate invaders of the empire, were to be regarded as foes or emissaries. Perhaps the affliction apprehended has not been experienced. Admitting the worst, who can tell but that the Lord is with them, and has showed them mercy, and has given them favour in the sight of the keeper of the prison? Who can tell, but that some astonishing interposition of divine Providence has released them—some wandering prisoners have heard their midnight anthems—some jailor has been converted to the faith of Christ. Stripes and imprisonment, persecution in its harshest forms, and death itself, have contributed to the furtherance of the gospel. Who will say that the prayers of thousands of the people of God have not been instrumental in raising an embankment, from which the billows of popular fury shall, reluctantly, yet completely retire.

The present state of affairs in the Burman empire has, however, in a considerable degree, intercepted the facilities of inter-

course. No recent arrivals, excepting a letter and journal from brother Wade, have brought any satisfactory intelligence. The Board are waiting with anxiety for letters; and hope, before long, some avenue will open, that may gratify the wishes and banish the apprehensions of themselves, and of all who are praying for the coming and kingdom of the Lord Jesus.

It may be proper to state, that a regulation has been made by the Board, which they believe will impart general satisfaction. Commerce with India is chiefly conducted in northern ports. It is desirable that our correspondence with foreign missionaries be as direct and prompt as possible. The Committee in and about Boston, consisting of brethren who have been excelled by none in the cheerfulness of their contributions, the solidity of their judgment, the ardour of their zeal, and the exemplariness of their piety, have expressed their willingness to contribute to the promotion of the great objects of the Convention and its Board, by taking the Burman Mission under their more immediate charge. It has, by the Board, in the course of the past year, been intrusted to their care; and the Board are happy in being able to state, that the results of this measure have been propitious to the missionary interests. The brethren have pursued measures wise and benevolent in their tendencies; they have procured subscriptions and

donations to a generous amount; they have shown themselves brethren deserving the most entire confidence, and entitled to sincere consideration and fervent gratitude. The Board is impressed with the belief, that in this arrangement the views of the Convention will fully concur.

From a letter under date of January last, it appears that the prospects of success in the colony at Monrovia, in Africa, are quite encouraging. Lot Carey, who had been taken under the patronage of the Board, states that hostilities on the part of the natives had ceased, and that schools were encouraged. Nine persons, on a profession of their faith in Christ, had, by him, been baptized. Timber and other materials for the erection of a Baptist meeting house were collected. He asks for assistance to complete the work; and the Board feel pleasure in recommending the case to the hearts of all who are interested in the melioration of the condition of the African race.

For information relative to the missionary stations among the Indians, the Board respectfully refers to the several reports of the Committees produced at their present anniversary meeting.—They cannot but be thankful to the Lord, for his signal mercy in reference to the Carey Station. Twenty persons, during the past year, have descended the waters of the river St. Joseph, and, on a profession of their faith in the

Lord Jesus, been solemnly baptized. Of these 8 were white persons employed on the premises, and 12 native Indians. Several additions have been made to the mission at the Valley Towns; and the latest reports from the Withington station are very encouraging. Are not such prophecies receiving their accomplishment, as we read in the evangelic Isaiah? “From the rising of the sun, and from the west, they shall know that there is no God beside me;” or, as in another passage—“So shall they fear the name of the Lord from the west;” or, as in the prophecies of Hosea—“They shall walk after the Lord; he shall roar like a lion; when he shall roar, then shall the children tremble from the west.” Or, as the same idea is expressed by Zechariah—“Thus saith the Lord of hosts, behold I will save my people from the east country, and from the west country”—“*from the country of the going down of the sun.*”—If there be those who shall “sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven,” that have come from the east; many also shall come from the west.

The Columbian College continues to prosper. Its students are increasing. The encouragement received by the Trustees of the Institution has induced them to commence the erection of another building, of the same magnitude with the former. Its foundations are laid, and the work is progressing. The silver and the

gold are the Lord's, and he can, and it is devoutly hoped will, in his good providence, continue to meet its exigencies. It is an establishment raised in his fear and devoted to his glory. It has been the subject of many prayers, and it is believed will be the receptacle of many gracious manifestations of his condescending goodness. The Trustees of the College are devoutly intent on its prosperity; and the Faculty are desirous of standing, ever, with their loins girded and their lamps burning.

The Agent of the Convention, the Rev. Luther Rice, continues his unwearied course, alike in relation to missionary and collegiate concerns. His health remains vigorous, and his labours, above measure, are active and unbroken. Self-devoted to the service of the Saviour, he feels the vows of God are upon him, and these sacred vows he is endeavouring, incessantly, to discharge. It is the sincere wish of the Board that all his self-denying and generous purposes may be realized.

The Board cannot repress an expression of their cheerful hope and anxious desire that the various Missionary Societies and

State Conventions, throughout our Union, will afford their kind and zealous assistance in the great work that is before them. Contributions, in all their diversified forms, are necessary. It is the province of Christians to employ the means. It is the prerogative of Heaven to command the blessing. The facilities for doing good are multiplied. Well-digested, useful, and comprehensive plans, press themselves upon our attention. Professors of the name of Christ, of other evangelic denominations, are going forth in their strength. Blessings have already descended upon their labours, and upon ours. Time is flying. Efforts already employed are comparatively feeble. Every thing that can be derived from the character of the Redeemer, from the promises of his word, from the demonstrations of his faithfulness, is encouraging. Let us labour, and wait for the period when Jesus, the rock of Israel, "shall be as the light of the morning; when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining, after rain."

LETTER FROM THE AGENT.

College Hill, 29th April, 1825.

REV. AND DEAR SIR :

It gives me pleasure to welcome the return of the season which imposes on me the gratifying duty of presenting to you, for the Board of Managers, a statement of the business connected with my official relations to the body.

Circumstances, which it is unimportant to recount, produced an unusual delay in the publication of the last Annual Report, and made it necessary for me to visit Philadelphia, New-York, and Connecticut. The time, however, was not lost. The way was preparing for increased activity in the missionary business, and the Board obtained possession of the Gregory legacy, consisting of ten shares (\$1000) United States' Bank Stock.

A feature in the system of missionary concerns, which has long appeared to me of great value, that of giving action and effect to Standing Committees in different parts of the country, has begun to go into operation, and the beneficial tendency of it is demonstrated in the result.

It has not been practicable for me to attend many Associations the year past. At the Middle District, and at the Dover, which I attended, in Virginia, were many excellent brethren, ready to

engage in advancing the cause of Zion. It gives me pleasure to mention, here, the interesting occasion on which you, Sir, were also present, in Richmond, at the formation of the Baptist Convention for the State of Virginia. These State Conventions, it is believed, at no distant day, will bring the whole Baptist denomination in this country into combined, harmonious, and powerful action. I am persuaded that pious people are ever ready to come up to the help of the Lord against the mighty, when proper measures are adopted to bring them forward, and to put them into motion. This persuasion is amply sustained by the result of the efforts of the Standing Committee in and about Boston.

Having conveyed to the General Convention the premises, including the two houses and the printing establishment, mentioned in former communications, it is unnecessary for me to say any thing respecting this valuable property, or the growing prosperity of the two publications, *Latter Day Luminary* and *Columbian Star*. The Committee appointed by the Board to superintend this portion of their concerns, will, doubtless, make the requisite report upon the subject.

So, too, in relation to the momentous concerns of the *Columbian College*, it may be expected, as usual, that a report will be laid before the Board by the Superintending Committee, containing all necessary information.

My quarterly returns to the Treasurer have been regularly rendered, as follows, viz.:

First quarter, ending 31 July 1824:

For Foreign Missions	\$265 72
Domestic Missions	714 50
Gen. Mis. purposes	150 87
College, & purposes of Education,	} 387 41
	<hr/> \$1518 50

Second quarter, ending 31 October, 1824:

For Foreign Missions	\$41 12
Domestic Missions	595 50
Gen. Mis. Purposes	156 10
College, & Purposes of Education	} 407 07
	<hr/> \$1199 79

Third quarter, ending 31 January, 1825:

For Foreign Missions	\$133 75
Domestic Missions	1089 16
Gen. Mis. Purposes	228 50
	<hr/> \$1451 41

Fourth quarter, ending 30 April, 1825:

For Foreign Missions	\$300 44
Domestic Missions	667 53
Gen. Mis. Purposes	205 81
College, & Purposes of Education	} 192 17
	<hr/> \$1365 95

Total,

\$5535 65

In all—for Foreign Mis.	\$741 3
Domestic Missions	3066 69
Gen. Mis. Purposes	741 28
College, & Purposes of Education	} 986 65
	<hr/> \$5535 65

The fourth quarter's return, ending to-morrow, has not yet been transmitted, but will be without delay.

Besides the above sum of \$5535 65, received during the year for the various purposes of the General Convention, I have received, as Treasurer of the Columbian College, exclusive of the pay of students, \$9,468 46—making, together, the sum of \$15,004 11.

A Table of Associations will be made out as usual—also, a brief view of the state of religion.

In conclusion, let me add, that there appears ample reason for the exercise of most devout and fervent gratitude to the Father of Mercies.

With sentiments of profound consideration,

Very sincerely, yours,

LUTHER RICE,

Agent of the General Convention.

Rev. Wm. Staughton, D. D.
*Corresponding Secretary
of the General Convention.*

[The first, second, and third, of the before mentioned quarterly returns, have been published, with all the items distinctly set down, in former numbers of the Luminary. The fourth will, in like manner, be published in a following number.]

SUBSTANCE OF THE PROCEEDINGS.

THE Annual Meeting of the Board occurred on Wednesday, April 27, 1825, in the City of Washington, at the house of one of the Vice Presidents, the Rev. O. B. Brown. The session continued the remainder of the week, and the business of each day was, as usual, commenced and closed with prayer.

The following members were present: Brethren STAUGHTON, HEALEY, MAYLIN, PECKWORTH, BROWN, RICE, CORNELIUS, DAGG, WAIT, LYND, and CHASE.

After the reading of the minutes of the last year, the following Committees were appointed.

1. *On the Burman Mission.*—Brethren Staughton, Dagg, and Cornelius.
2. *On the African Mission.*—Brethren Brown and Staughton.
3. *On the Carey Station.*—Brethren Lynd, Rice, and Chase.
4. *On the Valley Towns Station.*—Brethren Staughton, Healey, Maylin, Brown, and Rice.
5. *On the Tinsawatee School.*—Brethren Staughton, Healey, Maylin, Brown, and Rice.
6. *On the Withington Station.*—Brethren Peckworth, Wait, and Cornelius.
7. *On the Tonawandu School.*—Brethren Lynd, Rice, and Chase.
8. *On the condition and prospects of the Columbian College.*—Brethren Dagg, Healey, Lynd, Maylin, and Peckworth.
9. *On the concerns of the Latter Day Luminary, and of the Columbian Star.*—Brethren Chase, Cornelius, and Wait.
10. *On the Treasurer's Accounts.*—Brethren Dagg, Brown, and Lynd.
11. *On the receipts of the Agent, and his payments to the Treasurer.*—Brethren Lynd, Maylin, and Cornelius.
12. *On the accounts of the Carey Station.*—Brethren Reynolds, Lynd, and Wait.

The *Standing Committee for the purposes of Education*, was appointed, consisting of brethren Staughton, O. B. Brown, Chase, Rice, Lynd, Wait, Reynolds, Gibson, and Cornelius.

The following *Standing Committees* were appointed, for the purpose of aiding, in such ways as circumstances may encourage, the important objects of the Convention, viz.

In and about Boston.—Brethren Thomas Baldwin, Lucius Bolles, Daniel Sharp, Jonathan Going, Bela Jacobs, Francis Wayland, jr. and Heman Lincoln.

In the interior of the State of New-York.—Brethren Elon Galusha, John Peck, Nathaniel Kendrick, Alfred Bennett, Daniel Hascall, Elijah F. Willey, and Joel Clark.

In the Southern Section of the Union.—Brethren Jesse Mercer, Wm. B. Johnson, Wm. T. Brantley, Adiel Sherwood, J. Milner, Abner Davis, and Iveson L. Brookes.

In the Western country.—Brethren Jeremiah Vardeman, Jacob Creath, Silas M. Noel, James Fishback, James Johnson, John T. Johnson, and Thomas Henderson.

The *Publishing Committee* was appointed, consisting of brethren Staughton, Brown, and Rice.

A letter from brother Robert Simerwell, offering himself for missionary service, principally as a blacksmith, at the Carey Station, and a letter dated April 7, 1825, from brother M'Coy, highly recommending him, having been presented by the Corresponding Secretary, and read, it was resolved that brother Simerwell be accordingly appointed.

The Corresponding Secretary was requested to prepare the Annual Address of this Board.

A communication from the Agent of the Baptist General Tract Society, was presented and read; upon which it was resolved, unanimously, that this Board rejoice in the rise and progress of the Society; they sincerely wish its prosperity, and will be happy to contribute to the securing of its important objects to the utmost of their power.

The reports of the several Committees were received and adopted; and, to prepare and publish the Annual Report of the Board, a Committee was appointed, consisting of brethren Staughton, Brown, Rice, Lynd, and Chase.

REPORTS OF COMMITTEES,

With accompanying Documents.

BURMAN MISSION.

Rev. ADONIRAM JUDSON, D. D., Mrs. ANN H. JUDSON, and Rev. JONATHAN D. PRICE, M. D., at Ava—Rev. GEORGE H. HOUGH, Rev. JONATHAN WADE, and Mrs. DEBORAH S. WADE, at Rangoon; besides a native convert, named MOUNG SHWA-NA, employed as a copyist.

The Committee reported :

1. That the management of the concerns of this mission, has, during the current year, been committed to the care of the Standing Committee, in and about Boston; a report from whom, not having yet arrived, they are the less prepared for exhibiting its condition, in all the very interesting points which it embraces.

2. That from the intelligence received, relative to the missionaries who have resided at Rangoon, it appears that their sufferings have been uncommonly severe, and their exposure to death painfully imminent, owing to the calamities incident on the commencement of a war between the British forces and the Burman. They rejoice that their dear brethren and sisters have been preserved by a kind and watchful Providence; and cannot help viewing their deliverance as little less than a miracle of mercy.

3. That from Ava, the residence of Drs. Judson and Price, no recent information has arrived. The unsettled state of the country has, most probably, prevented communication. They have their fears that imprisonment, and perhaps martyrdom, may have been the lot of their excellent brethren, and their much-valued sister, Mrs. Judson; and yet the appearance of the Lord in the hour of distress in Rangoon, and the assurance that he is ever attentive to the prayers of his children, inspire the hope that they yet live to praise His name, who alone doeth wonders, and whose mercy endureth for ever.

4. That, by a letter from brother Wade, it appears that himself and Mrs. Wade had arrived in Calcutta, partly with a desire of improving his enfeebled health, and partly because, owing to the tumult which war had created, all missionary labour was of necessity suspended. Brother Hough and family were

expected soon to follow them to Calcutta.

5. That brethren Hough and Wade contemplate putting to the press in Calcutta, a Dictionary and Vocabulary of the Burman language, the labour of Dr. Judson, with a view of preserving the important production for the use of themselves and of future missionaries—that 100 copies were already subscribed for, and that the publication would most probably procure for the mission, the sum of at least 2,000 dollars.

6. That, in the opinion of your Committee, the removal of the brethren from a scene in which they would not be useful, and where perils on every side surrounded them, was expedient, and merits the approbation of the Board.

7. That the Board has already sanctioned the transmission of funds for the comfort of their eastern brethren. Your Committee recommend them to the sympathies, the prayers, and the beneficence of the friends of Christ, throughout the Union.

*Letter from the Rev. J. Wade, to the Cor.
Sec. dated*

CALCUTTA, Nov. 18th, 1824.

REV. AND VERY DEAR SIR :

THAT I might be able to give you as much information as possible, respecting my own concerns, and those of the mission, I have delayed writing you a longer time than I otherwise intended.

Mr. Hough having transmitted to you some accounts of the war between the Burmans and English, you already anticipate all, perhaps, that I may have to say to that point. For a particular account of the taking of Rangoon, and our own situation in the mean time, I must refer you to the Missionary Herald, a copy of which will accompany this sheet.

While the members of the Board, and other Christian friends, sympathize in the afflictions which we endured, I hope they also join us in thanksgiving to God, for the signal mercies which he showed us under those circumstances, by delivering us out of the hands of our cruel enemies, and out of the very jaws of death. From these sufferings and deliverances is afforded another most convincing proof that the watchful eye of Jehovah is ever upon the Burman Mission for good, and we may infer that, though for a while its operations are hindered, effectual means are now go-

ing forward for its permanent establishment.

If even Rangoon is retained by the English Government, those obstacles which have hitherto opposed the great designs of the mission will be entirely removed, and a field of labour be opened, not inferior, in point of importance and prospects of success, to any other in the world.

I trust the Board will not be surprised to find us in Calcutta; but I wish them to know, fully, our reasons for leaving Rangoon.

Though we, at first, determined to remain upon the mission premises, (if possible,) a series of events at length convinced us that it would be highly imprudent to do so.

Soon after the English troops arrived, we were all attacked with a violent fever. I had scarcely recovered from this when I was attacked with a bowel complaint, which continued several weeks, attended with loss of appetite, and increasing debility. To this succeeded a dangerous inflammation of the bowels, attended with high fever. During two days and nights, my kind physician scarcely left me for a single hour. After two weeks the disorder was removed; but there was no prospect of recovering my strength without a proper diet. This could not be obtained in Rangoon. For several days I gave half a dollar per half pint, for a little milk to make a kind of porridge,—fowls, or any thing to make broth, could scarcely be obtained at any price; ten, fifteen, and it is said, even twenty dollars, were offered by some of the officers, when ill, for a single fowl; and I have known a poor private to offer five dollars: and, since we left, we are informed they are killing and eating crows; so great is their distress for something fresh.

My physician, Mr. and Mrs. Hough, and others, advised me, as soon as able to be moved, to take my passage to Bengal. This also seemed absolutely necessary to Mrs. Wade's health, which ever since her fever had been very poor.

We had also other reasons for leaving Rangoon for a few months, until there should be some change in affairs; reasons which affected Mr. and Mrs. Hough as much as ourselves, and which determined them to take the same step, as soon as practicable.

In the first place, nothing could be done in the way of missionary labour, because we could have no access to the Burmans.

And, secondly, the situation of our house was such that we were in no small danger of falling a second time into the hands of the Burmans. Several different times attacks were made, in the night season, very near us, and in a quarter too which was secured only by a picket guard: had the Burmans been able to have forced the guard on these occasions, we should have been in the greatest danger: we could not flee into town, because we could not avail ourselves of the parole. In the town we should have been more secure, but there we could not procure ourselves a house at any price. We would not mention danger as a reason for leaving our station, while we could do any good by remaining; but I could not see that there would be any virtue in exposing our lives, while the cause could not in the least be promoted by it. And as it was determined that the army should in a few weeks leave Rangoon for Ava, and only a small garrison be left for the defence of the town, I am sure the Board will think, as we did, that it would be the height of folly and imprudence to think of staying after the troops should be removed.

Thirdly, it was impossible to procure such provisions as would tend to the promotion of our health, without paying for them such an exorbitant price as would lay us under the necessity of making out a bill of expenses over and above our allowance, which would more than pay for our passage round to Calcutta; which will be seen by the following articles, with their prices: eggs, 1½ dollars per dozen; milk, 1 dol. per pint; fowls, 8 and 4 dollars each; butter, 1½ dols. per pound; fresh beef, about 1 dol. per pound; mutton, 15 dollars each, for the very worst quality of sheep; ham, 1½ dol. per pound; and the prices of all eatables were in nearly the same proportion. Pork, potatoes, or any vegetables, could not be obtained. Our living, after the troops arrived, was almost entirely soldier's beef, sea biscuit, and rice. But, without fresh provisions, no European can live in this climate.

My illness made it necessary to leave sooner than I anticipated, and to leave the whole concerns of the mission to be settled by Mr. Hough, after which he will also come round to Calcutta.

Such were my reasons for leaving Rangoon, and for leaving before Mr. and Mrs. Hough; in doing which I have acted from a consciousness of duty, and according to the best advice I could

obtain, and hope therefore that my conduct will meet the full approbation of the Board. Had the disciples remained with us, we would have undergone almost any thing for their sakes; but they fled while we were prisoners, (Moung Shwa-ba excepted,) and we have not been able to hear from one of them since.

After going on board ship (Sept. 16.) my health gradually improved; but even now I have not perfectly recovered from the ill effects of my late illness.

We have lately received a line from Mrs. Hough; she and Mr. H. will come round in the next vessel that leaves Rangoon.

Report says, the king and queen of Burmah have been beheaded by their own people.

No information can be given of Mr. and Mrs. Judson, or Dr. Price. We tremble for their fate. The Burmans know no mercy; but He who has delivered us, is able to deliver them also. This is our only hope. Should they be cut off, what a blow to the mission—what a loss to the missionaries—what cause for deep mourning to all the friends of Zion! But we can only pray for them. O may we pray in faith!

I wish to inform the Board, (and hope they will approve the step,) that I am about having a vocabulary of the Burman language printed. It comprises all the words collected by brethren Judson, Carey, Coleman, Hough, and a number which I have added to the list, forming, altogether, a volume of 4 or 500 pages, 8vo. The supreme government of Bengal have offered the work so liberal a patronage, that the printing of it will occasion no expense to the mission; but, on the other hand, bring something to the funds. I propose printing 300 copies; government will take 100 at 10 dollars per copy; 200 copies will remain to be sold (excepting a few for the use of missionaries to Burmah) and their price will be consecrated to the funds of the Board.

The importance of having this work printed must be very obvious; without it every missionary is obliged to spend near three months in copying a dictionary before he can pursue the study of the language, which, besides the immense labour, is so much time thrown away. Had Mr. Hough printed the work, he would not only have been hindered from more important missionary labours during the time, but heavy expenses must have been incurred for

the purpose, which could not have been realized in the funds again, until the sale of the work, if ever.

To furnish every missionary with a Burman Dictionary, free of expense and labour, and to furnish at the same time the means of adding near 2000 dollars to the funds of the mission, I thought too liberal an offer to be rejected.

I have engaged in the work, because there is no one else here at present to attempt it. It is properly the business of Mr. Judson; but, alas! I fear his labours upon earth are ended. When Mr. Hough comes round, I shall expect his co-operation. But it is very certain if the business is not immediately attended to, the present favourable opportunity will be lost for ever. I am very happy that I am able to make my stay in Bengal so profitable to the mission.

The kind missionaries here have furnished us a house free of expense, (the one formerly occupied by Mr. Eustice Carey,) and we are applying ourselves to the study of Burman with all diligence, and find less difficulty in the language than we expected.

For the past year I have drawn from the funds of the Board,	1810 ru.
Paid for our passage	} 250
to Calcutta,	

which, being deducted, leaves 1560, just our year's allowance.

The mission house is becoming old, and by the time we return, I fear, will need considerable repair. For instance, the tiles of the roof are very much broken, and leaky; some of the posts also are fast decaying. As such repairs are expensive, I desire the Board to express their wishes upon the subject. Mr. Hough has already repaired our well: the sides had caved in, and rendered the water totally unfit for use, therefore to have it cleansed and newly stoned was absolutely necessary—the expense of the work I do not know.

I was extremely sorry to be obliged to leave Rangoon; but hope matters will be so far settled, with regard to the war, as to allow us to return in 5 or 6 months: and I am happy to say, that, though forced from our station, we are able to devote our whole time to the advancement of the objects of the mission. We could in no way have spent our time so profitably at present in Rangoon.

My attachment to the mission, and ardent desire for its prosperity, and the eternal happiness of perishing Burmans,

is not in the least diminished. I would live only to promote these great objects.

It is but a few days since I received the instructions of the Board. I hope to be able to answer their expectations; but this cannot be done without much grace. I therefore beg an interest in the fervent prayers of the Board, and to be frequently favoured with their advice.

Mrs. W. employs her whole time in the study of Burman, and hopes, soon after our return to Rangoon, to be able to commence Burman female schools. She makes very good progress in the language.

With our united respects to the Board, and to you, Sir,

I remain, most sincerely, yours,
J. WADE.

Rev. Wm. Staughton, D. D. }
Corresponding Secretary. }

Extracts from Mr. Wade's Journal, written at Rangoon.

Jan. 19, 1824.—Having heard that the Burman governor at the frontiers, near Chittagong, had offered some apologies for the encroachments of his people upon the English possessions in that place and that the Supreme Government had consequently withdrawn their troops, we concluded there was very little prospect of war; but to-day we have received intelligence by a boat directly from *Ava*, that the king has raised an army of twenty thousand men, and that they marched several days since to Chittagong. As so the report was confirmed, that his Burman Majesty was very much enraged at the communications lately received from the Government of Bengal. If these things are so, war will doubtless succeed. How eventful to this mission is the present period!

22d.—Received a line from Mr. Judson, which states, that the king's army is now on its way down the river. The number of men he does not know, or what is the place of their destination. All the blacksmiths in town are employed by government, in repairing old guns and other weapons of war. Fortifications are also undergoing a repair. Every thing at present seems to predict war. Who shall preserve us in the day of the calamity which threatens us? Thou, O Lord, art the refuge to which we flee. Under the shadow of thy wings there is safety. Can it be that God

has brought us to this place, under the peculiar direction of his providence, for no other reason than that he might destroy us? Surely he is a God who hideth himself; but we will wait patiently until we see what he will do. I know that he will ordain peace for his children.

24th.—The prospects of war increase daily. An order has arrived from the king to suffer no English vessel, or English gentleman, to leave this port. This is no more than we had reason to expect; but it seems to say, this is the beginning of sorrows. In case of war, our only hope of life is, "The Lord God omnipotent reigneth." Even the heart of the king is in his hands.

28th.—Of late the fermentation of public affairs has gradually abated. The preparations for war which had been commenced are left unfinished. Letters have been received by government, said to be official, stating, that all misunderstanding between the Burman and Bengal governments is amicably settled.

May 10.—A few weeks since, a small brig arrived from Bengal: but she afforded us no information with regard to the state of public affairs. She brought letters; but the commander, from mercenary, or other motives, suffered them not to come to the knowledge, either of Burmans or Europeans. Yesterday all was quiet, and seemed likely to remain so. To-day all is bustle and confusion. Doubt, anxiety, and fear, are visible in almost every countenance. The reason of all this change is, there is a report, that there are about 30 ships arrived at the mouth of Rangoon river: and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of Mr. Lunsago. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yahwoon (at this time viceroy) approached, who, without much ceremony, put an end to the merriment of the party, by announcing the orders of the Yahwoon, viz. to seize and imprison every person who was accustomed to wear a hat. Information of the whole was soon brought to the mission-house. We immediately sent servants into the town, to learn more particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours,

which led us to infer, they designed to make a distinction between us and the other foreigners, on account of our being Americans, sustaining only the character of teachers of religion. But these hopes were without good foundation. It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us; we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom in similar cases to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate; we parted with our families, under the apprehension of meeting them no more in this world. The prison was a large brick building, consisting of four apartments, one of which was open in front like a verandah; in this we found the Europeans previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indifferent to the fate, awful as it was, which threatened them. Mr. H. spoke to the Tykeso concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. H.'s assertions; but promised to represent us to the Yahwoon, on whose will depended life and death. In the mean time, a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction, led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yahwoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c. which were piled together around the

spot where we lay. In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the General with messages to the Governor of Rangoon. We could not learn his fate, but he was in all probability sent to Ava. While we were waiting to hear the decision of the Yahwoon concerning us, we received a note from Mrs. H. and Mrs. W., requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were? "The American teachers," answered a by-stander. "Put them with the other prisoners," returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together, with ropes, and eight or ten Burmans armed with spears, battle-axes, &c. were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough heavy chain. It consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending any more than a straight bar of iron. The parts designed to go round the ankles were bars of iron, about two-thirds of an inch thick, partially rounded, and bent together so as just to admit the ankle. This was designed for Mr. H. and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c. were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired very particularly, if we had any muskets or spears, and how many? We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H., like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Moungh-Shwa-ba, one of the native Christians, spent the night with them, and very

much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

11th.—The night was long and tiresome, but at length morning arrived. Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left; it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner; this therefore we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian, chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to Captain Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into strips, bound them round our ankles, to prevent our chains from galling; which we afterwards found of essential service to us.—Shortly after, orders from the Yahwoon were communicated to our guard, through the gates of the prison, viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners, without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexte-

rity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, the messenger which would relate a tale, more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the *Liffey*, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, “The building will certainly be down upon us: we must go.” They soon found means to break open the door; which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside.

We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance—inferring, from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard the firing commence, under the impression, that at that moment the merciless Bur-

mans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. Moungh Shwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the natives who attended them, which they put on over their own, dressing their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further. Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn

behind us with cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed, we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms; they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards, and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yong-dau, or place where all causes are tried, and sentences past; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out altogether, "That dau, that dau," that is, let them be put to death, let them be put to death. Between us and the Yahwoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yahwoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But, said the Yahwoon, "Are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm. The Yahwoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand

upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other, "This is the last time we shall ever behold our husbands." They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.

We soon after found that they did not design to carry us to the place of execution: for having passed by this spot they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yahwoon and his officers following us upon horseback. When they had overtaken us, they alighted, and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before: indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. H. it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused. Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr. H. did not

succeed, to put us to death: which also was the substance of the message sent by the Yahwoon to the General by Mr. H., on whose success now hung all our hopes of life. The officer directed, that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. H.'s return. Four of our number being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther, which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda. The place in which we were now to be confined, was a strong brick building, consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description. There were no windows, or any thing else comfortable, and they gave us nothing to eat or drink. Mr. H. in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yahwoon, with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment having received some information from Mr. H. of Mrs. H. and W., also made search for them. But they having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till

at length they heard the sound of the bugle: assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them: their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer* who took them under his protection, were, 'Our husbands, our husbands!' 'Where are your husbands?' said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot to see if our bodies could be found, not doubting but that we had been put to death; they returned without intelligence. Mrs. W. and H. were then conducted into town, (it being unsafe to spend the night at the mission-house) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yahwoon to Sir Archibald Campbell, who said in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yahwoon, for the purpose of delivering the General's answer; but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yahwoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable that he performed this excursion without being molested by a single Burman. It was now near 8 o'clock, and the firing from the shipping still continuing, gave us reason to apprehend, that Mr. H. had done little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans; for there were several hundreds around us; and it was almost impossible to stir, without making a noise with

our chains loud enough to be heard at a considerable distance.

12th.—Very early in the morning a party of Burmans came, evidently with a design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it; but finding it locked, were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed, and fled with great precipitancy. But a moment before we said to ourselves, it is all over with us; death, or something worse, seemed inevitable; but now the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, and the Burmans again took possession of the Pagoda, and we frequently heard them in the adjoining room: thus 'hope and fear alternate swayed our breasts.' At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced; the Burmans seeing them at some distance, fired two guns, which they had planted upon the Pagoda, which was the first intimation we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels as fast as possible: and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was Gen. Campbell, I believe, who burst open our door. We crawled out of our dungeon, naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff, that all attempts were quite ineffectual; so that we were obliged to walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released and returned to town early in the morning. Mrs. W. was informed that I was

* Major Sale.

among the number; but how great the disappointment, when she learned, that instead of being released, no information could be given concerning me, or those with me: all that they knew was, they had been separated from us the night before; and indeed Mrs. W. had no intelligence of me until I returned to the mission house. I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again altogether, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered-almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, 'Lord, save now, or we perish.' God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance, though every thing passing before us militated against such a hope. O how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world; how vast the concerns of a never ending eternity; and how invaluable a well grounded hope in the merits of Him, whose name is the only one given under heaven and among men whereby we must be saved!

AFRICAN MISSION.

LOT CAREY, at Monrovia, in Liberia.

The Committee reported:

1. That intelligence has been received, through the medium of brother Crane, of Richmond, by means of a letter from Lot Carey, that the prospects of success are truly animating. The natives, in Liberia, have laid aside the spirit of hostility; they have become convinced that the colonists are their sincere and disinterested friends.

VOL. VI.—New Series.

Lot Carey informs us, that he has baptized several of the Africans, and that preparations are making at Monrovia, for putting up a Baptist meeting house; for the completion of which, he humbly, but importunately, solicits the aid of the friends of the kingdom of the Redeemer in America.

2. That your Committee contemplate the labours and pious deportment of Lot Carey, with entire satisfaction, and are happy to find that his virtuous deportment has secured to him the high approbation of the American Colonization Society.

3. That Lot Carey has not only endeavoured to render himself useful as a minister of the Gospel of Christ, but has opened a small school, for the instruction of the children of the natives, and has received ample demonstrations of their respect and attachment.

4. Your Committee recommend that letters be directed to him, inquiring what expenses attend the board, education, &c. of each African child, and what will be necessary for the erection of a school-house and any other buildings that may effect, where he resides, a useful and permanent establishment.

5. That it be recommended to the friends of the evangelizing of the long-neglected African, to offer of their substance for the promotion of these great objects, assured that Ethiopia shall stretch out her hands unto God, and that nothing employed in the service of the Redeemer will ever be lost. He that soweth bountifully shall reap bountifully.

[The letter of Lot Carey, alluded to in the above report, is published in the Luminary for April last, and in the Star of April 23.]

CAREY STATION,

Among the *Putawatomie Indians*, is located in the Michigan Territory, on the river St. Joseph's, twenty-five miles from Lake Michigan. Rev. ISAAC M'Coy, Superintendent and Preacher; JOHNSTON LYKINS, Assistant Missionary and Teacher; WM. POLKE, Teacher; Mrs. M'Coy, Mrs. POLKE, and Miss FANNY GOODRIDGE, Assistants and Teachers.

The Committee reported:

1. That pursuant to the directions of the Board in March, 1824, our brother M'Coy proceeded upon a mission tour, for the purpose of relieving the exigencies of the station at which

he presides. The result, as collected from his accounts, recently forwarded to the Board, is as follows:

Collected in cash,	\$1640 84½
Do. in various articles,	1100 11½

Total, \$2740 95½

2. By a report rendered to the Secretary of War, it appears that the property of the Station is thus valued—

“The property belonging to the mission consists of 8 horses, 8 yoke of oxen, 88 other cattle, 59 sheep, 35 hogs, estimated at		\$2280 00
3 wagons, 5 ploughs, yokes, chains, harness, axes, hoes, and other farming utensils, carpenter's tools, &c.	530 00	
Household and kitchen furniture, &c.	1500 00	
Clothing, books, glass, nails, tea, coffee, &c.	1000 00	
Blacksmith's tools, iron, steel, &c.	320 00	
Same articles with improvements at Thomas	231 00	
19 1-2 barrels of salt, &c.	156 00	
46 flour,	368 00	
6 dwellings, 1 school-house, 1 smith's shop, 1 stable, and 6 other buildings, in all 15,	1500 00	
Fencing, &c. of 81 acres, improved land,	550 00	
120 tons of prairie hay,	270 00	
45 acres of corn, 4 acres of potatoes, 1 acre of turnips, cabbages, &c. and 20 acres of wheat growing,	1550 00	
Total value,	\$10255 00	

3. At Carey are five settled missionaries, and at Thomas two. In addition to these, are employed, one assistant teacher, one blacksmith, 8 labouring men on the farm, and one cook. The whole number of pupils, according to the last information, is sixty-six. They live together, eat at one common table, and exhibit cheering proof of intellectual and moral improvement. Brother M'Coy observes, “two of them, one of whom was entirely unacquainted with the English language when taken into our family, are now our *interpreters*, and are capable of interpreting, even a religious discourse, much to our satisfaction.”

On week days a bugle is sounded each morning at 4 o'clock. After reading the Scripture and prayers, and breakfasting before daylight, the day is spent in alternate attention to the duties of the school and to useful arts. The girls being employed in knitting, sewing, spinning, &c. and the boys in the field, or at some mechanical employment. Each Lord's-day Mr. M'Coy preaches in the morning at the mission house, in English; which language the children begin well to understand. In the afternoon, he visits adjacent villages, and with the aid of interpreters, teaches the natives the way to heaven. On the evening of the day, he collects the Indian children around him, instructs them, catechises them, prays

with them; and such is the importunity of these young natives of the forest to learn the way of salvation, that by their inquiries they frequently keep him up until a late hour.

4. It appears from this statement of facts, from the journal of Mr. M'Coy, and from the luminous report of Judge Leib, who was deputed by Gov. Cass to visit and inspect the establishment at the Carey Station, that the mission is in a highly prosperous condition.

The appearance of Judge Leib at the station was entirely unexpected. No preparation was made to receive him, and of course the establishment was exhibited in its ordinary aspect. He says: “The arrangement of the school, its order, and the improvement of its pupils, excited in me delightful sensations.” He highly approves the policy of the Superintendent, and feels thoroughly convinced that, “with adequate means placed at their disposal, the exertions and sincere zeal of the missionaries would produce the most gratifying results.”

5. That Mr. Lykins, a valuable brother employed at this station, has solicited and obtained permission to be absent from the mission, for a season, on business of a domestic nature, intending shortly to return. The interval of his absence, is, however, well supplied by the labours of Mr. Robert Simerwell, who not only assists in the school, but is teaching several of the natives the business of the blacksmith.

In the female department of the mission, Miss Fanny Goodridge is amiably assiduous, and enjoys, in a high degree, the confidence, respect, and affection of the children.

6. The Committee feel assured that the Board, and all the friends of Zion, will devoutly bless God, for his converting grace, manifested at this station during the last year. A gracious revival has broken forth, which at the last date remained unabated. Twenty have been baptized as the fruit of this revival; eight of them white men in the employ of the mission; one old Putawatomie woman, and eleven of the Indian scholars. A chief of some distinction has professed his faith in the Lord Jesus. He intends, after a short absence to visit and instruct his relatives, and with a view of inviting them to be present on the occasion, to return and submit to the ordinance of Christian baptism.

7. The Committee are highly grati-

fied with the pious zeal of brother M'Coy, and those under his superintendence, and ardently pray that the Lord will bless them more and more, them and their children.

8. It appears important to your Committee, that the entire accounts of the Station be published; and they respectfully recommend the measure to the Board

[The report of Judge Leib to Gov. Cass, referred to in the preceding, may be found in the Luminary for March, and in the Star of March 19.]

An affectionate letter has just been received by the Agent, from the Rev. Nathaniel Chambliss, dated Sussex county, Va. April 27, 1825, and enclosing a note signed *Uuni*. Brother Chambliss remarks: "It ever affords me pleasure to hear of those efforts which are made by Christians, for the civilization and salvation of ignorant and perishing heathen. It is, therefore, with sensations of delight, that I enclose you a letter from Uuni, containing \$20, to be appropriated, as he has directed, to the good cause of missions. We have formed a missionary society in this county, auxiliary to the Convention of Virginia. Wishing you and the glorious cause in which you are engaged, great blessing from the Lord, believe me to be your brother in Christ."

The following is an extract from the note. "I have enclosed to you a small mite, which I wish to be applied to the cause of Christ, in the following manner: \$10 to the Burman Mission; \$10 to the Bible Society; and \$10 to the Carey Station, where M'Coy the servant of Christ is labouring. It is my desire to adopt me a son and a daughter from among the children of the forest, the son bearing the name of Richard P. Clements, and the daughter the name of Polly Clements; and I will pay the expense of their education, if my wish be complied with. As I am a reader of the Magazine, through that medium I shall hear from the children."

[The Board, grateful for the benevolence and liberality of their unknown friend, have acceded to the proposal, and given directions accordingly.]

VALLEY TOWNS STATION,

Among the *Cherokee Indians*, in the south-eastern part of Tennessee. Rev. EVAN JONES, Superintendent and Preacher; Mr. JAMES WARREN, Inter-

preter; Mrs. — JONES, Miss ELIZABETH JONES, and Miss MARY LEWIS, Assistants and Teachers.

The Committee reported:

1. That they have reason to believe that the mission is proceeding well. The station is under the charge of brother Evan Jones, who, during the past year, has received ordination as a minister of the Gospel of Christ.

2. That Mr Thomas Dawson, who has been a faithful and zealous servant of the Board, is, by severe indisposition, prevented from continuing his labours as heretofore. His heart seems engaged in the work, and it is hoped that the Lord may in mercy restore him.

3. That it appears that the established number of pupils is 50; six pupils have recently left the school, their education having been completed. The deficiency, it is believed, before the present time has been supplied.

4. That the farming stock at the station consists of 42 head of cattle, 2 horses, and about 60 hogs. In the course of the year two gardens have been paled in, about 2000 fence rails have been split, a considerable number of peach and apple-trees have been planted—and a chamber, with a stone chimney, added to the buildings. The crops during the past year were deficient; but the mildness of the winter has prevented the stock from suffering.

5. It has been the pleasure of the Lord to visit the mission with his heavenly grace. Several have been baptized, and many are manifesting a solemn concern for their eternal salvation.

6. Your Committee recommend to the consideration of the Board, the propriety of originating and supporting local schools. This measure is ardently desired by brethren Jones and Dawson, and the views which they present, relative to the importance and probable usefulness of such schools, are luminous and impressive.

Letter from the Rev. Evan Jones and T. Dawson, to the Cor. Sec. dated

VALLEY TOWNS, March 28, 1825.

REV. AND DEAR SIR,

By last post we forwarded our accounts for the last year, which, we trust, you will find correct.

In taking a view of the degraded situation of the Indians around us, and considering their moral condition in the light of the holy truths of the

Bible, every missionary has cause to say, "Oh! that my head were waters, and my eyes fountains of tears, that I might weep day and night for the slain;" but, if we look back a few years, and compare the state of the Indians then, with their present condition, we have cause for gratitude to God, for the great things which he has done among them, both in his providence and grace. Then, one thick, impenetrable cloud of darkness, pervaded this part of the nation, without a single ray to cheer the gloomy prospect. Poverty, and vice, and wretchedness, every where met the eye, and every attempt to meliorate their condition was viewed, by them, with a suspicious eye. But now their temporal circumstances are greatly improved. Salutary laws are annually enacted, and their influence on Society is very pleasing to every friend of mankind. Every year several young people are sent out from this and other schools, whose minds have received some degree of cultivation. But that which calls for the highest gratitude is, that a seed of grace is sown in the land, and that it is extending its peaceful influence.

We have reason to believe, that the effects of the religious establishments in this nation are felt, in some degree, beyond the Indian boundary. On the first Sabbath in this month, a young white woman was added to our little church, the fruit of your mission; her brother was awakened to a sense of his lost estate at the same time, at a little meeting Mr. Jones held on his way home from Knoxville, in May last.

On Sunday next we expect Wasadi, a full Indian, of whom mention has been made in former communications, to present himself for baptism; his conduct has been exemplary, and his experience satisfactory, for more than a year. There are some others who express a concern for their souls, on whose hearts we hope the Holy Spirit is commencing a work of grace.

During the past year, 6 pupils have left the school, having received a moderate education; such as we trust will be a blessing to themselves and their connexions. The places of these have not yet been filled up; but we expect, at the expiration of two weeks vacation, which will commence in a few days, our number will be full.

Our farming stock at present consists of 42 head of cattle, 2 horses, and about 60 hogs.

We have, in the course of last year, paled in two gardens, split 2000 fence rails, and built a small room with a stone chimney. We are now planting out about 100 peach trees and a few apple trees.

With regard to the expenditure of the station, we feel conscious of having used the utmost economy and circumspection in the disposal of every dollar; and we think the disbursements of the past year may be considered as about an average of the annual expenditure of the station. The crops last year were generally very deficient; but the winter has been remarkably favourable, which has enabled us to support our stock, with considerably less expense of corn and fodder, than usual.

Before we conclude, we wish to lay before the Board the subject of local schools. There are several places at which the inhabitants are very anxious to have schools established. Two places in particular, we think, require early attention. The one at M'Nair's, 70 or 80 miles distant, and the other at Notley, about 15 miles from hence. At M'Nair's, if a good teacher could be procured, the neighbouring families would contribute about \$100 a year. The people at Notley met a few weeks ago, and agreed, if the Board would establish a school there, that they would contribute 500 lbs. of pork, and 120 bushels of corn. Some of these subscribers would probably come short of their engagements, though others would fulfil them honourably; but this serves to show that the judgment of the people is decidedly in favour of education, as these proposals originated amongst themselves.

However, we think, that in establishing local schools in this part of the nation, it would not do, at present, to depend on the contributions of the natives. Though we trust that, at no very distant period, they will, in the more civilized neighbourhoods, feel the necessity of doing for themselves, what the religious public is now doing for them.

We are decidedly of opinion that local schools, well regulated, would have a most salutary effect on the neighbourhood in which they may be established. Education would by this means be more extensively diffused, at a smaller expense, as the children would be boarded, and, in a great measure, clothed at home. It would also be placing a model of Christian conduct before the people at each station, and establishing a post

at which the public worship of God might be regularly conducted.

The Presbyterian brethren are pursuing this plan with vigour, and are spreading their schools in all directions, and there is nothing but the want of means of support to prevent us from doing the same.

We cannot exactly say what would be the expense of one school, but we suppose from \$300 to \$400 a year, and we presume the United States' Government would allow something towards their support. Some expense would be incurred in the erection of buildings: but that would not be great; and Government would bear a part of it, as soon as an agent is appointed who will attend to the duties of his office.

We conclude, with a request that you will communicate to the Board, our grateful acknowledgments for the kind attention they have paid to our wants in this lonely wilderness, and request a continued interest in their supplications at the footstool of mercy.

We are, Rev. and dear Sir,
Your unworthy servants in the gospel,

EVAN JONES,
THOMAS DAWSON.

*Letter from the Rev. Evan Jones to the
Cor. Sec., dated*

VALLEY TOWNS, April 6, 1825.

REV. AND DEAR SIR,

BROTHER LEONARD PAGE, near Russellville, Kentucky, a cordial friend of missions, has forwarded for the use of this mission, as follows:

Russelville Female Mission Society, in various articles,	\$46 00
Red River Baptist Mission Society, country linen and cordage,	50 00
Bethel Female Mission Society, not specified.	
Union do. in various articles,	35 00

These things he wishes acknowledged in the Luminary and Star, that the donors may know what has become of them. The above articles are not yet come to hand; but brother Wm. Wood, of Tennessee, has engaged to bring them, together with some other things collected by him for the mission, and payment for several copies of the Star and Luminary.

I am, Rev. and dear Sir,
Your obedient servant,
EVAN JONES.

TINSAWATTEE SCHOOL,

Among the *Cherokee Indians*, in Tennessee. Mr. — O'BRYAN, Teacher.

The Committee reported:

1. That the school has recently been removed to a site a small distance from its former location, which has been considered more convenient, and likely to promote its general interests.

2. The said school is under the immediate charge of brother — O'Bryan, whose character and assiduity your Committee have reason to believe are upright and constant.

3. That during the past year, owing to circumstances which brother O'Bryan could not control, for a short time the duties of the school were suspended; they are now resumed, and it is hoped that for them the wilderness shall rejoice.

Extract of a letter, received since the Annual Meeting, from the Rev. Jesse Mercer, dated Powellton, April 26, 1825.

"I am gratified in having it in my power to give you some certain information of *Tinsawatee*. On returning home last evening, I found a letter waiting for me in the office, from brother Littleton Meeks. He was (you recollect, as I informed you) appointed to superintend the school for one year. He writes thus—'I returned from the school on Monday last. They have moved the school-house about eight miles down the High-tower river, by consent of a council. (This was authorized by us last fall, if it should be judged best.) I think it now to be in a very good settlement, and the people appear very favourable to its progress. The school is in operation; thirty children are promised, and about sixteen have attended. (This alludes to the new situation.) On last Friday, Saturday, and Sunday, I was with them. I frequently heard them singing, praying, and exhorting, in their own tongue. I baptized one aged woman, a *native Cherokee*; and several more have a hope in Christ, and are expected to join shortly. We agreed to use all our endeavours to support the school till we should get help.'

"Thus, my dear brethren, you see the present state of the school. I have written to brother Henry Harden, in the up country, who has money in hand for me, to pay it over to brother Meeks, for the school. I will do what I can to obtain information; and to give what aid

I can. I shall write brother Meeks, (as I have already done) to rely on me as *your Agent*, for supply, as far as the appropriation of Government goes, and pay it over as opportunity and need require. There are two reasons why we should keep up this station. *The reform of the nation* is one; and the spiritual good of the poor children of the forest is the other. There have been baptized between 15 and 20, heretofore, at Tinsawatee, and the account of brother M. is quite encouraging, that the Lord is graciously disposed towards them. Brother M. is peculiarly favoured with humility and meekness; and perhaps no man lives more in the affections and confidence of these poor '*children of disobedience*' than he does. I think, if the Board approve, it would be proper to give him the appointment of superintendent, and pay him something for his visits and attendance on the school."

[It has been resolved, that the Standing Committee in the southern section of the Union, be authorized to employ brother Meeks as Superintendent at the Tinsawatee school, to agree with him for the amount of his compensation, and report to the Board.]

WITHINGTON STATION,

Among the *Creek Indians*, on the western border of Georgia. Rev. LEE COMPERE, Superintendent and Preacher; Mr. — SIMONS, and Miss — COMPERE, Teachers.

The committee reported:

That, from the best information which the committee can obtain, the station is in a prosperous condition. It appears, by a letter from brother Compere, dated December 3, 1824, that the school proceeds much to the satisfaction of the superintendent. At the above date 42 scholars were enrolled, and their improvement was very gratifying: half the number are reading in the New Testament. Upon the whole, the station exhibits much to encourage the friends of missions.

Letter from Lee Compere, dated Withington Station, December 3, 1824.

Sometimes we are willing to hope that the day is not far distant, when the beams of the Sun of Righteousness will penetrate and disperse the thick dark-

ness with which we are surrounded. We have in our school an Indian youth, who desires earnestly to become acquainted with the word of life, and who sometimes secretly retires to hold communion with his Maker. These are pleasing omens, and while we are afraid of being too sanguine, lest all these pleasing appearances, like the morning cloud and early dew, should soon vanish away, we trust in a faithful God, who, when he beginneth a good work will surely carry it on. We sometimes have an opportunity of conversing with the older Indians, who are mostly attentive to our words. They admit that our talk is good, and much plainer than they have been in the habit of hearing. How far good impressions may be made, time alone must prove. We endeavour to scatter the heavenly seed, and leave it with Him who alone can give the increase.

Our means of instructing these people in the all-important truths of the Gospel, are very limited, having to depend on a very imperfect interpreter. To remedy this, we are endeavouring to acquire the language of the country, and have already collected a number of words for this purpose. From our little vocabulary we not only derive an advantage ourselves, but find it is equally advantageous to our children; who, reading the English and Indian in opposite columns, become better acquainted with both.

In our school, every thing is going on much to our satisfaction. We have 42 steady scholars, who, in general, improve much beyond our expectation. More than half that number are reading in the New Testament; as many are writing; some are committing words with their meaning from Waldo's spelling book; three are ciphering in long division; three in multiplication; and some others are just commencing. A few weeks ago I heard some of the girls repeat the first and second chapters in John's Gospel. Last Sabbath I heard the whole Testament class read the eighth chapter of Romans, and catechised them as they proceeded, much after the following manner: "To whom is there now no condemnation?" "To them that are in Christ Jesus," was the answer. You will perceive the answer was only in part what it ought to have been; but as it is a fair specimen of the answers in general, it is sufficient to show that these poor children do not,

(as many would fain believe) learn our language like the parrot.

When we call to mind how recently we commenced our efforts, and the difficulty we had to contend with for some time, and then consider the improvement the children have made, we cannot help erecting an Ebenezer to the Lord, and saying, "Hitherto the Lord hath helped us."

We proceed in the discharge of our duties in the following order:—We rise in the morning, attend to family worship, and eat breakfast by a little after sunrise. Then the children are divided and each goes to the work assigned him, until the horn blows for school, which is at 9 o'clock, unless we have something that detains us longer. The boys are employed in the field or in the garden. The girls are occupied in knitting, sewing, spinning, or in other domestic labours. The rest of the time is divided between books, recreation, or eating, unless we are engaged in some work which leads us to require the assistance of the children in the evening. Whether our children are at their books, or at their play, we can discover nothing in them that may not be seen in such a number of children any where.

Extract of a letter, received since the Annual Meeting, from the Rev. J. Mercer, dated Powelton, Georgia, April 26, 1825.

"The reports of great disturbance among the Creeks are, I believe, almost entirely without foundation. Travellers of credibility declare that they are quite harmonious, civil, and pleased at the change about to be made. They have agreed that the lands in Georgia may be lotted off; and the Governor has issued his proclamation, calling the legislature together, for the disposition of the lands, &c. The town in which Withington lies have not sold; but it is altogether probable that they will sell this spring, some time, and go with their brethren. In that case a question of some consequence arises: Will the mission go with the nation?"

On this subject the Board have passed the following resolutions:

1. That the committee in the southern section of the Union be authorized to exercise their discretion, as to the removal of the Withington mission, when the Creek Indians shall be removed from Georgia.

2. That the committee be requested to secure to the Convention, if possible, the benefit of the improvements at Withington, when the Indians shall remove, in order that it may be applied to the use of the same mission, wherever it may be located.

TONNAWANDA SCHOOL,

Among the *Seneca Indians*, located near the village of Tonnawanda, on lands belonging to the Holland Purchase Company, Genessee county, New York. Mr. ABEL BINGHAM, Teacher, assisted by Mrs. BINGHAM, and Miss SOPHRONIA LYNCOLN.

The committee reported:

1. That the school is accomplishing some good, and seems to be worthy of the sustaining patronage of the Board.
2. That, as a few individuals have, for some time past, been struggling with difficulties at this school; having created a small debt by the erection of buildings, &c.; and that since Government has allowed \$75 per quarter, for the support of the school: The committee recommend, that, for the present, an appropriation of \$25 per quarter, additional to that received from Government, be made by the Board to assist the brethren there in their highly laudable efforts.

COLUMBIAN COLLEGE.

The following is an extract from the Report of the Committee on the condition and prospects of the Columbian College:

1. That the sums received by the Treasurer during the year, for the various objects of the College, exclusive of the pay of students, amount to \$9468 46. It is calculated, that the pay of the students will meet the contingent expenses, with the exception of interests flowing from the existing debt. During the past year, the Rev. Irah Chase, Professor of Languages and Bib. Lit. having returned from his visit to Europe, has resumed the duties of his station.

2. That the studies in the Theological Department are directed and superintended by the President and the Professor of Languages and Biblical Literature. The Professorship of Eccles. History and Christian Discipline is at present vacant.

3. That the Medical Department is now in full operation. The Professors are delivering their respective courses, and the whole concern presents a favourable aspect.

4. In addition to the daily recitations attended to in the Classical Department, the President Lectures on Natural History and Theology. The Professor of Botany is delivering his course. The popular lectures by the Professors of Anatomy and Physiology, and of Chemistry, in this Department, will be delivered this term and the next; and the Professor of Mathematics and Natural Philosophy will also before long commence his course. Hence it appears that both officers and students are diligently employed.

5. The following statement appears in a circular of the Board of Trustees: "The number of Students having increased in a ratio far beyond our anticipations, and the prospect of a continued progress, both in numbers and celebrity, rendering it absolutely necessary, in order to extend the utility of the Institution, in a degree commensurate with the views of its founders, and the just expectations of the public, for additional and extensive accommodations to be provided for Students, with as little delay as possible:

Resolved, That another College edifice be erected, as speedily as practicable, on a line with and due west of the present building, not less than 117 feet in length, and 47 in depth, three stories high, besides a basement, and an attic story, and that it be built of the same materials, and uniform in its exterior construction and appearance with the present edifice.

Resolved, That all moneys subscribed for the aforesaid new College edifice, shall be sacredly appropriated to that object, and no part of them shall be applied to any other purpose whatever.

Resolved, That the Superintending Committee be authorized and directed to carry the foregoing resolutions into effect, by opening subscriptions for the purpose; by contracting with persons for workmanship and materials; and by doing all things necessary for its completion: *Provided*, That they shall not be authorized to increase the debts of the College by any contract or expenditure, beyond what the amount of subscriptions for that particular object will justify; and that it shall be their duty to report regularly, to the Board, their

proceedings and progress in the business.

The committee add, that the building will probably cost \$26,000. Nearly \$7000 of that amount have been already subscribed; and by raising as much more in the course of the season, the walls can be completed, and the building roofed. Also, by such arrangements as the position and progress of the building will render practicable, rooms for the accommodation of 24 additional students may be provided next term;—some, if not all, of which, may be ready by the *beginning* of said term.

6. The committee hope that the Board will take such measures, as that efforts in collecting may become as efficient as possible.

LUMINARY AND STAR.

Extract from the Report of the Committee on the concerns of the Latter Day Luminary, and of the Columbian Star.

The expenses, the last year, connected with the operations of the Printing Office, exclusively of paper, have been	\$3,030 69
Paper for the Luminary,	238 00
Paper for the Star,	724 00
Paper for jobs,	255 97
	<u>\$4,248 66</u>

Of the Luminary, there are circulated	750
Of the Star,	1796

The sums received the last year, are—

For the Luminary,	\$814 52½
For the Star,	1,855 38½
For jobs, &c.	957 75

\$3,627 66½

A complete account of the sums yet due for these publications, is not in readiness at present, but will soon be furnished.

It ought ever to be remembered, that the profits of religious publications should not be estimated merely by pecuniary amount. One grand object is the diffusion of missionary and religious intelligence and impressions. At the same time, it is hoped, that, at no distant period, such arrangements will be made, as to give the means of a more definite calculation than can now be supplied, respecting the pecuniary profits of *each* publication.

TREASURER'S ACCOUNTS.

The accounts of the Treasurer had not arrived, and the Committee were therefore unable to report.

AGENT'S ACCOUNTS.

The committee reported :

That, as the accounts of the Treasurer have not arrived, they are not prepared to make a final statement, and they requested to be continued.

ACCOUNTS OF THE CAREY STATION.

Mr. M'Coy has rendered a very satisfactory account, in which he has speci-

fied every particular item of expenditure, with the greatest possible clearness and minuteness.

He has also furnished statements, showing in detail every item of receipt, both in money and in articles of property, with the name of each individual donor, and the amount of his donation. It was the intention of the Board to have published the whole of these statements in detail in this Report; but finding them so voluminous as to swell it to nearly double its present size, it has been judged best to postpone the publication of them, and to present them in the form of a supplement to a following number of the Latter Day Luminary: This supplement is now in hand, and will be published as early as practicable.

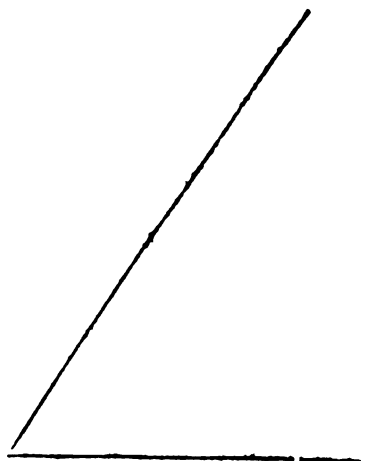
Carey Station, Isaac M. Coy, Missionary, from March 1, 1822, to March 1, 1823.

DR.

To drafts on the Board, viz.:	
Favour of W. Johnston, March 22, 1822,	\$236 00
H. G. Phillips, May 1, do,	500 00
H. G. Phillips, July 10, do,	500 00
H. G. Phillips, 22, do,	500 00
W. Polke, do, do,	55 00
H. G. Phillips, October 4, do,	500 00
H. G. Phillips, Nov. 29, do,	500 00
To Columbian Office, viz.:	
C. Martin for Luminary, April 8, 1822,	\$3 51
J. R. Johnson, Col. Star, May 1, 1822,	3 00
C. Martin, Col. Star, Aug. 5, do,	3 00
C. Martin, Star and Luminary, Nov. 22, 1822,	8 00
E. Ferns, for Luminary, Feb. 1823,	4 00
To sundries, viz.:	
Charles Murray, of Ohio, April 22, 1822,	\$3 00
W. Jones, Duck Creek church, Ohio, April 22, 1822,	9 25
Bap. Mis. Soc. Bardstown, Ky. by J. Burniss, Treasurer, July 8, 1822,	\$38 00
Deduct discount on Kentucky paper,	19 50—18 50
Bap. Mis. Soc. Cincinnati, Aug. 8,	23 00
B. Stars, Aug. 28,	5 00
H. Miller, collection Bluff Meeting House, Ohio, Oct. 4, do,	8 25
Troy Mis. Soc. Ohio, J. R. Jones, Treasurer, February 1823,	8 25
Red River Missionary Society, Tennessee, S. Fort, Treasurer, favoured by W. Polke, February 1823,	\$50 00
Deduct discount on paper bills,	25 00—25 00
R. M'Coy, of Livonia, Indiana, February 1823,	50
To articles of property furnished by sundry donors,	1,253 70
Balance due the mission, third March, 1824,	1,168 33
Dollars,	\$,116 35

CR.

By balance due the mission March 1, 1822,	770 00
By amount of expenditures for the benefit of the mission from March 1, 1822, to March 1, 1823, including expense of moving from Fort Wayne to the present station, and erecting the buildings on the St. Joseph; also, furnishing utensils, materials for mechanics and for husbandry, provisions, clothing, stock, and supplies of every description,	3,291 00
By estimated value of various articles of property forwarded to the station by sundry benevolent donors,	1,253 70



Dollars, \$,116 35

Dollars, \$,116 35

By balance due the mission, March 1, 1823, 1,168 33

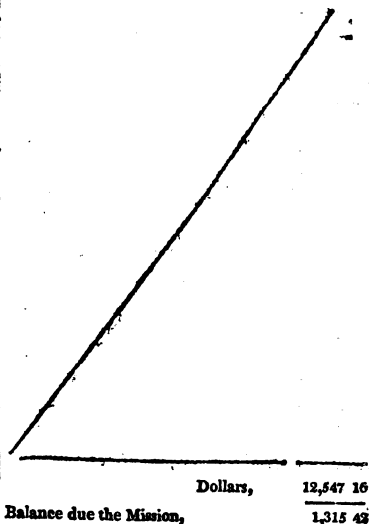
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Carey Station, Isaac M Coy, Missionary, from March 1, 1823, to March 1, 1824.

DR.

To drafts on the Board, viz.:	
Favour of H. G. Philips, dated April 3, 1823,	\$500 00
Do. do. May 1, do.	500 00
Do. do. Aug. 27, do.	33 34
W. Polke, Sept. 1, 1823,	500 00
H. G. Philips, Jan. 10, 1824,	500 00
Do. on L. Rice, do. do.	500 00
To Governor Cass, Agent of the Govern- ment, on account of stipulations under the Treaty of Chicago, viz.:	
Allowance to Mr. M'Coy, from Aug. 14, 1823, to March 1, 1824, at \$400 per an.	219 66
For sundry tools,	185 00
Buildings,	210 00
Iron and other materials,	275 34
Wages of smith, and labourers,	765 00
Boarding the smith,	53 15
To Indian Agent, received from War De- partment,	183 00
Allowance from the Government, received from the War Department by Rev. Lu- ther Rice, and drawn by drafts on the Board, viz.:	
From July 1, 1823, to July 1, 1824,	400 00
Proportion of cost for erecting buildings,	566 66
To Columbian office for sundry payments received by him for the Latter Day Lu- minary and Columbian Star,	261 05
Troy Mis. Soc. Ohio, received of J. R. John, Treasurer,	25
Blue River Dqm. Mis. Soc. Indiana, received of Rev. J. M'Coy, President, donations by sundry individuals,	8 10
Collections by Rev. Isaac M'Coy, of sundry individuals in Baltimore,	10 91
In Wilmington, Dc.	51 07
Collection by W. Polke,	18 75
Sundry collections by Rev. C. Mar- tin, Agent, from sundry individuals and Societies, in Kentucky, Tennessee, Ohio, and Indiana,	1,459 55
Estimated value of articles forwarded to the Station by sundry donors,	4,030 91
Balance due the mission,	1,315 43
Dollars,	12,547 16

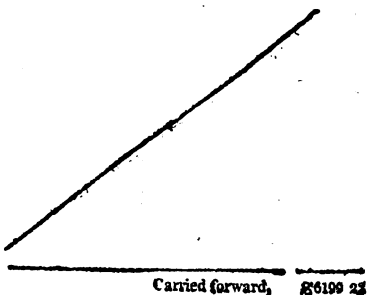
CR,
By balance due the mission, March 1, 1823, 1,165 33
By amount of expenditures for the benefit
of the Mission, from March 1, 1823, to
March 1, 1824, including discounts on a
large amount of Kentucky paper, at 50
per cent. and other uncurrent paper—
also, expenditures under direction of
the Government, in virtue of the stipu-
lations of the Treaty of Chicago, which
are reimbursed by the Government, 7,350 92
By estimated value of sundry articles of
property, forwarded to the Station by
different benevolent donors, 4,030 91

*Carey Station, Isaac M Coy, Missionary, from March 1, 1824, to March 1, 1825.*

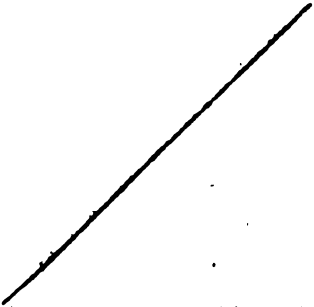
DR.

To drafts on the Board, viz.:	
Favour of H. G. Philips, dated March 1824,	\$500 00
Do. do. April, do.	350 00
Do. for allowance by the Gov.	150 00
Do. for do.	150 00
To allowance from the Government in vir- tue of the stipulations of the Treaty of Chicago, viz.:	
To Mr. M'Coy's salary, one year,	400 00
For a blacksmith at Carey, one year,	364 75
Articles for smith's shop at Carey,	141 88
Mr. Polke's salary as teacher for the Ottawas, at Thomas Station, from June 11, 1824, to March 1, 1825,	389 00
For a blacksmith at Thomas, from May 24, 1824, to March 1, 1825,	273 50
Wages of two farmers, at Thomas, for one year, at \$200 00 each,	400 00
Boarding farmers at Thomas,	53 71
Smith's tools furnished the Ot- tawas,	314 53
	2,236 37
Carried forward,	3,386 37

CR.
By balance due the Station March 1, 1824, \$1315 43
By amount of expenditures for the benefit
of the mission, from March 1, 1824, to
March 1, 1825, including discount on
uncurrent paper, expenditures under
direction of the Government in virtue
of the stipulations of the Treaty of
Chicago, reimbursed by Government,
and every species of expense attending
the Mission, 4,883 80



DR.		
Brought forward,	3,386	37
To Columbian Office, for collections on account of the Latter Day Luminary and Columbian Star, viz.:		
By James Wilson,	24	00
Wm. Polke,	23	00—40 00
Deduct commissions allowed for sundry collections,	18	70—33 30
To amount of collections made by Mr. M'Coy, from sundry Societies and individuals,	1,840	84
To amount collected from sundry persons at Carey,	9	87
To amount forwarded by James M'Aboy, collected by him,	82	49
To Benevolent Mis. Soc. at Troy and vicinity, Ohio, by J. R. John, Treasurer,	17	63
To amount of collection in the Court House at Troy, Ohio,	2	30
To Joseph Phillips, by W. H. Hart, Peter's Creek Church, Pa.	3	00
To amount collected by W. Polke, in Ind. and Kentucky,	36	12
To estimated value of property forwarded to the station by sundry donors,	1,300	48
Balance due the Mission, March 1, 1834,	967	48
Dollars,	7,469	07

	CR.
Brought forward,	\$6,199 22
By estimated value of sundry articles of property forwarded to the station by different donors,	1,300 48
	
Dollars,	7,499 67

* Mr. M'Coy and Mr. Polke, receive salaries from the Government for services which they perform in virtue of the stipulations of the Treaty of Chicago, and these salaries they generously apply to the benefit of the mission, without reserving one cent for their individual benefit. The saving by boarding the smith and labourers employed by the Government, is also devoted to the mission. Such liberality is worthy to be recorded, and could be expected only from men entirely devoted to so good a cause.

ACCOUNTS OF THE VALLEY TOWNS STATION.

The Committee appointed previously to the Annual Meeting, to examine the accounts of the Rev. Evan Jones, of the Valley Towns Station, reported:

That the receipts at the Station for the year past, amount to \$1910 14½

That the expenditures have been 1878 27

Balance due the Board, \$31 87½

Of the sums expended, \$105 have been recently sent to Augusta, for the purpose of procuring various articles of which the mission cannot yet render a precise statement.

The Committee express their satisfaction with the correctness of these accounts.

Donations obtained by the Rev. Thomas Roberts.

NEW-YORK.

New York City.

From Thomas Skelding, \$5; E. Pierson, \$; R. T. Haines, 4; F. W. Strobner, \$; Samuel Dwyer, \$; A. Tappan, \$; Levi Coit, \$; James Wilson, \$; Robert Edwards, \$; John Smith, \$; William Williams, \$; Theodore Clark, \$; William

Colgate, \$; Robert Thompson, \$; E. Raymond, \$; J. Gilbert, \$; Nathaniel Prier, \$; Thomas Purser, \$; Thomas Stokes, \$; M. Politreau, \$; William Winterton, \$; Rev. John Williams, \$; Wm. Austin, \$; Thomas Thomas, \$; Ebenezer Cauldwell, \$; Mr. Forrester, 60 cts.; H. Pegg, \$1; Mrs. Bowen, \$; J. T. Smith, \$; E. Smith, \$; James Thomas, \$; Wm. Murphy, \$; Luke Davies, \$; widow's mite, 25 cts.; Mrs. Lewis, 50 cts.; Wm. Stearns, a little boy, 6 cts.; William Jones, 30 cts.; John Edwards, 18 cts.; Jane Smith, 25 cts.; cash, 12 cts.; cash from a friend, 60 cts.; Miss L. A. Chapman, \$1; Miss Lydia Chapman, \$1; Miss M. Chapman, \$1; Leonard Blecker, \$; Miss Catharine Hart, \$; B. & S. W. 1 75; J. E. Yates, \$; Collection at Union Baptist Church, \$; Miss Garnist, 1. Total amount, \$124 80 1-2.

D. Jones, 3 pair shoes, \$2 50; coloured woman, a handkerchief, 25 cts.; Mrs. Mayo, a bundle of clothes, \$5; Mrs. Willet, do. do. 9; Mrs. Morgan, do. do. 3; Mrs. Milbank, do. do. 3; Mrs. Williams, 2 pair socks, 1; Rev. S. H. Cone, Church History, \$; Mrs. Cauldwell, spices, &c. 4; Mrs. Gilmore, 4 yards stripe, 66; Luke Davies, 15 boys' hats, 9; Mrs. Chapman, 6 yards of gingham, 78 cts.; do. 4 1-3 yards of calico, 1 do. stripe, 1 3-4 cloth, 2; do. vest pattern, 75 cts.; Fanny Joseph, paper, quills, and tin ware, 1 12; Mrs. Clap, half dozen spoons, 1 pair scissors, needles, 2 50; Mrs. O'Hara, 1 blanket, 2; A. Kasand, a lot of books and buttons, 2 50; Mrs. Marshall, a coat, \$; Mrs. Clark, 6 1-3 yards bombazette, \$; Mrs. Holt, Geographies and 1 statement, 2 50; Mrs. Churchward, 1 bed spread, thread, calico, shawl, &c. 10; Mrs. Byron, 6 yards moreen, 1 12; Mrs. Owen, 6 yards muslin, 75 cts.; a friend, 1 towel, 25 cts.; a friend, paper, &c. 2; H. Windell, 6 yards calico, and tin ware, 4; a female friend, 1 blanket, 1; Mr. Cary, 3 wags, 1 box, 3 75; Miss S. Hathaway, 1 blanket, 1 50; Mrs. Williams, 2 blankets, 3; Miss Roberts, 1 pair

stockings, 50 cts.; Mrs. Lewis, from Brooklyn, a bundle of cloths, 7 37; J. Steward, 22 yards flannel, 6 60; Mr. Thomas Thomas, and his workmen, devoted the Thanksgiving Day to work for the mission, (the tin being found by another gentleman,) the result was, tin ware to the amount of \$20. Total amount, \$127 35.

Middletown, N. Y.

Mr. Sneed, 50 cts.; D. Fowler, 50 cts.; a friend, \$5; Miss Dickson, 75; collection at Baptist meeting-house, Middletown, 3 50; do. do. at the Sloat, 8 25; Mrs. Post, 1; cash, 56 cts. Total amount, \$216 14.

At the Sloat, N. Y.

Mrs. Briggs, sundry articles, 5; Mrs. Sneed, 7 yds. calico, 1 60; do. 1 pair stockings, 62 cts.; Mrs. Demara, sundry articles, 1 75. Total amount, \$8 97 1-2.

NEW JERSEY.

Collection at Scotch Plains, \$6 84; do. at Plainfield, 3 50; do. at Samtown, 3 50; Rev. Lebbeus Lathrop, 1; Collection at Baptist meeting-house, New-Brunswick, 6; Thomas Hance, Esq., 2; William and Moses Webb, 26 cts. Total amount, \$23 10.

Middletown.

Rev. Benjamin Bennet, \$3; Jehu Patterson, 1; George Crawford, 3; collection at Methodist meeting-house, 10; Mrs. Stillwell, 50 cts.; collection at Baptist meeting-house, \$5; do. at do. 9 12; Samuel Herd, 25 cts.; J. W. Holmes, 87 cts.; Female Mite Society, \$12 05; Mrs. Taylor, 1; collection at chapel, \$3 51; cash, 12 cts.; widow's mite, 25 cts. Total amount, \$49 68 1-2.

Piscataway.

Mrs. Vail, 62 cts.; Mrs. Randolph, 50 cts.; Isaac A. Stelle, \$1; Isaac Dayton, 50 cts.; Asa Dunham, 25 cts.; Firman Dayton, 28 cts.; Mary and Catharine Dayton, 31 cts.; Jonathan Dayton, 50 cts.; Rachel Stelle, 12 cts. Total amount, \$4 9 1-4.

Newark.

Cash, \$1; James Searing, 50 cts.; Edward Jones, 50 cts.; James Vanderpool, \$2; John Gardner, 1; William Crance, 2. Total amount, \$7.

Patterson.

Collection at the Presbyterian meeting-house, \$18 25.

Piscataway.

The church in Piscataway made up a box for the mission, valued at \$36 85.

Newark.

John Cowlam, 4 1-2 yards grubbitt, 1 12; 8 of stripe, and 1 1-4 yards cloth, \$2 58; Robert Owens, mustard, books, and medicine, 26 75. Total amount, \$30 45 1-2.

Patterson.

Mrs. Bery, 30 yds. muslin, \$3 75; Mrs. Branegen, 30 yds. do. 3 75; 3 gentlemen, 30 yds. do. 3 75; Mrs. Combs, 3 1-2 yds. fustian, 75 cts.; do. 3 1-2, do. \$1 9; Mrs. Crismon, 3 1-2 of muslin, 52 cts.; do. 1 vest, 2 combs, 2 pair scissors, and penknife, 2 50; Mrs. Vanzaun, 3 yds. of muslin, 37 cts.; Rachel Cook, 3 yds. do. 37 cts.; Mrs. Bates, 6 1-2 yds. do. 85 cts.; do. 2 hymn books, quilts, &c. 75 cts.; Mrs. Ryerson, 3 yds. muslin, 75 cts.; Mrs. Van Houten, 4 1-2 do. 56 cts.; Miss Brown, a garment, 40 cts.; Mrs. Clark, 3 yds. of muslin, 30 cts.; E. Stingenland, 1 hymn book, 50 cts.; Maria Romaine, 3 yds. muslin, 50 cts.; Mrs. Ferguson, pair shoes, and quilts, 75 cts.; do. thread and muslin, \$1; Miss Van Houten, 3 yards muslin, 37 cts.; Mrs. Davies, 1 slate, 25 cts.; from several persons, books, and tracts, \$5; A. Staughtenborough, 8 yards fustian, 3 32; Mrs. Moore, 16 3-4 yds. do., shawl, &c. 5 37; Mrs. Miller, 2 yds. plaid, 25 cts.; Miss Vangusen, 2 yds. do. and tracts, 50 cts.; Mrs. Taylor, 6 yds. muslin, 60 cts.; a friend, 1 1-2 yds. do. and 3 of strips, 1; a friend, 2 1-2 yds. flannel, 80 cts.; Mrs. Richards, a lot of baggage, &c. Total amount, \$45 69.

Received in cash to assist in printing 1000 copies of a Spelling Book, in Cherokee, for the school at Valley Towns.

New York City.

Cash, \$1; Nathaniel R. Cobb, 10; Mrs. Prudhomme's Sunday School, 975; cash, 3; cash, 1; R. Marshall, 2; cash, 1; cash, 1; Rev. James Davis, 1; Rev. J. Chase, 1; J. D. Martin, 1; Daniel Cheshire, 1; Robert Dodge, 2; cash, 3; Mr. Lezier, 1; a female friend, 1; cash, 50 cts.; J. Bentley, 25 cts.; C. Hall, 25 cts.; P. Ryan, 25 cts.; cash, 25 cts.; W. Williams, \$3; Mrs. Griffiths, 1. Total amount, \$46 25.

Middletown, N. Y.

Rev. Mr. Griffiths, \$1; Rev. Mr. Lansing, 2 50. Total amount, \$3 50.

Newark, N. J.

Rev. Mr. Hamilton, \$2; Rev. Mr. Russel, 1; Rev. P. C. Hay, 1. Total amount, \$4.

Personal Favours.

New York City.

William Murphy, \$2; Mrs. Francis, 2. Total amount, \$4.

Middletown, N. J.

Rev. Benjamin Bennet, \$1; C. Walling, 1 50; William Hoff, 50 cts.; Mrs. Ogborn, \$1; Ezra Ogborn, 50 cts.; Joseph Taylor, 50 cts. Total amount, \$5.

Piscataway, N. J.

From the church, \$2; Deacon Runyan, 1. Total amount, \$3.

Newark, N. J.

William Crance, \$2.

Patterson, N. J.

Collection at Baptist meeting-house, \$5.

RECAPITULATION.

Cash, for mission,	\$247 75
Do. for Cherokee spelling book,	53 75
Do. personal favours,	19 00
Goods for mission,	249 32
Total,	\$569 82

Fourth quarter's return of the Agent of the General Convention, to the Treasurer.

For Foreign Missions.

Feb. 23.	By the hand of Dr. Smith, Treasurer of the Upperville Mission Society, collected by Mrs. Bailly,	\$7 00
March 1.	By Mrs. F. B. Greenhow, Richmond, Va. for Burman Mission,	1 00
18.	By Sheldon Norton, Pa.	1 00
April 26.	By the Upperville Mission Soc. Va. hand of John L. Dagg,	6 28
	By the Ebenezer Society, for Missions and Education Purposes, Va. hand of the same,	10 00
	By Mr. Burdick's collections, (See Luminary for April.)	275 16
		\$300 44

For Domestic Missions.

Feb. 3.	By the hand of Susan Ambrose, from the Sutton Female Foreign and Domestic Mission Soc. N. H.	3 00
23.	By the hand of Dr. Smith, Treasurer of the Upperville Mission Soc. Va. collected by Mrs. Bailly,	7 60

April 20. By the Upperville Mission Soc. Va. hand of John L. Dagg,	\$4 00
22. By Wm. Dupree, hand of Bryan W. Lester,	2 00
20. By the Georgia Association, By Mr. Burdick, from Rev. D. Dimmock's Soc. Monroe, Pa.	650 00 3 84
	<hr/> \$670 53

For General Purposes.

Feb. 1. By Dividend of Bank Stock, (Gregory Legacy)	25 00
12. By the hand of John F. Finch, from the Union Mission Soc. of Mecklenburg co. Va.	50 00
March 22. By the hand of Robert Ryland, from the Mission and Education Soc. of Columbian College,	33 12
April 8. By the Chester Female Mite So- ciety, N. Y. hand of Norman Fox, Esq.	6 00
By the Caldwell and Warrens- burg Female Mite Society, hand of the same,	3 00
By the Minerva Female Mite Soc. do. do.	2 00
26. By the Ebenezer Soc. for Mission and Education Purposes, Va. per John L. Dagg,	38 60
By Wm. Helms, hand of John L. Dagg,	16 00
28. By the Baltimore Mission Society, hand of Rev. Mr. Healey,	30 00
	<hr/> \$212 81

For Education Purposes.

March 23. By the hand of Robert Ryland, from the Mission and Education Soc. of Columbian College,	100 00
April. 20. By the Upperville Mission Soc. Va. hand of John L. Dagg,	22 17
26. By the Baltimore Mission Soc. hand of Rev. Mr. Healey,	70 00
	<hr/> \$192 17
Total,	<hr/> \$1365 95

*Monies received by the Treasurer of the
Columbian College during the month of
April, 1825.*

<i>For the Presidency.</i>	
By the Rev. James A. Ranaldson,	10 00
<i>For Professorship of Ecclesiastical History, &c.</i>	
By Stephen Webb, Salem, Mas. hand of J. Moriarty,	10 00

By E. Dodge, Salem, hand of J. Moriarty,	\$10 00
Mary Aston, S. C. hand of the Rev. Mr. Grosvonor,	10 00
Rev. Samuel Cornelius,	5 00
E. Baker, hand of Rev. John L. Dagg,	10 00
V. Moss, do. do. do.	5 00
The Ebenezer Mission and Education Society, hand of the same,	10 00

*For endowing the Professorship of Languages and
Biblical Literature.*

By Capt. Samuel T. Potts, S. C. hand of Jesse Hartwell,	10 00
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For the Columbian College.

By Josiah Cradup,	1 00
Humphrey L. Hughes, Va.	1 00
The hand of Isaac Merriam, Con. from subscribers,	10 00
The hand of J. R. Burdick, Agent,	600 00
John Dobson, hand of Mr. Armstrong,	1 00
Rev. James A. Ranaldson,	5 00
F. Clark, hand of J. A. Ranaldson,	1 00
Col. Frederick Mayer, S. C. hand of Charles D. Massey,	30 00
Proceeds in part of the M'Kenney case,	658 34

For a New Building.

By Ezekiel King,	5 00
Wm. Guntton,	10 00
A friend,	10 00
John Stenius,	5 00
Mrs. M. Duckworth,	3 00
Wm. A. Smallwood,	25 00
Roger C. Weightman,	40 00
Robert Leroy Livingston,	30 00
Rev. Dr. Laurie,	5 00
R. R. Gurley,	2 00
John B. Forrest,	5 00
Wm. Spelden,	3 00
Joseph Hadeliff,	2 00
Nancy Craven,	5 00
Richard S. Cox,	50 00
Charles H. King,	10 00
Jacob B. Varnum,	5 00
John F. Webb,	5 00
Edward Ingle,	5 00
Reuben Johnson,	5 00
C. and J. P. Thompson,	10 00
C. Page,	5 00
John Thompson,	5 00
Abraham Faw,	10 00
Cath. (M.),	5 00
James Douglas,	2 00
Mrs. Edmonds,	2 00
Dr. Carson,	5 00
A friend, (S.),	5 00
Mrs. E. Dodds,	5 00
Cash,	2 00
Mrs. Bird,	1 00
Wm. A. Bradley,	10 00

Total, \$1673 34

By the following Table of Associations, it appears that there are, of the Baptist denomination in the United States, 191 Associations, embracing 3743 churches, in which there are 238,100 members, of whom 2577 are ordained or licensed ministers. During the past year 13,057 persons have been added to the churches, by baptism, according to the returns in the Minutes of Associations that have come to hand. But this number, as well as the number of churches, ministers, and members, would have been considerably greater, had the minutes of all the Associations reached us. The table is more complete than it was last year; but still there are forty-nine Associations whose minutes were not received. It affords us pleasure to notice that the number of ministers is increasing. There was a greater gain, in this respect, during the past year, than was experienced in both the preceding years. May the Lord add abundantly to their graces, and make them instrumental, through the quickening influences of His Holy Spirit, of turning many sinners from the destructive walks of sin into the paths of righteousness and peace:

THE LATTER DAY LUMINARY.

TABLE OF ASSOCIATIONS—1825.

Associations.	Sta.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
Bowdoinham	Me.	51	43	458	2894	Daniel Chesman, Hallowell,	4 Wed. in Sept.	1st ch. Litchfield.
Lincoln	Me.	52	33	547	2921	Phineas Pilsbury, Nobleboro; Lin. co.	3 Wed. in Sept.	1st Bap. ch Nobleboro
Cumberland	Me.	30	24	135	1967	John Tripp, Hebron, Cumberland co.	W. a. 4 W. in Sept.	Bath;
York	Me.	27	22	71	1349	Abner Flanders, Buxton, York co.	2 Wed. in June,	2d parish in Shapleigh.
East. Maine	Me.	24	17	40	1547	Daniel Merrill, Sedgwick,	2 Wed. in Sept.	Eastport.
Salisbury	N. H.	19	15	26	1029	Wm. Taylor, Concord,	2 Wed. in Oct.	Bap. ch. at Gilford.
Meredith	N. H.	15	19	20	1138	Stephen Pilsbury, Hebron, Grafton co.	2 Wed. in Sept.	Meredith 3d division.
Dublin	N. H.	18	10	28	921	Charles Cummins, near Keene,	1 Wed. in Sept.	Swanzey.
Shafsbury	Vt.	28	27	202	2725	Dr. George W. B. Schenectady, N. Y.	1 Wed. in June.	Newtown m. h.
Woodstock	Vt.	24	18	59	2330	Gen. A. Forbes, Windsor,	Last Wed. in Sept.	Mount Holley, Vt.
Vermont	Vt.	27	17	33	2389	Ion. Conant, Esq. Brandon, Rutland co.	1 Wed. in October	Brandon.
Fairfield	Vt.	18	10	21	894	Russell Mear's, Georgia, Franklin co.	3 Wed. in Sept.	Westford.
Barre	Vt.	14	11	16	582	E. Huntington, Braintree, Orange co.	2 Wed. in Sept.	
Danville	Vt.	16	8	39	557	Silas Davidson, St. Johnsbury, Calc. co.	3 Wed. in June,	Bap. m. h. in Barnet.
Manchester	Vt.	8	9	33	659	Cy. M. Fuller, Dorset, Bennington co.	3 Wed. in Sept.	Rupert.
Leyden	Ms.	28	25		2155	Elijah Montague, Leverett, Franklin co.	2 Wed. in October	
Sturbridge	Ms.	24	21	94	2087	G. Angell, Southbridge, Worcester co.	Last Wed. in Aug.	Church at Brookfield.
Boston	Ms.	38	27	165	3881	Lucius Babbie, Salem, Essex county,	3 Wed. in Sept.	Bap. m. h. in Methuen.
Westfield	Ms.	17	24	76	1296	David Wright, Westfield, Hampdn co.	1 Wed. in Sept.	Bap. m. h. in Conway.
Worcester	Ms.	15	16		1362	Jona. Coing, Worcester, Worcester co.	3 Wed. in Aug.	
Old Colony	Ms.	10	11	62	1321	Benjamin C. Grafton, Plymouth,	1 Wed. in Oct.	4 Bap. ch. in Middleb.
Warren	R. I.	28	18	110	3695	David Benedict, Pawtucket, R. I.	1 Wed. in Oct.	Bap. m. h. Warren.
Yearly Meet.	R. I.	14	14		595	Richard Knight, Scituate, Prov. ed.	1st Wed. in Sept.	
New London	Co.	19	28	27	2321	Jona. Goodwin, Mansfield, Windh. co.	Fr. b. 2 Sab. in Sept.	ch. at Norwich.
Stonington	Un.	15	11	119	2923	Russell Burrows, Groton, N. Lond. co.	W. af. 3 Sab. in June	Sterling Hill.
Hartford	Ct.	31	30		2769	Gurdon Robins, Hartford,	1 Wed. in October	
New York	N. Y.	28	30	112	2677	Johnson Chase, New York City,	1st Wed. in May	1 Bap. ch. N. Y.
Warwick	N. Y.	18	11	40	1550	A. Perkins, Latungtown, n. Newburgh	2 Wed. in June	Orange m. h. Oran. co.
Utesgo	N. Y.	34	20	61	1888	John Lathrop, Newport, Herkimer co.	1 Wed. in Sept.	1 ch. in Butternut.
Chemung	N. Y.	17	10	15	721	T. B. Bebee, Smithfield, Bradford co. P.	1 Wed. in October	ch. in Tioga, Pa.
Rensselaer	N. Y.	21	16	41	2035	Elij. Herrick, Charleston, Montg. co.	2 Wed. in October	church at Broome.
Cayuga	N. Y.	39	23	90	3193	Jesse B. Worden, Marcellus, Onon. co.	1 Wed. in Sept.	1 ch. of Venice & Scipio.
Essex	N. Y.	11	4	32	605	Samuel Churchill, Elizabeth, Essex co.	3 Wed. in October	Westport.
Saratoga	N. Y.	28	19	149	3313	Calvin H. Swain, Adamsville, Wash. co.	1st Wed. in June	B. m. h. Sara. Springs.
Black River	N. Y.	23	22	146	1895	Esa. Averill, Woodville, Jef. co. N. Y.	2 Wed. in June,	ch. in Leyden & Turn.
Madison	N. Y.	11	13	77	4348	John Peck, N. Woodstock, Madison co.	2 Wed. in Sept.	ch. in Pompey Centre.
Lake George	N. Y.	9	8	6	486	Norman Fox, Chester, Warren county,	1 Wed. in Sept. m.	1 Concorda.
Union	N. Y.	15	14	49	1117	S. Ambler, Danbury, Fairfield co. Ct.	1 W. & T. in Sept.	1 Bap. ch. in Fishkill.
Franklin	N. Y.	25	25	98	2378	John Bostwick, Hartwick, Otsego co.	3 Wed. in June	ch. in Masonville.
Holland Par.	N. Y.	19	13		1117	Joshua Bradley, Woodville, Jef. co.	2 W. af. 4 W. in Sep.	
St. Lawrence	N. Y.	16	8		495	Mr. E. C. Eastman, Col. St. Lawr. co.	Tue. b. 3 W. in Jan.	
Ontario	N. Y.	48	39	140	3395	Solomon Goodale, Bristol, Ontario co.	4 Wed. in Sept.	Ch. in Penfield.
Hudson Riv.	N. Y.	15	16	140	2084	Lewis Leonard, Albany,	1 Wed. in Aug.	B. m. h. at Mt. Pleasant.
Genesee	N. Y.	21	14	22	1000	Ely Stone, Caledonia, Genesee co.	W. af. 4 W. in Sept.	Bap. m. h. Ogden.
Oneida	N. Y.	22	19		1739	Elijah F. Willey, Utica,	4 Wed. in Aug.	
Seneca	N. Y.	16	14	20	872	C. C. Comstock, Trumansburg, Tom. co.	1 Wed. in Sept.	1st church in Covert.
Chataque	N. Y.	17	15	12	774	Elisha Tucker, Fredonia, Chataque co.	1 Wed. in Sept.	Gibsonville, Pa.
F. C. B. G. C.	N. Y.	34	22		1384	Mr. Aaron Baxter, Smithville,	Fr. b. 2 Sab. in June	
Steuben	N. Y.	12	9		566	E. Tucker, Fredonia, Chataque co.	1 Wed. in Sept.	
Niagara	N. Y.	9	8		489	Mr. John Gray, Lewiston,	3 Wed. in June	Yates.
Berkshire	N. Y.	8	6		489	C. C. Comstock, Trumansburg, Tom. co.	4 Wed. in Sept.	1st church in Lisle.
New Jersey	N. J.	31	20	79	2123	Joseph Sheppard, Salem,	1 Wed. in Sept.	New Mills church.
Philadelphia	Pa.	22	24	114	2570	W. E. Ashion, Philadelphia,	1 Tues. in October	2 Bap. ch. Philadelphia
Redstone	Pa.	28	24	36	1047	Charles Wheeler, Washing. Wash. co.	Fr. b. 1 Sab. in Sept.	10 Mile, Washm. c. Pa.
Abington	Pa.	9	11	26	618	John Miller, Abington, Luzerne co.	1 Wed. in Sept.	ch. in Abing. Luz. co.
Susquehanna	Pa.	13	8	38	717	Joel Rogers, Wilkesbarre, Luzerne co.	4 Wed. in August	School house, Plymo'h.
Northumb.	Pa.	3	2	6	120	Thomas Smiley, White Deer, Lyb. co.	Fr. b. 3 Sab. in Aug.	Shamo' m. h. Nor. co.
Junata,	Pa.	10	7	37	315	Thomas Smiley, do. do.	Fr. b. 4 Sab. in Oct.	Mill Creek.
Delaware	De.	8	7	20	522	Samuel Harker, Esq. Wilmington,	Fr. b. 1 Sab. in June,	Wilmington, Delaware.
Salisbury	Md.	16	12		550	Daniel Davis, Salisbury,	F. h. 4 Sab. in Oct.	
Baltimore	Md.	15	17	38	632	John Healey, Baltimore,	Th. b. 3 Sab. in May	B'l. m. h. n. Poolsville.
Columbia	D. C.	17	8	67	1075	Thornes Stringfellow, Morrisville, Va.	Th. b. 4 Sab. in Au.	Chap. m. h. Stafford co.
Ketocton	Va.	26	11	57	1609	Thomas Buck, Esq. Front Royal,	Th. b. 3 Sab. in Au.	Up. Goose Cr. Fauq. co.
Strawberry	Va.	26	28	130	1626	John S. Lee, Lynchburg, Virginia,	Sat. b. 1 Sab. in Oct.	Hatcher's m. h. Bed. co.
Dover	Va.	46	28	924	7472	David Roper, Richmond, Virginia,	2 Sat. in October	Up'r Essex ch. Ea. co.
Middle Dist.	Va.	10				Benjamin Watkins, Powhatan county,	Last Sat. in August	Powha' m. h. Pow. co.
Roanoke	Va.	31	22		2412	Robert Hurt, Halifax co.	2 Sat. in October	
Portsmouth	Va.	24	13	198	3540	D. M. Woodson, Portsmouth,	Sat. b. 4 Sab. in May	Highhills, Sussex co.
Albemarle	Va.	15	8			John Goss, Barboursville, Orange co.	Sat. b. 3 Sab. in Aug.	Adiel, Nelson co.
Goshen	Va.	28	0	174	3309	John Bryce, Fredericksburg,	Sat. b. 1 Sab. in Oct.	Br. thany, Cfro. line co.
Shiloh	Va.	23	23	423	2227	Richard I. Tutt, Esq. Culpeper co.	Fr. b. 1 Sab. in Sept.	Mt. Poney, Culp'r. co.
New River	Va.					Mr. W. Holmes, n. Newbern, Montg. co.		
Mayo	Va.					J. Jenkins, n. Lib. Hall, Pittsylvania co.		
Appomattox	Va.	19	22			Abner W. Clopton, Charlotte c. h.	Sat. b. 2 Sab. in Aug.	Salem, on Cub. Creek.
Meherin	Va.	15	11	52	869	Sterling Smith, Watsboro, Lun. co.	Sat. b. 4 Sab. in Ap.	Reedy Cr. Bruns'k. co.
Union	Va.	16	11		570	Joshua Hickman, n. Morgantown, Va.	Fr. b. 1 Sab. in Aug.	
Green Brier	Va.	10	4		943	Ja. Ellison, Meadowdale, Monroe co.	Sat. b. 1 Sab. in Sept.	Hopewell church.
Accomac	Va.	6	3	7	536	Wm. Cortin, Northampton county,	Th. b. 3 Sab. in Au.	Metompskin m. h.
Washington	Va.					Elij. Gillingwaters; Esq. n. Abingdon		
Teass Valley	Va.	9			237	John Hanford, Esq. n. Canhawa c. h.	Sat. b. 4 Sab. in Aug.	
Parkersburg	Va.	5			161	James M' Aboy, Marietta, Ohio.	F. b. 2 Sab. in June.	
Sandy Creek	N. C.	15	16	242	1143	N. C. Smith, Esq. Chatham co.	Sat. b. 4 Sab. in Oct.	Friendship m. h.
Kehukee	N. C.	13	17	160	1506	J. Biggs, P. M. Williamston, Martin co.	Sat. b. 1 Sab. in Oct.	Falls of Tar River.
Yadkin	N. C.	13	8		505	Thos. Wright, Esq. Hamptonville, S. co.	1 Sat. in October	Muddy Creek m. h.
Flat River	N. C.	15	14		1841	Wm. B. Worrell, n. Oxford, Grant co.	Sat. b. 3 Sab. in Oct.	
Neuse	N. C.	26	13	51	1085	William P. Biddle, Newbern,	Fr. b. 3 Sab. in Oct.	Black Cr. Wayne co.
Mountain	N. C.	19	7		794	Reuben Coffey, Ft. Defiance, Wilks co.	4 Sat. in August	Fox Cr. m. h. Ashe co.
Cape Fear	N. C.	34	12	71	1385	C. M. Allister, Esq. n. Fayetteville	Sat. b. 1 Sab. in Oct.	For. Marsh, Dup.
Chowan	N. C.	24	15	51	2236	George Outlaw, Esq. near Windsor,	Fr. b. 3 Sab. in May	Sandy Run m.
Country Line	N. C.	12	20	127	1240	G. Roberts, Brown's Store, Caswell co.	Sat. b. 3 Sab. in Au.	Arbour m. h. Ch.
Salcigh	N. C.	25	18	127	1608	John Purdy, near Raleigh, Wake co.	Fr. b. 4 Sab. in Sep.	Liberty m. h. Wake

French Broad	N. C.	29	113	811	James Whitaker, Esq. Swansboro.	Sat. b. 4 Sab. in Aug.	Newfound m. h. Bun. c.
Per Dec	N. C.			623	John Moore, Montpelier, Richmond c.	Sat. b. 3 Sab. in Oct.	Bear Creek m. h.
Charlotte	S. C.			30988	J. B. Cook, near Camden, Kershaw co.	Sat. b. 1 Sab. in Nov.	Congaree church.
Bethel	S. C.	1	130	2147	S. M. Creery, Beckhamsville, Chas. Dis.	Sat. b. 1 Sab. in Oct.	Lit. Riv. ch. Fair. Dist.
Broad River	S. C.	37	21	2260	Wm. L. Lanester, Esq. Spartanburg Dis.	Sat. b. 3 Sab. in Oct.	
Saunder	S. C.	31	20	57	Wm. B. Johnson, Greenville c. h.	Sat. b. 2 Sab. in Aug.	Clear Spring m. h.
Edgewood	S. C.	35	10	187	242	Sat. b. 3 Sab. in Sept.	Gilgal on Turkey cr.
Moriah	S. C.	12	14	64	709 Jonathan Thompson, L. Thompsonville	Sat. b. 3 Sab. in Sept.	Fork Hill ch. Lan. Dis.
Savannah R.	S. C.	24	20	485	3282	Sat. b. 4 Sab. in Nov.	Union ch. Barn. Dist.
Georgia	Geo.	37	23	283	3194	Fr. b. 2 Sab. in Oct.	Greenwood, Lime co.
Hephzibah	Geo.	39	17	147	Jabez P. Marshall, Columbia co.	Sat. b. 4 Sab. in Sept.	Rethany, Washing. co.
Sarepta	Geo.	32	15	68	1307	Sat. b. 4 Sab. in Oct.	Cabben Cr. Jackson co.
Ocmulgee	Geo.	62	29	317	2973	Sat. b. 1 Sab. in Sept.	Walnut Cr. Jones co.
Ebenezer	Geo.	89	13	48	970	Sat. b. 2 Sab. in Sept.	Rocky Creek, Law. co.
Piedmont	Geo.	11	5	5	267	Sat. b. 2 Sab. in Oct.	
Subury	Geo.	18	11	365	5257	Fr. b. 2 Sab. in Nov.	New Provi. Effing. co.
Tugelo River	Geo.	27	22	73	141	Sat. b. 3 Sab. in Sept.	Yellow cr. m. h. Hall c.
Yellow River	Geo.	20	13	62	602	Sat. b. 4 Sab. in Sept.	
Flint River	Ala.	30			1423	Sat. b. 1 Sab. in Oct.	
Beebe	Ala.	17	6	49	481	Sat. b. 4 Sab. in Sept.	Hurrica. ch. Wash. co.
Cahaba	Ala.	34	27	219	1218	Sat. b. 4 Sab. in Oct.	Ocmulgee m. h. Per. co.
New Asso.	Ala.						
Alabama	Ala.	22	8	180	874	Sat. b. 2 Sab. in Oct.	Elim, Montgomery co.
Muscle Shoals	Ala.	23	15	134	1095	Sat. b. 4 Sab. in July	Spring Hill, Morg. co.
Richland Ck.	Ala.						
Holston	Ten.	22	27	97	1149	2 Fr. in August	Gras. Sp. m. h. Haw. c.
Tennessee	Ten.	19	21	44	902	1 Sat. in October	Pawpaw Hol. S. v. co.
Cumberland	Ten.	11	11	11	927	Sat. b. 4 Sab. in Sept.	Provid. m. h. Dav. co.
Red River	Ten.	28	17	110	3001	Sat. b. 2 Sab. in Aug.	Pop. Sp. m. h. Lo. co. K.
Elk River	Ten.	27	20	81	1809	1 Sat. in Sept.	Liberty m. h. Ruth. co.
Cink River	Ten.	36	15	103	242	Sat. b. 1 Sab. in Sept.	El Beth. m. h. Sum. co.
Caney Fork	Ten.	19	27	45	22	1 Sat. in Sept.	Coll. Riv. m. h. War. co.
Hawesee	Ten.	11	10	10	634	Fr. b. 1 Sat. in Aug.	
Mississippi	Mis.	17	9	48	581	Sat. b. 3 Sab. in Oct.	Shiloh ch. Wilkina co.
Pearl River	Mis.	32	10	6	184	Sat. b. 2 Sab. in Oct.	
Union	Mis.	18	6	37	524	Sat. b. 1 Sab. in Oct.	Salem m. h. Jefferson c.
Louisiana	Lo.	6			101	Sat. b. 2 Sab. in Nov.	
Little Rock	A. Te.	3	2		212	1 Sat. in November	Salem m. h. Clark co.
Missouri	Mis.	9	3	30	214	Sat. b. 3 Sab. in Sept.	Baruff N. P. Frank. co.
Bethel	Mis.	10	7		951	1 Sat. in September	St. Francis, Wav. co.
Mt. Pleasant	Mis.	22	12	103	951	2 Sat. in September	Mt. Zion, Howard co.
C. Girardeau	Mis.	10	7		35	Fr. b. 2 Sab. in June	Cl. Cr. ch. Union co. H.
Concord	Mis.	8	12	41	129	3 Sat. in September	Hightown, ch. Sals. co.
Fishing Riv.	Mis.	9	4	26	291	4 Sat. in September	Rush Creek, Clay co.
Caivre	Mis.	6	5		174		
Salt River	Mis.	9	3	8	168	1 Friday in October	Ramsay's Cr. Pike co.
Muddy River	Ill.	14	14		303	Sat. b. 3 Sab. in Sept.	
Sangamon	Ill.	9	14	4	232	Fr. b. 2 Sat. in Sept.	Clear Sp. ch. Mont. co.
Ylimois	Ill.	10	8		386	Sat. b. 4 Sab. in Sept.	Elk Horn, Wash. co.
Fr. Humanity	Ill.	8	14	47	874	Fr. b. 1 Sab. in Oct.	Canton Cr. St. Clair co.
Wabash	Ind.	15	12		504	Sat. b. 1 Sab. in Oct.	
White Water	Ind.	32	14	41	1236	2 Fr. in August	Lick Cr. Fayette co.
Silver Creek	Ind.	24	18	83	921	4 Fr. in August	Vernon, Jennings co.
Blue River	Ind.	29	28	79	987	2 Sat. in September	Hebron m. h. Me. of Sab.
Laurely	Ind.	19	18	62	565	3 Friday in Sept.	White Water
Little Pigeon	Ind.	16	20	50	503	Fr. b. 1 Sab. in Sept.	Bethel ch. Spencer co.
Union	Ind.	8	5	40	535	Sat. b. 4 Sab. in Sept.	Val Creek, Davis co.
Flat Rock	Ind.	11	10	21	298	1 Sat. in October	Flat Rock ch. Bar. co.
White River	Ind.						
Kilkhona	Ky.	30	18	111	3753	2 Sat. in August	North Elkh. Scott co.
Salem	Ky.	23	9	73	353	4 Friday in Sept.	Mt. Cr. ch. Hardin co.
Tate's Creek	Ky.	25	17	165	165	4 Sat. in August	Union m. h. Mad. co.
Bracken	Ky.	17	10	28	105	1 Sat. in September	Bethel, Fleming co.
Green River	Ky.	27	18	31	1629	2 Sat. in August	Bethlehem ch. Allen c.
North Bend	Ky.	24	30	310	1659	3 Fr. in August	Ten Mile, Gallatin co.
North Dist.	Ky.	28	12		1811	4 Sat. in July	
South Dist.	Ky.	21	10	32	1816	3 Sat. in August	
Long Run	Ky.	31	20	126	327	1 Friday in Sept.	Stoney Point.
Hume's Cr.	Ky.	23	18	13	1148	3 Sat. in Sept.	King's, Bullitt co.
Stoekton's V.	Ky.	18	8		763	3 Sat. in August	Zion, Adair co.
Licking	Ky.	24	12		1023	2 Sat. in Sept.	
Cumb. River	Ky.	22			1494	1 Sat. in Sept.	
Gasper River	Ky.	25			1061	Sat. b. 21 August	
Little River	Ky.	33			1369	Sat. b. 3 Sab. in Aug.	
Burning Sp.	Ky.	14			430	1 Sat. in October	
Union	Ky.	13	9		619	4 Friday in Aug.	
Franklin	Ky.	10	7	81	223	1 Fr. in August	Buck Run, Frank. co.
South Union	Ky.	10	7	81	340	Fr. b. 4 Sab. in Sept.	Pop. Cr. m. h. Whit. c.
Ooshon	Ky.	19	10	14	899	2 Friday in October	Bethel, Brackenridge.
Highland	Ky.	18	8	13	668	Sat. b. 4 Sab. in Aug.	Flat Cr. m. h. Hop. co.
Concord	Ky.						
Boon's Creek	Ky.	24	12	34	739	Fr. b. 2 Sab. in Sept.	Clear Creek m. h.
Miami	Ohio	14	11		808	Sat. b. 4 Sab. in Sept.	
Scioto	Ohio	11	4	12	50	Th. b. 4 Sab. in Aug.	Zieh-Toby's Creek, Pa.
Beaver	Ohio	8	2		130	Sat. b. 4 Sab. in Aug.	
Straight Cr.	Ohio	29	30	47	1030	Fr. b. 4 Sab. in Aug.	Falls of Licking ch.
Muskingum	Ohio	21	10	34	739	Sat. b. 3 Sab. in Sept.	Chick's Creek m. h.
Mad River	Ohio	16	4	8	276	Sat. b. 1 Sab. in Sept.	Round-bottom m. h.
Little Miami	Ohio	6	3		873	2 Wed in Sept	
Grand River	Ohio	3	2		170	2 Sat. in September	Bethel m. h. Cler. co.
Euclid Creek	Ohio	17	12	19	475	Sat. b. 1 Sab. in Sept.	Froy, Delaware co.
Columbus	Ohio	17	10	29	648	We. b. 1 Sab. in Sept.	Palmira.
Washington	Ohio	16	9		125	Sat. b. 1 Sab. in Oct.	Springfield ch. Gal. co.
	Ohio	11	9		434	Sat. b. 3 Sab. in Aug.	
	Ohio	7	6	37	34	Last Fr. b. 1 Sab. in S.	Cincinnati.
	Ohio	11	3		31	Fr. b. 2 Sab. in Sept.	
	Ohio	14	5	0	354	Fr. b. 3 Sab. in Sept.	Church in Florence.
	Ohio				6	Fr. b. 2 Sab. in Sept.	Ebenezer church.
U. S.					7	2 day b. 2 Sab. in Jul.	7 d. B. m. h. Hop. R.

STATE OF RELIGION.

Maine Associations.—*Bowdoinham* appears to have been blessed with happy revivals of religion, and that as the effect of special seasons of fasting and prayer. Some of the churches in the *Lincoln* have also experienced refreshing from the presence of the Lord. Minutes of the *Cumberland* not in hand. In the Circular of the *York*, they say, "Some local revivals encourage us, that the Lord will soon pour out his Spirit more copiously." Nothing particularly propitious appears on the Minutes of the *Eastern Maine*.

New-Hampshire Associations exhibit no instance of special revival the past year. Here, as in Maine, the missionary cause finds general countenance.

Vermont Associations present a state of things, in regard to religion, and in regard to missionary concerns, gratifying and encouraging. To one church has been added by baptism 61, to another 31, to another 28, to another 23, to another 22, to another 21, and so on.

Massachusetts Associations.—Although no extensive revivals have occurred, the minutes present a very interesting aspect in relation to the cause of religion, of missions, and of education. In the corresponding letter of the *Boston*, they say, "While we bless God for the union or Christian sentiment and feeling that exists among us, we lament that we enjoy no more of his reviving grace, and of that spirit of industry that ought to stir within and urge us onward."

Rhode Island Associations.—In the corresponding letter of the *Warren*, they observe, "Though we have no event of special encouragement to communicate, yet our annual interview has not been unpleasant."

Connecticut Associations.—In the corresponding letter of the *New-London*, they remark: "The Holy Spirit has been poured out in rich profusion on several of our churches, the past year." To one of the churches of the *Stonington Union*, 71 had been added. Minutes of the *Hartford* not in hand.

New-York Associations.—In this extensive region very happy revivals have been experienced. The minutes of nineteen associations have come to hand. In the corresponding letter of the *Warwick*, they say—"The information received from our churches has gladdened our hearts." In that of the *Otsego*—"Some showers of divine mercy, however, have fallen on our weary heritage." *Rensselaerville*—"The Lord has added to our churches some whom we rejoice in as the excellent ones of the earth." *Cayuga*—"To some of our churches, the Lord has granted a season of refreshing." *Black River*—"Two churches have been added to our number the present season; considerable accessions have been made, in some instances, to individual churches, while the lives of our ministers have been preserved." *Lake George*—"Our churches have not been blessed with any great accessions of converts; yet we have reason to rejoice that they are walking in union, and that some of them are enjoying in a degree the outpouring of the Spirit of God." *Union*—"We rejoice that some of our churches have received some mercy drops." *Franklin*—"Although our churches in general have received but small additions, yet some have experienced times of refreshing from the presence of the Lord." *Hudson River*—"Some mercy drops have fallen upon many of our churches." The state of things in this region relative to the cause of missions, and of education, is also highly gratifying.

New-Jersey.—This association exhibits nothing remarkable.

Pennsylvania Associations.—No very considerable revivals have occurred in this region; yet in the corresponding letter of the *Philadelphia*, they remark—"Some of the churches have enjoyed refreshing showers of grace." In that of *Northumberland*—"We rejoice that it has pleased God by the foolishness of preaching to translate some from darkness to light." In that of *Juniata*—"With pleasure we communicate to you the gradual increase of some of our churches."

Delaware.—In the corresponding letter, they say—"No extraordinary occurrence has taken place among us, the past year, more than the addition of a new church to our body, which has been raised up in a district of country in which it is hoped that the Lord will speedily display the power of his grace, and work for the glory of his great name."

Maryland Associations.—In the corresponding letter of the *Baltimore*, they observe—"We believe the Great King of Zion has visited some of our churches."

District of Columbia.—In the corresponding letter of the *Columbia*, it is said—"The churches do not speak of large additions; but almost all speak of peace and harmony, pleasant seasons, and encouraging prospects."

Virginia Associations.—The minutes of only twelve of these have been obtained. Some very extensive revivals

have been experienced. In the corresponding letter of the *Dover*, it is stated—"That in 32 churches there have been baptized, since our last meeting, 924 persons; there are 14 other churches from which we have received no specific statement; so that the whole number baptized within our bound, probably exceeds 1000." To one church in the *Portsmouth* 30 were added; to another 28; to another 24. In the corresponding letter of the *Goshen*, it is observed—"In the bounds of Lickinghole, a glorious work has taken place under the ministry of Elder Fife; at Lyles, under the labours of Elder Lely, they have lately had a precious season, and between 20 and 30, mostly young people, have put on the Lord Jesus by baptism; under the labours of Elders Swift and Jones, a good work has taken place in the county of Louisa, and a respectable church of 45 members constituted." In that of the *Shiloh*, it is said—"Since our last association, between four and five hundred precious souls have been added to our numbers."

North Carolina Associations.—In some of these, very extensive revivals have been experienced. The Circular of the *Sandy Creek* says—"Since our last annual meeting, there have been large additions to some of our churches; others have been constituted; others have awaked from lethargy to activity." Upon the *Chowan*, also, a gracious shower of divine mercy has descended. To one of the churches of the *Raleigh* 81 have been added, and to another 35.

South Carolina Associations.—Without any signal outpourings of the Holy Spirit, the state of things in this quarter exhibits a favourable aspect. In his corresponding letter, Dr. Furman remarks—"In all such measures, to which the light of truth directs, and the love of Christ constrains, the Charleston Association, brethren, feel it their duty and privilege, according to their ability and opportunity, to give their aid." In that of the *Edgefield*, it is observed, "Yet there are some budding appearances of a revival in our bound, and that, according to God's mysterious sovereignty, in regions heretofore comparatively uncultivated and waste."

Georgia Associations.—Nothing very signal appears on these minutes. To one of the churches in the *Georgia*, 47 have been added. To one in the *Ocmulgee* 40, to another 37, to another 35, to another 29. In the corresponding letter of the *Sunbury*, they say—"To some churches in our connexion, the earth seems to be as iron, and the heavens as brass. On others, again, the Lord has been pleased most graciously to pour out the influence of his Holy Spirit."

Alabama Associations.—There appears to be in this quarter an improving state of religion. To one of the churches of the *Alabama*, 38 have been added, and 26 to another.

Tennessee Associations.—Nothing remarkable appears in this region.

Mississippi Associations.—In this region there appears not on the minutes evidence of any special revivals in religion.

Louisiana.—The minutes have not come to hand.

Missouri Associations.—Religion appears to be gaining ground in this quarter.

Illinois Associations.—Only the minutes of one of these associations have come to hand.

Indiana Associations.—From the minutes there appears nothing particularly remarkable relative to religious concerns. To some of the churches pleasing additions have been made.

Kentucky Associations.—Some revivals have occurred in this quarter. In the Circular of the *North Bend*, they say—"Many, who were in nature's darkness at the time of our last interview, have been brought into the marvellous light of the gospel." To one church in the *Long Run*, 45 have been added, to one in the *Franklin* 117, and to another 81. In the Circular of the *South Union*, they remark—"The letters from the different churches composing our body, bring the glad news of peace generally among them, and that the Lord is generally reviving his work of grace in this hill country." To one church in the *Goshen* 58 have been added, to another 43, to another 33, to another 22. From several associations the minutes have not arrived.

Ohio Associations.—From these minutes there appears no instance of extensive revival, except in the *Enon* church in Cincinnati, to which 54 have been added.

From this brief outline it appears, that the state of religion in the Baptist denomination throughout the United States, is, on the whole, in a happy degree growing and prospering; and we have great reason to bless and praise the name of the Lord.

The cause of missions, and of improving education, and of the ministry, probably more so with respect to religion.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

JUNE, 1825.

[No. VI.

COMMUNICATIONS.

SECTARIANISM.

God has revealed no truth except what is worthy the cordial reception of his creatures. The doctrines, the ordinances, and the precepts of the gospel, are exhibited in the sacred word, with sufficient perspicuity to be understood, by every honest, sincere inquirer after divine knowledge; and the Christian, with the Bible in his hand, will find no extenuation of his errors in the plea of their being involuntary. Yet the religious community, having the same infallible volume for their guide, are divided into a great variety of denominations, each claiming pre-eminence in point of orthodoxy. The time was, when each of these was violent in its opposition to the others; and the unbelieving world equal-

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ly violent in its opposition to all. This state of things has undergone a very considerable revolution. The spirit of the world has undoubtedly given, and continues to give, tone to that of professing Christians. When persecuted by the world, they have caught the spirit of persecution, and exercised it towards each other. When the world adopted Christianity in name, the denomination which the world espoused arose to eminence, and armed itself in vengeance against all others. The progress of knowledge in the principles of liberty has at length rent the vail of error in this country, and proclaimed religious freedom to all. The sentiment, therefore, which now prevails with the world, is, that all denominations of Christians are alike good, or alike bad; that all

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are alike conformed to the will of God, or alike the subjects of delusion; except those who are most attached to the peculiar tenets of their denominations, and these are censured for their illiberality and bigotry. Professing Christians have caught the same spirit; and the prevailing sentiment of the present day among them also, is what is falsely called *liberality*. The various opinions which divide the Christian community into so many different denominations, are esteemed by the world of no importance; and every advocate for his own tenets is denominated a *sectarian*; a name so associated with what the world disesteem, as to carry with it a degree of odium. Professing Christians catch the theme, and unite with the world in decrying *sectarianism*, as opposed to that spirit which indulges every error, under the proud and specious names of *charity* and *liberality*.

Of this odium the Baptist denomination has its full share. The reason is obvious. The Baptists, above all other denominations, take the scriptures of inspiration, in their plain, unsophisticated sense, for their only rule of faith and obedience. They esteem the doctrine of grace, in conferring upon fallen man the blessing of unconditional pardon and acceptance in Jesus Christ, as the fundamental principle of the gospel. They believe in the sovereign agency of the Holy Ghost; renovating the soul to qualify it for the enjoyment of

God, as essential to salvation. They are convinced, from the authority of sacred writ, which they dare not, and desire not, to subvert, that Christians are the only proper subjects of Christian ordinances; and that, to their correct administration, they must be administered as they were delivered to the saints. They cleave to Christ as their covenant Head—they believe in justification by his righteousness imputed; in sanctification by his nature imparted; and that holiness of disposition, without which none can see God, will regulate the actions of life according to the precepts of holy writ. They regard these sentiments of such importance in the estimation of God, as to be worthy of a communication from him to man; and therefore, in proportion as they love God, they deem it their duty to adhere to them. Other denominations adhere, some to one part, and others to another part, of these doctrines; but from one, all others dissent. It is their adherence to this one, which denominates the Baptist society, and distinguishes it from all others. So far as others hold the same important truths, Baptists unite with them; but in any of their departures, we cannot consistently nor innocently have any fellowship.

If this conscientious adherence to truth, constitutes them a *sect*, we trust they will welcome the appellation, and rejoice in the odium which the name carries. Though it is to be regretted that some

among the denomination have caught the spirit of the world in this respect, and are united with others in decrying sectarianism, it is hoped that, with the great body of them, the offence of the cross has not ceased. When charity is alike popular with the unbelieving world, with worldly churches, and with lifeless professors, we may conclude that its import is very different from what it was in the apostolic age.—When its indulgence is gratifying to the pride of human nature, we may justly suspect that it is in spirit, at the present time, something like what Judaism was in Paul's day.

A *sect*, in the true sense of the word, is a part cut off, or separated from the whole. When the Christian church was first separated from the whole body of the Jewish nation, it was called a *sect*, and a *sect that was every where spoken against*. In relation to the Jewish nation, it was a sect; but in relation to the body of Christ, it was not a sect, because it embraced the whole. So the Baptist church, at this time, in relation to the whole body of persons calling themselves by the Christian name, is a sect, because separated from the mass; but in relation to the doctrines and ordinances of Christ, it is not a sect, because it embraces the whole; and it is devoutly hoped that it will not, to avoid the imputation, become in essence a sect, by denying the importance of any part of what God has re-

vealed. To seek a union with men by a sacrifice of any revealed truth, or by the suppression of what we still believe to be the revealed truth, is irreverently sacrificing the honour of God to the indulgence of human error.—With these impressions, we trust our brethren will form no union or association with others, which will require, as the condition of its benefits, their omission to vindicate and establish every jot and every tittle of God's revelation to man.

THE DEATH-BED OF AN UNBELIEVER.

"In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue; and shrieks for help;
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer her's!
A little longer, yet a little longer,
O! might she stay, to wash away her crimes,
And fit her for her passage! Mournful sight!
Her very eyes weep blood, and every groan
She heaves is big with horror; but the foe,
Like a staunch murderer, steady to his purpose,
Pursues her close, through every lane of life,
Nor misses once the track; but presses on,
Till sure'd at last to the tremendous verge,
At once she sinks!"

THEODORUS had just returned from pastoral visits, and was bending his views towards preparation for the Sabbath, when a messenger was announced at the door. He went. "Mrs. R——'s compliments, Sir, would be glad if you would come; Mr. R—— is very sick, and they fear he is near his end." "My respectful regard, I will come immediately," said Theodorus. He went, and was introduced to the parlour, where the ladies were assembled, waiting for him, to give him his

instructions before he went to the sick room. On his entrance they turned pale as if death had accompanied him. The mother, a venerable old lady, accosted him: "Sir, Mr. R—— is very low; he can bear but little fatigue. I hope you will be careful. Pray do not say any harsh things to him. He has been a dutiful son to me, and, if he had faults, they were such as affected himself, not others. A better hearted, more liberal man, never lived. We should have sent for you before, but we did not think him dangerous." The wife added, "he has been the best husband and father that ever was." The young ladies each echoed the praises of the afflicted, and besought Theodorus to be gentle and cautious in his conversation. "You know," said they, "at such times we can bear but little." As he was passing from the parlour to the sick room, the mother, with an agonizing countenance, requested as a favour that he would not for the world intimate to her dear son, that they thought him dangerous; for, if he did, it might occasion his immediate dissolution, it would alarm him so. Theodorus entered. He approached the bed side of the sick man; the wife, the mother, and the sisters, ranged on the other side and at the foot, each with an assumed air of carelessness, cheerfulness, and ease, to cover the anguish of the heart, and to deceive the sufferer. The sick man looked up, saw the minister; his heart fainted, and he

was in as much confusion as the witch of Endor when she saw the ghost of the prophet. The spectators were alarmed at the effect, and the wife said, "My dear, compose yourself, the good parson heard you were somewhat sick, and called to inquire after you, and we thought, as you love good people, you would like to see him; he will not disturb you, he is a kind gentleman."—— Thought Theodorus, "the gay, fashionable world is a slaughterhouse for souls; well did one say, the tender mercies of the wicked are cruelty."

He accosted the sick man, "How do you do, Sir? you seem to be somewhat distressed." R—. "I am pretty severely afflicted, more so than I ever was. I hope, however, I shall soon be better. The doctors and all of them tell me there is no danger." Th—. "I hope you will, Sir; but afflictions remind us that we are mortal, and that it is important that we should always be prepared to pay the debt of nature. The time for it must come, and that which prepares us for a happy death, qualifies us for a useful life." R—. "I know it, Sir; but we cannot move and act among men in this world, if we be always reading, and praying, and attending meetings." Th—. "True, Sir; but perhaps there is no subject upon which we mistake more than upon the real nature of religion. Gentlemen who are strangers to it, suppose that it consists in bending the habits

and devoting the life to external acts, such as those to which you have referred; but a man may attend to all these, and yet not be right." R— looked grave, and asked, "What is religion, then?" Th—. "A disposition of heart which prefers God as the chief good, and in consequence of which, we delight in communion with him, in obeying him, and in acts of benevolence and virtue." Here several of the ladies broke in upon the conversation, to assure Theodorus that he had exactly described the character of the dear suffering man; for all could attest, that knew him, that the sun of heaven never shone upon a kinder, more generous, and benevolent creature, than he was. "You will excuse me, ladies," rejoined Theodorus, "when I assure you that we may deceive ourselves egregiously upon this subject.— The young ruler who came to Christ, appeared docile, modest, and virtuous; yet he *lacked the one thing*, and the obtainment of *that one thing* required a sacrifice which he could not be induced to make." R—. "The conditions of salvation, upon your scheme, are very difficult. Who can be saved?" Th—. "I have been in the habit, Sir, of thinking them easy. The same Book which says, *By the deeds of the law, there shall be no flesh justified in his sight*, adds, *Believe on the Lord Jesus Christ, and thou shalt be saved*. The way of life in the gospel is too simple for our comprehension, and too humiliating for our

proud hearts. If God required of us *some great thing*, we should be better pleased. I wish your mind and heart may be directed. But I fear I shall fatigue you. Shall I make with you a prayer?" Having obtained permission, Theodorus prayed, and then withdrew. Pray, Sir, do call again, said the good lady, as the front door was in his hand.

Theodorus called frequently, and was always attended in the room of the sick man by the whole group of ladies, who would help R— out when in difficulties, and frequently gratuitously assure the good parson, as they called him, that the sufferer was the kindest and most patient person they ever saw. Theodorus was perplexed. All endeavoured to persuade R— that he would soon recover, and yet all believed that he was fast approaching the confines of an eternal world. One morning, as Theodorus sat by the bed-side, he remarked, "I am very anxious you should be prepared for what is before you." R— started. "How! What, Sir! what do you suppose is before me?" Th—. "I fear death." R—. "No, no; I shall be about house again soon, don't you think I shall?" Th—. "I fear not." The ladies all quitted their stations, and went to the windows, and whispered their disapprobation of the indiscretion of the parson; but the truth was out, and could not be recalled. R— was all alone; he called his wife. "What," said he, "what do the

physicians say of my case? Tell me plainly." Mrs. R— was disconcerted, and in her attempts to evade a direct answer, unintentionally confirmed the minister's suggestion. R— groaned: they were all in tears. The scene was new. The vail was rent. A mixture of agonizing fear and solicitude seized upon the heart of R—, and he found no relief. His friends, with their cruel misguided kindness, now suggested the possibility of his recovery; then his excellencies, when compared with many; adding, at the same time, their confidence in the mercy of God, and assuring him that he had no reason to fear.—This neutralized all the attempts of Theodorus, and kept the mind of R— in a perpetual state of confusion. One morning, when Th— called, he was told that Mr. R— was delirious. Th— leaned over the pillow, and asked in a low tone of voice, "Do you know me, Sir?" The poor man roused and looked up, and said, "O, you are just come from there, are you?" Th—. "Where?" R—. "I was thinking I was just entering eternal misery, and a frightful fiend, who met me, exultingly said, this is the reward of your kind friends; I took you for it. What shall I do, Sir? I am a wretched man; I must die, and I am unprepared." Th— directed him to the "Lamb of God." "It is in vain," he said: "I cannot believe; I cannot repent; I cannot hope." In the course of twelve hours, the curtain drop-

ped, for R— breathed his last, with a groan which pierced every heart present, and led Theodorus to remember that word, "The way of transgressors is hard."

Theodorus left among his loose papers, the foregoing memorandum, with the subjoined: "On the 26th of ——— died at ———, Mr. R—, without hope; in the 32d year of his age. He had many good qualities, of which he boasted; but a few bad ones were, I fear, his ruin.

How much it is to be lamented, that, while wealthy parents are willing to expend so much to procure a good classical education for their sons, they should so completely neglect their moral and religious instruction. They equip them for their journey, but send them to an eternal habitation naked and miserable.

Why do men, in the exercise of reason, place their dependence upon a meagre skeleton of social duties, imperfectly performed, while God, of his infinite mercy, has provided an all-sufficient Saviour, and has declared *they that seek shall find*?

What sort of kindness to our friends is that, which induces us to let them approach death without informing them of their danger, when we allow that preparation is *the one thing needful*, merely for fear we should agitate their feelings?

Why may not a minister be allowed to see a sick man by himself, at least occasionally? A crowd of relatives is a great im-

pediment to faithful dealing. I could not with decency tell Mr. R— of his adultery and debaucheries before a mother, a wife and sisters, nor point out to him the importance of making restitution for some injuries which he had done. He is gone. They must follow him. The Lord have mercy upon them. **AQUILA.**

Chr. Watch.

INFANT BAPTISM.

It ought to be generally known that the advocates for infant baptism, from their commencement to the present day, have almost universally ascribed a degree of utility and importance to that institution, which the word of God does not warrant: and as this hath been one of the principal causes which brought the baptism of infants into such general practice, I shall insert several extracts upon the subject, which may account, in some measure, for its being esteemed so very essential by many excellent pædobaptists among ourselves.

‘Not only persons who are come to the use of reason, but also little children, and infants, newly born, if they die without baptism,—do go into everlasting fire.’ *Augustin.*

‘Children should be baptized, that they may be freed from original sin, and be rendered saints and holy ones.’ *Anselm.*

‘Without baptism, children cannot be saved.’ *Bernard.*

‘We believe and confess, that baptism is that sea, into the bottom whereof God doth cast all our sins.’ *Church of Wittenburgh.*

‘Sin, whether contracted by birth, from our first parents, or committed by ourselves, by the admirable virtue of this sacrament (baptism) is remitted and pardoned. By baptism we are joined and knit to Christ, as members to the head—by baptism we are signed with a character which can never be blotted out of our souls—it opens to every one of us the gate of heaven,’ &c. *Church of Rome.*

‘If any one shall say that baptism is not necessary to salvation, let him be accursed.’ *Council of Trent.*

‘It is by baptism the soul is rendered immortal.’ *Dodwell.*

‘Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.’ *Church of England.*

“Here lies a babe, that only cried

“In baptism to be wash’d from sin, and died.”
Peterborough Cathedral, Jan. 17, 1666.

‘It is manifest, that in baptism we are born again, adopted, received into the covenant of grace; and upon that receive remission of sins, are renewed by the Holy Ghost, and made heirs of the heavenly kingdom.’ *Vossius.*

‘By baptism we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the spirit of our God.—’ *J. Ambrose.*

‘This sacrament of baptism doth confer on the persons bap-

tized, the grace of remission, of adoption, and sanctification.'—*Mr. Gee.*

'Baptism alone is sufficient to make one a Christian; yea, and to keep him such, even to his life's end.' *Dr. Waterland.*

'By baptism is applied to us, calling grace—illuminating grace—regenerating grace—justifying grace—indwelling grace—and glorifying grace! *Hollazius.*

'If infants are guilty of original sin, in the ordinary way, they cannot be saved, unless this be washed away by baptism.' *John Wesley.*

'John, ch. 3. v. 5. urges the absolute necessity of water baptism—but how God will deal with persons unbaptized we cannot tell.' *G. Whitefield.*

Burkitt, speaking of infants under the notion of lambs, calls baptism Christ's ear-mark, by which Christ's sheep are distinguished from the devil's goats.

'Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to him whose right it is. The water of baptism is designed for our cleansing from the spots and defilements of the flesh.' *M. Henry.*

'Baptism gives a legal title to read the scriptures, to all the contents of that sacred volume, and to all the means of conversion. The obligation to repent, to holiness, and to obedience, results from being baptized.' *Dr. Williams.*

'Put off your baptism no longer

—lest, as ye have hitherto lived, so ye die too without it, and be damned for ever. *Bp. Beveridge*—*Ser. on Bap.*

It will be seen, from these quotations, on what supposition infant baptism prevailed, and still prevails, in the Christian world; and while the testimony of such a cloud of witnesses continues to be regarded as an oracle, we need not wonder that the powerful principle of parental affection should strongly operate in favour of a practice, which appears to involve in its existence consequences so very important to the rising generation. Yet were any of the *baptists* to talk or write of that ordinance, as directly or *indirectly* necessary to salvation, their conduct would be exploded with the keenest ridicule.

STEPHANAS.

Maine Bap. Herald.

SYRIAN BAPTISM.

WHEN professing Christians so far degenerate from the primitive doctrines of Christianity, as to substitute external ceremonies for spiritual graces, it is not surprising that they should devise some method of conferring upon their infant progeny the title to that inheritance, which, in their apprehension, is so easily gained. The Greeks, who understand their own language too well to admit sprinkling to be dipping, retain the practice of immersion, but extend it to their children.

It appears by a letter from Mr. Wolff, of the Palestine Mission, that the Syrians do the same; and with a mixture of ceremonies that would appear quite absurd to those who have been accustomed to the simplicity of scripture directions. "The child," says he, "is placed in the fountain, so that part of the body is in the water; then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person in the Trinity, after which the body is immersed."

THE APOSTATE.

As Dr. Doddridge was once discoursing on the dignity of the Christian's calling, and his glorious hopes and prospects, he had accidentally a man for his hearer, who, after worship, went into the vestry, and addressed him in the following terms:

'You have made an excellent and encouraging discourse, Dr. D. on the privileges of the people of God; but these privileges do not belong to me, nor shall I ever have the least interest in them.' 'What reason have you for saying so?' replied the doctor; 'Jesus Christ is able to save unto the uttermost.' 'I will tell you, Sir, my circumstances, and then you will not be surprised at my speaking so decisively on the subject. I once made a credible profession of religion, which was

supported with great decorum and regularity for several years. I was very strict and conscientious in the discharge of those various external duties which are connected with the Christian system. None could charge me with immorality of conduct, or the neglect of positive commands. But, in course of time, my zeal departed from me, and I became careless and remiss in my walk and conversation. I felt no satisfaction of mind arising from the performance of devotional exercises, and gradually declined my customary observance of them. Instead of praying twice or thrice in a day, I only prayed once; the same with respect to family religion; and, at last, these sacred engagements were entirely omitted, which soon discovered itself by my outward conduct, which received an impression of my dissipation. Ungodly company, and the gratifications of sense, were then the only sources of enjoyment in which I could indulge, free from those strong convictions of guilt, and dreadful apprehensions of future punishment, which retirement and calm reflection impose on the mind. Soon after this change took place, I was left guardian to a young lady, whose fortune was committed to my care till she came of age; but I expended the money, and debauched the girl. Still I was sensible how far preferable a virtuous and good life was to vice and profaneness, and I was careful to instruct my chil-

Y

dren in the principles of religion; and on the Sabbath day would give them portions of scripture to commit to memory. When I returned one evening from the sinful amusements of the day, I asked them, as usual, if they could repeat their lessons: 'Yes,' says the youngest child, 'and I have a lesson for you, too, papa.' 'Well, what is that, my dear?' She opened the Bible, and read to me that awful passage in Ezekiel, xxiv. 13: 'In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.' This I received as the seal of my irrevocable doom, and I now know there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'

POPISH JURILEE.

A Roman Catholic periodical, entitled "The Laity's Directory for 1825," gives what it calls "The indiction for the universal Jubilee in the holy Year 1825. Translated from the Latin Original, printed at Rome, in the Printing-office of his holiness, Leo XII."

The following are extracts from this mass of error, arrogance, and blasphemy!

"Leo Bishop:
Servant of the servants of God :

"To all the faithful of Christ, who shall see these presents, Health, and Apostolical Benediction.

"In the merciful dispensations of the Lord, it is at length granted to our humility to announce to you with joy, that the period is at hand, when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times,* is to be happily observed, according to the established custom of our forefathers; for that most propitious year entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasure of reconciliation and grace will be offered, as means of salvation to all the faithful, disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people.—We have, therefore, resolved, in virtue of the authority given to us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of

* When the Pope was prisoner to Bonaparte.

Christ our Lord, and of his virgin mother, and of all the saints, which the author of human salvation has intrusted to our dispensation."

The "Indiction" of "our humility," then states the conditions on which the sacred treasure of merit," is to be "unlocked;" for the purpose of granting to the *blind led by the blind*, full indulgences, and abundant pardons!

"We ordain and publish the universal and most solemn jubilee, to commence in this Holy City from the first vespers of the Nativity of our most holy Saviour Jesus Christ, next ensuing, and to continue during the whole year 1825, during which year of the Jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission, and pardon of all their sins, to all the faithful of Christ of both sexes, truly penitent, and confessing their sins, and receiving the Holy Communion, who shall devoutly visit the churches of blessed Peter and Paul, as also of St. John Lateran and St. Mary Major, of this city, for thirty successive or uninterrupted (whether natural or ecclesiastical) days, to be counted, to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city; but if they be pilgrims, or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the holy church, *the extirpation*

of heresies, concord of Catholic princes, and the safety and tranquillity of Christian people."

Who can a moment doubt but the writer of this infamous proclamation, is "that man of sin," and "the son of perdition," described by Paul in the Epistle to the Thessalonians? "*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God!*"

It may be amusing to the reader to know how this infallible sinner addresses us Protestants—"with all deceivableness of unrighteousness!"—"To you, we address ourselves with the entire affections of our apostolic heart, whom we bewail as separated from the true church of Christ, and the road of salvation. In this common exultation, this alone is wanted: grant it to your most loving parent, that at length, called by the inspiration of the Spirit from above into his admirable light, and bursting asunder every snare of division, you may have one consentient mind with this church, *the mother and mistress of all others, out of which there is no salvation!*"—enlarging our heart, we will joyfully receive you into our fatherly bosom, and will bless the God of all consolation, who in this greatest triumph of Catholic faith, shall enrich us with these riches of his mercy!"

After this description of "the true church of Christ," given by the Pope, we select another from

the pen of inspiration:—"And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*" Rev. xvii. 5. *Lon. Bapt. Mag.*

EFFECTS PRODUCED BY READING
THE NEW TESTAMENT.

"My word shall not return unto me void."

A poor student of the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was however prevailed on to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone as a sworn enemy of Jesus, to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded

to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages he could scarcely refrain from exclaiming, Ah, that Jesus were my Saviour!—Having completed the reading, he was astonished at himself, and exceedingly perplexed, that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all ages. Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood; but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not di-

vest himself of his prejudices, but read the New Testament the third time with the following resolution : " If I discover nothing the third time why Jesus and his Apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion." During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey, and brought the borrowed money with interest to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded.— What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred louis d'ors. Take that, said he; gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the

Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament upbraided him with setting so little value on that precious book, and said, " never will I part with this book, and you will oblige me by accepting the money." From that time he became a sincere Christian.

Israel's Advocate.

A REMARKABLE FACT;

Showing both the grace and protection of God; related by Mr. John Fletcher.

ONE Sunday I went up into the pulpit, intending to preach a sermon, which I had prepared for that purpose; but my mind was so confused, that I could not recollect either my text or any part of my sermon. I was afraid I should be obliged to come down without saying any thing. But having recollected myself a little, I thought I would say something on the first lesson, which was the third chapter of Daniel, containing the account of the three young men cast into the fiery furnace. I found, in doing it, such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some special cause for it; I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it in the ensuing week.

In consequence of this, the Wednesday after, a woman came

and gave me the following account: "I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this, my husband, who is a butcher, has been exceedingly enraged, and threatened me severely what he would do, if I did not leave off going to John Fletcher's church; yea, if I dared to go to any religious meeting whatever. When I told him I could not in conscience refrain from going at least to our parish church, he grew quite outrageous, and swore dreadfully, that if I went any more, he would cut my throat as soon as I came home. This made me cry mightily to God, that he would support me in the trying hour: and, though I did not feel any great degree of comfort, yet, having a sure confidence in God, I determined to go on in my duty, and leave the rest to Him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband asked me whether I was resolved to go thither? I told him I was. 'Well, then,' said he, 'I shall not, as I intended, cut your throat, but will heat the oven, and throw you into it the moment you come home.' Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God

would strengthen me to suffer whatever might befall me. While you were speaking of the three persons whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my whole soul so filled with the love of Christ, that I *hastened* home, fully determined to give myself to whatever God pleased; nothing doubting, but that either he would take me to heaven, if he suffered me to be burnt to death, or that he would somehow deliver me, even as he did his three servants who trusted in him. When I had got almost to the door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and, to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer, for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking the Lord ever since."

I now know, adds Mr. Fletcher, why my sermon was taken from me, namely, that God might thus magnify his mercy.

CURIOUS ANECDOTE.

THE following account of a very singular adventure, copied from the papers of Richard, Earl of Cork, is to be found among the manuscripts of Sir James Ware.

"Queen Mary, having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This doctor coming with the commission to Chester, on his journey, the mayor of that city hearing that her Majesty was sending a message into Ireland, and he being a churchman, waited on the doctor, who, in discourse with the mayor, taketh out of a cloak-bag a leathern box, saying unto him, *here is a commission that shall lash the heretics of Ireland:* (calling the Protestants by that title.) The good woman of the house, being well affected to the Protestant religion, and also having a brother named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the doctor's words; but watching her convenient time, while the mayor took his leave, and the doctor complimented him down the stairs, she goes to the box, and takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapt up therein, the knave of clubs being faced

uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the waterside, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the Lord Fitz Walter, being lord deputy, sent for him to come before him and the privy council: who, coming in, after he had made a speech relating upon what account he came over, presents the box unto the lord deputy, who causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards with the knave of clubs uppermost; which not only startled the lord deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone; then the lord deputy made answer, *let us have another commission, and we will shuffle the cards in the mean while.* The doctor being troubled in his mind, went away, and returned into England; and coming to the court, obtained another commission; but, staying for a wind on the water-side, news came to him that the Queen was dead; and thus God preserved the Protestants of Ireland."

Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz Walter on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was Matt-

chrashad, and gave her a pension of forty pounds during her life.

THE BACKSLIDER.

A CERTAIN person, a member of a religious society, who had walked for several years in the comfort of religion, was one day passing along the street, and observing a pretty bird, singing very sweetly in a cage, was so captivated with the little songster, that he determined to purchase it. Some time after, supposing it would be happier with a companion suited to its nature, he procured him a mate. A little brood was the fruit of this union. But another consequence happened, little expected by the owner. The birds, by degrees, so engrossed his attention, as to draw his heart from the concerns of religion. Together with this inward declension, he neglected wholly the ordinances of God's house, and his old tempers all returned.

His wife, a pious woman, after many fruitless attempts, at length prevailed upon him to go and hear a celebrated preacher, on condition of her staying at home to take care of the birds. He went. In the interim, his wife resolved on a bold expedient, which was to dismiss his idols. She immediately opened the cage, and gave liberty to all the little captives.

While the husband was at the

house of God, the word was applied to his heart with power by the Holy Spirit. He was reclaimed: he was brought back as a wandering sheep to the fold of Christ. He returned to his habitation: when his anxious wife, full of apprehensions, met him, and frankly told him what she had done. He heard her tale with perfect composure, and told her the happy effect of God's good word on his heart. "It is true," said he, "the birds have been my snare, and now let us both go and kneel down, and praise God for this great deliverance."

Christians, beware of backsliding! and remember the words of St. John: "Little children, keep yourselves from idols." A little thing may become a great idol. Lawful things may become idols; a little bird, or a little child. It was well said to fond mothers, by a certain minister, "Beware of the idols in white frocks!" In short, would we not "draw back to perdition," we must "watch and pray, lest we enter into temptation!"

N. Y. Obs.

PRAYER.

The old Duke of Bedford used to say, "I consider the prayers of God's ministers and people, as *the best walls round my house.*"

AFFLICTIONS.

Afflictions are blessings to us when we can bless God for affliction.

MISSIONARY.

FOREIGN.

THE following interesting narrative, detailed by the Rev. Mr. Ellis, recently from the mission station at the Sandwich Islands, must furnish very gratifying reflections to the friends of foreign missions. The state of morals in the South Sea islands, prior to the establishment of the British and American missions among them, and the present condition of the same people, under the influences of the gospel, cannot fail to encourage the hearts of all who are labouring, or contributing of their worldly means, for the spread of the blessed word of truth in the dark places of the earth.

The promises of the Lord to his church are rapidly fulfilling. To Zion he has said, "*Fear not ; for I am with thee : I will bring thy seed from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth.*" No human means could effect the great moral changes that have taken place in the various situations where missionaries have laboured. The power of the Lord has been gloriously displayed in the islands of the South seas and of the Indian ocean, in various parts of India, in Africa, and among the natives of our own forests. When did the philosophy of the world achieve for the happiness of man, what has been done, through the Divine blessing, by Christian missions ? Where are the people, once idolaters, who have been converted to the service of the living God, or whose moral condition has, in any respect, been improved by philosophy, falsely so called ? "*Let all the nations be gathered together, and let the people be assembled : who among them can declare this, and show us former things ? Let*

them bring forth their witnesses, that they may be justified : or let them hear, and say, IT IS TRUTH."

SANDWICH ISLANDS.

THESE islands are eight in number, and contain about 130,000 inhabitants. Their natural state is less captivating than they were represented by Captain Cook. They contain, however, many natural wonders ; perhaps more than any equal portion of the world besides. Some of the mountains are of great height ; their summits, although situated in a tropical climate, being covered with perpetual snows. Several of them are volcanoes ; and one, which Mr. E. had visited, has a crater of five miles in circumference, the bottom of which is a lake of lava. Round and within this lake are about 20 small craters, from which the eruptions appear to be continual. The spontaneous productions of these islands are less abundant, and more labour is required to obtain support, than in the Society Islands. The navigation of the neighbourhood is more dangerous, as the shores are surrounded to a great extent with coral reefs.

The native condition of the people,

May be briefly shown by a comparison with the account of the Society Islands.

Domestic Happiness is a stranger here also. The people are more disgusting in their personal appearance ; they wear less clothing ; and the females are treated more as slaves. *Intoxication* has been more universal. They provided their intoxicating draught from *ava, ti*, sugar cane, and sweet potatoes. Here also, *theft, treachery, sorcery, murder by poison, polygamy, and infanticide*, were awfully prevalent. There was no Arecoi Society, and the pride of rank did not extensively operate to destroy their infant offspring ; yet two-thirds of their children were killed, for various reasons. Their religion required

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them to be sacrificed to the sharks, and the gods of the volcanoes; and it was said they were sometimes thrown alive into the burning craters. Others were despatched by the hands of their parents or friends, because nursing was inconvenient to the mother, and their support burdensome to the father. They had one mode of destroying them, not practised in the other islands; that of burying them alive. They would dig a hole in their house, put in the helpless infant with a piece of *tuppa* in its mouth, and cover it with earth, the *mother* treading it down with violence. It was not their custom to despatch aged or infirm parents with violent hands; but they would *desert* them in their helpless state, and leave them to a lingering death. In some instances, however, they would throw them to their gods, the sharks.

Their Government

Bears a strong resemblance to that of the Society Islands. The chiefs have an absolute power over the time, the lands, and the lives of the people. They have been accustomed to require them to labour two days, out of every 5 or 7, upon the public lands. Ever since the missionaries have resided among them, they have beheaded their subjects for the most trifling offences, or have reserved them for sacrifices to idols. Their *wars* were not less sanguinary than those we have before contemplated, except at sea. The ocean is so rough, that they seldom have pitched battles in their canoes.

Their Religion

Was a gross idolatry. Grotesque and horrid figures, animals, and the bones of their chiefs, were the objects of their worship. *Capt. Cook's bones were carried about the island of Oahu, to receive the adoration of the people.* Human sacrifices were frequent; being offered whenever a new temple was dedicated, when a chief was sick, and when they engaged in war. Their

ideas of a future state were confused and *dark*. They supposed the departed spirit goes to an assembly of the gods, or to a chaotic state, or is devoured by evil spirits. But even to dwell among the gods was wretched; for their homage to the gods is fear alone, and they supposed their habitation was in the burning mountains. They had, however, one practice, which seems to have originated in a single ray of mercy and humanity. They had a sacred enclosure, into which those might escape who fled in war, or from any violent pursuer; and where they were safely protected. They had gods of the several professions; as the god of the fisherman, of the tiller of the ground, and others. They had also their household deities, for family worship, and as protectors of their habitations and possessions.

The Revolution,

Which has taken place here, is considerable; though far less than in the Society Islands. This commenced in 1819, after the death of Tamahamaha, the principal king. This chief was a man of strong powers of mind; and by his intercourse with Europeans and Americans, he had obtained some important knowledge. He could read and write, and had built him a little navy. He was taken sick, and the priests resorted to their gods, and the sorcerers to their incantations, to procure relief for the king. It was all in vain. It was then, that the wretched state of the soul without the gospel, and on the verge of eternity, was painfully displayed. The king had heard some few things concerning Christianity, even from commercial men. In his distress he desired to be told concerning the Christian's God, and the Christian's hope in death; but, alas! there was no Christian near, that could talk to him of Christ, and redemption by his cross. He died without hope. Riho Riho, his son and successor, abolished national idolatry. As this was done before the

introduction of the gospel, it is important to know his reasons for the extraordinary step. They were principally three; a desire to raise the females from the servitude and degradation which were imposed by their religion—the advice of the chiefs and foreigners—and principally, reports of what Pomarre had done in his dominions. His new ideas seem to have been derived from foreigners, who told them their gods were vain, and that women were not made slaves in civilized countries; and from the scattered rays of gospel light, which had reached them from Tahiti. A few chiefs and priests opposed the measure, and told the king the gods would destroy the islands. But he had too much good sense to believe them, and destroyed the *morais*. Several chiefs revolted, and war ensued; but the king's general was victorious, and did not pursue the fugitives. Peace was restored; and a few months after, the missionaries arrived.

The American Mission

Was established at the Sandwich Islands in 1820; and a reinforcement of labourers joined their brethren there in the early part of 1823. The way had been some time preparing in this country for this event. A missionary spirit was enkindled about ten or twelve years before, which had led to the introduction of the gospel at Bombay and Ceylon, and among the aboriginal tribes of this country. Christian diligence began to pick up youths from heathen lands, a few of whom were scattered about our country, to bring them under evangelical and literary instruction. Several of these were from the Sandwich Islands, and it was resolved to attempt a mission there. And though the lamented Obookiah was called to his eternal home, before the mission was fitted out, yet other natives went as assistants with the reinforcement.*

* George Tamoree was never reckoned as a missionary assistant, or as a pious man. Christian benevolence had

When the first missionaries left this country, they expected to find all the islands wholly given to idolatry. But, lo! on their arrival, the false gods had perished, and the isles waited for God's law. Objections to their settlement, however, were made by the former priests of idolatry, and some of the chiefs. But the king said, "Let them stay a year, and we shall know what to do." They found some to listen to what instruction they could impart, and made some progress in the language. They had not, however, become able to preach in the language, when Mr. Ellis and a converted chief from the Society islands, were very providentially directed to this scene of labour. They were induced to take up their residence there, and aid our brethren in the work, though they are still supported by the London Society. Mr. E. joined the American missionaries in 1822, and laboured with them in uninterrupted harmony, till he left there on his present voyage to England.

A council which was held on the arrival of Mr. Ellis and the Society Island chiefs, between them and the king and chiefs of the Sandwich Islands, discovered that each party had long indulged fears of the hostile intentions of the other. Foreigners, belonging to Christian countries, had circulated false reports, representing the objects of the missionaries to be political, and tending to bring them severally under Great Britain and America. When they found their mistakes concerning *each other*, they discredited also the reports concerning the servants of Christ, and the cause of the gospel gained strength. The king said, "These who have been with us have done no harm; they live like good men, let them stay. I hear

attempted, but in vain, to reclaim and instruct him. The same benevolence took him home to his anxious father, and the kindness attached the father to the mission as long as he lived.

that Pomarre is happy since he received the gospel, let us learn too. Let the teachers stay who come from Tahiti, for we understand their speech."

The present state

Of this people is far less happy than that of the Society Islanders. The public system of idolatry has ceased; but many still retain their household gods. It has even been proposed lately, to restore idolatry in one or two districts; but the project did not find support from the chiefs in general, and was abandoned. Commerce has become lucrative to the chiefs, but not to the common people. Intemperance has even increased, by the abundance of ardent spirits procured from foreign vessels. These islands are a much more frequent resort for vessels than the others; hence, to the shame of Christian nations, there are many more obstacles to the success of the gospel.—An edict has been promulgated, forbidding infanticide, which has a good effect. The Sabbath is observed to a considerable extent; it has the sanction of public authority in some instances; and some of the rulers show great zeal against the violation of it, and against other wicked courses. Marriage has been introduced in some instances; and some of the people have become more decent and civilized. But most of the vices formerly so prevalent still hold dominion over a great majority of the people. The bands of oppression are partially loosed—for light prevails most among the rulers. Yet they have few of the improvements in liberty and equitable governments, which have been witnessed in the other islands. We have heard of few or no wars, since the arrival of the missionaries, except on the late rebellion of George Tamoree. That is now happily ended, and has produced probably but a temporary interruption to schools and preaching. The people are extremely fickle; now eager for instruction, and solemnly attentive; in a short time returning to

their former vices with greediness. Their state is that of a people favoured with the gospel and acknowledging its importance, but loving darkness because their deeds are evil.

The progress of light,

Though not rapid, is very perceptible. Five years ago, but few of this people knew that there is a God, or that a Saviour has come into the world. They had no knowledge of letters, except a few individuals, and had no desire to know. Now, on Oahu alone, are 24 schools, with 900 scholars, and an idea prevails extensively, that knowledge is desirable. They had not heard the gospel. Now, several stations are occupied, where public worship is regularly attended, and by many persons. Mr. Ellis, not long before he left took a tour of 9 weeks on Hawaii, containing 85,000 inhabitants. His gospel message was heard attentively in every village. A number of chiefs and others are particularly attentive to the word of life, some of whom are reckoned pious. Indeed, the missionaries indulge the hope, that several individuals who have left the world died in the Lord. Gov. Cox, of Maui, was an early inquirer. In his last sickness he remarked, "It is not dark now. God has sent his word to these dark lands, and this has made it light *here*," laying his hand upon his breast. Tamoree, the father of George, gave his teachers much satisfaction in life and death. Keopuolani, the mother of the king, lately deceased, gave such evidence of conversion that she was admitted to baptism on her death bed. *There are three converted chiefs, in the district where Captain Cook was killed.*

There is a good prospect that the light will continue and increase. Ministers and teachers are well received. Education is advancing. Adverse events are overruled for this end.—George rebelled; but the counsel of his father prevails, to prevent his influence and authority from obstructing the gos-

pel. Riho Riho, who burnt the idols, and received the missionaries, continued intemperate, and with his queen lately died in England. The present king is a child; but the regency is very friendly to the mission, and will be likely to render more than the reluctant aid which was received from the late king. A press is introduced; school books are published and used; and portions of the Bible are preparing for them that shall learn to read. The day has dawned upon the Sandwich Islands; may the Sun of Righteousness soon arise upon them in his glory, with salvation in his beams.

SOUTH AFRICA.

Extracts from the Wesleyan Missionary Notices.

It is among the most interesting effects of modern missions, that they have been the means of elevating into knowledge, morals, and civil happiness, some of the most degraded, the most wretched, and the most contemned of human beings. The Hottentots of South Africa were formerly thus classed; and many thousands of them, alas! still remain neglected, ignorant, vicious, and sordid. But, by the blessing of God upon the labours of his servants of different societies, to many of them the Gospel has proved the power of God unto salvation; and where it has been received in truth, it has produced the most happy effects upon their outward condition. Of this, the Wesleyan Missions in South Africa, among others, have afforded many encouraging instances; and with every succeeding year, are extending the light, the sanctity, and the happy external influence of the religion of Christ among various and distant Hottentot tribes.

Khamies Berg was the first Wesleyan Missionary Station established in South Africa. Mr Shaw was the instrument of commencing the work; and in a late

visit he paid to it, from Cape Town, he thus strikingly draws the contrast between the Pagan and Christian condition of the natives, with reference to their civil affairs.

"It is seven years to-day since we first reached this lofty situation. 'Bless the Lord, O our souls, and forget not all his benefits.' This institution affords a pleasing contrast to the dreary wilds we have been crossing during the week last past. Instead of a barren wilderness, presenting nothing but sterility as far as the eye can reach, here are fields waving with corn, and ripening apace for the teeming harvest.—Instead of noxious water, which the cattle often refused to drink, here are numerous fountains, ever sending forth their crystal streams. Instead of a parched desert, destitute of verdure to relieve the languid eye, here are gardens presenting vegetables in abundance, and trees richly laden with fruit. Instead of a lonesome Kraal, which used never to hear 'the sound of the church-going bell,' these rocks and these dales now smile when the Sabbath appears; and a goodly company, who dwell on high, join together in calling on the name of the Lord, and in shouting his praises 'from the tops of the mountains.'"

Thus, the arts of ploughing, sowing, gardening, building, and other useful employments, have been introduced by Christian missionaries; a wandering tribe has been located, and health and comfort generally diffused. Industry and cleanliness have been produced also, among a people even to a proverb indolent and filthy—a proverb which has passed into all European nations. The cultivation of fields, gardens, &c. noticed above, is in proof of the former; and, as to the latter, the congregation assembled at the Chapel, presents a delightful proof of improvement, and, with respect to the pagan Hottentots, of contrast. The same effect, as to cleanliness, has been remarked among the Hottentots under instruction in Albany,

where the children of the schools appear as decent in their dress, and as cleanly in their persons, as the children of the peasantry in England.—Some years ago, infidelity, in its sarcasms against all such attempts, predicted that the Hottentots would never be made either industrious or cleanly; but the facts are now too obvious and palpable to be denied, and what is more, many of these despised and neglected children of Ham, have been made Christians in truth. The religious societies at Khamies Berg, and other places, exhibit a number of our fellow beings, who, outcast as they once were, no true Christian at home would hesitate to call his brethren in Christ Jesus. They have been made "*partakers of like precious faith*," and call daily on the name of the Lord Jesus, "*both their Lord and ours*."—The supposed weakness of their intellects is another notion which has been corrected by the effects of Christian missions. So far from not being capable of instruction, they have generally shown great quickness of apprehension, as well as docility; the schools have afforded the greatest encouragement in the progress of the children; and it is a delightful reflection that our Holy Scriptures are now read, and hymns of praise to our Redeemer ever blessed, are laid up in the memories, and sung by the tuneful lips, of many hundreds of a degraded class of people, for whose souls no man formerly cared, and who were left to themselves because judged incapable of improvement. How marked are the moral miracles of our religion—the blind see, the deaf hear, and the dead live!

All these interesting effects have been wrought by the rising up of a few Hottentot preachers of the Gospel, the forerunners, we trust, of a host of native Evangelists, who shall traverse all the wilds of unexplored Africa, and preach throughout their length and breadth, and to all their varied swarthy tribes, the unsearchable riches of Christ.

Jacob Links, one of our native assistants, was brought to the knowledge of the truth at Khamies Berg, and has been for some years employed as an interpreter and a native preacher, with great success. His conduct has been uniformly exemplary; and his zeal for the conversion of his countrymen active and ardent.—He has a brother, also employed in the same work; and several other members of the family are eminent for their Christian simplicity and piety.

The following is the touching account which Jacob gave of his conversion, a few years ago, in a letter to the committee.

"*Africa, Leelie Fontaine,*
November 19, 1819.

UNKNOWN, BUT REV. GENTLEMEN—

The salutations which you sent I received from our beloved teachers, and wish you and the society much peace and prosperity in the name of our Lord. I have long been desirous of writing you concerning my former and present state, but on account of weakness in the Dutch language, I have been hindered. I hope, however, that your goodness will excuse and wink at my mistakes.

"Before I heard the Gospel I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul; nor had I any knowledge of him who is called Jesus.—I was so stupid, that when a Hottentot came by us who prayed to the Lord, I thought he was asking his teacher* for all those things of which he spoke in his prayer. Some time after this, another Namacqua

* "This was the late Mr. Albrecht, long a missionary at the warm bath at Pella. The Hottentot above mentioned held service amongst the people where he happened to go; Jacob heard him pray, but had no idea of God as a Being, to be thus addressed. 'How shall they call on him in whom they have not believed?'"

came upon our place ; he spoke much of sin, and also of Jesus. By means of his conversation I was very sorrowful and much affected, and knew not what to do. My mother having some leaves of an old Dutch Psalm-book, I thought if I ate them I might there find comfort. I ate the leaves up, but my sorrow was not lessened. I then got upon the roof of an old house to pray, thinking that if I were high the Lord would hear me better ; but I found no deliverance. I then ate all sorts of bitter bushes, for I thought the Lord might possibly have mercy on me. But my heaviness did not then go away. I then heard that I must give my cause over to Jesus ; and I tried to do so, by which I found myself much lighter. There was then no one in this country to tell us of Jesus, and I desired to go to the Great River to learn from the word.

"I was now persecuted both by black and white. The farmers said, if I were taught by missionaries we should be seized as slaves.—Some said I was mad ; and my mother believing the Christian man, wept over me. After this, a missionary, on his journey to Pella, remained some weeks with our Chief ; but being in the Bushman Land with his cattle, I heard nothing. Then our Captain and four people went to seek one who could teach us. I was at this full of joy : and when they returned, and I saw our teacher, whom the Lord had sent us, that was the happiest day for me that I ever knew. Through the word that the Lord gave our missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now I found that Christ is the way, and the sinner's friend. I feel pity over all people who do not know God. I often feel sweetness for my soul whilst I speak about the Gospel, and my own experience in the Lord.

"Before our English teacher came we were all sitting in the shadow of death.

The farmers around us told us that if we prayed they would flog us. Some of them threatened to shoot us dead should we Namacquas call on the name of the Lord. They said we were not men but baboons, and that God was blasphemed by the prayers of Namacquas, and would punish us for it. Now we thank the Lord he has taught us that he has also given his Son over to death for us. We hear that English people pray for us, and hope they will not forget us.—The society of all praying people are by me saluted.

"An unworthy Namacqua,

"JACOB LINTA."

MISCELLANEOUS.

BURMAH.

SINCE our last publication, a vessel has arrived at Salem, bringing Calcutta papers to the 9th of February. We have not received any letters from our brethren in India, by this arrival. The war against Burmah is prosecuted with great spirit, by the Bengal government ; but the opinion in Calcutta is, that it will prove to be "long and moderate." The British are advancing towards the capital, slowly, and apparently surely ; taking stockade after stockade, with ease. The Burmese, according to the last advices, appear to have changed their opinion of the British forces, and have adopted a new mode of operation. At first they attempted to repel the invaders ; and were confident that the power of the "golden feet," as they say of their Emperor, would crush them in the dust ; but repeated defeats have taught them that they were mistaken. Their present plan seems to be to depopulate and devastate the country as they retire before their invaders, so as

to curtail their facilities for transporting the equipage of their army, and to diminish their means of subsistence. The British find that this policy tends, very sensibly, to retard their movements, as the transportation of every thing in Burmah, must be done by *coolies*, owing to the want of roads. This service they had, to a considerable degree, imposed on the captured natives. The pioneers of the British forces are therefore obliged to clear a road, so that the artillery and baggage of the army may be conveyed by cattle. By the last accounts they were engaged in cutting a road from Doadpatlee to Munnipore, about 200 miles, a part of which is through a thick forest, thirty miles in extent, and ascending lofty hills. Thirty-two miles of this road have been cleared. Much inconvenience had been experienced in this service for want of good water; in consequence of which, and the heavy rains, the pioneers have suffered a great deal from dysentery.

We regret to state that Sir Archibald Campbell, Commander in Chief of the British forces, died of an apoplexy, a short time after the capture of Rangoon. His kindness to our missionaries in Rangoon, whom he was providentially the means of rescuing from a barbarous death, will long be held in grateful remembrance by their friends in this country.

It appears from the Calcutta papers, that a very serious insurrection has taken place at Ava. The Emperor, who had, on various occasions, manifested a friendly feeling towards our missionaries, has been assassinated. The following is the only detailed account of the occurrence that we have seen.

After the capture of Rangoon by the British forces, "his Majesty was very much displeased with the late Governor of Rangoon's conduct. On his arrival at the court of Ava, he was ill treated and punished, and the King blamed the Queen. This personage was married to a female cousin of the

Queen, and had been appointed through her influence. It had always been the Queen's policy to get all the province under the management of her brother; and to appoint their own people and relations to the local governments.

"When the town of Rangoon was taken by the British forces, and so many vessels came, an express was sent up by the Rahwoon of Rangoon. The ministers were alarmed, and did not dare to represent the matter, or read the despatches before the King.

"After the expiration of a few days, Cheya Munga, one of the ministers, determined, at all events, to speak out, and took the despatches in one morning to a great audience, and made a Secretary read them aloud, which created general consternation among all the people who were assembled. The king, himself, lost his speech, and sat stupified for half an hour; then, without saying any thing, rose from his seat, and went in and laid down upon his couch very uneasy. The Queen came to comfort him, but he would not speak to her, and began to discover his mistake. For three days he never spoke to any one, nor asked a question concerning Rangoon being taken by the British forces, and grew very cool towards the Queen, which alarmed her much.

"His Majesty came out on the fourth morning into the general assembly, and ordered the young Prince, heir apparent to the crown, Chukiamen, to attend. The Prince obeyed the summons, instantly came to the palace, and took his seat. His Majesty asked him if he knew of the capture of Rangoon, by the British forces, and the occurrences in Henzawaddy (Pegue.) He answered in the negative. After some conversation had passed, the youth opened his mind, by telling his Majesty he was not at all surprised at what had happened, for the dawn of the day never comes by the crow of the hen, but by that of the cock."

"The King was much ashamed at

this hint before all the assembly, and said not a word in reply. The Prince then took his leave and retired.

"The King was much employed at all times with astrologers, who found his time to reign prosperously was only three years, and if he lived longer and retained the management of affairs, his government would be unsuccessful; so he sent for his son, and made him a nominal king, and appointed Moung-Shoe-Za to be regent during his minority. Every order was issued in the name of the new king, to avert the calamity and misery which were predicted to be impending over the kingdom.

"The Queen was not well pleased with this change in the government; the King's behaviour towards her, also, was not the same as before; and knowing that she had many enemies, and being suspicious of approaching danger, she consulted privately with her brother regarding their predicament, and took great care always to keep near the King. She contrived afterwards, by bribes and fair promises, to gain over to her side some of the King's attendants and most confidential men, and to surround the King's person with her own people and relations. The young Prince being aware of the Queen's intentions, went at various times to the palace, to inform his father of the danger with which he was menaced by the intriguing Queen, and her brother, but had never an opportunity to disclose his apprehensions, as the Queen was always close to him.

"A few days afterwards, at three, P. M. a great uproar arose in the palace, as it was known that the King had been massacred. Moung-Shoe-Za immediately ran to the heir apparent's palace to consult what should be done for their safety. During this time twenty armed men came to call him in the King's name. He refused to go, suspecting some treachery, and gathered his own people

around himself and the Prince; the number they collected amounted to about seventy brave and resolute followers of the best families. At the head of these Moung-Shoe-Za marched to the palace, where a most terrible contest, with much bloodshed, ensued. Every moment the royal party increased. At length the rebels were all killed or dispersed. Missing the Queen's brother, they searched for him, and found him under a bed, when they dragged him out and cut him into several pieces.

"Then the Queen herself, with all her family, without exception, were massacred: after the tumult had subsided, the oath of allegiance was given to every one. The armies on the frontiers hearing of this sad catastrophe, and afraid for their own safety, retreated with hasty march."

PRESBYTERIAN CHURCH.

THE annual meeting of the General Assembly of the Presbyterian Church in the United States, was held in Philadelphia, on the 19th of May.

The statistical table prepared by the order of this body for the churches, enrols 13 synods, 82 presbyteries, 1021 ministers, 173 licentiates, 193 candidates; 693 vacant congregations, 946 congregations supplied, 1639 congregations; 8666 communicants added last year, and by 761 congregations which have reported: 103,331 communicants reported from 982 congregations.

Baptisms.—1709 adults in 439 congregations; 9730 infants in 818 congregations.

From the report of the Board of Missions to the General Assembly for 1825, it appears that 54 missionaries have been appointed to labour in destitute parts of our country during the past year, exclusive of what has been done by auxiliary societies.

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BAPTIST CHURCH.

In our last we presented a table, containing the names of the Baptist Associations in the United States, in which the number of churches, ministers, &c. &c. in each *Association*, was stated, and summed up in the aggregate. The following table, taken from the *Columbian Star*, furnishes the number of *Associations*, churches, ministers, and members, and of persons baptized during the past year, in each *State*, separately, as far as could be ascertained from official documents. We copy this condensed table, in the hope that it will gratify many of our readers, who may desire to know those facts in relation to their own States, without the labour of a calculation.

STATES.	No of Associations.	Churches.	Ministers.	Baptized.	Total.
Maine,	5	184	139	1231	10678
New Hampshire,	3	52	44	74	3088
Vermont,	7	135	100	403	10036
Massachusetts,	6	133	124	388	11995
Rhode Island,	2	42	32	110	4290
Connecticut,	3	65	69	146	7900
New-York,	25	530	419	1240	40461
New-Jersey,	1	31	20	79	2123
Pennsylvania,	6	85	76	264	5484
Delaware,	1	8	7	20	522
Maryland,	2	31	29	38	633
District of Columbia,	1	17	8	67	1675
Virginia,	19	320	193	1968	22821
North Carolina,	12	265	156	1288	14779
South Carolina,	7	211	148	1093	16533
Georgia,	0	272	147	1136	17276
Alabama,	7	126	56	551	5091
Tennessee,	8	173	157	554	10526
Mississippi,	3	67	31	82	2254
Louisiana,	1	6			101
Missouri,	8	83	53	213	2653
Illinois,	4	41	50	73	1290
Indiana,	9	154	125	376	5339
Kentucky,	23	452	223	1300	29565
Ohio,	17	231	140	286	8159
Arkansas Territory,	1	3	2		
S. G. C. U. S.	1	19	29	67	2824
Total,		191	3743	2577	13057
					238100

AMERICAN BIBLE SOCIETY.

THE ninth annual meeting of the American Bible Society, was held at New-York, in the City Hotel, on Thursday, the 12th of May last. The venerable President, John Jay, being absent,

on account of age and infirmities, De Witt Clinton, Governor of the State of New-York, one of the Vice Presidents of the Society, took the chair, and addressed the meeting in a short, but very impressive speech.

Receipts and Expenditures.—It appears from the report of the Treasurer, that the receipts of the Society during the past year, were \$46,501, being \$4,589 more than the receipts of the preceding year. The expenditures during the same period were \$47,589.

Bibles and Testaments procured and distributed.—During the last year, there have been printed by the Society 22,750 English Bibles, 23,000 Testaments, and 2000 Spanish Testaments; and 800 German Testaments have been purchased. Total, 48,550. Making in all, since the establishment of the Society, a grand total of 451,902 Bibles and Testaments, and parts of the latter printed, or otherwise obtained for distribution. There have been issued from the Depository, since the last Annual Report, 30,094 Bibles, 33,106 Testaments, and 651 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by auxiliary societies.

Auxiliary Societies.—Forty-four new auxiliary societies have been added during the past year, making in all, 451. The activity and zeal of all these are spoken of, and the College auxiliaries particularly are highly commended, and generally in a flourishing situation. That of Yale numbers more than 240 members. The Society of the University of North Carolina enrolls on its books every member of that flourishing institution. The Nassau Hall Bible Society is still actively engaged in the different parts of New-Jersey. A suitable notice of

approbation is likewise bestowed on the female auxiliaries scattered through the country ; on the Marine Bible Societies, and on the labours of the Bible Society of New-Orleans.

COLOMBIAN BIBLE SOCIETY.

On the 4th of April last, there assembled in the Chapel of the University at Bogota, a number of foreigners and Colombians, for the purpose of forming a Bible Society. At this meeting rules and regulations for the Society were read, and adopted by a unanimous vote. The Society then proceeded to the election of officers, and the following gentlemen, most of whom are officers of the Government, were chosen :

President—Don Pedro Gual, Secretary of State for Foreign Affairs,

First Vice-President—Don Jose Maria Castillo, Minister of Finance.

Second Vice-President—Doctor Jose Maria Estevez, Trebendary, and Rector of the College of St. Bartheleme.

Third Vice-President—Doctor Juan Fernandez de Sotomayor, Rector of the College del Rosario.

Treasurer—Don Jose Sans de Santa Maria, Senator, and Comptroller of the Department of Cundinamarca.

Secretaries—Father Antonio Marco Gutierrez, Secretary of the University ; and Doctor R. N. Chevres.

We wish for this infant Society a rapid growth, and most abundant success.

SUNDAY SCHOOL UNION, NEW-YORK.

THE ninth anniversary of the New-York Sunday School Union was held in New-York on the 10th of May, at Castle Garden. It is said that not less than fifteen thousand persons were present, including four or five thousand children. One hundred and fifty-nine clergymen were counted. An address was delivered by the Rev. S. H. Cone, of the Baptist church, in Oliver street.

From the report of this Society it ap-

pears, that there are 58 schools in their Union ; 616 superintendents, teachers, and visitors : and at least 4430 scholars. A considerable number of the teachers and scholars have, since their connexion with the schools, made a profession of religion. This Society, with nine others in the State of New-York, are Auxiliaries to the American Sunday School Union. They have under their care 170 schools ; 1887 teachers ; and 12,786 scholars.

AMERICAN SUNDAY SCHOOL UNION.

THE first annual meeting of the "American Sunday School Union," was held in Philadelphia, on Tuesday evening, the 24th of May. The exercises of the evening were uncommonly gratifying. From the report of the Board to the Society, it appears that the receipts of the past year, including a loan of \$1400, was \$9,262 46 ; the expenditures, including \$800, payment of loans, amounted to \$9229 71. The Society has published, during the last year, 42,500 reward books, 51,000 tracts, 10,000 decalogues, 500 minute books, 4000 catechisms, 10,000 Christian Almanacs, 10,000 spelling books, 726,000 tickets, 25,000 hymn books, 1000 copies of the plan of proceedings, 2000 hymns in sheets, 650 receiving books, 11,000 alphabetical cards, 3500 of the seventh annual report of the Sunday and Adult School Union.

From a summary of the report of the Board, it appears, that there are in connexion with this institution, 321 auxiliaries, 1150 schools, 11,295 teachers, and 82,697 scholars—that more than 2000 hopeful converts among the teachers, and more than 1000 among the scholars, have joined the church since their connexion with the Sunday School—that there are about 45,000 scholars in our country not connected with the American Sunday School Union, making in the United States, a grand total of 127,000 Sunday scholars.

The Board pass from the United States, and glancing for a moment at Sabbath school interests in British America, the West India Islands, South America, Europe, Asia, Africa, Australasia, and Polynesia, conclude this part of their report, by affirming that the Sabbath school system, at this moment, exercises a direct influence on more than 1,000,000 of Sunday scholars.

AMERICAN TRACT SOCIETY.

THE eleventh annual meeting of this Society was held in Boston, on the 25th of May. The meeting was opened with prayer by the Rev. Charles G. Sommers, of New-York. It appears from the annual report, that the Society published, during the past year, 928,500 tracts. Making the whole number published since the formation of the Society, 5,146,000. The Society has 600 life members; has established 131 depositories; and numbers, as its auxiliaries, 304 societies. It has received, the past year, donations, \$4,735 91; and for tracts sold, premium on Christian Almanac, &c. \$6,066 52. Total receipts, 10,802 dollars 43 cents. Amount now due from the Society 1,683 dollars 19 cents. The report further states, that the most abundant and cheering intelligence has been communicated, the past year, of *conversions* by means of the Society's tracts, and, in several instances, of *revivals of religion* occasioned by their instrumentality.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE prosperity which has attended the exertions of the managers and patrons of this highly respectable Society, is very gratifying. Some estimate of its increase and utility may be formed from the following statement:

The American Board of Commissioners for Foreign Missions, at its

eight anniversary, reported *three* missionary stations, *twenty* missionaries and assistants, *two* schools, *sixty-four* pagan children and youth, including twelve at the Foreign Mission School in Connecticut, and one or two converts from paganism to Christianity. At its fifteenth anniversary, celebrated in September last, the same institution reported *thirty-three* stations, *one hundred and forty-four* missionaries and assistants, *ninety* schools, and *three thousand* scholars.

UNITED FOREIGN MISSIONARY SOCIETY.

At the eighth annual meeting of this Society, held in the city of New-York, on the 11th of May last, the managers reported that there are, at present, under the patronage of the Society, *three* missionary stations, *twenty* missionaries and assistants, *four* schools, *two hundred and thirty* pagan children and youth, and more than *forty* converts to the faith and hope of the Gospel. The receipts of the Society during the past year have been \$20,975 45, and the expenditures, including a balance of \$7,953 19 due the treasurer at the date of the last report, \$21,233 07, leaving a balance still due the treasurer of \$257 62.

MISSIONARY SOCIETIES.

WE are gratified to learn, that Societies, auxiliary to the Baptist Board of Foreign Missions, have recently been formed with great unanimity in many of the churches and societies of New England. We hope that this intelligence will encourage the pastors of our churches to go forward in this work, and that thus a general effort will be made, to afford that aid to the missionary cause, which, we regret to say, it at present so imperiously needs. We have received the most cheering information from the following towns in the State of Maine: Portland, Bath, Nobleborough, Jefferson, Thomaston, and Hallowell.

AMERICAN JEWS' SOCIETY.

THE 4th anniversary of the "Society for Meliorating the Condition of the Jews," was held at New-York, on the 13th of May, in Washington Hall. The Rev. Dr. Milnor presided, and the Rev. Mr. Maclay addressed the throne of grace. The annual report of the Society was then read. During the five years which have elapsed since the organization of this Society, much has been accomplished. After the incorporation of the Society, much feeling was excited in its behalf; and since that period 320 auxiliaries have been formed—119 in the year past. The funds of the Society amount to \$13,841. Dr. Wolf and Mr. Jacobi, two converts from Judaism, are lately arrived from Europe, and with six others are now under the care of the Board. The managers have lately rented a farm of 400 acres, in Harrison, West Chester county, New-York. The place is 31 miles from the city, and it is anticipated that the rent, $3\frac{1}{2}$ per cent. on the estimated value of the property, will be paid by the labour of the colonists. The Board have it still in view to purchase land on a suitable occasion. It is intended to send an agent to Europe to acquire every possible degree of information respecting the views, situation, and wants of the Jews, and in every way to promote the object of the Society.

BRISTOL JEWS' SOCIETY.

WE find, in an English paper, an account of the late anniversary of the Bristol Auxiliary Society for promoting Christianity among the Jews. This meeting was held in October, and was attended by a very numerous and respectable company of friends to the institution. The Report of the Committee gives a most encouraging account of the aspect of the Society's affairs, both at home and abroad. The funds of the institution annually increase, and for the

year past have exceeded *twelve hundred and fifty pounds, (\$5,550,)* being nearly two-fold the amount contributed the previous year.

It appears, from abundant and satisfactory evidence, that the Jews abroad, not only in one district, but in every part of the wide field of their judicial dispersion, manifest an unprecedented readiness to listen to the society's missionaries, and to receive the New Testament. In one continental city alone, fifty Jews have entered the Christian church, by baptism, within twelve months.

Numerous addresses were delivered before the Society, and among them was one from the Mayor of the city of Bristol, who also presided on the occasion. [*Rel. Chron.*]

REVIVALS OF RELIGION.

GRATIFYING tidings of the revival of saints, and the conversion of sinners, occasionally reach us from various parts of our country. We are happy to record them; and shall be much obliged to our friends, who reside in places where these tokens of the Divine goodness are displayed, for particular accounts of them.

New-York.—The Baptist churches in Utica and Deerfield, under the pastoral charge of the Rev. E. Willey, have been favoured with a special outpouring of the Holy Spirit. Within a few weeks brother Willey has baptized about 70 persons. The church at Whitesborough, a few miles from Utica, under the pastoral care of the Rev. Elon Galusha, has also been visited with showers of divine grace. We have not learned how many have been received into this church, by baptism. Nothing wild or tumultuous has been manifested in the progress of these conversions. The sub-

jects have been principally young persons, and some of them not more than 10 or 11 years of age.

The Rev. John Peck, Agent of the New-York Baptist Convention, writes as follows:

"Feb. 3, 1825.—Visited Sempronius, Cayuga co. and preached six sermons before I left the town. Here is a powerful work of the Lord in the conversion of sinners. Our aged brother, Elder H. Gorton, labours here with success. His heart has been comforted by seeing some of all ages, bow to the mild sceptre of Jesus. Fifty-five have been buried with Christ, by baptism, and others are expected soon to follow. The last day I tarried with them after sermon, and explained our missionary operations, and received a collection of \$7 04. Then presented a Constitution for a Juvenile Society, Auxiliary to the Missionary Convention, and invited the youth present to unite in a Missionary Society, and immediately 65 young gentlemen and ladies cheerfully subscribed their names. This was an interesting scene, to see so many of the lovely youth united together for the purpose of casting their mites into the treasury of the Lord, for the spread of the glorious Gospel to the poor and needy. I then made an address to them and bid them farewell. My soul has been comforted to-day. O for a heart of thankfulness to the God of all grace, for all his mercies."

Ohio.—Elder Charles La Hatt, of Chatauque county, New-York, writes, under date of February 10, 1825—"A great revival has taken place in Ashtabula county, Ohio. Rev. Elisha Tucker of Fredonia has visited there, and this winter baptized 66. Others, with Rev. Wm. B. Custis, resident in Ashtabula, have baptized about 70 more. In Jamestown, 20 miles from Mayville, in this county, another revival has commenced, and sinners are crying for help. Thus the captive church of God is per-

petuating, in the midst of opposition, until the time of her great delivery, which cannot take place until the time appointed by the Father."

The following extract of a letter to the Editor of the Christian Watchman, dated Cincinnati, Ohio, March 19th, gives a pleasing account of the revival in that place:—"We have had very prosperous days in our Zion here; about 150 have professed to have been born into the kingdom, and have made a public profession of religion within about eighteen months, and joined our (Baptist) church. Last evening eight persons were brought before the church, and gave satisfactory evidence of a change of heart; others stand waiting, and the work of the Lord is still progressing."

The following extracts of a letter, dated Feb. 16, 1825, from the Hon. A. S. Green of Brownsville, to elder Phileo, adds to the important information already received from that region:—"Beloved in Christ—A sense of duty, and nothing else, has constrained me at this time to trouble you with a short epistle. The work of the Lord is progressing with more rapidity now than at any other time since the revival began. Last Sabbath elder Little baptized six, and to-day he has baptized ten more; at our last prayer meeting twenty came out and knelt to be prayed for, all young people; and sinners are saying pray for us, from all quarters—in short, the time is interesting beyond description."

Maine.—A writer in the Waterville Intelligencer, states, that 76 persons have been added to the second Baptist church in Bowdoin, since the commencement of the year 1824,

Yale College.—Hopes are entertained, that about 20 of the students at this College, 'who are seeking after knowledge from the light of science, have been brought into that light which is able to make them wise unto salvation.'

OBITUARY.

DIED, on Lord's-day morning, May 22d, 1825, Elder JOHN WILLIAMS, senior pastor of the Oliver-street Baptist church, New-York. He was born in Wales, March 20th, 1766, and at an early period of his life was made acquainted *experimentally* with the only Saviour of sinners. Soon after being baptized, upon profession of faith in Jesus, he began to preach the gospel of the kingdom, and, during his ministerial course, was a faithful, affectionate, and successful labourer in the vineyard of his Lord. He arrived in the city of New-York, in the summer of 1796, and in the following year took the pastoral care of the Baptist church meeting in Fayette-street, now Oliver street, and continued to feed the people of his charge with knowledge and with understanding, until within a few months of his decease. On Lord's-day morning he intimated his intention of participating in the public services of the sanctuary; but, at 9 o'clock, A. M., while sitting up in his chair, *without a struggle or a groan*, he sweetly fell asleep in the arms of a dear Redeemer, and exchanged an earthly Sabbath, for *that rest which remaineth for the people of God*. To him may be applied, with propriety, the words of the wise man, "*A good name is better than precious ointment*, and the day of death was indeed to him far better than the day of his birth."

"Blessed are the dead which die in the Lord."

On Tuesday afternoon the remains of the deceased were removed from his late dwelling to the meeting house in Oliver-street, where an appropriate and solemn address was delivered by the venerable John Stanford, from the words, "*the rest of the labouring man is sweet*," to a crowded and attentive assembly of ministering brethren and friends of different denominations—after which, the body was consigned to the silent tomb.

TREASURER'S ACCOUNTS.

Money received by the Treasurer of the Columbian College during the month of May, 1825.

For the Presidency.

By Mrs. Sarah M. Manly, S. C. \$10 00

For Professorship of Ecclesiastical History, &c.

By George Mitchell, Ct. hand of I. Merriam, 20 00

Elizabeth Nelson, Hanover county, Va. 10 00

J. Barrow, Ga. (4th Annual Subscription), 10 00

For the Columbian College.

By Ferdinand Lee Claiborne, 1 00

James L. Prior, 1 00

Francis W. Emmons, 1 00

James Redman, Philadelphia, 1 00

Joseph Maylin, do, 1 00

Eliza Maylin, do, 1 00

Eliza M. Thomas, do, 1 00

Hannah Beck, 1 00

Joseph Davis, 21 00

A Friend, 15 00

The hand of S. Durfee, collected by him, 1 00

The Rev. Mr. Keith, Alexandria, D. C. 1 00

Lieut. Joseph Cassin, Norfolk, Va. 1 00

Lieut. W. Gwyn, Old Point Comfort, 1 00

L. P. Grant, Philadelphia, 1 00

George Smith, New-York, 1 00

Hushrod C. Washington, Jefferson co. Va. 1 00

Charles C. Tuppen, U. S. 00

The Rev. Noah Davis, Norfolk, Va. 1 00

Mary Davis, do, 1 00

Mrs. Sally Cross, South Quay, Va. 1 00

Dr. N. W. Fletcher, Brunswick co. Va. 1 00

Godwin Cotton, N. C. 1 00

Elizabeth Moore, do, 1 00

Dr. Isaac P. Freeman, do, 1 00

Thomas Peale, Jun. do, 1 00

John Murdaugh, do, 1 00

Henry Watts, do, 1 00

Rev. Wm. J. Newborn, do, 1 00

Lewis Powell, do, 1 00

Harry Dyer, do, 1 00

Dr. Abner Smith, do, 1 00

Wm. Wilson, do, 1 00

Edmund B. Skinner, 1 00

Collection at Chowan Association, 20 24

Wm. Exum, Va. 1 00

Wm. Cardin, Norfolk, Va. 1 00

Wm. M. Fauquier, do, 1 00

Mrs. Sarah M. Manly, S. C. 8 00

M. Mims, Esq. S. C. hand of Basil Manly, 1 00

Eliza Mims, do, do, 1 00

Wm. Miller, N. C. 1 00

John S. Ellis, Raleigh, N. C. 1 00

George A. Harrison, N. Y. 1 00

Edward L. Carter, Richmond, Va. 1 00

J. B. Valentine, do, do, 1 00

Wm. Bailey, Halifax, Va. 1 00

The hand of Mrs. F. B. Greenhow, Va. collected by her, 9 00

The hand of George Roper, Va. collected by him, 12 00

Remittance from J. R. Rurdick, Agent, 400 00

For a New Building.

By Henry Ault, 5 00

John Coyle, Jun. 10 00

Wm. Doughty, 5 00

John Laird, 10 00

Wm. Laird, 5 00

Dr. Cutbush, 5 00

Dr. Phineas Bradley, 20 00

John Davis, of Abel, 10 00

Commodore Tingey, 20 00

Dr. Thomas Henderson, 25 00

Stephen Pimouton, 5 00

Total, \$532 24

POETRY.

THE LOVELY MORNING.

THE morning, how lovely ! The light is
returning,
And gilding the sky with the orient
ray,

The flame of the dawn, on the moun-
tain-top burning,
Increases, and brightens, and bursts
into day.

The morning, how lovely ! The world
is awaking,
And rising to life from the grave of
the night :

The mind shoots its beams, with the day
that is breaking,
And thought flows abroad like the
streams of the light.

The morning, how lovely ! With speedier
motion,
Than carries the light o'er the wide
fields of space,
The soul flying upward on wings of de-
votion,
Revisits her God and the throne of his
grace.

How lovely that morn, which the
thoughtless surprising,
Shall open with terrors the long-
dreaded day !

'Midst terrors still lovely : the gleam of
its rising
Shall chase death's dark shadows for
ever away.

How lovely that morn, when the Sa-
viour descending,
Shall come, without sin, his redeem-
ed to save !

The voice of his trumpet, their sepul-
chres rending,
Shall waken the saints from the sleep
of the grave.

How lovely that morn, when, the globe
all commotion,

All blazing the seas, and all melting
the skies :

Like the sun when he springs from the
storm of the ocean,
The saints shall, unhurt, from the tu-
mult arise.

How lovely that morn, when e'en
death's dark dominions
Shall kindle with life, and bright glo-
ries display !

Each saint like the morn when she
spreads out her pinions,
Shall shine forth, and, bright'ning, as-
cend with the ray.

Come, loveliest morn ! Come, illumine
my prison ;
O when shall I spy, through the lat-
tice, thy dawn ?

It dawns !—in my heart the bright day-
star is risen ;
My wings are extending ! I haste to
be gone.

GETHEMANE.

THE night was still ! no sound was heard,
Save Cedron's waters gentle flow :
And the pale evening star appear'd,
Spectatress of the Saviour's wo !
His prayer, his agony, his blood !
Gethsemane astonished stood !

Their shadowy arms the cedars spread,
As if, in sympathy profound,
To screen the Lord, the Saviour's head ;
But where are his disciples found ?
Alas ! that they alone should sleep,
When things inanimate could weep !

And whose the crime, and whose the
wrong,

For which this agony he bore ?
And circled by th' angelic throng,
Why cover'd are his limbs with gore ?
To shield us from th' avenger's rod,
He died ! to make our peace with God.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

JULY, 1825.

[No. VII.]

COMMUNICATIONS.

WAYLAND'S DISCOURSES.

MR. EDITOR,

No literary works that have been published by Baptists, for some time, have excited more interest among the religious public generally, or have been better calculated to fix the attention of our own denomination on the relative duties they owe to society and to the cause of the Redeemer, than three sermons which have been published, within the last few months, by James Loring, bookseller, Boston. These sermons were delivered by the Rev. Francis Wayland, Pastor of the First Baptist church in Boston, on public occasions. The author was certainly very felicitous in the choice of his subjects, and has examined and elucidated them in a masterly style.

Vol. VI.—*New Series.*

The first of these sermons, in the order of time, is entitled "*The Moral Dignity of the Missionary Enterprise.*" It has been in such great demand, that three editions have already been published in this country; and in England it has been republished, and highly commended. It was preached, originally, before the Boston Baptist Foreign Mission Society, on the evening of Oct. 26, 1823, and was repeated before the Salem Bible Translation Society, on the evening of the 4th of November, following. The second and third sermons, on "*The Duties of an American Citizen,*" were delivered in the First Baptist meeting-house in Boston, on Tuesday, April 7, 1825, the day of public fast in Massachusetts.

The following observations on these sermons, made by a corres-

pondent of the Recorder and Telegraph, are very just, in my estimation, and I shall esteem it a favour if you publish them in the Luminary, as I wish to preserve them. They will, no doubt, be gratifying to many of your readers.

T.

THERE was much truth in the remark of a writer in an English Journal, "a man's most difficult rival is his former self." An author who ventures to publish a *second* time, must aim to exceed his *first* production: if he only equal it, it is a partial failure; if he fall below it, he has done himself incalculable injury. Even a minister is permitted, nay, he is required, to attach a subordinate importance to reputation. But if he suffer it to be the reigning motive, he has forfeited his character in the view of the church, and lessened himself in the eye of the world.

The author of these sermons gained much celebrity by his first production; few have made a better impression at their first appearance before the public. It has often been said, "Mr. Wayland must not *soon* venture his reputation again." But while the warmth of feeling and the glow of admiration which his first effort excited, has hardly begun to subside, he *has* ventured again; and if I may judge from the effect upon myself, I would say, these last sermons will not only sustain—they will elevate the former feeling—they will raise to a higher pitch the admiration

that was before expressed. They have fewer faults and more excellencies than his first. They evince a profounder intellect, a more classical taste, a richer fund of knowledge: they have finer strains of eloquence, and will be repurchased with deeper interest. There is a vigour of thought, a correctness of ratiocination, a manliness of sentiment, a unity of design, and a steadiness of aim, which do equal credit to his industry and talents. The design of his sermon was exceedingly happy: he has struck another popular string. Both are as original as they are felicitous; and I am greatly mistaken, if these last do not enlarge the field of his fame.

He has given an admirable specimen of the manner in which a subject of "national interest" may be introduced into the pulpit on a Fast day, without "enkindling feelings of partyanimosity." Much injury has often resulted from the abuse of a custom introduced by our pious fathers.

The three points of discussion are, "The present intellectual and political condition of the nations of Europe;—The relations we sustain to them;—and the duties which devolve upon us, in consequence of those relations."

Such is the continuity of thought, the entireness of the chain of argument in these sermons, that it is difficult to give any extracts from them. They should be read through at once. The writer appears to have no wild theory to support, no particular dogmas to

defend. His views of civil liberty must be allowed by all to be correct; for they are as far from the lawlessness of anarchy as from the tyranny of despotism. While he strenuously advocates a government of law, he would not confine its modifications to any particular model. He would diffuse through the world sound knowledge—healthful information—religious truth: and when these have thoroughly pervaded a people, the government of will must crumble—every prison would be emptied, and every slave would be free. Civil liberty and religious freedom stand or fall together. Every patriot and every Christian must be pleased with the liberal spirit and pious sentiment of these Sermons. None can be offended, and all must be convinced by his remarks upon the connexion of the benevolent institutions of Christianity with the best interests of the state.

I remark, with pleasure, the improvement of the author's style; there is less of labour and polish, and more of simplicity and freedom in this production, than in his first. If there are fewer flowers there are more thoughts—if there is less brilliancy, there is the impress of more mind. To other excellencies they add a very essential one: they rise in interest to the end.

The circulation of these sermons would second the efforts of wise and good men to diffuse more general knowledge through the community, and to elevate

the tone of public morals. More must be done for the establishment of free schools and the support of religious institutions; otherwise, the increase of population will get beyond control; and the millions of the next generation will not be under the influence of "a virtuous public opinion, that strongest safe-guard of right;" nor will religion and good morals "spread over the nation the shield of their invisible protection."

I must ask the liberty to insert the closing paragraph, in the hope that it will excite a stronger desire to possess and peruse the whole of these sermons.

"And lastly, I would urge you, my brethren, to activity in these labours to charity, by presenting at a single view, the momentous results with which they seem to me indissolubly connected; but I feel myself utterly incompetent to the task.

"When I reflect that some of you who now hear me will see fifty millions of souls enrolled on the census of these United States; when I think how small a proportion our present efforts bear to the pressing wants of this mighty population, and how soon the period in which those wants can be supplied will have for ever elapsed; when moreover I reflect how the happiness of man is interwoven with the destinies of this country;—I want language to express my conceptions of the importance of the subject; and yet I am aware that those concep-

tions fall far short of the plain, unvarnished truth. When I look forward over the long track of coming ages, the dim shadows of unborn nations pass in solemn review before me, and each, by every sympathy which binds together the whole brotherhood of man, implores this country to fulfil that destiny to which she has been summoned by an all-wise Providence, and save a sinking world from temporal misery and eternal death."

ATHEISM AND ENTHUSIASM.

ATHEISM and Enthusiasm, says the London Christian Observer, are two monsters against whom every voice throughout the country is constantly lifted up. The outcry is as universal as it is vehement. They are evils, however, of a totally opposite character; and, in the estimation of the complainants, indicate, the one an utter absence of all religion, the other a superabundance or perversion of it. There is also this remarkable distinction between them—that whereas the former is considered as so rare that its existence might almost be questioned, the latter, in the sense in which it is inveighed against by the world, is in precisely the same proportion common; and every individual who displays a concern in religious matters, raised but in the smallest degree above the average indifference of the world around him, is exposed to the

charge of this exciting ingredient in the human character, and branded with it as a term of reproach. Very signal misconceptions appear in the general impression and popular clamour on both these points; and a due examination of the moral appearances of society will readily convince any man who is open to the conviction, that both Atheism and Enthusiasm, in the chief sense in which it is of importance to deal with them, are to be met with in a ratio the very reverse of that which is so often blazoned forth to our regard. We allude to the kind and degree of influence which they practically acquire over the heart and conduct of the individual who either puts himself forth, or is put forth by others, as their depository and defender. In our present considerations, we pass by the abstract theories which reside only in the cold brain which gave them birth; nor shall we dwell upon that warmth of constitutional temperament or eccentricity of character which may lead its possessor to a few fancies, which have in them nothing essentially pernicious in their practical effect. It is with Atheism as developing itself in the actual purposes and pursuits of the life and the tastes and delights of the soul, that we are at present concerned; and this *practical* Atheism is *far* more prevalent than is currently imagined. With respect also to the alleged Enthusiasm, against which the shafts of the world are directed, we ap-

prehend from it no such mischief as is habitually and dolefully predicted. There is, however, an enthusiasm which ought to receive a check from the experience of those whom wisdom has long matured in the paths of piety and Christian zeal; we mean that enthusiasm which, in an absorbing view of one duty, or one class of obligations, loses sight of some of the more obvious relative obligations, and those particularly of a quiet and unobtrusive but nevertheless an important character. It is the enthusiasm which is "ever following," not "that which is good," but that which is in its estimation "great;" which catches at every ray of new light, not because it is light, but because it is new; and which "doth sit by itself," and "is not lowly in its own eyes," nor "maketh much of them that fear the Lord."

This is the practical Atheism, and this the religious Enthusiasm, of which we speak. He is the practical atheist, not who in the processes of his unintelligible and inconclusive reasoning, has travelled to the mysterious conclusion that "there is no God," but he who, in the entire possession of a self-gratulating scorn for that hardness of spirit which can question the existence of the Creator, can yet frame his plans of business and of pleasure, and accomplish his secret gains, and enjoy his sensual delights, with a determination of habit as irrespective of the laws and the will and the

glory of that Creator, as if he too disbelieved his being, or at least doubted his authority. Many are the men who live daily in that frame of spirit. "God is not in all their thoughts." The whole of their recognition of the Divine nature is limited to an occasional repetition of the first four words of the creed, while they evince an absolute oblivion of the comprehensive duty of acknowledging God in all their ways. This is practical Atheism, that most common and universal of the errors and infidelities of the day.

RELIGION MORE THAN SPECULATION.

A Fragment.

I HAVE seen a professor of religion who seemed well nigh dead to the great motives of the Gospel. He read his Bible much, and the volumes of theological discussion more. He was punctual in his attendance on public worship, and a careful listener to the preaching of the word. But I did not see him growing in grace, and advancing in likeness to Christ, by his private studies, or by the instructions of the sanctuary. And yet he was able to discuss the doctrine of progressive sanctification; and he could demonstrate from the Scriptures that all the saints will persevere in holiness. He talked of the sovereignty of God, and of the richness of his free grace; but when I told him of the outpour-

ing of the Spirit on this church and that, and of the souls that were gathered into the kingdom, he betrayed no emotion. He was ingenious to interpret the sure word of prophecy; but when I spake of the triumph of the truth, and of the progress it is now making to universal dominion, he had little to answer. He understood the Gospel in all its doctrines, and he could argue mightily with errorists of every description; but it was always without one symptom of that deep and burning inspiration that glows on all the pages of the Bible. You might see him in the house of God following the preacher through the mazes of an argument with an intensity of interest; but when the preacher came home to the feelings and the conscience, his interest was gone, and the countenance that just before kindled with animation, was blank and unexpressive of emotion. The result of all these habits was that the holiness which kindles a glory like the glory of heaven along the path of the truly eminent Christian, shed no lustre upon him. The world called him a noisy polemic, and said—what doest thou more than others?

I have seen an impenitent sinner, who confessed himself to be such, and who was perfectly familiar with the doctrines of the Bible. In his earliest days he had been taught the system of Christian truth; and well he knew the arguments by which that system is supported. Proclaim to him

the depravity and guilt of human nature, and he would quote a hundred texts of Scripture decisive of the doctrine.—Speak of the terrors of the Lord; he could refute, in a moment, the delusion of universal salvation. Tell of the love and mercy that are offering eternal life to the acceptance of the guilty; he knew it all before; he could discuss and argue, and he could prove it throughout to his own complete satisfaction. All those overwhelming truths that belong to eternity were safely treasured up in his memory, with the questions and answers of the catechism which he learned in his childhood; but they had never come near his heart; and it would seem that the Gospel was to him in his maturity, what the catechism was in his childhood—a system of abstract propositions, to be committed to memory without one thought of their relation to his own soul.

Do I seem to have been picturing characters merely imaginary? How is it? In the range of your experience, have you met with no such men as I have been attempting to describe? You who call yourself a Christian, do you know any professor of religion like him of whom I speak, who can argue, and speculate, and defend the truth, but never thinks of being excited in view of its import? You who confess that you are still impenitent, do you know any impenitent sinner, like him of whom I speak, conversant with all the truth of God, skilful and strenu-

ous to defend his creed, and yet in all his correctness unmoved by the realities of eternity? And if such men are to be found, how do you account for the character which they exhibit, but by supposing that they are under a deep and deadly delusion—that they have utterly mistaken the very nature of religion—that they have forgotten the application of our text to the realities of an eternal existence?

I say then that I have not been contending with a shadow. The error of which I have spoken does exist, and it may be seen in its deadly operation. And as the messenger of God, I lift up my voice, to-day, and warn you to deliver your souls from the influence of a sentiment so perilous. Look into your heart, and examine your own spirit. You hear the Gospel preached; its doctrines are proved, its motives are urged upon you. Does all this enter your understanding and die there, like something abstract and unreal? Does it send through your spirit no thrilling emotion? Can it strike no chord of feeling within you? Then I warn you to escape from this perilous delusion. It will ruin you for ever. It destroys the very plan and purpose of the Gospel. It pours contempt on the overtures of mercy which God is making. It hardens the heart. It stupifies the spirit. It leads the soul downward—and downward to hell.

[*Chr. Spec.*

CHALMERS AND BRAINERD.

CONSIDER the effects of different kinds of preaching in particular congregations, and with individual ministers. The distinguished Chalmers, has himself told us, that he preached with all his skill, but without the doctrine of the cross, for more than twelve years; and that he neither made a convert, nor produced a reformation of manners. Since he has preached evangelically, the success that has attended his various labours has been great and extensive. It has been precisely the same with others. Whatever has been the accuracy of their reasoning, the profundity of their speculations, the eloquence of their sermons, or even the purity of moral conduct which they have recommended, if Christ crucified has not been their frequent and animating theme, nothing better has usually been seen in their congregations, than decency of deportment, and some regard to the exterior of religion—the form of godliness without its power. Often, indeed, even this has been wanting; and in its place dissipation and profligacy have been notoriously prevalent. On the contrary, the congregation shall rarely, if ever be found, in which evangelical truth has been ably, faithfully, and perseveringly preached, without being visibly blessed—often to a marked revival of vital piety; nearly always, to its preservation and increase.

Let us next consult the modern

missionaries to the heathen. And here, would your time and my strength permit, I should quote to you largely from the journal of our own Brainerd. If he had written with a view to favour my present design, he could not have written more to the purpose. Take the following short specimens, which would be rendered far more impressive, if I could give you the context of the passages which I shall repeat. "I can't but take notice," says Brainerd, "that I have, in the general, ever since my first coming among these Indians in New Jersey, been favoured with that assistance, which to me is uncommon, in preaching *Christ crucified*, and making him the *centre and mark* to which all my discourses among them were directed. And never did I find so much freedom and assistance, in making all the various lines of my discourses meet together and *centre in Christ*, as I have frequently done among these Indians.—I don't mention these things as a recommendation of my own performances; for I'm sure I found, from time to time, that I had no skill or wisdom for my great work; and knew not how to choose out acceptable words proper to address poor benighted Pagans with! But thus God was pleased to help me, "not to know any thing among them, save Jesus Christ and him crucified." Thus I was enabled to show them their misery and undoneness without him, and to represent his complete fitness to redeem and save

them.—And *this* was the preaching God made use of, for the awakening of sinners, and the propagation of this work of grace among the Indians.—And it was remarkable, from time to time, that when I was favoured with any special freedom in discoursing of *the ability and willingness of Christ to save sinners, and the need they stood in of such a Saviour*, there was then the greatest appearance of divine power, in awakening numbers of secure souls, promoting conviction begun, and comforting the distressed. [N. H. Rep.]

THE DUMB SERMON.

"Not by might, nor power, but by my Spirit, saith the Lord."

THE energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennent, of New Jersey, on the following remarkable occasion. In his neighbourhood resided a professed deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennent, whose powers, as a preacher, were of a superior kind; his skill in the Scriptures being deep, and his style rich, argumentative, and impressive. Learning once the intention of the deist to attend divine service on the following Sabbath, Mr. Tennent most diligently prepared for the occasion by meditating upon, and fixing in his mind every argument

which might work a conviction. Thus prepared he ascended the pulpit. "But who is Paul, or who is Apollos? Paul may plant, and Apollos may water; but it is God that giveth the increase." Praise and prayer being concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain endeavoured to proceed: his mind was sealed up as to the subject of discourse; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The deist was led to reflect upon the extraordinary case: he had, on former occasions, experienced and admired Mr. Tennent's powers of oratory. From his concluding prayer on this occasion he found him in vigour of mind. To what could he trace the sudden dereliction of his powers, when entering upon such a discourse? Happy man! he was led to discover in it *the finger of God!* The joyful change soon reached Mr. Tennent, who, doubtless, was deeply humbled and grateful; for he ever afterwards spoke of his *dumb sermon* as the best he ever preached.

AFFECTING INCIDENT.

Numerous Bible Societies have been formed; the Scriptures of truth have been given to many destitute families and individuals;

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and the Spirit of God has rendered them effectual to the salvation of many souls. This has a tendency to encourage the friends of Bible Societies to pursue with greater ardour the object of these institutions. But, in the mean time, they ought to remember the spiritual condition of their own children and friends, some of whom may greatly need the gift of a Bible, and may be profited by it, as is evident from the following narrative.

"At a late meeting of the Seaman's Friend Society, the Rev. Leigh Richmond is said to have related the following affecting narrative;

"While I reflect on the seaman's character and circumstances, I cannot, without peculiar interest, recollect the time when one young man went to sea, whose feelings were ill-suited to all the contingencies of a seafaring life. I remember that the time came, when it was said, that the vessel had been wrecked and he was dead; and no intimation had reached the ears of his affectionate parents of any change in his views as to the things of God. And I remember the time when that young man was so far restored to his family, that although they saw him not, they heard that he had been saved from the shipwreck. The young man, too, was found by God, and in the midst of the ocean, with the Bible only, which his father on parting had put into his hand. The Bible

was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace, without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of the soul.—The time came when that young man, who had been a foe to religion, lifted up in the bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them, and bade the missionary exhort them. And when I tell you that the young man is my own son, you may see that I may well say, ‘God bless the Sailor’s Friend.’”

WONDER OF GRACE.

AN itinerant preacher, in a letter addressed to the Editor of *Zion’s Herald*, relates the following occurrence, which appears to be a striking illustration of the riches of divine grace, and calculated to encourage desponding labourers in the Gospel vineyard to persevere with zeal in their sacred work.

“As I was travelling one day, under the weight of many disconsolate feelings, poring upon my incapability, and thinking I could be of little use in the world, I called at a house to invite the inmates to serve God; and, as was my custom, conversed with

them about their souls’ salvation, prayed with them, and departed. The next time I visited the neighbourhood, I called at the same house, when a young woman informed me, that when I was there before, she had determined to take her life the next day; but that my visit proved the means of discovering to her the dreadful nature of sin, and the awful consequences of taking a leap into eternity, by unlawful means. The same person is now a hopeful convert, and a living monument of God’s mercy. “In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that.” I view God’s mercies with pleasure and astonishment, and with courage travel on.”

POWER OF DIVINE GRACE.

A REMARKABLE instance of the power and sovereignty of Divine grace, in the conversion of Mr. Morgan Howell, of Cardigan-shire, Wales, under the ministry of the Rev. W. Cradock. A gentleman, who lived near where he preached, when he visited that country, was particularly inimical to his doctrine and preaching. He ridiculed him in his conversation, and made a mock of him in verses which he published, and opposed his ministry by all means. It so fell out, by God’s purpose, that once when Mr. Cradock was preaching in the open field, (the

place where he meant to speak in being not able to contain his hearers,) Mr. Morgan Howell, which was the gentleman's name, got together a foot-ball play, in order to interrupt Mr. Cradock, and went so far as to endeavour to strike the ball against him; but being prevented, and falling, he so sprained his ankle that he could not move, and was thus compelled to hear the sermon, which was overruled by God to his conversion; and as an evidence of its reality, he took Mr. Cradock to his house, received him whenever he came into the country, and, at length, became himself a teacher of the truth of Jesus, and established the first church of believers in his neighbourhood.

Lon. Bapt. Mag.

THE BIBLE.

A LADY in Bristol, (Eng.) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed great wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked

him the question, "Have you a Bible, Sir?" "Yes." "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked, with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, Sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark, that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few moments," he replied, and proceeded, till he had counted 73 guineas. "There, madam," said he, "there is one guinea for every year that I have lived; take that for the Bible Society."

STRIKING INCIDENT.

"In January last," said a pious father in writing to his friend, "I dreamed that the day of Judgment was come. I saw the Judge on the great white throne, and all nations were gathered before him; my wife and I were on the right hand, but I could not see my children. I said, 'I cannot bear this, I must go and seek them.' I went to the left hand of the Judge, and there found them all standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, 'Oh, father, we will never part.' I said, 'My dear children, I am come to try, if possible, to get you out of this awful situation.' So I took them all with me, but when we came near the Judge, I thought he cast an angry look, and said, 'What do thy children with thee now? They would not take thy warning when on earth, and they shall not take share with thee of a crown in heaven:—depart, ye cursed.'" At these words I awoke, bathed in tears.

"A while after this, as we were all sitting together on a Sunday evening, I related to them my dream. No sooner did I begin, than first one, then another, till all of them burst into tears. Five of them are rejoicing in God their Saviour, and I believe the Lord is at work on the other two, so that I doubt not he will give them also to my prayers.

West. Pap.

THE BETHEL FLAG.

An anecdote published by the Liverpool "Seaman's Friends Society," will add to the many proofs already exhibited of the utility of prayer meetings for seamen under this Flag.

A young sailor, in conversation with one of the Bethel Secretaries, while expressing his gratitude to Almighty God for the institution of Bethel prayer-meetings, observed, that before he attended these meetings, when upon a voyage, and walking the deck during the night, he used to pass the hours away in calling to memory the frolics, and, to use his term, the *sprees*, he enjoyed when on shore, and in laying plans for pastime and amusement when the voyage was over; but now, he thanked God, he found it sweeter to remember the providential mercies of God during his sea life, and to contemplate the works of God in the creation, and His great love to man in giving his Son for a ransom: but he shall never forget, he said, the thrill of joy he felt during his last voyage. One night, or rather early in the morning, a fine starlight morning, as they were running down the trades, with the sea smooth as oil, more than two thousand miles from land, and at that time, as he thought, equally far from any vessel upon the vast Atlantic; he was startled from his monotonous pacing fore and aft upon the deck, by a sound like a burst of voices: he at first con-

ceived it to be the dying echoes of a fired cannon, probably some vessel in distress! Again, he heard it in loud and distinct sounds, and found, at length, it was the harmony of voices, singing, as he judged from the tune, one of the hymns used at the Bethel prayer-meetings. The voices evidently were at a great distance, but, borne over the wide space of waters, reached him in soft and pleasing music, and caused him to feel a joyful recollection of the song heard by the shepherds, whilst watching their flocks by night in the fields of Bethlehem. When the morning opened upon them, an English ship was observed to the westward, nearly hull-down. "Sir," said he, "I can give you no idea of my gladness in anticipating that the day was coming, and now opened upon us, like the morning when every ship should be navigated by men fearing God and working righteousness."

N. Y. Rel. Chron.

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

THE journals of the American missionaries in the land of Palestine, furnish continual evidences of the deplorable ignorance and superstition of the inhabitants. Of this we find a curious specimen recorded in the journal of Mr. Goodell, while he was resident at Sidon.

"June 16. At Sidon commenced the study of Turkish with Armenian characters, the language best spoken, written and understood by the great body of the Armenians. I have for my instructor Jacob Aga, an Armenian bishop, who is now English agent at Sidon. There is, in the same house, another Armenian bishop, of the name of Dyonissios, who is Neapolitan agent. The former of these bishops has married a wife of the name of Eve, from a Maronite family. In consequence of this marriage, she and all her father's house were excommunicated by the Maronite patriarch. Christians of different rites were ready to tear the bishop in pieces, simply for marrying a wife. One of them last year, asked Mr. King if it was not his duty to go and kill him secretly. Mr. K. told him he thought it would be well to read what St. Paul says on the subject of a bishop being "the husband of one wife," and if Paul said, "kill him," then by all means kill him. Eve now attends the Latin church, and comes home wonderfully edified with the Latin service, of which she understands not a syllable.

"Saturday 19. A Turkish barber came and shaved Jacob's head with a razor, combed his beard, cracked all the joints of his arms and fingers, and invoked a blessing upon him."

JEWES IN GERMANY.

The following articles respecting the Jews, we select from the London Jewish Expositor.

FRANKFORT.

On the 20th of October, 1821, a Jewish teacher from Baden, after having been instructed in the truths of salvation, made his public confession of faith, and was baptized in the death of Jesus.

The same privilege was also granted on the 2d of November, to an Israelite

veterinary surgeon, who has since been taken into employ by the Dutch government, and, as we understand, has received an appointment in the colonies.

On the 21st of December, a Jewish student of medicine was received into the Christian church by baptism, after previous instruction and profession of faith. He is now in Holland, where he carries on his profession with success.

On the 26th, a Jewish teacher from Moravia, professed his faith in the Son of God before the congregation, and became a member of the Christian church by baptism.

An Israelite tradesman had for some time been in connexion with our Society. We had great satisfaction in observing his growth in grace, and how the love of Jesus filled his heart. He was admitted into the church of Christ by baptism, on the 11th of Jan. 1822.

On the 22d of February, a Jewish student from Prussian Poland, was baptized. He had been previously connected with Christian professors of universities, and he was admitted to baptism in consequence of the earnest desire he had expressed to make a public profession of his faith in the Lord Jesus.

In the beginning of the same year, an Israelite teacher arrived here who for some time had resided in Switzerland; he had there come in contact with some pious Christians, which had proved a blessing to his soul. He had already experienced the power of faith in Jesus Christ, and was well acquainted with the New Testament; but wishing to be more firmly established in his faith, he requested further instruction; at length he made a public statement of what the Lord had done for his soul, and became a member of the church of Christ by baptism on the 14th of April.

In the month of April, 1823, an Israelite of considerable attainments, who had studied medicine and other sciences, came here with recommendations from Berlin. Family connexions had prevented his joining the Christian church

in that capital. Proper instruction was given to him, and after having made his profession of faith before the congregation, he was baptized on the 16th of May; we have every reason to hope that that day will ever be kept in blessed remembrance.

In the month of July, a young Israelite female was recommended to us, who manifested a strong desire for the blessings of Christianity, and wished, as she expressed herself, to become a real Christian, and to be assured of her interest in the everlasting salvation of the Lord Jesus: as she could not read German, she set herself immediately to acquire that knowledge. She received also proper instruction in the doctrines of the Gospel, and on the 26th of November she made a profession of faith and was baptized.

BERDITCHEF.

I now will add a fact, which seems peculiarly interesting. A young Jew at Berditchef, had been led to the examination of the truth of Christianity, by some books given to him by Mr. Moritz. When he heard that M. and G. were gone to Berlin, to join the Christian Church, he could not resist the impulse of his mind, to apply for Christian instruction in the same way. But knowing that his friends would oppose his departure, he stole away, under the pretence of a journey to Brody upon mercantile business, and set out in search of his friends. He did not know, indeed, whether they were still in Berlin, or whether they might not be gone to England; for he supposed, that the most pious Christians were to be found in the place from whence the many excellent books proceed, namely, in England. He determined, however, to travel from place to place, till he had found his friends. Thus he arrived in Berlin two months since; and not knowing where else to apply, he inquired of the Rabbi for his two apostate friends.

The Rabbi, however, reprimanded him very sharply for applying to him on such a business. And then the poor inexperienced Jew went into King-street, the principal street of Berlin, and inquired from shop to shop where to find the two Berditchef Jews, who lately had become Christians. He supposed this to be an event of such importance, that it must be known through the whole capital. He probably met with many who made a sport of his simplicity; but he at length came to the shop of a Christian tradesman, who conducted him to his two Berditchef friends. Great was the joy on both sides. He took up his residence with them in the same room, and entreated them to begin, without delay, to instruct him in the Christian religion. He listened as to an oracle, to every word spoken to him, especially by M. He gave himself up to the study of the New Testament, and in the course of one week, he made up his mind to embrace Christianity. He then applied to a minister for regular instruction, in which he is still engaged. He conducts himself very well; but his mind is much exercised by anxiety as to his future subsistence. O that the friends of Israel in Great-Britain would assist us with their advice, how to arrange for such helpless proselytes! We have here only one Christian among the tradesmen, who takes any active interest in the outward situation of these converts. I should, with all my heart, exert myself for them amongst the trades people; but I am utterly unacquainted with any of them. One striking circumstance I must here mention, which deserves the notice of your Committee. I learn from L., that the young people in and about Berditchef are in a state of great agitation; and that if a missionary were sent to them, they would in crowds decide for Christianity. I trust your Committee will be able to profit by this hint.

RUSSIAN POLAND.

Letter from Mr. Moritz.

Aug. 11, 1824.—The Jews in this place rejoiced to see me again, and numbers flocked around me begging books, but I kept them waiting till I had found a proper lodging. My small stock of nine Hebrew, and eight Jewish-German Testaments, of 350 Hebrew, and 168 Jewish-German Tracts, were all distributed in the space of ten days, and the demand for books was still unabated.

Hardly a day has passed without some of the better informed Jews coming to me for friendly conversation, and they seemed all to listen with the greatest attention to the plain doctrines of the cross, which the Lord by his Spirit enabled me to place before them in meekness and love: and although they all know that I am an apostate from their religion, yet no abuse is offered to me on that account; they seem rather now to place more confidence in me, than if I had been a native Christian: and having been taught by the grace of God, that bringeth salvation, to live righteously, soberly, and godly before the eyes of my former brethren, and they not beholding my wicked heart of unbelief, and those inward struggles with sin and the flesh, which I have daily to encounter, think me much better than most of their own community; and comparing me with those that have been baptised here, and even with the native Christians, they form the conclusion with the Jews at Jerusalem, "That a better Spirit must reign among our Christians, than among those that surround them." Oh, that they were made willing to acknowledge Him, who by his infinite mercy and compassion has made me to differ, though I am not worthy the least of his favours! Blessed be his name for his pardoning grace and redeeming love; that were not for these his attributes, I should have now lifted up my eyes in that horrible place,

where there is howling, and weeping, and gnashing of teeth!

There have been hitherto no disputing Jews with me, and I have the pleasure to see, that the fruit of my labours in this place more than five years ago, united with those of my present endeavours, are very cheering and encouraging; not indeed that to my knowledge any have actually been turned unto the Lord, but that almost all the *Bochrim*, (young students at the Beth Hamedrash) have begun to lay aside the fables and traditions of the rabbies in the Talmud, and begin diligently to search and to study the Scripture of the Old Testament. Even in those preparative schools where the young boys begin to be instructed in the law, and afterwards in the first rudiments of the Talmud, the Holy Scriptures are now to supersede the Talmud, and some of the schoolmasters have promised me even to introduce the New Testament.

POLAND.

Letter from the Rev. A. M' Caul.

Sept. 20, 1824.—Few disputing Jews visit us. Most of those with whom we have to do, come either to hear our opinions, or directly to receive Christian instruction. There are also several infidel Jews, who feel dissatisfied with their philosophical principles, and desire to know something better. These men confess openly, that they have no peace; and our intercourse with them, is, for ourselves, peculiarly instructive, as we see how little unassisted human reason can do, either in purifying the soul, or making it happy. One who formerly belonged to this class, but who for more than a year has known something of the sweetness of the gospel, said to me lately, "So long as I was a philosopher, I changed my system every year, and yet I could not find peace in any." He is a man of education, and of great repute here as a physician. He

has been kept back from baptism by respect for his father. The latter, a man 63 years of age, is now here on a visit to his son, who has laid open to him the whole state of his mind, and has been treated with the greatest candour and tenderness by the father. I have also had two long conversations with this gentleman, and must respect him as a person truly in the fear of God, and an inquirer after the truth: the great stumbling-block is, that he does not know himself as a poor lost sinner, but seeks to be justified by his own righteousness. I have, however, strong reason to hope, from his truly earnest state of mind, that the Lord will enable him to find the truth. The son lately mentioned to me a circumstance, which you may perhaps find interesting. He was called to attend a sick person. He found his state dangerous, and began to speak to him upon the only way of acceptance through the Lord Jesus Christ. The sick man, though a nominal Christian, answered as an infidel. The physician warned him earnestly, told him that he was yet young in his experience of the Gospel, and advised him to send for one of us, but the other was too hardened. This made a very peculiar impression on me. I cannot but regard it as something uncommon, to see a Jewish physician preaching the gospel to a dying Christian.

SOUTH AFRICA.

BETHELSDORF, a Hottentot settlement of about 1200 persons, is situated 500 miles east of Cape Town, in South Africa. The London Missionary Society established a mission here in 1802, which has been attended with great success. Multitudes of these degraded people have embraced Christianity, and have honoured their profession. Their improvements in civilization and the arts, as stated in a letter from the Superintendent of the civil concerns of the

Institution, dated Sept. 8, 1824, and published in the London Missionary Chronicle for February, are truly surprising.

The Hottentots, he says, are becoming more and more industrious. Buildings have been erected, and are erecting, such as many around us never expected to see. The Sabbath schools continue to flourish: the adults as well as the children are making great progress; a great interest is taken by them, and glorious results are anticipated. Opposite to the new church, is a fine stone building, erected by the Hottentots, which measures sixty feet by twenty, for a school-house, where the children are taught daily in the *English* language, and make great progress. Near the church stands also a work-house for the poor built by the Hottentots. For the aid of these a collection is taken up at the chapel door every Lord's-day. The blacksmith shop, which is 60 feet by 20, contains six forges, a brass foundry, and other requisites for carrying on extensive business. Mr. Arnot, who has the management of it, has eight Hottentot apprentices.— There are likewise several Hottentot apprentices and journeymen to the shoemaking business. Around the settlement are several respectable cottages; and a road has been made to the gardens in the vicinity, which are improving in their appearance. The Hottentots of Bethelsdorp have purchased a number of farms near the settlement; and when the letter was written, they were contracting for one, at the price of \$,500 six dollars. *Fam. Vis.*

DOMESTIC.

BAPTIST MISSIONS,

SINCE our last, letters have been received from several of the missionary stations under the superintendence of
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the General Convention: all of which breathe a hope that the good work of the Lord in turning sinners from the errors of their ways, is about to be experienced by the children of the forest.

From the *Valley Towns*, we learn that the favourable indications of the divine blessing, mentioned in former letters, continue to gladden the hearts of the missionaries.

At the *Withington* station, notwithstanding the unsettled state of the Indians, who are fearful that they shall be obliged to remove beyond the Mississippi, great attention has recently been paid by them to divine things.

The *Tinsawattie School*, situated near Bread Town, Cherokee Nation, Tennessee, in which from 25 to 30 young Cherokees are taught by Mr. O'Bryant, under the superintendence of the Rev. Littleton Meeks, appears to be in a promising condition. The children are very attentive to their studies, and their parents are much pleased with the advantages they are likely to derive from the instructions of Mr. O'Bryant. At a late visit to the station, brother Meeks baptized three persons, on a profession of faith, two of whom were *Indians*. Expectations are indulged by brother Meeks, that others of the poor natives have tasted that the Lord is gracious.

The *Tonnawanda School*, in Genesee county, New York, an account of which was given in the *Luminary* for February last, seems to be prospering. The pagan opposition has ceased, and three of the Indians have been baptized.

MACKINAW MISSION,

UNDER the superintendence of the United Foreign Missionary Society, was commenced in October, 1823. It is situated on the island of Michilimackinack, within the limits of the Michigan territory.

A letter from one of the teachers, dated April 30th, and published in the

Western Recorder, gives a gratifying account of the state of the school and the progress of the scholars—which exceeds the expectation of the friends of this mission, considering that the boys have been but a few months in the mission family—came ignorant of the English language, and of religious truth—and the supply of books has been very deficient.—At the examination at the end of the second quarter, children could not only spell with great facility and correctness, but read intelligibly in the Bible, and write a legible hand. And a few could pass a good examination in arithmetic, grammar, and geography. Also, during the last quarter, the boys had committed to memory and recited 5,257 verses in the Bible and biblical questions. As favourable information is also given of the female department. This mission is said to be gaining the confidence of the people. The children received amount now to fifty, and fifty more might be received, if they could be accommodated and supported. “O! (says the writer) when will the church awake to the interests of the Redeemer’s kingdom, that the word of life and salvation may be sent to the thousands of immortal beings who are now perishing without knowledge and without hope.”—Mackinaw is considered an important place for a missionary establishment, as it is the seat of the Indian trade, the resort of thousands, and the channel through which all moral and religious instruction must be sent to these perishing souls.—The missionaries, in difficult and embarrassed circumstances, have received the joyful intelligence, that the United States’ government will pay two-thirds of the expense of their buildings, and \$500 annually for the support of the mission.

INDIAN YOUTH.

The following interesting anecdote is from the journal of a missionary at Green Bay, Michigan Territory.

“One day, as I was telling the children the importance of being prepared for death, which was the certain fate of all, while life was very uncertain, a lad asked in a low tone when he should die? I answered it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the father of our spirits. I then endeavoured to impress upon them the importance of prayer. The Lord’s prayer was then repeated to them, and they were told it was the best of prayers, as it was first used and recommended by the Saviour of the world,—and that it specified all for which it was necessary for us to pray, both for soul and body. They were told that all good people and children prayed to God both morning and evening.”

The boy related to his grand-father all he had heard, and continued from day to day his entreaties to have him pray, and observed to him, “you cannot be good unless you pray.” At length the old chief called, and informed me of his desire to hear what we must say when we supplicate the Great Spirit. The Lord’s prayer was repeated to him, and he continued for several days, often calling with a view to hear that prayer repeated to him.

The boy at length came to me, with his countenance expressing the greatest joy, saying, “My grand-father is good now.” Why? said I. He answered, “because he prays.” And what does he say when he prays? “He says, ‘O Father, thou dwellest in the highest heavens.’” Here he paused—What else does he say?—“Let thy name be great in all the earth.” What else? “Let thy chieftainship be over all the world—let thy will be on earth the same as in heaven.” I asked the boy what made him so rejoiced? “Because,” said he, “my grand-father will now be a good man, and when he dies he will not go to a dark place, but to that country where the light is very bright, very bright indeed!”

I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by Him who has declared that he is "the light of the world."

MISCELLANEOUS.

LIVERPOOL FLOATING CHAPEL.

From the Third Report.

A MAN, well known as one who manages the discharging and loading of vessels, having been noticed to attend constantly the Floating Chapel, was asked by one of the Bethel friends, what acquaintance he had with the important things he heard delivered. When he gave the following account of himself: "I have, Sir, (said he) until these few months past, lived like a beast; indeed, worse, for they do not blaspheme, get drunk, &c. In all these vices I was a willing slave. Being prevailed upon to visit the Seaman's Chapel one Sabbath, I was struck with the truths that were delivered from the Scriptures: the thought followed me home and harassed me several days, that if they were true, I was condemned already; however, I attended again and again, and began to hope, from the promises I heard of God's mercy in Christ Jesus, that if I prayed to God for grace, he would help me with resolution to break off my wicked habits. I had great reason to bless the name of the Lord, who heard and answered prayer with grace, and by the teachings of His Holy Spirit. I saw sin exceeding sinful; I found great pleasure in reading the Bible; before this, I could sit down to my meals or turn into bed like a brute: now, I pray for God's blessing on my food—on all I do—my uprising and down-sitting; my home is a happy re-

tirement, and the ale house is forsaken; I fear an oath; my family is comfortable; my home is clean; my wife cheerfully meets me, and on every opportunity goes with me to the Bethel Prayer Meetings." He blessed God that He put it into the minds of His people to purchase a ship for preaching, and hoped their reward would be in heaven.

A seaman, who had been observed much affected during the prayer meeting, took one of the members by the hand, and, with tears, expressed his fervent thanks to God for the Institution of the Bethel Union in Liverpool. He was requested to relate in what way this institution had been useful to him. He replied, "I have been many years at sea; in dangers and perils oftentimes; in battles and in shipwreck; but none of these softened my hard heart, nor convinced me I was a sinner. The last Sabbath day I attended the preaching on board of the Floating Chapel; through the ministry of the word preached, the Lord was pleased to open the eyes of my mind, and convince me of sin; that I was wretched and miserable, tossing about in the gulf that leads to hell. I feel penitent, and by God's help, I pray for pardon. Although my heart is oppressed and broken, on account of my past wicked life, I yet feel a gleam of joy, springing from hope in the encouragement given me by the promises of God, for returning sinners, and that God, through his Son Jesus Christ, would witness to my heart, by his Spirit, that my sins are forgiven." After a little conversation, suitable to the subject, they separated.

In this manner the Holy Spirit renders the Gospel, from time to time, "the power of God unto salvation," and proves, that the Saviour's personal ministry in the ships of Gallilee was a *sacred pledge* that his gracious presence would be "always, even unto the end of the world," with those who, in obedience to his example, 'enter into a ship and teach the people.' *Rev. & Tr.*

THE BIBLE AMONG SEAMEN.

DURING the past year, one Captain has called twice on the Agent of the Marine Bible Society, of New-York, to pay for Bibles formerly received, and to obtain more. The last time, he stated, that one crew had sailed with him four voyages in succession, whereas formerly, he had never been able to retain the same crew for more than one voyage. This change for the better he attributes to reading the Bible!

As the agent was not long since passing by a ship returned from a recent voyage to the Baltic Sea, he was accosted by the Captain, who gave a history of the Bibles furnished at the commencement of the voyage. All on board except the second mate, were then exceedingly profane. Before they arrived at Petersburg he did not hear a profane word spoken on board; a visible reformation continued during their stay in port and on the passage home. When entering the port of New-York, the crew all came aft, and begged to be shipped for another voyage. When they were paid off, they purchased all the Bibles on board.

On going along side a fishing vessel lately, and hailing her, one of the crew came upon deck, out of the cabin, without his hat, with the Bible I supplied to the vessel in his hand. It appeared that many of the crew could not read, and that it was the practice of those who could read, to read to those that could not, especially on the Sabbath day; in this manner they were employed when the agent went along side.

"I am persuaded that the Bibles distributed amongst seamen by your society, have been the means of doing vast good to that class of the community," said the mate of a certain vessel. "I never expected to live to witness so astonishing an alteration in their external behaviour. We carry twenty-two hands, and here you will never hear an oath, or see a man overcome by an immoderate use of liquor."

The mate of the *Maria-Louisa* lately said to a member, "Let our cargo be what it may, our Bibles are the best and greatest treasure we have on board: it is the chart of all charts to us poor sailors. What a great thing it is that such an institution as yours was ever thought of!"

A respectable pilot, of New-York, says that he knows at least an hundred seamen who have been hopefully converted from the error of their ways by means of Bibles, Tracts, and other gratuitous means of grace, within a year or two. Many instances have fallen under our observation where seamen on arriving in port, and receiving their pay, have voluntarily called to pay for Bibles long before furnished them gratuitously. Captains of vessels who made no pretensions to piety themselves, have told us that they have become satisfied, that it is good policy as matter of discipline, to distribute religious books among seamen. "I will buy one of your bibles," said one, "for examples' sake, and to encourage the Society; for I have witnessed much good to result from the reading of the Scriptures supplied by your institution—it is one of the grandest ever formed for bettering the condition of sailors." *Mar. Mag.*

COUNTRY TOWNS—ANECDOTE.

CHRISTIANS who live in the interior, seem to think, because they are removed from the seaboard, and the seats of commerce, that they have no part in the efforts that are making to evangelize seamen, and are under no obligation to contribute any thing for their promotion. This is a gross error; seamen are the boast of the nation; to them we are indebted for intercourse with other nations; to carry our missionaries to different parts of the world, and to bring in return, tidings of their success: on their perilous labours rest the best hopes of the community. Where is there a town or village that

has not mourned over the loss of some sailor sacrificed to the preservation of his country? Were not our firesides guarded, our trade maintained, our liberties preserved, by the toil and blood of seamen? And have sailors no claim on the sympathy of their countrymen in general? Can inland towns, then, inquire, what have we to do with sailors? Do they not very properly subscribe to the claims of the heathen, in Missionary Societies: and what have the heathen ever done for the safety, peace or comfort of America? Should the torch of war be permitted once more to blaze along our coasts, must not sailors again step forward to convoy our trade, or to repel hostile fleets? And are they to perish in guilt and ignorance, while we so liberally provide for the instruction and salvation of distant heathen?—We have an anecdote in point, which, while it shows the characteristic perversity of these neglected men, eloquently enforces their claims upon the benevolence of all classes of our countrymen, indiscriminately. It was observed by an infirm sailor, who recently applied to the overseer of the poor in a certain inland town, and was informed that he did not belong to their town—"I don't know as to that, Mr. Overseer,—but this I know, that I lost my precious limbs in fighting for all the towns in America!" What heart could resist such an appeal?

Mar. Mag.

MARINERS' CHURCH IN PHILADELPHIA.

MANY of the seamen who form this interesting congregation, are accustomed, when leaving port, to send by the pilot, a letter to the Rev. Mr. Eastburn, in testimony of their respect and attachment to him, of gratitude for his labours of love, and breathing ardent desires to be remembered in the prayers offered up in the Mariners' church. These letters are always interesting, and while hearing extracts from them read in the Mariners' meeting, we

naturally look back to the not far distant period, when a letter from a ship bound to a foreign port, and signed by *all hands* breathing the Spirit of sincere devotion, and affectionately and earnestly requesting the prayers of the pious, was a thing utterly unknown. In contemplating the great change which has taken place, and is now effecting among Seamen, in all parts of the world, the grateful heart is led to exclaim, *What hath God wrought!*

Having been favoured with one of the letters alluded to above, we subjoin an extract.

Reedy Island, December 18, 1824.

"The undersigned, an officer of the brig America, on leaving Philadelphia, Tuesday last, bound to Marseilles, was most sensibly impressed with the kindness of that Providence which has prepared the way for our beloved and valuable seafaring brethren—to have the word of life communicated to them by the establishment of Mariners' churches—and by the most zealous and affectionate labours of the Rev. Mr. Eastburn, at Philadelphia—Do hereby present my own grateful acknowledgments—and do earnestly beg the prayers of the Mariners' church, that I may feel more and more sensibly the reality of divine things, that God would preserve and defend me and all the crew on this voyage and return us in safety—to present our still more increasing gratitude and praise, not only for ourselves, but in having our hearts animated—that many of our beloved brethren are brought, through the arduous labours of him who ministers at the Mariners' church, to see their lost condition, to realize the agonizing love of the Son of God, and to embrace him as presented in the Gospel. Oh! I know something of the value of an immortal soul! My heart bleeds for my brethren, the seamen, and I long to see them all embracing those pure and holy principles, which will raise them to the dignity of not only

valuable but happy members of society. Oh that seamen would not let heaven and happiness go for the unsatisfying pleasures of a moment—be assured there is a reality in all that the Almighty God has told us about heaven and hell, and he has given his Son to die for you, and for me, and all that will receive him. If in his love so wonderful, Oh how will his wrath, enkindled, open the eyes of all that do not obey the Gospel of his rich grace, to the tormenting misery of a guilty conscience. Your ministers see your condition while out of Christ; relieve the anxious heart, comfort your converted brethren, and let us, beloved sailors, increase the number of those who shall arise from the Mariners' church on earth, to a more pure and glorious church in heaven, and follow the Captain of our Salvation in pulling down the triumphs of the adversary, and establishing those of the Cross of Jesus wherever we go."

Chris. Gaz.

REV. J. FLETCHER'S SUNDAY SCHOOLS.

THE information contained in the following narrative, communicated for publication in the Recorder, is calculated to rekindle the zeal and reanimate the exertions of the teachers and superintendents of Sabbath Schools, in the laudable and important enterprise in which they are engaged.

"For many years, this worthy father had felt, with the deepest solicitude, the deplorable condition of poor un-instructed children; and, some time before his death, he opened a school, in which he daily taught them himself. After pursuing this course for some time, he established a school in Madely Wood. But afterward, his thoughts were much employed about Sunday Schools. He earnestly engaged in the promotion of them in his own parish. Three hundred children were soon collected, whom

...e instructed, by regular

meetings, before the schools were opened. The schools, after their organization, he attended with the utmost diligence to the Thursday before his last illness. With the view of encouraging the children, he gave them little hymn books, directing them to some friend or neighbour, who would teach them the hymns, and instruct them to sing. The little creatures were greatly pleased with this new employment; and many of them would scarcely allow themselves time to eat or sleep, through intense desire of learning their lessons. At every meeting, he distinguished by some little reward those who had made the greatest proficiency.

"When he observed that the number of children, instead of falling off, as was expected, continually increased, he wrote some proposals to the parish, which were received with great humanity. Many of the rich, and those employed in trade, afforded assistance, not only to defray the expense of teachers, but also to raise a convenient house in Colebrook-Dale, for the instruction of the numerous children that were on that side of the parish.

"Of his proposals the following is an extract:—"Our national depravity turns greatly on these two hinges, the profanation of the Lord's-day and the neglect of the education of children. Till some way is found of stopping up those two great inlets of wickedness, we must expect to see our work-houses filled with aged parents forsaken by their prodigal children, with wives forsaken by their faithless husbands, and with the wretched offspring of lewd women and drunken men. Nay, we may expect to see the gaols and even the gallows largely stocked (to the perpetual reproach of our nation) with unhappy wretches, ready to fall a sacrifice to the laws of our country. It is a common observation, that public criminals, when they come to their unhappy end, and make their dying declarations to the world, generally charge their sinful

courses in which they have lived to the neglect and abuse of the Lord's-day, as the first occasion of leading them into all wickedness. And considering how frequently these declarations are repeated, and how many other instances of the same kind, though less public, are notorious enough to those who will observe them, they may well be a warning to us, to consider a religious observation of the Lord's-day, as the best preservation of virtue and religion, and the neglect and profanation of it as the greatest inlet to vice and wickedness."

May we not add to the testimony of this good man, and say, The want of education in children is one of the principal causes of the misery of families, cities, and nations; ignorance, vice, and misery being constant companions! The hardest heart must melt at the melancholy sight of such a number of children, both male and female, who live in gross ignorance and habitual profanation of the Lord's-day. What crowds fill the streets, fields, and woods, tempting each other to all kinds of wickedness; particularly idleness and lewdness! Is it any wonder we should have so many disobedient children, unfaithful apprentices, undutiful servants, untrusty workmen, treacherous subjects, and bad members of society? Whence so much rapine, fornication, and blasphemy? Do not all these evils centre in ignorance and contempt of the Lord's-day? And shall WE do nothing to check these growing evils?

GLASGOW MISSIONARY SOCIETY.

WE have been favoured with the perusal of the Glasgow Chronicle, of April 21st; from which we extract the following notice of the eloquence of Rev. John French, employed in pleading the missionary cause.

"Sir—When superior abilities, aided by powerful eloquence, are excited in favour of a great and good design, the

speaker and his cause reflect honour on each other. This was certainly the case last evening, when the Rev. John French pleaded the cause of the Glasgow Missionary Society, or rather of missions in general; for so catholic was the discourse, that I am not sure the particular Society was mentioned.

"There was a torrent of information poured on the very large congregation—there was a boldness in his statements, and a confidence in his appeals, which showed a heart glowing with zeal for the cause he was pleading—a cause, of the success of which he entertained so little doubt, and gave his audience credit for the same opinions—that he gave it as his decided belief that a man could not be a Christian and possess common sense, who did not support and encourage missions.

"Some passages are peculiarly felicitous; when he showed it was the duty of all classes to support missions—when he pointed to the advantages the statesman, the navigator, the merchant, the mere man of science, the geographer, the natural historian, &c. had derived from them, I could have wished all the world to have heard him.

"When he took up the objection that some might raise respecting the application of the funds of these Societies, he said something like this:—"Is there not honour enough among the nobility, penetration enough among the statesmen, arithmetic enough among men of science, zeal enough among the clergy, who take an active part in these Societies, to secure a proper administration of the funds?"

"Again, when he held out missionary objects as alike interesting to the lawn-sleaved bishop or the poor curate—the minister of the established church or his dissenting brother—a broad and sweeping declaration was made, which no sophistry could resist or turn aside."

AUDITOR.

April 18th, 1825.

RELIGIOUS TRACTS IN FRANCE.

From the March number of the Edinburgh Christian Instructor, we learn that a Society has been recently formed in Glasgow for the printing and distributing of religious tracts in France. In their appeal to the public, the Committee of the Society state that low, immoral, and profane ballads are now circulated in that kingdom with unparalleled diligence; that the myriads of hawkers, who traverse every district and corner of the country, go out loaded with these pernicious publications, and that their effects are demoralizing in the extreme. The Committee believe that if Religious Historical Tracts, printed and done up in the same form as those of an opposite tendency, could be sold to hawkers at a cheaper rate, it would go far to throw out of the market these seeds of infidelity and wickedness. Indeed, they say, the experiment on a small scale, has been made: through the liberality of Christians in Scotland, thousands of tracts have been printed, and having been furnished to the hawkers at a low price, have been extensively circulated, and have done much good. It will be the aim of the new Society to give system and permanency to the efforts of all who may be disposed to engage in this good cause. The Committee close their appeal to the public with the relation of the following animating fact, which they say came under the personal observation of one of their number.

A translation of the tract "Serious thoughts on Eternity," had found its way into the shop of Mr. B——, a manufacturer of considerable influence and property in B——, in the south of France, a town containing, without a single exception, a thoroughly popish community; he took it up and read it; it alarmed him, and he read it again; he pondered much over it for some time, as it was the only book of the kind that had ever fallen in his way. In this tract were several references to the New

Testament; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment: he searched every store in town to see if they contained such a book, and at last in the shop of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope that they *might* meet a purchaser, he discovered the volume he wanted: he read the tract again, and consulted all the pages in the New Testament referred to; he pondered what these things could mean; he was awakened to a serious concern for his immortal soul, and the New Testament was now his constant study. At length he thought with himself,—are there none that are concerned about these truths? And he concluded, that the individual who had sent the New Testament to the bookseller, must surely feel their importance and value. He had made the necessary inquiries, and found that it had been sent by the Protestant clergyman at T——; he wrote to a friend in the same town, requesting him to call upon the clergyman to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated; Mr. B——'s heart was touched by the influence of the Holy Spirit, and his mind gradually opened to the knowledge of divine things. He left the Romish communion, and is now a most useful and devoted servant of the Lord Jesus. By a letter lately received, he had sold at reduced prices, in the town where he resided, and villages around, upwards of eleven hundred New Testaments, and had also sold and distributed several thousands of religious tracts; he has been the means likewise, it is added, of awakening the attention of several of his friends to a concern for their souls, and amongst others, of two Popish priests, who, al-

though they have not left the church of Rome, are now active in exhorting their parishioners to read the Scriptures. Thus it is that, by the blessing of God, *one single tract* has been the means of the circulation of *eleven hundred New Testaments, several thousand tracts, the conversion of at least one individual, and the awakening, and it is to be hoped the conversion also, of two Popish priests.*—Let us not therefore remove our hand from a work so auspiciously commenced, but steadily persevere in the diligent use of the means, praying withal for a still more abundant outpouring of the Divine Spirit to accompany them.

P. S. From the London Tract Magazine for April, we learn, that since the formation of the Glasgow Society, the Minister of the Interior of France has decided that the hawking of books and pamphlets is contrary to law, and that he has instructed the mayors in all the departments to inform the Attorney General of every individual, who may be detected in transgressing this regulation. "This," says the Editor of the Magazine, "is another instance of the earnest endeavours now making in the Roman Catholic countries, to prevent the diffusion of the light of truth."

TRACT ANECDOTE.

In the course of conversation the captain of a vessel said, "I thought once that it was a thing impossible for the ship's duty to be carried on properly without swearing; but now, thank God, it would be as awkward for me to swear, as formerly not to swear. I have the crew apt to prayer in the evening; all who attend come voluntarily. One of the crew was the greatest blasphemer that ever walked a ship's deck; a tract was put into his hand, he read it attentively, and afterwards became remarkably reserved. I asked what was the matter with Will? The mate said, 'That ever since he read

the tract, he has felt great contrition of mind, and wishes to know if you will allow him to come aft to prayers.' He continued thoughtful, read the Scriptures, and from one of the most noisy, wicked, and troublesome fellows, became the most humble and one of the most orderly men in the ship: he was a real penitent." *London Tract Mag.*

DEATH-BED REPENTANCE.

THE following circumstances were recently related to the Editor of Zion's Herald.

In the State of Connecticut a man 65 years of age, in respectable rank as to property and education, had long been opposed to religion. He paid no regard to the public worship of God; and, not satisfied with this, would often throw obstacles in the way of his wife and children's attendance. The faithful admonitions of his affectionate companion he did not treat with indifference, but with contempt. She persevered in her efforts to bring him to the wisdom of the just, until charged to take care of her own soul, and never trouble him again about his. The visits and exhortations of a faithful minister, were treated in the same manner; and he grew more open and bitter in his opposition to the kingdom of Christ. He was visited with a violent disease, and his physician told him he must die. He sent for his minister, begged his forgiveness, and desired him to pray for his soul. He confessed to his wife and children his unkindness to them, and his guilt in rejecting and opposing the Saviour of sinners, and begged their intercession at the throne of grace, that his life might be spared. His disease raged, and his anguish of soul increased. And before three short days had ended, he exclaimed, 'Oh! must I die!'—and went to his last account.

Would, that every opposer of Christ could be taught, by the scenes of a

death-bed, his danger. Would, that every man might act, as he will wish he had done, when he lies down to rise no more. Let him bring himself often to reflect on this solemn hour, and yield obedience to the dictates of his conscience and to the word of God. Then may he say in his expiring moments, as did the father of our country, "*I am not afraid to die.*"

YOUNG CONVERTS IN INDIA.

The situation of the young in India, who would come forward and own the name of Jesus, is far different from the situation of those in a Christian land.

They are threatened with being disowned by their parents—disinherited—beaten—treated as outcasts—and are told that death will be the consequence, if they come to this religion. It is not at all to be wondered at, that after their first convictions, when their faith is weak, and when they are as the bruised reed and the smoking flax, these threats should for a time have an unhappy effect upon them. Those who backslide for a season, and have their impressions renewed, will probably be enabled to stand more firmly when persecution is again raised against them. If there ever was need of prayer by the Christian public for the mission, this is the time. It should be remembered that, as far as regards these children, much more strength is necessary to enable them to persevere, than would be required in Christian countries. They are truly lambs among wolves. May the importance of praying for them without ceasing, be deeply impressed upon the minds of all our patrons.—*Meth. Rec.*

CUPEDO, THE HOTTENTOT.

CUPEDO, a Hottentot, previous to his conversion, was perhaps as notorious a sinner as ever lived. He was infamous for swearing, lying, fighting, and espe-

cially for drunkenness, which often laid him on a sick bed, as he had naturally a feeble constitution. On these occasions, he often resolved to abandon that infatuating vice, and to lead a sober life, but no sooner did health return, than he was again led captive by it. Sometimes he was afraid of the anger of God, and being apprehensive that his wickedness would prove the ruin of his soul, he inquired of all he met with, by what means he might be delivered from the snare of drunkenness, imagining that after he had abandoned that, it would be an easy matter to forsake his other sins. Various means were used to no effect. At length he heard one of the missionaries declare in a sermon, that Christ Jesus was able to save the guilty from their sins. On hearing these glad tidings, he said to himself, "*That is what I want, that is what I want.*" At length, having himself found mercy, he was exceeding zealous in promoting the salvation of others, recommending as the only Saviour from sin, one who can destroy it both root and branch, as he could testify from his own experience.

Hist. of Miss.

INDIAN CIVILIZATION.

It will be recollected that the annual appropriation of ten thousand dollars, for the civilization of the Indians, was confirmed at the last session of Congress. It is a source of pleasure to learn, that this appropriation is producing a beneficial and salutary effect in improving the condition of those tribes to which its operation has been extended. From the report which was transmitted to the President from the office of Indian affairs, it appears that thirty-two schools are now in successful operation; at which instruction has been afforded, during the past year, to more than nine hundred Indian children, in the primary branches of education, and upon subjects necessary to qualify them for en-

gaging in the ordinary occupations of life. This provision for giving instruction to so numerous a body of the Indian youth, a portion of whom will every year return to their homes, and be succeeded by others, must, if continued and increased as circumstances may require, exert a powerful influence in meliorating the condition of the sons of the forest, and in eventually elevating them to their merited standing among their fellow beings. *Nat. Stand.*

ENTER NOT INTO TEMPTATION.

A PLAIN countryman, who was effectually called by divine grace, (under a sermon on Zech. iii. 2. "Is not this a brand plucked out of the fire?") was, some time afterwards, accosted by one of his former companions, and strongly solicited to accompany him to the ale-house: but the good man steadfastly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus: "Look ye," said he, "there is a great difference between a brand and a green stick; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

LOVE OF CHRIST, EXPRESSED BY A DYING CHILD.

A LITTLE child, when dying, was asked where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one; "Because Christ is there," said the child. But, said a friend, "What if Christ should leave heaven?" "Well," said the child, "I will go with him." Some time before its departure, it expressed a wish to have a golden crown,

when it died. "And what will you do," said one, "with the golden crown?"—"I will take the crown," said the child, "and cast it at the feet of Christ."

Even. Mag.

A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply. "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, Sir, I do not envy a clergyman's life, as an easy life; nor do I envy the clergyman who makes it an easy life."

"Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands."

REVIVALS OF RELIGION.

Maine.—A letter from Cherryfield, Maine, dated the 29th ult. states that an extensive reformation had commenced in that place. "There were 12 persons baptized this day, who joined the Baptist church, and there are not far from 100 who expect to join soon—among them are persons of all ages, from 12 to 75."

Connecticut.—The Christian Secretary contains an account of a revival in the First Baptist church and society in Woodstock, (Conn.) Sixty persons have been baptized there, and thirteen in fellowship with the third church in Ashford, who were the subjects of the same work; which makes a total of seventy-three who have been baptized since the revival commenced.

Vermont.—A letter from the Rev. Silas Davison, of Waterford, to the

Agent of the Baptist General Convention, furnishes the following gratifying particulars :

"I have of late visited the towns of Coventry, Newport, and Derby, in each of which there is a gracious work.

"In the town of Newport, which is on the west side of the Memphramagog Lake, in about 40 families there are but few who have not been the subjects of the reformation.

"In the town of Derby, on the east side of the lake, the work commenced in the month of December. There is a Baptist minister in this place, and a small church. The work here is wonderful. The first men in the town were some of the first that were brought to a knowledge of the truth. I attended a meeting in that place one evening, in a private house, where I should judge there were 200 people ; many of whom were hoping in the mercy of God, and others under solemn conviction for sin. There appeared nothing of enthusiasm, but perfect order ; although many expressed their feelings. I was led to say that the Lord has done great things for us, whereof we are glad. How many there are who entertain a hope, I have not ascertained. None had come forward to make profession ; but I think there will be some soon.

"In the town of Coventry, the work had but just commenced. There were about ten or twelve, who had entertained a hope ; and many were under deep concern."

Ohio.—A letter to the Editor of the New-Haven Intelligencer, from a Clergyman in Ohio, dated Austinburgh, May 19, 1825, says :

There has within two or three months past been a very general and powerful revival in the town of Wayne, where the Rev. E. T. Woodruff preaches.—More than 100 indulge a hope that they have lately passed from death unto life. There has also been a pleasing revival of late in the town of Farmington, and more than 20 have been hopefully called

"out of darkness into marvellous light." In Kinsman also, under the ministerial labours of the Rev. Harvey Coe, about 15 indulge a hope that they have become reconciled unto God.

Michigan Territory.—The Agent of the Domestic and Foreign Missionary Society at Green Bay, in a letter dated on the 16th April, states, that, for two months, an increasing attention to religion had been gaining on the minds of the New-York Indians, who are settled at Green Bay ; and there have been instances of deep conviction, which, it is hoped, have terminated in saving conversion. The conversion of Christine, a woman 72 years old, is particularly noticed. She had been (to use her own words) "a Pagan at heart, and a disbeliever of the Christian faith." She had resisted the preaching of Dr. Edwards, Mr. Occum, and Mr. Sergeant ; but now cannot resist the influences of the Holy Spirit. With uplifted hands, she exclaimed, "It is wonderful that I should be brought to know God, and find mercy in redeeming grace at this late period." Another woman, upwards of 70, and another about 60, have, it is hoped, passed from death unto life. This attention to divine things seems to be general, among the aged and the young.

Alabama.—A letter from the Clerk of the Hurricane Baptist church in Washington county, to the publisher of the Columbian Star, states that in October and November last, a gracious work was commenced among the inhabitants of Hurricane. On Saturday before the second Lord's-day in November, six joined by experience and baptism, which occurrence appeared to enliven the hearts of many old professors. Since that time until the present, sixteen have put on Christ, solemnly dedicating themselves to him by baptism. Three instances have occurred, of men with their wives going down into the water, and jointly, by the solemn ordinance, putting on His yoke, which is easy.

France.—In the Evangelical Magazine for January, says the New-York Observer, we find an interesting journal of a pious student from the Missionary Seminary at Basle, in Switzerland, who, at the request of their pastors, spent several weeks last September, in visiting some Protestant churches in France, within a day's ride of Paris. During this visit he was surrounded, from morning to night, by persons who desired to consult him, and converse with him on their religious interests. "I saw," says he, "in these country places, a number of individuals and families who, three years ago, were sunk in the grossest ignorance, and who would now be eminent as Christians, even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope that, by the influence of his Spirit, it will be continued and extended." In a letter transmitting this journal to the Editors of the Evangelical Magazine, Mr. Wilks of Paris, adds, "I have myself lately made a journey through the south of France, and have had the inexpressible pleasure to witness there also, the commencement and progress of the same good work."

OBITUARY.

DEBRANCEE,

1. *Female Hindoo Christian, who died at Serampore, March 17, 1824.*

THE following account is extracted from the "Friend of India," Monthly Series, Number for May, 1824.

Debrancee was the widow of Bykanta, one of the earliest converts, whose first visit to the missionaries at Serampore was on the 15th of June, 1805. Under date of the 9th of February, 1806, in the Periodical Accounts, we have the following notice :

"Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's home, to cleave to him : she declared her resolution to do so, in the presence of an officer sent by the British magistrate to her father's; the particulars of this affair are quite interesting. She is about nineteen, and has an infant son."

While her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a member of the church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years; during the whole of which time she possessed such strong confidence in God, as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, "What will my concern avail? God cares for them, and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying, "You act very unwisely : it is our duty, in all our trials, to look to God, and bless Him. He is Almighty and Omnipresent, and therefore knows all our sorrows." By such conduct, she eminently fulfilled the Scriptural exhortation, *Be anxious for nothing*, without being at all chargeable with apathy or selfishness.

Shortly after the death of her husband, she went to reside with two other widows, who were members of the church. From that time to her death, she lived in the greatest love and peace with them. She was a constant attendant on the means of grace, when in health; and took much pleasure in attending the Sabbath School, where she would take her turn with the rest of the sisters in offering up a short prayer. She appeared anxious to read : and, at night, with the assistance of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired, at-

so, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her; and, finding her very ill, asked her what she thought of herself: she replied, "All my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her.—She begged him not to grieve about her—"for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you for ever with the light of his countenance. Oh, rely on him."

Her illness being of long continuance, her Christian brethren and sisters had many opportunities of conversing with her; and, at all times, her conversations were so satisfactory, that many were led to say that God was very gracious to her, and blessed her with the consolations of His Holy Spirit. Her disorder, at last, rapidly increased, and medicines were of little use.

One night, her youngest son-in-law calling to see her, inquired if she were happy in mind. "Yes," she answered: "I have nothing to fear, for I have obtained salvation through Christ. He died on the Cross for my sins; and God, through His Son, has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings, that I endure from my decaying body, are not worthy to be called sufferings, when compared with what Christ endured for a guilty world.

Her youngest daughter had lived with her for some time; and, whenever

she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in His ways.

Her disease was very distressing; yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often, when her friends expressed their astonishment at this, she would say, "No one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers—not my mind."

Several of the members of the mission family called to see her, at different times; and invariably found her happy, and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and prayer. Though very weak, she always listened with attention; and, when able, would join them in singing. Sometimes she would say, "Lord, have mercy on me speedily."—When too weak to speak so as to be understood, still from the posture in which she was seen, and the moving of her lips, she appeared to be frequently in prayer.

Two or three days previously to her death, she had her children collected round her bed; and, desiring them to love and serve God, and to dwell in peace with one another, she commended them to God in a short prayer. Her strength now failed; and all that she could do, in answer to any questions which were put to her, was to make some sign with her hands. At one time, particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly.

Thus lived and died Debrancee. She was born a Heathen; but, through the grace of God, she died leaving a good testimony that she had passed from death unto life, and that she is now in possession of a never-fading crown of glory.

TREASURERS' ACCOUNTS.

*Money received by the Treasurer of the
Columbian College during the month of
June, 1825.*

For the Presidency.

By Daniel Kennedy, Md. \$10 00

*For endowing the Professorship of Mat. and Nat.
Philosophy.*

By Judge Swaim, N. J. 50 00

For Professorship of Ecclesiastical History, &c.

By Dr. Turpin, Va. 10 00

A. Wimbish, do. 10 00

Thomas Stokes, N. Y. 10 00

*For endowing the Professorship of Languages and
Biblical Literature.*

By the Rev. Eliza Andrews, La. 10 00

For the Columbian College.

By remittance from J. R. Burdick, Agent 500 00

James B. Taylor, 3 00

The hand of Bryan W. Lester, 13 00

The hand of Abner W. Clopton, from
Wm. Riley, Charleston, S. C. 1 00

The hand of Abner W. Clopton, a col-
lection at Eatonton, Ga. 4 25

The hand of Abner W. Clopton, a col-
lection at Clinton, Ga. 1 85

The hand of Abner W. Clopton, a col-
lection at Macon, Ga. 5 50

The hand of Abner W. Clopton, a col-
lection at Montgomery co. Ala. 7 63

Dr. Gwathmey, King William co. Va. 1 00

The hand of Mrs. Greenhow, Rich-
mond, Va. 3 00

The hand of Rev. John Kerr, do. 15 00

Robert B. Pike, Fredericksburg, Va. 1 00

The hand of Moses Norvell, Nash. Ten. 30 00

Mr. Throston, Washington City, 1 00

Wm. S. Rogers, Westmoreland, Va. 1 00

W. Whilldin, Philadelphia, Pa. 1 00

— Levy, Florida, 1 00

A Friend, 1 00

N. Caswell, N. Y. 2 00

J. B. Gilbert, Hartford, Ct. 1 00

Stephen R. Nelson, 1 00

F. Wayland, Jr. Boston, 1 00

Benjamin Converse, do. do. 1 00

A. & H. Jacobs, do. do. 1 00

Eliaser Lord, N. Y. 1 00

John Rathbone, Jr. do. 1 00

Heman Oansvoort, Saratoga, do. 1 00

Stephen Van Rensselaer, Albany, do. 50 00

Wm. Wiswall, do. 1 00

R. M. Livingston, New-York, 1 00

Wm. K. Scott, Sandy Hill, N. Y. 1 00

Joseph P. Porter, Utica, N. Y. 1 00

Cash, 1 00

— Noble, Petersburg, Va. 1 00

For the New Building.

By General Jacob Brown, (his subscrip-
tion in part.) \$12 50

Col. N. Towson, 20 00

Bryan W. Lester, 5 00

The Rev. Mr. King, S. C. 5 00

The Rev. Samuel Cornelius, 5 00

Col. A. Henderson, 50 00

John Davis, of Abel, 10 00

Mr. Watkins (subscription in part.) 10 00

Total, \$873 75

*Money received by the Treasurer of the
Baptist General Convention for Foreign
Missions, &c. in the United States.*

1825.

May 4. From a female friend in the vicini-
ty of Boston, for Burman Mis-
sion, by Rev. George Evans, \$1 00

From a friend in Bucksport, Me.

for the Carey Station, 5 00

From Hamilton Auxiliary Society

for Foreign Mission, N. Y. by

hand of Rev. Dr. Baldwin, 100 00

May 13. From John Conant, Esq. Treas. of
the Vermont Baptist Board of

Foreign Missions, Auxiliary to

the Baptist Board of For. Mis. 177 00

16. From widow Rose Anne Mason, of

Providence, R. I. a donation, 4 00

From the Female Union Miss. Soc.

of Perth Amboy, N. J. a donation

for the Burman Mission, 26 00

17. From Uriah Gregory, collection at

the Monthly Concert of Prayer,

at Western, for Burman Mission, 12 00

19. From the Foreign Mission Associ-

ation in the Baptist Society in

Cambridge, by Dea. William

Brown, Treas. 123 00

20. From Isaac Briggs, Jr. of Pelham,

Mass. for the Carey Station, 1 00

From Charles Street Female In-

dustry Society, Boston, for the

support of Ann Sharp, at the Ca-

rey Station, 20 00

From do. for Carey Station, 10 00

From the "Baptist Benevolent So-

ciety" Industry, Maine, by Rev.

D. Chesman, 21 33

From Rev. D. Chesman, it having

been collected at the Monthly

Concert in Sidney, Maine, 11 15

\$871 00

HEMAN LINCOLN, Treas.

POETRY.

THE LAND OF REST.

There is a land of glorious rest,
Where pure and happy spirits rove,
For ever and for ever blest,
The land of spotless joy and love.

O yes, there is a land of rest,
Free from corroding grief and care;
No storms, no dangers there molest,
No discord once shall enter there.

The land of rest—the land of joy,
Where quenchless glories meet and
shine,

And fit for angels its employ,
For all its pleasures are divine.

There is no land of rest beside.—
But where is this blest region found?—
It is not bound by ocean tide,
It is not upon earthly ground.

'Tis where bright angels sweep the lyre,
And spirits of the just repose;
'Tis where the seraphs' living fire
With undiminished ardour glows.

Blest land, methinks I see thee now,
All smiling in perennial bloom,
With rapture thron'd on every brow,
And flow'rs that breathe divine perfume.

Then hail to thee, thou land of rest,
And hail thy harps of holiest strains,
And hail those crowns that grace the
blest,

Who rove along thy happy plains.
But, ah! that land of rest is far,
And dark and trackless is the road;
Yet Hope, a bright and glorious star,
Points onward to the dear abode.

Then what though stormy be the way,
Though winds and surges beat and
roar,

They only drive from earth a way,
And urge to that celestial shore;
And 'mid the storm that voice is best,
That whispers, "There's a Land of
Rest."

THE RISING MOON.

The moon is up! How calm and slow
She wheels above the hill!
The weary winds forget to blow,
And all the world lies still.

The way-worn travellers with delight
The rising brightness see,
Revealing all the paths and plains,
And gilding every tree.

It glistens where the hurrying stream
Its little rippling heaves;
It falls upon the forest shade,
And sparkles on the leaves.

So once on Judah's evening hills,
The heavenly lustre spread;
The gospel sounded from the blaze,
And shepherds gazed with dread.

And still that light, upon the world,
In guiding splendour throws;
Bright in the opening hours of life,
And brighter at the close.

The waning moon in time shall fail
To walk the midnight skies;
But God has kindled this bright light,
With light that never dies.

Rock. Gaz.

LOVE.

SAY, radiant seraphs, thron'd in light,
Did love e'er tow'r so high a flight?—
Or glory sink so low?

This wonder angels scarce declare;
Angels the rapture scarce can bear,
Or equal praise bestow.

Redemption! 'tis a boundless theme;
Thou boundless Mind our hearts in-
flame,—

With ardour from above:
Words are but faint, let joy express—
Vain is mere joy—let actions bless—
This prodigy of love.

Rec. & Tr.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

SEPTEMBER, 1825.

[No. IX.]

COMMUNICATIONS.

REV. RICHARD FURMAN, D. D.

DIED, on Thursday evening, the 25th of August, 1825, the Rev. RICHARD FURMAN, D. D. Pastor of the Baptist church in Charleston, S. C. To portray his life and fame, in their full features, and to present him to posterity in the habiliments of benevolence, wisdom, and piety, which so richly adorned his character, while he was on earth, would require time and talents, which, on the present occasion, are not enjoyed. To permit, however, exalted excellence to descend to the tomb, after a long life, luminous with every virtue, and spent in promoting the best interests of men, would not be consonant with the usages of society, nor with the gratitude which such excellence is calculated to inspire. It is, therefore, here intended to devote a short space to a rapid

VOL. VI.—*New Series.*

sketch of the life and character of this eminent servant of God, whose death we have here reiterated.

The Rev. Dr. Furman was born at Esopus, in the state of New-York, in the year 1755. While he was yet an infant, a few months old, his parents migrated with him to this state;—and, after some years spent on the sea board, ultimately settled at the High Hills of Santee, where his father filled the office of prothonotary, and pursued, it is believed, the profession of a surveyor. At this place, then almost a wilderness, in comparison with what population and wealth have since rendered it, Dr. F. grew up to manhood, under the immediate eye and tuition of his father, who, being a man of strong intellect, and of considerable mathematical attainments, gave his son such an English and mathematical education, as his official and

professional duties would allow. The knowledge to which Dr. F. afterwards attained, of the Greek and Hebrew languages, was from his own unassisted exertions, after he entered on the ministry; this knowledge, though not so profound as to acquire for him the appellation of a great Hellenic and Hebraic scholar, was nevertheless sufficient for the purposes of Biblical criticism. His studies were chiefly confined to the Mathematics, Metaphysics, Belles Lettres, Logic, History, and Theology. He however cultivated an acquaintance with the ancient classics, particularly Homer, Longinus, and Quintilian, with whose beauties and precepts he was intimately familiar. He read with sedulous attention all the writers of the Augustan age of English literature, and whatever the language possesses valuable in criticism and immortal in poetry. There are few men, it is believed, in this community, who have had their minds more richly stored with, or could more profusely quote, than Dr. F., the fine passages and sentiments of Milton, Young, Pope, Shakspeare, Butler, Addison, Swift, and the "Pursuits of Literature." Notwithstanding his great simplicity, and a constitutional gravity, which seemed to indicate a mind employed only about the most momentous concerns, he had a great relish for *atticism*, wherever he found it. His acquaintance, however, with French and German Literature, was not extensive; it is believed

he did not go much beyond the writings of Fenelon, Saurin, Dupin, and Massillon, and Leibnitz, Kant, Klopstock, and Gesner. Indeed, the various, extensive, and unremitted pursuits of practical benevolence and piety, to which his whole life was consecrated, allowed him to expatiate but little beyond the limits of his own language. With this, his acquaintance was minute; and his style, of which there are abundant specimens in MS. and print, may be cited as a model for a style, strong, chaste, and classical.

Dr. F. was brought up to no particular business, though, it is believed, he assisted his father in the duties of his office, his surveying engagements, and his agricultural employments. At a very early period of life he attached himself to the sanctuary; and at the age of 18 was installed the Pastor of the Baptist church at the High Hills of Santee. With this church he continued till the year 1787, when, being chosen to preside over the Baptist church in Charleston, he removed his residence to this city. Here he has since constantly dwelt, except during those annual excursions, which, for 38 years, he has been in the habit of making into different parts of the State, preaching the word of life, and promoting the best interests of his fellow-men. During his residence on the High Hills of Santee, he married his first wife, by whom he had four children, two of whom survive: after his removal to

Charleston he married his second wife, by whom he had 13 children, 11 of whom survive him. He had a sister and a brother; the latter died 18 or 20 years ago, the former is still living. A lady, who, to an improved masculine understanding, unites a character of exemplary primitive piety.

Dr. Furman was a man of no common character. Nature had formed him on one of her finest models as to both mind and body; and Divine grace had blessed him, from his earliest years, with its richest unctions. Through a pilgrimage of seventy years, he fulfilled in the moral, social, and religious worlds, a system of the most comprehensive and useful destinies. Commencing his career as a soldier of the cross at the very threshold of adolescence, he took his station among the heralds of salvation at the age of 16; and for 54 years he never ceased to proclaim to sinners, with an apostolic zeal and fervour, that name and those doctrines, on which he had embarked all his hopes. What amount of good to the souls and bodies of men, what furtherance of the glory of God he had the happiness of effecting, during this long career, we believe, cannot be told; but we believe, that, since the days of the apostles, few have been the men who have gone down to their graves, under the weight of benedictions more grateful and universal, or amidst the honours of a usefulness more efficient and extensive.

Dr. F. was the patriarch of the Baptist church in South Carolina; the counsellor and guide, the father and friend, to whom they looked up for advice and consolation. He was one of the main pillars of the denomination in the United States; and whenever he appeared in the councils of the General Convention, the unanimous voice always placed him in the first post of dignity and responsibility. He was one of the framers of the Constitution of that Convention, and the original projector of the Institution for Theological, Scientific, and Classical education, which is evolving its infantile honours with so much success at Washington. In his own State, he was the father of whatever has reference to the education of the ministers of the Baptist church.

His whole life was one of unblemished piety and virtue; and during the 38 years which he spent in this city as the venerated and beloved pastor of the Baptist church, he uniformly exhibited a character of exemplary purity, edifying and impressive in the highest degree, and in wonderful consistency with the holy doctrines, which he made it his duty, honour, and happiness to proclaim. Religion with him was the first, the grand concern of life; to this all other objects were secondary and subordinate; and the influence of a spirit so evangelical was seen impressed in sublime features, on his whole deportment through life. The labours which

he daily and habitually underwent in the prosecution of his ministerial, parochial, and benevolent avocations, were great, various, and unremitted; none but a benevolence equal to his own, a sedate, but untiring zeal, and a consciousness founded on a sense of awful responsibility, united to a constitution of massive structure like that he possessed, could have accomplished what it was his happiness to achieve. In all that he did he was actuated by a sense of duty to his God, and of his obligation to spend and be spent in promoting his honour and glory. All other considerations were sacrificed to these—these formed at once the cynosure and the haven of this good man's voyage through life.

No man ever entertained a more thorough conviction, than did Dr. F. of the imperfection, the depravity, the helpless condition, in a spiritual point of view, of human nature:—a more thorough conviction of the necessity of repentance, faith in, and salvation by Jesus Christ, and of a life of humility, self-denial, and watchfulness; and no man ever cultivated a greater measure, than he did, of that Gospel charity, forgiveness, and benevolence, which embraces all mankind. These were the constant themes of his public declamations, and of his private exhortations; and they were promulgated with an eloquence, which we have seldom witnessed from other lips. But it was not in word only that he enforced these sacred

truths—they were the mottos of his daily practice, and he illustrated them with a holy emphasis, by the entire actions of his life.

To a form of classic or antique proportions, assuming more of the Farnese than the Belvidere outline, Dr. F. united a simple unaffected dignity; and to a countenance indicating a strong and comprehensive intellect, and expressive of benignity and a humility, which may be termed sublime, he added the manners of the gentleman, rectified and refined by the principles of the Christian. The love, reverence, and respect which were always paid him by all classes of people, it has been the lot of few men to enjoy—they are the tribute which superior moral and intellectual worth must ever levy upon society.

As a citizen, he was exemplary in discharging all civil duties. When a giant enemy was seeking to fasten his fetters on the infant colonies, he stood up for his country; and from the pulpit and by his pen, he maintained her rights. The writer of this notice has before him a manuscript addressed by Dr. F. in 1775, while he was in the 20th year of his age, to a body of tories who had assembled to oppose the measures of the congress, and to aid those of the royal government. In this address, after pointing out, in the clearest and most forcible manner, the unjust and despotic pretensions of the English Parliament, he calls on the tories, by every sentiment of patriotism, honour, and religion,

to abandon their nefarious intentions, and to join the cause of their country. At a posterior period, when the British army, flushed with victory, was spreading itself over the country, rather than undergo the ignominy of seeking protection, or suffering insult from a triumphant foe, he was seen flying to our dispirited troops;—and the woods of North-Carolina and Virginia have often re-echoed the inspiring exhortations with which he re-animated the languishing patriotism of our little army. On subsequent occasions, we have seen and heard him, from his pulpit in this city, expounding and enforcing, with no ordinary energy and zeal, the pure principles of our republican constitution—of love of country—and of resistance to the encroachments of foreign domination. When the devouring element has broken out in our city, and our property and abodes were disappearing before its consuming ravages, who has not seen him laying aside the dignity of his lawn, and entering on a scene of most active labour—at one moment counselling those who had the management of affairs; at another, assisting in staying the progress of the flames, or conducting the unfortunate to proper asylums?—And when the relentless pestilence has erected its horrid crest, and our citizens were falling in hecatombs before its destructive fury, who is there who has not beheld him combining the character of a Sydenham and a Howard with his own, and conse-

crating his time, his talents, his purse, and, we may add, *sacrificing his health*, to the cause of suffering humanity?

As a father and master, it were unhallowed to speak—they only can appreciate his character, in those relations, who have had the privilege of entering within the sacred precincts of his family.—He was the father of seventeen children, thirteen of whom survive him; and he had the happiness of seeing all of them, three excepted, grown up to manhood, classically educated, and occupying respectable stations in society.

As a minister of the Gospel, and as the pastor of the Baptist church in this city, he has left a name whose brightness slander has never attempted to tarnish; for it is founded on a long and splendid display of every social and Christian virtue; and it lies canonized in the affections of his family, of his church, and of this whole community. His life, as has been said, was devoted to the altar. Here he ministered, in season and out of season; here he preached, and prayed, and wept; here he administered threatening and warning; counsel and consolation; here, in humble hope of the Divine acceptance, he sought to advance the honour of his God and Saviour—to rescue sinners from eternal misery—to conduct saints in the paths of humility and faith, to eternal happiness; here he spent the morning of his days—here he consumed the vigour of his manhood—and from hence, in

the evening of life, with a brow serene and encircled with imperishable honours, he passed into glory. His sick and dying bed illustrated the doctrines of his life, and gave them the weight and the comment of an irrefragable testimony. He saw death approaching, and he welcomed him as a friend. Not with the triumph of ecstatic feeling; but, with the sublime emotion of a sedate and calm resignation, and of an unfaltering faith, he contemplated the awful transit he was about to make. He rejoiced in his profession—he based his soul on the merits of his Saviour—and with his last breath, he recommended him to the world.

Such was the life and character of this eminent servant of God. But he has fulfilled the measure of his days, and is gone! With a constitution whose adamantine structure the dilapidations of age had scarcely touched, and with faculties whose energies the lapse of seventy winters had not impaired, and with capacities and a zeal for usefulness, which glowed with new ardours with the increments of time, he fell under the ferocious assaults of a remorseless and fatal disease. Like an orb of primary magnitude his course through the Christian hemisphere was luminous, scattering life and happiness during an unclouded progress, and going down with its amplified disk, radiant with the glories of its meridian altitude.

“Vale! Vale! Egregium nos-

træ Ecclesiæ Decus! Tuum nomen mecum semper durabit; et laudes, et honores tui, in Æternum manebunt!”

[Char. Merc.]

RELIGIOUS CORRESPONDENCE.

The following series of letters betwixt A. and B., were written some time since, and terminated in the enjoyment of *everlasting consolation and good hope through grace*, on the part of B., who is now established in the doctrines of the Gospel, and a minister of the New Testament. A. was then a preacher of the Gospel, and resided at the distance of a few miles from B., who was not a professor of Christianity. We trust the correspondence will not be unacceptable to our readers.

LETTER I.

A. to B.

DEAR SIR:

It is a great gift of Providence, for rational creatures, as we are, to be able to communicate their thoughts on paper. I feel disposed at this time to improve the blessing. You may think it strange, that almost a stranger as I am to you, should attempt to address you. It has so happened in the course of Providence, that we have contracted a small acquaintance; and as no occurrence of our lives should be uselessly employed, I think the sooner we carry a good design into practice the better. Your reputed candour will be a sufficient ground to make any further apology needless; especially, when I assure you, that a tender respect and real friendship

induce me to offer a few things to your consideration. Friendship, once conceived and carefully nursed, will always produce something valuable; and when matured, will be active in promoting the noble end for which our nature was made capable of it.

You are aware, that it becomes the watchmen of Zion to look in all directions, and to improve every occurrence to the advantage of Christ's kingdom and the happiness of their fellow-men.

Although our hearts by nature are depraved, yet there is a great difference in the constitutional make of different men. Some are naturally stupid and ferocious; others are more susceptible and mild, even tender and affectionate in their natural tempers; hence then arises a great uncertainty in judging of their real motives and designs, (and no man acts without design.) But there are some things to which the heart of no mere natural, unregenerated man, will ever reconcile itself. Such is the doctrine of the *total depravity* of man, especially when chased on the conscience—the necessity of regeneration—the being stripped of our own righteousness, and depending altogether upon the righteousness of another for acceptance in the sight of God—the humbling truths of mere mercy and grace in order to our salvation—the necessity and propriety of being delivered from the power and dominion of sin, and a denial of our natural gratifications and desires—a cordial love and

friendship for those whom he is fully persuaded have embraced these things, together with all the precious and spiritual things of the gospel. Besides, though a man should feign any, or all of these, yet I think it impossible for him to conduct so as effectually to hide every item of suspicion from those who have some discernment and knowledge of human nature.

Dear friend, permit me to say, that I have noticed your carriage and knowledge in divine things, together with your apparent friendship for the pure and undefiled gospel, and attachment to God's people. Have you received this from Heaven, or of men? I know of no other criterion to judge by, than what the Lord has given; "By their fruits ye shall know them."

I shall be happy if you will take the foregoing things into consideration; and still more so, if you will, by a letter to me, condescend to give me the exercises of your mind, as I am persuaded you cannot have been without them. I am led to think that natural diffidence, human prudence, a fear of the cross, or some like thing, has hitherto been an obstacle in your way; and I am persuaded that all obstacles and stumbling-blocks are with ourselves; and that the enemies of man, whoever they are, cannot throw any thing in our way but what may be surmounted by the aid of the Divine arm.—You know the necessity of confessing Christ, and you seem to

acquiesce in the loveliness of his religion ; but perhaps, like others, you are waiting for something to be revealed from Heaven, which no man has a right to expect. The simple truth is, do you see the evil nature of sin ? do you repent on account of it ? and do you flee to Christ for salvation ? " If thou believest with all thy heart, thou mayest."

You may think I wish to discipline you. I confess it is my business so to do ; and if the Lord has wrought a good work in you, it is my indispensable duty to admonish and invite you to walk with Zion's children. But, perhaps, in all this I may be disappointed, and my attempt may be owing to some partiality which I have conceived for you. At any rate, I pray for you to Him in whose hands all hearts are, that He may bless you in body and soul ; and remain your affectionate friend and servant.

A.

P. S. To what I have written, I hope you will answer ; and if a correspondence be opened on any useful subject, our time and labour will not be lost.

LETTER II.

B. to A.

DEAR SIR :

WHEN we receive unexpected favours, they afford a degree of satisfaction surpassing those which we have anticipated. So it was with that which you have been pleased to communicate to me.

As for my reputed candour, it

may have been indicated through partial friendship ; but confidence in your sincerity as a watchman of Zion rendered useless every apology.

On the subject which you have introduced, it is not in my power to render you any satisfaction. The motives of my conduct, the mainspring of my actions, I cannot satisfactorily ascertain ; for blindness prevails, and depraved nature predominates. The natural bent of my mind is peculiar ; my natural temper something different from that of many others. From childhood I have had some desire to know the truth ; and the various opinions of men of judgment and knowledge, the variety and contrariety of doctrines among them, proved to me the fallibility of human judgment, and showed the impropriety of one person dictating the faith of another ; that, to answer a good conscience, every one should know what and why he believes. I resolved, therefore, to believe nothing, till reasons, which I deemed sufficient, should convince me of the propriety of such belief. My affections have ever been easily moved by things of an affecting nature ; which has produced, at intervals, seriousness of thought, from my earliest recollections. But it was not till maturer years, that I took into deep consideration, the truth or falsehood of divine revelation ; a subject which dwelt for a long time upon my mind. Painful anxiety, the attendant of uncertainty in a case of

such infinite magnitude, caused many restless nights and days of sorrow. Miserable indeed is the lot of the skeptic! I endeavoured to divest myself of prejudice; knowing it to be through the prejudice of education alone, that many assented to the truth of revelation, while they perverted most of its essential doctrines. I therefore laboured to exercise candour while investigating and weighing, as accurately as lay in my power, every cause for belief or unbelief, till I finally came to the conclusion, that none but God could be the author of what the Scriptures contained. This is still my firm conviction; and in all the doctrines contained in the volume of inspiration, I am compelled to believe and acquiesce; but whether from reason or prejudice, I cannot determine. In like manner I have received all the opinions I have upon Gospel doctrines; so that, whatever knowledge I may appear to have in divine things, all is the effect of speculation. I believe, but cannot feel; because God has left me to hardness. The depravity of human nature, the necessity of a Saviour, the propriety of submitting to his terms, the necessity of a new birth, the insufficiency of ourselves to procure acceptance with God, are things of which I am fully convinced, but I cannot feel them.

Any person who will carefully examine the doctrines of Christianity, must, if he will speak can-

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didly, acknowledge their goodness; and he must discover a peculiar loveliness in the character of him who demeans himself according to their dictates. I am convinced that the ways of wisdom are pleasant, and all her paths are peace; that they afford solid happiness to their followers; and for this happiness I confess my desire to belong to the family of the Saviour; but not from motives of real piety, hatefulness of sin, or love for my Creator. I can only feel that I am stupid and blind—that I have no love for God—his moral perfections I cannot feel—I am careless of duty—and to that deep concern for sin which is necessary, I am insensible.

It is not a fear of the cross, nor an attachment to the vanities of the world which keeps me back. The cross I could cheerfully sustain—I could readily give my body to be burnt, and glory in the sacrifice, were this all that is required. But something is wanting which I have not power to acquire. In the pleasures of the world I have too long indulged; but experience tells me they are transitory and vain. They afford no captivating charm to me; and though I have no proper desire for the crown, I have no fear of the cross.

I desire you to continue your invocations to the Father of mercies, the Author of all goodness, that my mind may be enlightened—that I may be taught of him—

2 L

that, by faith in the Redeemer, I may learn to know myself, and to trust with all my heart in him.

I have the pleasure to subscribe myself, your friend, B.

P. S. Your correspondence is highly valued—please continue it.

FAITH RULES, OR IS RULED.

As Verax entered the parlour, I perceived a solicitude upon his countenance, which gave an abruptness to his salutation, and set conjecture afloat. What, thought I, is the matter. As soon as he was seated, he began. "I passed last night with my friend Orlando. How changed! When I visited town last, I thought him a modest, sincere inquirer after truth—why, he is become a violent, obtrusive advocate for Universalism. He talks with as much confidence, as if all its dogmas were mathematical demonstrations. I am grieved for him. He is light, thoughtless, and profane; he drinks too much; and yet he has no doubt of being as happy hereafter as the most pious, virtuous, self-denying Christian in the world. He says we are eaten up with superstition, fear, terror and slavery, and that our sentiments and example are a great curse to society. Do you ever converse with him? Has he his senses?"

I replied, Orlando has his reason I suppose; but neither reason nor learning will make a Chris-

tian. I have been in the habit of conversing with Orlando. I had frequent interviews with him at the time to which you refer. He had great anxiety of mind, and suffered much; but I could never see that he was the subject of any concern but what arose merely from the light of reason criticizing the conduct of a sinful life; and such distress never brings a soul to God. I told Orlando he could not continue long where he was; if he did not surrender his heart to the Saviour, he must embrace some flesh-pleasing scheme of doctrine to allay his fears. He has done it, and I grieve over him. Could he but see the freeness and fulness of divine mercy, he would soon perceive not only that his present system is dangerous, but that there is no more necessity for it than there is to make air-balloons for swallows to travel with.

Is it necessary to inform my dear friend; that those who profess to believe the Scriptures, are divided into two classes? Some receive the truth in the love of it, and their faith purifies their hearts and regulates their conduct. *In these, faith rules.* Others receive the Scriptures, either without examination, or, because after examination they cannot reasonably reject them. These retaining all their love to the world, are perpetually striving by criticism, unnatural explanations of the Scriptures, and partial quotations, to support a belief, which will dwell quietly, and sensual, and

irreligious. *In these, faith is overruled.* Orlando I fear is in this class. You will find he reasons but little; yet I respect him. I recently fairly overthrew his arguments, but he was like a man at sea in a storm. When his vessel was wrecked, he caught a spar, and was content with being drifted with his head barely above water. If you talk with Orlando about the grace of God, he is in raptures, and attributes to this the salvation of men; and yet he contends that it is unjust to condemn any. He violently opposes Calvinism, because it includes the decrees of God and election; yet he is a fatalist, and believes that every thing is unalterably fixed in the purpose of God, and that all are chosen to life. If you name the justice of God, Orlando admits it, and contends that all receive according to their deeds in the present state; although nothing can be more self-evident than the unequal distribution of punishment in the present state. If you refer to the merits of the Redeemer, Orlando attributes all our salvation to them, and will charge you with inconsistency for requiring of any the fruits of righteousness; yet he contends that all discharge their own debts by their suffering. Poor man! he is a compound of contradictions.

You complain of the zeal with which Orlando defended his new creed last evening. Where we see great zeal, it is natural for us to inquire into its cause. After

making the necessary abatement for the temperature of men's minds and hearts; for one will be naturally more ardent in one cause than another; there can remain but two grand exciting principles of this passion; first, the importance of that which is espoused; second, a fear of being refuted. The zeal of Orlando cannot arise from the first of these, because he is ready to contend that all men are safe, let their sentiments and practices be what they may. As his sentiments are necessary for his comfort, it is natural for him to feel impatient of all attempts to call in question their correctness. This, I suppose, is the true cause of his great zeal.

There are some allowances to be made for Orlando. He is kind, charitable, and generous. Perhaps, if he had had correct training, he would never have adopted these wild notions. His parents were of that class who have just enough of the counterfeit of religion to make them surrender their hearts to the Saviour. It restrained them from vice, but never made virtue sit easy like an every day dress. It prevented their enjoying the world, but never led them to delight in God. It filled them with fears, but never softened their tempers. Their imperfections they attributed to the flesh, which they represented as unconquerable; their remissness in the practice of virtue they ascribed to want of ability, and were willing to sit still till God made them willing to act. Or-

Iando has strictly copied the practical religion of his parents, but wanted a theory to defend him from their fears and misery. Universalism is that theory, and it meets his wishes. He can be happy without enjoying God, and confident of future felicity without holiness. It is probable he will go on so till near his end, except divine mercy should reach his heart. But, be assured; there are but few, very few, who do not call in question their scheme when the solemnities of eternity are near at hand. The poet was correct in saying,

"Men may live fools, but fools they
"cannot die."

AQUILA.

(Ch. Watch.

PRACTICAL AND EXPERIMENTAL RELIGION.

I HUMBLY conceive that the assurance of *faith*, (properly so called,) respects the testimony of God concerning his Son, and the excellence, glory, and all-sufficiency of the plan of salvation by him: for this every one has ample ground in the express declarations of the Gospel. He may well believe that Christ is able to save unto the uttermost, and he may be equally assured that he will in no wise cast out any one who comes unto him for salvation. But the assurance of *hope*, (which respects the personal interest of an individual in his salvation,) is not to be attained without Christian diligence: since it must be

founded on a careful comparison of the character of true believers, as delineated in the word of God, with our own exercises of the heart, and their practical influence on the life. When grace indeed is in lively exercise, a formal induction of evidences may not be needful to the enjoyment of this inestimable blessing; but when this lively hope is not obtained by regular self-examination, yet it would bear the closest trial. As a person with an ear for music, may judge of the goodness of a composition, without a formal process; but still his taste would be justified by exact rules; and even if he could not explain its particular beauties himself, a more scientific person could easily do it for him. Or as a mother may know, by internal consciousness, that she has a strong affection for her child, without an enumeration of proofs; but she could produce them easily enough, if it were requisite. Is it enthusiasm to suppose sincere love to God may be as sensibly felt? We think not; though if a man pretended to love God, and was not concerned to keep his commandments, we should set him down for a liar, who had not the truth in him.

We think, however, that the *ordinary* influences of the blessed Spirit are infinitely more valuable, especially to the subject of them, than his *extraordinary* influences. It is a far happier thing to be a true *saint*, than to prophecy like Balaam, or to work miracles like

Judas Iscariot. But though the ordinary influences of the Spirit can be known only by their effects, in drawing the soul to Christ, and conforming it to his blessed image; yet by this effect they may be satisfactorily known.

Man is far off from God by nature; he is very far gone from original righteousness. And he that has returned to God, in the way of his appointment, may justly conclude that he has been led by the Spirit: for Christ expressly declared, that no one can come to him, except the Father who sent Him draw him. But if the Spirit has led the soul to Christ, he will also cause him to run in the way of God's commandments. He that sincerely depends on Christ's obedience unto death, as the ground of his justification, will also regard his obedience as the pattern of his sanctification. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." These are not concessions we make to stop the mouths of our adversaries, but important truths which we earnestly inculcate on all our hearers.

If a man loves God supremely, under a scriptural view of his moral character; as displaying all those excellencies which can excite veneration, esteem, delight, and gratitude; if he is charmed especially with the brightest manifestation of his perfections, in the redemption that is in Christ Jesus; if the love of the Saviour constrains him to depart from all

iniquity, and to live not to himself, but to him who died and rose again; if the love of virtue or true holiness be sincere, universal, and intense, such as never can be satisfied till the soul is perfectly freed from sin, and conformed entirely to the divine image; if the love of man be disinterested, universal, and having respect principally to their eternal welfare, while we show its sincerity, by alleviating their temporal wants and distresses, according to the ability God has granted us; then we are not afraid nor ashamed to ascribe it to the influence of the Holy Spirit.

We pretend not to search the heart, and expect to find ourselves sometimes mistaken, as to those whom, in the judgment of charity, we supposed to be renewed in the spirit of their minds. But, while we admit, that God alone infallibly knows them that are his, yet we feel ourselves bound to treat those as real Christians, who appear to bear the fruits of the Spirit. As to such men as Newton and Scott, with whom I was intimately acquainted for so many years, I can no more doubt of their eminent and practical piety, than of my own existence.

The great question is, do not the Scriptures in general, and especially the writers of the New Testament, lead us to this conclusion, that God can, and often does, effectually influence the mind of a sinner, so as to turn him from the love of sin, to the love of holiness; and from conf-

dence in self, to faith in Christ? What else is the meaning of circumcising the heart to love the Lord; of creating a clean heart, and renewing a right spirit: of taking away the heart of stone, and giving a heart of flesh; putting his fear in the heart, and writing his law upon it? What meaneth the Spirit's convincing of sin, of righteousness, and of judgment; taking of the things of Christ, and showing them to the soul; opening the heart, to attend to the things spoken by his ministers; turning men from darkness unto light, and from the power of Satan unto God; commanding light to shine out of darkness, and shining into the heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ; rescuing from the power of darkness, and translating into the kingdom of God's dear Son; and quickening those who were dead in trespasses and sins? Is not Christ exalted, as a prince and a Saviour, to give *repentance* as well as remission of sins? Is it not affirmed, "By grace are ye saved, through *faith*, and that not of yourselves, it is the gift of God?" Did not the Saviour say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit?" Are not real Christians repeatedly described, as "walking not after the flesh, but after the Spirit?" Does not the apostle say, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any one have not

the Spirit of Christ, he is none of his." Is it possible to explain these expressions, as referring only to some occult change produced by infant baptism; which does not discover itself by its fruits in one instance out of a thousand, nor previous to the abundant display of human depravity, in one in a million?

If a man can be found, who evidently lives a life of faith on the Son of God, who endures as seeing him that is invisible; who crucifies the flesh with its affections and lusts; who habitually lays himself out for the divine glory, and labours to promote the eternal welfare of his fellow-men; is this man to be censured because he humbly ascribes the happy change he has experienced, to the special influences of the Holy Spirit? If he who had been like Newton, a hardened profligate, or like Scott, a self-righteous, proud Socinian, is enabled to the end of his days, to walk in newness of life, as an humble, zealous Christian, continually opposing sin, and endeavouring to turn sinners from the error of their way, and to build up professed believers in their *most holy* faith; are such men to be despised as enthusiasts, for giving God the whole glory of the good wrought in them, and done by them? I remember Mr. Newton told me, many years ago, that when Mr. Wesley first read his narrative, he said, "He did not wonder that he should become a Calvinist."

[Lon. Rep. Mag.]

ON CIRCUMCISION.

WERE female infants members of the Jewish church? If so, how were they made members of that religious community? Not by circumcision. If they were members of the Jewish church, it must follow, that circumcision was not an essential pre-requisite to church-membership, and since females were once constituted members of the church without any ceremony, it seems that the gospel has abrogated their privilege; for, it is said, they cannot now be members of the church without having the initiatory rite of Christianity applied to them. If, however, the gospel church be the *continuation* of the Jewish church, these females are members without submitting to any ceremony. Will it be said, that females were incapable of circumcision? It is readily granted, but the question still returns, How were they made members of the church? Can we suppose that God instituted an ordinance as introductory to the covenant of grace, which, from its very nature, necessarily excluded all the female sex from the possibility of entering into that covenant?

If the men among the Jews believed that circumcision was the only introduction into the covenant of grace, they must have concluded that women were not in the covenant. If circumcision was the only introduction into the covenant, is it not very unaccount-

able that we never read of one female doubting her interest in the covenant. The title of the man was explicitly announced, but an awful silence is maintained as to the title of the woman. The sexual aspect of circumcision, was calculated to fill the female mind with gloomy apprehensions, that, as the woman was the first in the transgression, all her female descendants were excluded from the benefits of the covenant of grace. In exact proportion to the certainty of the man's salvation, the uncertainty of the woman's salvation would appear. She might be supposed to say, "I see how God loves the man;" but as his salvation seems to turn on the difference of the sexes, does not this circumstance prove, that females have nothing to do with the covenant of grace? As circumcision is the outward sign of the salvation of the man, it seems to be the visible token of the woman's perdition! But, if circumcision was not then considered as the introduction into the covenant of grace, these apprehensions could not have been cherished. It appears very plain, that females, as well as males, were members of the Jewish church. It was theirs by *birth-right*: and, if we must speak of the privilege of one sex above the other, doubtless the female enjoyed the greater privilege of being exempt from the painful rite of circumcision; for circumcision was a *yoke of bondage*, and we have reason to rejoice, that it is not imposed on the Gentiles. Was

the man who now pleads so loudly for circumcision as a privilege, commanded to confer this privilege on his son, his very heart would bleed within him; and probably, like Moses, he would defer the bloody rite, till his very life was endangered by his neglect to perform it. *Exod. iv. 24.*

THE SWEEP AND THE TOMBSTONES.

JACK had been several years apprenticed to his master, and was almost twelve years old, but could not read. No person had ever taken any pains to teach him, and his master, though kind, was an ignorant man, and there was not a book in his house.

One day, as Jack was going along the street, he saw several school boys, about his own age, playing at marbles, and as he was very fond of the game he stopped to look at them. His attention was soon caught by something new to him; this was their books, ranged in a line by the side of a wall. He ventured to take hold of one, and was turning over the leaves, when the boy to whom it belonged came up, and angrily asked him what he was about. Jack took some marbles out of his pocket, and offered to give them to the boy if he would let him look at the book till the game was over. The owner consented, and Jack turned over the leaves, but of course could not make out their contents. The game being ended, the boys dispersed; Jack

returned the book, and asked many questions about reading, and, for another marble, persuaded him to read some of his lessons before they parted.

The next day Jack felt desirous to learn to read also, and not knowing any other plan, he watched for the boy's return from school, after some talk about books asked him to teach him to read, and offered him a marble for every letter he taught him. The boy consented, and Jack set about trying to win marbles enough to pay his little master; and, being a good shot, he succeeded, though not without some pains. His teacher used to meet him every day for some time, and the little sweep soon began to spell words of one syllable. One day Jack came as before to the place where they used to meet, but did not find his teacher; he searched for him, and finding him busy at marbles, he waited till the game should be over. After a short time, to his great sorrow, the boy called out,—"Sooty boy, I can't teach you any more, father and mother have both scolded me because you have dirtied my book with your black hands."

Poor Jack had not expected this, but was unwilling to be disappointed, and being very different from some idle children who are glad of any excuse to escape their lessons, he offered to pay two marbles for every lesson, and to wash his hands carefully every day. This was in vain; his teacher was either tired of the task, or

afraid of being blamed about his book. All now seemed to be at an end, when Jack recollected that he had seen letters on the tombstones in the church yard, and as these could not be hurt by his black fingers, he mentioned this plan to the boys, and offered to go on paying any one who would teach him to read the words on the stones. The boys were struck with his anxiety to learn, and agreed that they would take it by turns to teach him, and immediately began. After continuing this method for some days, one of them offered to take him to a Sunday School: Jack readily agreed. The Superintendent was pleased with his anxiety to learn, and took pains to procure him instruction on week days also. He applied diligently, and soon was able to read and write; and what was far better, from the instructions he received, he was brought to love the Bible and the truths it contained.

If any of your little readers feel tired of their lessons, I hope they will think of the "*Sweep and the Tombstones*;" and I hope, also, that like him they will learn the best wisdom, "For the soul to be without knowledge is not good;" but it is of very little use to be able to read and write, if they remain ignorant of Christ, or only repeat texts and chapters by rote. Then "Incline thine ear unto wisdom, and apply thine heart to understanding;—if thou seekest for her as for hid treasures, then shalt thou understand the fear of the

Lord, and find the knowledge of God." Prov. ii. 2. 4. 5.

ANN G—.

MISSIONARY.

FOREIGN.

BURMAH.

It will be recollected that brethren Hough and Wade, with their wives, who were at Rangoon when the war betwixt the British and Burmans broke out, and who, after many narrow escapes from death, in which the kind Providence of God so evidently interposed, removed to Calcutta. They determined on remaining in Bengal, till the state of the Burman empire should be so settled as to justify their return; or till the Lord should again open a door of utterance among that ignorant and miserable people. They still continue in Bengal; Mr. Wade prosecuting the study of the Burman language, and Mr. Hough superintending the printing of Mr. Judson's translation of the gospel of Matthew in the Burman language, which is now executing at Serampore, the seat of the English Baptist Mission, about 12 miles north of Calcutta.

Mr. and Mrs. Judson and Dr. Price were at Ava, the royal city of Burmah, when the war commenced. No tidings have been received from them since. The latest accounts from India bring no other information that has yet reached us, than what is contained in the following extract of a letter from Mr. Hough to his father, dated Serampore, April 19, 1825.

"From Mr. and Mrs. Judson, and Dr. Price, I have heard nothing for 14 months. If they have not perished by violence, I fear they have from other

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causes, as they have been shut out from all communication with us, and we with them, and therefore they could not have had the pecuniary means of subsistence. The war is carried on with persevering vigour by the British, who are almost constantly successful, and who are pushing their way onwards towards Ava, where I think it possible they may arrive in May or June. But yet, as to the termination of the war, we can form no opinion—one year may put a period to it; at least I hope so. Rangoon is still a garrison, though a few of the Burmans have returned, and found protection under the British flag. Parties of Burmans, however, are lurking around the suburbs, and commit violence whenever they have an opportunity.

"I am now superintending Mr. Judson's revised translation of the Gospel of St. Matthew, (in the Burman language,) as it comes from the press at Serampore; and our mission is allowed half the edition, gratis—the other half being reserved by the Serampore missionaries, for their stations in Aracan, in the northwestern part of the Burman empire."

The fears expressed by Mr. Hough are likewise those of all their friends in this country; but of their preservation we do not despair. Ava is about 500 miles east of Calcutta, in the heart of the Burman empire; and between that place and Bengal, all communications have been completely cut off ever since the commencement of the war. The want of advices concerning them, is, therefore, no evidence of their destruction. The same hand which protected our brethren at Rangoon, is equally omnipotent at Ava; and the striking manifestation of divine interference in their preservation, may have been mercifully designed, to sustain our hope and encourage us in supplication on behalf of our brethren in Ava, and of the deluded people to whom the Lord has sent them. If the hand of violence has not destroyed them, we trust they

have been preserved from death by famine. He who said of the righteous, *His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure*, has also displayed his saving power by innumerable examples. He fed his prophet by ravens, and is equally able to feed his faithful servants in Burmah without a miracle. Our trust is in him alone; and till we learn his pleasure, we should not cease to pray for their protection and success. No doubt remains with us, that Burmah is destined to fall into the hands of the British; and this event will tend to the furtherance of the gospel there. Whether it is the decree of God that our brethren who led the way for evangelizing these regions, should finish their works in the labour of pioneers, we know not. If so, he may have taken them to himself, where, with angels they will rejoice to see the fabric of the beautiful temple rise by other hands on the foundation which they have laid. We hope rather, that it may be the pleasure of God to preserve them yet to build, and to rejoice below in the testimony that *God now accepteth their works*. The purposes of the Almighty are founded in wisdom. *His ways are in the great deep*; and till events unfold his designs, they are hid from the knowledge of mortals: but knowing that *his counsel shall stand*, and that mercy and goodness are developed in all its fulfilment, we may from the heart exclaim, in any event, **THY WILL, O GOD, BE DONE.**

ENGLISH PALESTINE MISSION.

Dr. DALTON, of the London Jews' Society, thus writes from Alexandria, under date of December 3d. 1824.

This morning I went again to the synagogue; worship was just concluding when I entered; they offered me a seat amongst them; seeing several fine boys, I inquired the number in their school, which I could not learn with any certainty. I then asked if they

read Hebrew, and taking out my tracts said, I should like to hear one of them. One or two of them took the tracts; the desire of having them quickly spread, and in a short time I was quite squeezed and pressed on all sides, and almost pulled out of my seat by the eager youths. As I feared this might give offence to the elder Jews, I simply held my whole stock in my hand, and suffered the boys, or any that liked, to take them. Some of the elder Jews were displeased, desired the boys to return them, and even snatched them from them, flinging them to me, saying, "We want none of these: they are about Jesus; we do not like small books, [piccoli libri:] if you come here for this purpose, you had better go out." I replied, it was far from my intention to offend them, I had not even asked any one to take them, they had literally been torn from me; but, said I, "if any one does not like them, give them back to me." This had the effect, and more claimants pressed on me, until not one was left. One Jew near me objected that the tracts were modern and bad Hebrew. This only proved to be a cover for his own ignorance, for he could not read the language. As I continued to speak to them, several took hold of me, and leading me into the centre of the synagogue, brought me to an old man with his eyes bandaged over, who said he would answer me. He had recourse to the Talmud, and the cabalistic power of words. I kept close to the Scriptures. After conversing some time, I was again seated by the Jews in the kindest manner, and desired to go on. Hitherto the number was pretty considerable, and I was questioned right and left: we continued in conversation some length of time. As I walked home some of the boys followed me, asking for tracts. One very fine lad, about seventeen, walked arm in arm with me to Mr. G.'s. I gave him some tracts and Tremellius's Catechisms; he seemed of a candid inquiring mind. May the promise

to him and those dear youths be fulfilled: "I will receive you, and be a Father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty." We must sow the seed, and leave the increase to the great Husbandman. May our faith in the promises be daily increased, and labourers, after the mind of the Lord, be sent forth to the harvest! Let the friends of Israel remember the poor weak instruments engaged in this work, feel their weakness, and pray for their wants.

Latest from Mr. Wolf.

A postscript to the London Jewish Expositor for July, contains accounts from Mr. Wolf, dated at Bushire, Nov. 18th, 1824, from which it appears that his recent labours in the Persian Gulf have been attended with much success. He was received with great kindness and hospitality, particularly by the British and Armenian inhabitants, who are earnestly desirous that some suitable persons should be immediately sent out from Great Britain, to establish and superintend schools on the Lancasterian plan for the Armenian, Persian, and Jewish children in Bushire and the vicinity. A subscription was raised at Bushire among the more opulent inhabitants, towards defraying the necessary expense of the project, and the persons connected with the British residency contributed liberally. One officer put £20 into the hands of Mr. Wolf, to be disposed of at his discretion, for the promotion of any good object, and Mr. Wolf assigned £10 to the British and Foreign School Society, and £10 to the London Jews Society. The British residents at Bushire are anxious to have a Missionary who will preach regularly on the Sabbath, and catechise and instruct the children in the principles of the Gospel. Mr. Wolf observes, "The readiness with which Christians at the Persian Gulf, come to Jesus Christ, and bring their children to hear the joyful

sound of the Gospel, seems to show that the time is fast approaching, when the power of Satan in those countries, will be overthrown by the power of Him who is set down at the right hand of the Majesty on high." [*N. Y. Obs.*]

DELIVERANCE OF MESSRS. TYERMAN AND BENNET FROM THE CANNIBALS OF NEW ZEALAND.

SEVERAL months since we stated in general terms that Messrs. Tyerman and Bennet, the deputies appointed by the Directors of the London Missionary Society to visit their stations at the South Sea Islands, were at one time on the point of being killed and eaten by the cannibals of Whangaroa, in New Zealand, at which place they stopped on their way from the islands to Sydney, in New South Wales. In the London Missionary Chronicle for July, we find the following particular account of their danger and escape, taken from a letter written by the deputies themselves, and dated at Sydney, in New South Wales, November 12, 1824. [*N. Y. Obs.*]

We reached the harbour of Whangaroa, in New Zealand, on the 15th of July, and came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying

their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire-wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tatawangs*, became by anger more hideous, and on the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship *Boyd*, Capt. Thompson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred

persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of indescribable horror for about an hour and a half. At length our boat, which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despatched before it could possibly reach us. But God was better than our fears. At length the boat came alongside, and we found, to our inexpressible joy, that she brought Mr. White, one of the missionaries, and George, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the Boyd—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct; he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to sing of mercy as well as judgment. “O, what shall we render to the Lord for all his goodness!” Our extremity was his opportunity. The wrath of man was made to praise him—and the remainder he restrained. Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat’s crew of six men, in another part of New Zealand, had been cut off and killed, soon after the affair happened in Whangaroa, which we have described!

MISCELLANEOUS.

ANECDOTE OF DR. THOMAS.

DR. THOMAS and Dr. Carey led the way in the great missionary field of Hindostan. Their labours their privations, and their devotion to the great cause of diffusing the Gospel among that superstitious people, are well known to all who are familiar with the history of Missions.

One day, after addressing the natives on the margin of the Ganges, Dr. Thomas was accosted by a Brahmin as follows: ‘Sahaib,’ (or sir) ‘do you not say that the devil tempts men to sin?’ ‘Yes,’ answered the missionary. ‘Then, said the Brahmin, certainly the fault is the devil’s: the devil, therefore, and not man, ought to suffer punishment.’ While the countenances of many of the natives discovered their approbation of the Brahmin’s inference, the missionary observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was much distinguished, replied, ‘Brahmin, do you see yonder boat?’ ‘Yes,’ replied the Brahmin. ‘Suppose,’ said the missionary, ‘I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or they for doing this wicked act?’—‘Why,’ answered the Brahmin with emotion, ‘you ought all to be put to death together.’ ‘Ay, Brahmin, replied the missionary; and if you and the devil sin together, the devil and you will be punished together.’

THE LADY AND THE OFFICER.

In the London Missionary Register for July, we find the following anecdote,

which was related at a recent anniversary of a Church Missionary Association in England.

A clergyman, who was till within these few years in the army, was on service at Gibraltar, immersed in the dissipation of gay life, and infected by the writings of Voltaire and Rousseau, striving to put away the thoughts of eternity. In this state he was accosted by a lady, who collected for the Society; and who presented to him one of its publications, (the 'Invitation,') with a request that he would read it, expressing a hope that he would be inclined to support the Society. He had been warned by a female friend against the zeal of this lady. He, however, received the Tract which she offered; but said, with a sarcastic smile, 'Do you wish me to present this to the mess?' Evidently hurt by his manner, she replied, 'Sir, I am sorry that I have offered it to you: please to return it to me, and I will not trouble you again.' This seems to have been a critical moment with this young officer. The instant sense of his incivility appears to have combined with the compunctious visiting of stifled convictions, when he rejoined, 'No, madam, I am sorry that I have spoken to you as I have done. I will read the book.' He took it with him, and in this state glanced over its first sentences, when the conviction of his duty to co-operate in such good works fixed itself in his mind. He immediately sought the lady, and said, 'Do pray forgive me. How could I have been so rude as to treat you so! I hope I shall always be a friend to your Society: Please to put down my name for 30s. a year; and I wish to give the same sum to the Bible Society, which also I know you promote.' From that hour a new bent was given to his mind, light gradually increased, and he is now a faithful and successful preacher of the truth which once he laboured to destroy.

DOCTRINES OF GRACE.

The following is related by Sir Richard Hill.

WHEN the faithful minister of Christ, Mr Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Reverend Dr. L——, one day addressed him nearly in the following words: 'Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years.' Mr. Venn smiled at the Doctor's ingenuous confession, and frankly told him, 'he would do well to burn all his old sermons, and try what preaching Christ would do.'

ANECDOTE OF A FRENCH OFFICER.

A FRENCH officer who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, 'I have done no more than my old school-fellow Bernadotte, who has become a Lutheran.'—'Yes, but he became so, (said his associate,) to obtain a crown.' 'My motive, (said the Christian officer,) is the same; we only differ as to place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in Heaven.'

KNOW THYSELF.

A man cannot be said to know himself, till he is well acquainted with his proper talents and capacities; knows for what ends he received them; and how they may be most fitly applied and improved for those ends.

OBITUARY.

A GREAT MAN IS FALLEN IN ISRAEL.

DIED, suddenly, at Waterville, Me. on Monday, August 29th, the Rev. THOMAS BALDWIN, D. D. aged 72, the venerable and much beloved Pastor of the Second Baptist Church in Boston.

The Rev. Dr. Baldwin was born in Norwich, Conn. Dec 23, 1753. In the year 1780, he became pious, and united himself to the Baptist church in Canaan, N. H. to which place he had a short time before removed. His prospects in civil and military life were at this period unusually promising; but abandoning every hope of secular distinction, he devoted himself to preaching the gospel to a denomination then every where spoken against, and with whom the usual portion of a minister was, labour without ceasing in the midst of pinching, and sometimes appalling poverty. He was ordained in Canaan, June 11, 1783.

In this place he lived for seven years, and throughout its whole vicinity his name is yet mentioned with reverence and affection. Besides supporting himself and his family by his own personal exertions, his ministerial labours were abundant in his own and in all the neighbouring towns. As a proof of the respect in which he was held, it may be here remarked, that he several times was chosen to represent his town in the legislature of the State.

In 1790, Dr. B. removed with his family to Boston, having accepted the call to the pastorship of the Second Baptist church; a church which, though then small and divided, has since under his ministry become one of the most numerous and flourishing in the Commonwealth.

Here Dr. B. may be said to have commenced his ministry anew. From the laborious duties of a thinly settled parish,

he was at once transplanted to an elegant and literary metropolis, surrounded by men whose praise was in all the churches, and who had devoted their lives to academic learning. Yet to this situation he was manifestly equal. He here successfully pursued that course of study, which not only laid the foundation for his extensive reputation as a preacher, but which also enabled him so ably to illustrate and defend the doctrines and ordinances of the Gospel through the medium of the press. The highest honours of his profession have long since been conferred upon him. Of most of the benevolent institutions of this city, he was either a manager or a presiding officer, and of the last Convention for revising the Constitution of this State, he was an active and much respected member. Of his own denomination in New-England, he has long been decidedly at the head. To him all his brethren looked for counsel and advice; no measure seemed to promise success unless it had received his sanction; and no institution seemed complete unless it enrolled his name as its President.

The death of Dr. Baldwin was unusually sudden. On the 23d of August he left Boston for Waterville College to attend the meeting of the Board, of which from its incorporation he had been a member. He bore the voyage well, and on the Sabbath of August 28, preached twice at Hallowell, with more than common animation. On Monday, he proceeded to Waterville, and his friends remarked the improvement visible in his health. He retired to rest, apparently well, at nine o'clock in the evening. At half past eleven he awaked from a short sleep, answered as usual a question respecting his health—groaned—and instantly expired.

On the Wednesday following, with every testimonial of respect from the Trustees and Faculty of Waterville College, and from the citizens of the village,

his remains were conveyed to Augusta, and from thence to Boston, where they arrived on Friday, Sept. 2d. The funeral was attended on Monday, the 5th September, from his late residence, No. 1, Portland-street. The services were as follows. Prayer at the house, by Rev. Dr. Gano, of Providence. When the procession arrived at the meeting-house, prayer was offered by Rev Joseph Grafton of Newton; after which a sermon, adapted to the occasion, was preached by Rev. Mr. Sharp, of Boston, from Acts xi. 21, first clause. The concluding prayer by Rev. Mr. Wayland. An immense procession followed the body to the Granary burying ground, all anxious to testify their respect to one whom all esteemed as a friend, and many venerated as a father.

BAPTIST GENERAL CONVENTION.

Treasurer's Account.

THE Committee appointed at the last annual meeting of the Board to settle the accounts of the late Treasurer, Thomas Stokes, Esq. respectfully report:

That in conformity with instructions given them by the Board, they proceeded to New-York in June last, and, with Mr. Stokes, performed the duty assigned them. On examining the accounts, it appeared that there remained in the hands of the late Treasurer, at the settlement of his accounts as published in the Annual Report of the Board for 1824,

A balance for missionary purposes:
In current money \$997 88
In uncurrent notes 231 50—1,229 38

His receipts for missionary purposes from that period, to Dec. 1, 1824, when his resignation took effect, amount to 3,586 56

Total amount, \$4,815 94

That the amount of payments made by him for mis-

sionary purposes during the same time, for which he produced satisfactory vouchers, is \$3,436 94

Leaving a balance for missionary purposes on the 1st day of Dec. 1824, which he that day paid over to the present Treasurer,
Of current money \$1,147 50
Of uncur. and depreciated notes 231 50—1,379 00

\$4,815 94

It also appeared that there remained in his hand at the settlement of his accounts, as published in the Annual Report for 1824,

A balance for education purposes, of \$5 69

His receipts for education purposes, from that period to the 1st of Dec. 1824, amount to 1,094 48

Total amount, \$1,100 17

That the amount of payments made by him for education purposes during the same time, for which he produced satisfactory vouchers, is 845 81

Leaving a balance for education purposes, on the 1st day of Dec. 1824, which he that day paid over to the present Treasurer, of 254 36

\$1,100 17

It further appeared, that he had received during the same time, and credited the same in his Treasury account, For the Columbian Star, \$9 00

That he had paid to the order of that establishment for the same 6 00

Leaving a balance on account of the Columbian Star, which he paid over to the present Treasurer, 3 00

\$9 00

Amount paid by the late to the present Treasurer, viz.:

Balances as above, for missionary purposes,

Current money \$1,147 50
 Uncurrent notes 231 50—1379 00
 For Education purposes 254 36
 For the Columbian Star 3 00

Total in current money \$1,404 86 }
 Uncurrent and deprec. notes 231 50 } \$1636 36

For the several items of receipts and disbursements, the Committee refer to the statements of the accounts which accompany this report, and which the Committee, from careful and minute investigation, find entirely satisfactory.

The uncurrent and depreciated notes, which constitute an item of \$231 50, appear to be an accumulation to that amount, of collections from 1814, in

paper of all descriptions in various parts of the United States, to which the peculiar state of the financial establishments of the country gave a temporary currency. The banks and other institutions by which these notes were issued have sunk into entire discredit, and the paper is believed to be of no value whatever.

The Committee cannot close the report without a just acknowledgment of the faithfulness, the integrity, and pious devotion to all the objects of the Convention, most satisfactorily demonstrated in the official labours of Thomas Stokes, Esq. late Treasurer of the Convention.

O. B. Brown, Chairman.

Baptist General Convention, in account with Thomas Stokes, late Treasurer, for: Missionary Purpose.

DR.
 1824.
 July 2. To cash for postage and stationary of Corresponding Secretary, \$39 16
 3. One quarter salary of the Corresponding Secretary, 100 00
 4. D't for the Withington Station, 150 00
 5. Draft for Valley Towns Station, and Tinsawatee School, 187 50
 6. Draft for the Carey Station, 150 00
 7. Draft for the Tonnewanda School, 225 00
 8. Draft for the Annual Report and Circular, 112 69
 9. Ditto for 2d quarter salary of Corresponding Secretary, 100 00
 Sept. 11. Ditto for Burman Mission, 1000 00
 Cash paid for postage and stationary 11 50
 Do. for discount on southern bank notes, 3 00
 Do. on uncurrent bank notes, 2 75
 \$2081 60

1824. CR.
 By balance per last report, \$1229 38
 June 29. Cash received from Wm Laws, of Hometown, Va. viz Lower Northampton, \$12 00
 Eastville, 4 69
 Red Bank, 3 87
 Pungoteague, 8 00
 Metompken, 6 40—34 96
 July 1. Cash. Samuel Curtis, Shaftsbury Fem. Mite Society, 15 06
 Do. Shaftsb'y Miss. Soc. 15 50
 Do. Shaftsbury Asso. 69 44
 12. Cash received of Elder Harvey, from Rensselaer Association, 77 50
 15. Do. J. H. Farman, Esq. Treas. of Charleston Baptist Asso. \$600, half for Education, and half for Missionary pur. 300 00
 18. Do. E. Harrington, Treas. Saratoga Wash. and Montg. Miss. Soc. 140 00
 Aug. 3. Do. Rev..H. Malcom, coll. at concert prayer meeting, Hudson, N. Y. 12 00
 \$1893 84

Sep. 11.	Brought forward,	\$2081 60
	Draft favour of L. Rice for Valley Town Mission,	500 00
	Draft favour of L. Rice for Valley Town Mission,	70 00
Nov. 1.	Cash for cooper- age, &c. on kegs for dol- lars, to Calcutta,	6 62
	Draft for the With- ington Station,	150 00
	Do for the Valley Towns Station	125 00
	Do. for the Tinsce- watee school,	62 50
	Do. for the Carey Station.	150 00
	Do. for the Tonne- wanda school,	75 00
	Do. for missionary services by Rev. J. M. Peck,	54 00
	Do. for 3d quarter salary of Corresponding Secretary,	100 00
	Do. for the Valley Towns Mission,	47 00
	Ditto for freight, cartage, &c of boxes of goods for Valley Towns	9 22
29.	Cash for freight, cartage, and postage,	6 00
Dec. 1.	To Heman Lincoln, Treasurer, remitted him for Missionary purposes, the balance, viz.:	
	In current money	1147 50
	In uncur. and de- prec. notes, 231 50—	1379 00

Dollars, 4815 94

Aug. 3.	Brought forward,	\$1893 84
	Cash Rev. R. Babcock, Poughkeepsie, N. Y.	5 16
21.	S. Huggins, Female Miss. Soc. Lower Dub- lin, Pa.	33 00
	John Conant, Treas. Vermont Bap. Asso.	125 00
	Missionary Society, Perth Amboy, N. J.	25 00
	Franklin Association, by Elder Maclay,	50 00
	Legacy by Mary Spin- ning, received of Wil- cox, executor,	100 00
	Rev. S. Grew's friend for an Indian female child at Valley Towns,	30 00
	First Baptist Church Washington City, D. C.	20 00
	Washington Female Mite Society, D. C.	20 00
	Rev. J. L. Dagg, Up- perville Society, Va. for Education and Mission- ary purposes, viz: For Burman Mission \$5 22	
	Judson School,	50
	Carey Mission,	50
	Cherokee Mission,	50
	Domes. Missions, 1 00	
	Gen. Purposes 16 03—	23 75
	Wm. Crane, Female Miss. Soc. Richmond, Va. for Burman Mission,	35 00
	Cash received from Colonel Abner Blocker, Treasurer of the South Carolina State Con- vention, for Foreign Miss.	113 50
	Isham Hendon, Esq. Treas. of the North Car- olina Bap. For & Dom. Miss. Soc. for Foreign Missions,	100 00
	John M Gray, Esq. Monroe co Ga. for Bur- man Mission,	5 00
	Joel Colby, Esq. New- town, Ga. for Foreign Missions,	2 00
	Elizabeth Dabney, Va. for Burman Mission,	4 50
	From the Gov. for In- dian reform, viz.	
	Tonnewanda School, Seneca Indians, N Y.	150 00
	Withington Station,	150 00
	Valley Towns,	125 00

Dollars, \$3010 75

Dec. 1. Brought forward, \$4815 94

Aug. 3. Brought forward, \$3010 75

Tinsewantee School, 62 50
Carey Station, 160 00
Tonnewanda School, 75 00

Norman Fox, Lake George Association, 8 00

Do Warrensburgh Female Mite Society, 4 00

Do Chester Female Mite Society, 6 00

Do Schr-on Female Mite Society, 1 00

M. Southall, Mufreesborough, N. C. for Missions, 1 00

Rev S. Cornelius, Norfolk Female Miss. Society, \$50 00

of which one half had before been advanced and placed to credit of that Society in last return, to be deducted from this sum 25 00—25 00

Dividend on U S. bank stock, Gregory's legacy, 25 00

Goochland, Va. Fem. Mission Society, 1 00

Burlington Female Mite Society, N. J. by J. E. Welch, 23 84

Sept. 1. Mr. Pierson, from a friend, for Fort Wayne Mission, 4 00

7. Mrs Caldwell, Baptist Female Foreign Missionary Society, 122 00

23. Elder Austin, from Leyden Association, 50 00

26. N. Davis, Esq. balance of col. at Accomack Asso. \$8 27

Proceeds of mission box in house of a minister. 5 98

collected by a lady for education of Burman children, 5 25—19 50

By Cash received of Samuel S. Law, Treas. of the Sunbury M. S.

From Sunbury Fem. Cent Society, 94 00

From Sunbury Missionary Society, 36 00

Dollars, 4815 94

Dollars, \$3718 49

Dec. 1. Brought forward, \$4815 94

Sept. 26. Brought forward, \$3718 59
Oct. Miss Taylor, fromyoung ladies of New
Canaan, 2 6327 Elder Roberts, for
Valley Towns Mis. 100 00Nov. 8. Josh. Gilbert, Treas.
N. Y. Baptist F. M.
Society, 200 0015. Rev Peter Chase,
from Fem Bap. Soc.
For. Mis. Hinesburg, Vt. 3 00Rev. E. Comstock,
N. Y. Lake Fem. Mis.
Soc. Aurelius, 10 00Fem. Mis. Socie-
ty, Sempronius, 11 12—21 12Washington Society,
D. C. for supporting a
native Burman Miss. 10 00Washington Female
Judson Society, D. C. 10 00Elder S. Fort. Red
River Missionary Soc.
for Domestic Missions, 33 00Cash from Gov. for
Withington Station, 150 00

Valley Towns, 125 00

Tinsewatee School, 62 50

Carey Station, 150 00

Tonnewanda School. 75 00

Hannah Briggs, Athol
Fem. Char. Soc. Do-
mestic Missions, 8 00Sansom Street Fem.
Miss. Soc. Phila. coll.
by Dr. Staughton, Dom. 45 84Fredericksburg, Va.
Fem Miss. Soc. by Mrs.
Walker, Dom. Miss. 13 25Collection by Dr.
Staughton, Conc'd m. h.
Va \$18 75. Dr. Tem-
ple, \$2 50, 21 25Do. Chapawamsick
\$1 83—Stafford c. h.
\$1 17, Falmouth, \$7 30 10 30Fredericksburg Fem.
Miss. Soc. \$30, coll. in
Fredericksburg, \$7 13, 37 13Two persons at Port
Royal, 50 cts. at Pope's
Creek, Va. \$1 28, 1 78Coll. at Nomina m. h.
Va. 3 30Elder Semple, \$2,
Elder Hatchett, 25 cts. 2 25Eld Willard, Whate-
ly Fem. Mis. Soc. Ms. 2 00

Elder Thomas Hand, 10 00

Dollars, 4815 94

Dollars, 4815 94

285

DR.	
1824.	
July 31.	To cash paid to order of the Board for Edu- cation Purposes,
	\$403 10
'Sept. 11	Cash paid on a box of books from Hamburg for the use of the Co- lumbian College,
	30 26
Nov. 1.	Cash paid for fr'ght of books from Amster- dam, for the Columbian College,
	5 38
	Cash paid to order of the Board for Edu- cation purposes, con- nected with the Co- lumbian College, draft for \$413 07
	Including for the Colum- bian Star, (to be deducted,) 6 00—407 07
Dec. 1.	Heman Lincoln, Esq Treasurer, for bal- ance applicable to Edu- cation purposes, paid over to him,
	254 36

Dollars, 1100 17

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Baptist General Convention in account with Thomas Stokes, late Treasurer, for receipts and payments on account of Columbian Star.

DR.		CR.	
1824.		1824.	
Nov. 1. To cash, being part of an order for \$413 07,	\$6 00	July 23. By cash of Rev. C. Somers, for Mr. Yates' subscription to Columbian Star,	\$3 00
Dec. 1. Heman Lincoln, Esq Treasurer, balance paid over to him, and subject to order on account of Columbian Star,	3 00	Do Do. Mrs. Stone's subscription to do	3 00
	<u>9 00</u>	Oct. 27. Do. Robert Scott, for Columbian Star,	3 00
Dollars,		Dollars,	<u>9 00</u>

RECAPITULATION.

Total amount paid by Thomas Stokes, Esq. late Treasurer, to Heman Lincoln, Esq. Treasurer :	
In current money,	\$1404 06
Uncurrent and depreciated notes,	231 50
Applicable, To Missions, cur money,	\$1147 50
Uncurrent do	231 50—1379 00
To Education purposes,	254 36
To the Columbian Star,	3 00—1636 86

AGENT'S ACCOUNTS.

Quarter's return of the Agent to the Treasurer of the General Convention, for the quarter ending the 31st of July, 1825.

<i>For Foreign Missions.</i>		June 16. Hand of Elder John Monroe, from Spring Hill Female Mission Society, N. C.	
May 3. By hand of Elder Nathaniel Chambliss, Va. from Unni,	\$10 00		10 00
28. Rev. Thomas Hand, Ky. col.	10 00	Total for Foreign Missions,	\$151 90
June 3. Mrs. Walker, Treasurer of the Fred. Fem. Soc. Va.	15 76	<i>For Domestic Missions.</i>	
4. Hand of Elder Hiter, from Louisa Bible and Mis. Soc. Va.	10 00	By appropriation of the Gov. for the quarter ending 30th June, 1825:	
Hand of Elder Fife, Va. from Anna Wharton,	50	For Withington, Creek Indians,	\$150 00
6. Elder A. W. Clopton, for mission to South America, collected at Darlington, S. C.	\$3 12	Valley Towns, Cherokee do	125 00
same from G. Bruce, do.	1 00	Tinsawattce, do do.	62 50
same coll. at Georgetown, do.	6 81	Carey, Putawatomie do	150 00
same do. Coseawhatchie, do.	5 00	Tonnawanda, Seneca do.	75 00
same from a friend near do.	3 00	May 3. Hand of Elder N. Chambliss, Va. from Unni—to support Indian youth at Carey,	10 00
same col. at Robertville, do.	7 93	June 4. Hand of Elder Hiter, from Louisa Bible and Mis. Soc. Va.	10 00
same do. at Edgefield c.h. do.	12 25	Hand of Elder Fife, Va. from Anna Wharton,	50
same from Mrs. G. J. Brithaupt, do.	5 00	16. John F. Wilson, Society Hill, S. C.	25 00
same col. at Horeb, Ga.	7 23	Total for Domestic Missions,	\$608 00
same do. at Eatonton, do.	8 75	<i>For General Purposes.</i>	
same do. at Montgomery, Ala.	55—55 64	June 7. Wm. Babney, Esq. Treasurer of the Richmond Foreign and Domestic Mission Society, Va.	\$100 00
8. Elder John Bryce, Va. col.	5 00	8. Mrs. Todd, Caroline co. Va.	4 50
26. John F. Wilson, Esq. S. C.	25 00		

July 6.	Hand of Elder D. B. M'Ghee,	
	Va. from Wm. Malone,	\$2 00
	Same,	2 50
	Total for General Purposes,	\$100 00

<i>For Education Purposes.</i>		
July 9.	By Elder D. B. M'Ghee, Halifax co. Va.	\$2 50
	Total for Education Purposes,	\$2 50
	Total quarter's return,	\$871 40

Money received by the Treasurer of the Columbia College during the month of August, 1825.

To extinguish College Debt.

B's Agency, received August 6:	
By Peter Comstock, Lyme, Ct.	\$1 00
Henry Stanwood, do. do.	1 00
Samuel B. Mather, do. do.	1 00
Seth Ely, do. do.	1 00
Richard Tiffany, do. do.	1 00
Elisha Beckwith & Co. do. do.	2 00
Elisha M. Comstock, do. do.	1 00
Guy Turner, New-London, Ct.	3 00
Erastus Coit, Norwich, do.	3 00
Samuel Chapman, North Stonington, do.	1 00
Elisha Chesebrough, do. do.	1 00
Wm. Hyde, do. do.	1 00
Samuel Langworthy, do. do.	1 00
Horwell Burrows, Grotton, do.	1 00
Rufus Smith, do. do.	1 00
J. G. Weightman, do. do.	1 00
James A. Boswell, Pomfret, do.	1 00
Guy Kingsly, do. do.	1 00
David C. Bolles, Brooklyn, do.	1 00
Fanny Mather, do. do.	1 00
Denison Cady, do. do.	1 00
Gurdon Robinson, Lebanon, do.	1 00
John Hayward, do. do.	2 00
John Dewey, do. do.	1 00
Thomas Badcock, do. do.	1 00
Wm. Carter, jr. East Haddam, do.	1 00
Reuben Post, Saybrook, do.	1 00
George Harrington, do. do.	1 00
Obadiah Spence, do. do.	1 00
Joseph H. Hayden, do. do.	1 00
A. P. Champlin, do. do.	1 00
Irena Williams, do. do.	1 00
C. U. Hayden, do. do.	1 00
Joseph Platts, do. do.	1 00
Samuel Carter, do. do.	1 00
Ephraim Kelsey, do. do.	1 00
Austin Elliott, Killingworth, do.	1 00
Timothy Stearns, Guilford, do.	1 00
Oliver Wolcott, do. do.	1 00
Nalby Hunt, Sharon, do.	1 00
Job Mead, Amenin, N. Y.	1 00
John W. Cough, do. do.	1 00
Thomas Payne and others, do. do.	1 50
J. Reynolds, and Wm. Benedict, do. do.	1 00
Platt Smith, do. do.	1 00
B. Thompson, do. do.	1 00
Robert Wilson, do. do.	1 00
Joseph Ketcham, do. do.	1 00
Samuel Boyd, do. do.	1 00
John Guernsey, do. do.	1 00
Am Aldrich, Northeast, do.	1 00

Samuel Russell, Northeast, N. Y.	\$1 00
Polly Winshell, do. do.	50
John Buttolf, do. do.	1 00
John Winshell, do. do.	1 00
Martin E. Winshell, do. do.	1 00
Joseph Hill, Saybrook, Ct.	2 00
Abiah Palmer, Amenin, N. Y.	2 00
Collection at Northeast, do.	4 43
Ezra Jarr, Lyme, Ct.	1 00
Z. Beckwith, do. do.	50
Nathaniel Clark, do. do.	1 00
Lucetta Cady, Pomfret, do.	50
Aug. 10. John F. Wilson, S. C. himself and family,	6 00
E. C. Park,	1 00
A. M. M'Iver,	1 00
T. Smith,	1 00
T. W. Griffin,	1 00
Thomas Stubbs,	1 00
Joshua Davis,	1 00
John Terrel,	1 00
Wm. Dosey,	1 00
James Lide,	1 00
Jane D. Edwards,	1 00
Ann Evans,	1 00
A Lady,	1 00
George Bruce,	1 00
— James Jr.	1 00
Daniel M'Kay,	1 00
12. Hand of Daniel Brown from a friend,	2 00
W. H. Turpin, Georgia,	7 00
20. J. Baker, Va. \$1 each, collected	25 00
22. Harvey Ball, N. J. \$1 each, collected	170 00
	\$398 42

For the New Building.

Aug. 9. By Thomas W. Pair, Washington,	\$5 00
10. John M'Cobb, Alexandria,	5 00
11. Wm. Langton, Washington,	10 00
12. Professor N. W. Worthington, Georgetown,	50 00
25. Wm. Crane, Richmond, Va.	10 00
Total,	\$80 00

For endowing the Professorship of Ecclesiastical History, &c.

Aug. 20. By T. Boek, Front Royal, Va.,	\$10 00
New Building,	\$80 00
College Debt,	\$208 43
Total in August,	\$388 03

POETRY.

GOSPEL WORSHIP.

By Bernard Barton.

How glorious, O God ! must thy temple
have been,

On the day of its first dedication,
When the Cherubim's wings widely
waving were seen
On high, o'er the ark's holy station :

When even the chosen of Levi, though
skill'd

To minister standing before thee,
Retir'd from the cloud which the tem-
ple then fill'd,

And thy glory made Israel adore thee.

Though awfully grand was thy majesty
then,

Yet the worship thy gospel discloses,
Less splendid in pomp to the vision of
men,

Far surpasses the ritual of Moses.

And by whom was that ritual for ever
repeal'd ?

But by HIM unto whom it was given
To enter the Oracle, where is reveal'd,
Not the cloud, but the brightness of
Heaven.

Who, having once enter'd, hath shown
us the way,

O Lord ! how to worship before thee :
Not with shadowy forms of that earlier
day,

But in *spirit* and *truth* to adore thee !

This, this is the worship that Jesus made
known ;

When she of Samaria found him
By the patriarch's well, sitting weary,
alone,

With the stillness of noon-tide around
him.

How sublime, yet how simple the hom-
age he taught

To her, who inquired by that fountain,
If JEHOVAH at Solyma's shrine would be
sought ?

Or ador'd on Samaria's mountain ?

Woman ! believe me, the hour is near,
When HE, if ye rightly would hail
him,

Will neither be worshipped exclusively
here,

Nor yet at the altar of Salem.

For God is a Spirit ! and they who aright
Would perform the pure worship he
loveth,

In the heart's holy temple will seek,
with delight,

That spirit the Father approveth.

And many that prophecy's truth can
declare,

Whose bosoms have livingly known it ;
Whom God had instructed to worship

him there,

And convinced that his mercy will
own it.

The temple that Solomon built to his
name,

Now lives but in history's story ;

Extinguish'd long since is its altar's
bright flame,

And vanish'd each glimpse of its glory.

But the Christian, made wise by a wis-
dom divine,

Though all human fabrics may falter,
Still finds in his heart a far holier
shrine,

Where the fire burns unquench'd on
the altar !

THE
Latter Day Luminary,

NEW SERIES,

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VII.]

OCTOBER, 1825.

[No. X.

BIOGRAPHY.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. JOHN WILLIAMS.

I would express him simple, grave, sincere ;
In doctrine uncorrupt ; in language plain,
And plain in manner ; decent, solemn, chaste,
And natural in gesture ; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture !—Is it like ?— *Cowper.*

THE month of May last witnessed the sudden departure of the Rev. JOHN WILLIAMS, senior pastor of the Baptist church in Oliver-street, New-York. He was a man of whose character and history it might well be said, in the brief and beautiful simplicity of inspiration—" *He was a good man, and full of the Holy Ghost and of faith ; and much people was added unto the Lord.*" Meek, patient, and zealous, he laboured long and successfully, and, when

VOL. VI.—*New Series.*

unexpectedly removed from the sorrows and warfare of the church militant on earth, into the light and gladness of the church triumphant above, he left behind him a loved and a lamented name ; and good men of all denominations mourned at his death, as for a father and leader in Israel. Distinguished for quiet usefulness, he was no less remarkable for his unpretending modesty ; and such was the reserve which he always maintained on the subject of his own feelings and history, that with much difficulty were gathered the materials for the scanty notice of his life which follows.

John Williams was born in Carnarvonshire, Wales, on the 8th day of March, (old style) 1767. The name of his father was *William Roberts*, from which, according to the ancient custom still

retained in some parts of the Principality, of deriving the surname of the children from the christian name of the father, he took the name of *Williams*. The farm Plasllecheiddior on which he was born, had for many generations been the home-
stead of the family, a race of hardy and respectable farmers. At an early age, Mr. W. was removed to the house of his maternal grandfather, who resided at the distance of a few miles, and with whom he passed the years of his boyhood. The family into which he was thus brought, as well as that of his father, were from education and habit warmly attached to the Established Church, and a regular attendance at the parish church* was one of the first lessons of his childhood. Being from his lameness unfitted for those agricultural labours which had been the pursuit of

his fathers, and would else have been his choice, it was desired by his father, that he should receive a classical education, which might fit him to enter the ministry of the Episcopal church. But even at this early age, was displayed that independence of character, that modest fear of becoming burdensome to others, which so strongly marked the whole course of his after life. Unwilling to remain dependant for support upon his family, during the long period which might elapse ere he should, in some humble curacy, find the reward of his studies, he declined the proposal, and preferred to acquire a trade, by which his industry might meet an earlier reward. To a trade he accordingly applied himself, and for this purpose went to reside in the county town of Carnarvon. But he had not long been employed in this pursuit, before an event oc-

* The pulpit of this church was, at this period, filled by a man of singular character. At a time when the evangelical party in the church of England was as yet weak and despised, this man, from the strain of his preaching, was considered as resembling them. But to this comparative purity of sentiment, he added a shameless depravity of conduct; and the high churchmen were not more disgusted with the purity of his doctrine, than were the pious with the irregularity of his practice. In the pulpit, he was a powerful and zealous preacher; in private life, a drunkard, a gambler, and a bully. When reproved for his inconsistencies, his usual reply was, "*Do as I say and not as I do*," and it became a proverbial expression among his rustic parishioners; "When in the pulpit, he preached so well, 'was a pity he should ever leave it; when out of it, he lived so ill, 'twas a pity he should ever enter it." This singular being was a frequent visiter at the house

of Mr. W.'s grandfather, and Mr. Williams often, at an early age, felt no little surprise at seeing his pastor come up to the door reeling from the sports of the cock pit, (for cock-fighting was one of his favourite amusements,) and bearing on his face the marks of bruises received in some drunken fray. It seems hardly credible that such a man should be permitted to minister in any church; but those acquainted with Wales as that country was, not fifty years since, know full well that such depravity of conduct in a clergyman was no uncommon thing. Nearly the only singularity of the case was, that without any motives of interest he had adopted sentiments so opposite to his own conduct, and so unpopular among his clerical brethren. Impurity of practice generally leads to heresy of doctrine; he was remarkable for having deserted the opinions without abandoning the practice of those abandoned and dissolute clergy who disgrace the retired curacies of the Principality.

curred which changed the whole current of his thoughts, and gave a new colouring to his life. The manner in which he first was brought to attend the ministry of the Dissenters is now unknown. It was, however, under a sermon preached by David Morris, a devoted minister of the Whitfieldites, or Calvinistic Methodists, that his mind first found ease from its burdens. At this period, also, he was accustomed to say, that he derived the greatest encouragement and benefit from a Welsh translation of the "Come and Welcome to Jesus Christ," a production of that splendid, though untutored genius, John Bunyan. It was thus that the writings of one, scarce master of the refinements of his own language, were, under God, productive of a strong effect long after the death of their author, and in a language to him entirely unknown. Little imagining that it should ever reach the mountains of Wales, Bunyan, in the spirit of faith, had cast his work as "bread upon the waters," and after many days it was "found again," and became food and nourishment to one whom God had designed for much usefulness. It may well be supposed that Mr. W. always retained for the works of this author a grateful partiality. He had about completed the nineteenth year of his age when he united with the Independent Church in the neighbourhood, which was under the care of the Rev. Dr. Lewis, a man who, per-

haps, stood at the head of his denomination in Wales, distinguished alike for solid judgment and profound scholarship. Under his patronage, not long after his union with the church, Mr. W. began his pulpit ministrations. Beloved for the gentleness of his manners, and the pure ardour of his piety, he was considered as exhibiting the promise of great future usefulness. Possessed of the affection and esteem of his pastor and fellow-members, he was no doubt happy; but truth was to him yet dearer than earthly friendships. His Bible was now his library. He studied it intently and candidly; and ere long, doubts began to insinuate themselves of the propriety of infant sprinkling. Without, however, revealing to his pastor the workings of his mind, he one day inquired of Dr. Lewis the meaning of the passage, "Buried with him in baptism." The reply, which, as coming from a man of intellect and learning, sunk deep into the mind of the youthful Christian was, "I really think the Baptists have, in the interpretation of that text, the advantage over us." His doubts could not long be concealed, and Dr. Lewis laboured long and earnestly, but in vain, by conversation and the loan of Pædobaptist writings, to remove the scruples which he had unwittingly encouraged. Their friendly discussions were frequently prolonged long after midnight; but the modest conclusion with which Williams generally summed up the amica-

ble debate, was, "Had I, Doctor, your talents and your learning, I could make more of my side of the question than you can make of yours."

Mr. W. had received from Heaven a modest independence, both in thought and action, which never permitted him to evade his duty; and he was endued, alike, with strength of intellect to perceive, and decision of character to follow the truth, lead him where it might. The Pædobaptist authors which Mr. Lewis lent in abundance for his perusal, were read and tested by the Bible. They failed to convince him; and study, reflection, and prayer, brought him at the age of twenty-one, to the baptismal waters; and he became by immersion a member of the Horeb Baptist church at Garn. The discussion which had terminated in his separation from the church of Dr. Lewis, never weakened the esteem which each felt for the other; and to the close of his life, Mr. W. continued to speak of his former pastor with a warmth of affection which time could not quench, and distance could not lessen. Mr. W. had not long been united with the Horeb church before he became their minister. They knew his worth, and he reigned in their hearts. It was said of his people, that when a stranger occasionally ministered among them, they never were satisfied; and great as the attraction of novelty must ever be, none could with them be compared to their stated

preacher. Before being fixed over this little flock, he had been advised by some of his friends to enter the Bristol Baptist Academy. In after life, he often lamented his refusal, but the reasons of it do honour to his memory. His early ministrations had produced a pain in his breast, which he regarded as the forerunner of approaching consumption. Believing that the years which remained to him were but few, he was unwilling to waste a moment in preparation, and accordingly threw himself in the strength of faith, with all his imperfections of education upon him, into the work of the gospel ministry. With a perseverance the most devoted, and a patience the most untiring, he travelled and laboured in season and out of season. It was, perhaps, the very energy with which he laboured, as in the expectation of death, that was the means of prolonging his life. The Horeb church was composed of several branches, which, though forming but one body, met at different places of worship. Mr. Williams travelled extensively through North and South Wales, and collected funds for the building of two meeting-houses for his affectionate people. What their number at his coming among them was, we are unable to ascertain; but from Rippon's Baptist Register, we find that in October, 1794, the members amounted to 140. By means of these journeyings, he became generally known and respected throughout Wales.

He was a friend and fellow traveller of the celebrated and apostolic Christmas Evans, with whom he continued an occasional correspondence to the close of life.

It may appear strange that he could willingly leave a flock of whose affections he was so entirely possessed, and who earnestly opposed his intentions; but his motives were deserving of the highest praise. The tide of emigration was at this period fast pouring from the shores of Britain into these yet infant States. Many of the mountaineers of Wales, oppressed by the grinding weight of public distress, and perhaps not uninfluenced by the revolutionary principles, the seeds of which were then sown throughout Europe, were abandoning their ancient homes for the comforts of what had been painted to them as a foreign paradise. Many of them were entirely unacquainted with the English language. A hope of being useful to these scattered sheep, a desire that to their settlement on a foreign shore they should carry with them the gospel of their fathers, and the language of their fathers; this hope and this desire, together with other motives, which, were they published, would throw a strong light on the modest reserve and independence of his character, brought him as an emigrant to these United States. He tore himself from a fond and a mourning people, and following what he believed the call of God, came forth from the land of his fathers like Abra-

ham, knowing not whither he went. His knowledge of the English language was but small indeed; and although when a boy he had been instructed in the grammar of it, his teacher was himself too ignorant to afford much assistance to his pupil. On the 25th of July, 1795, he landed at New-York, bearing warm recommendations from his church and friends in Wales, and among others, from his former pastor, the Rev. Dr. Lewis. A younger brother accompanied Mr. W. Within a fortnight after their arrival in the country, this brother died most suddenly at Schuyler's Mines, near Newark, New-Jersey. Mr. Williams, who was then at New-York, was informed of the distressing event, and immediately set out travelling on foot to the place. The exertion of the journey, added to the suddenness of the blow, produced a violent fever, in which the mind was scarcely less agitated than the body. He had left his native soil, his family, and his friends, to find in a foreign land, and among a people of strange language, a grave for the companion of his voyage, a beloved brother. He began to doubt if he had not rashly ventured where God had not called him; and this consideration seemed to raise his feelings, which were naturally acute, to a pitch of intense agony. It was but the prelude and the promise of after usefulness; it was, in a manner, the parting blow of the adversary—the struggle in, and

by which, his Heavenly Father was girding and exercising him for the appointed task. In his distress he prayed that one, though but one soul, might be granted to him in America as the fruit of his ministry and the proof of his calling; and when he arose from the bed of sickness, he arose, if possible, more anxiously earnest than ever, in the work of his heart. He had intended to have settled in some neighbourhood inhabited by Welsh emigrants, and in his mother language to have continued his ministerial labours; and with this view, his attention had been directed to Beulah, in Pennsylvania, and Steuben in New York. In Welsh he delivered his first sermon in America. It was preached in the meeting house then occupied by the Rev. John Stanford, in Fair-street.

The Baptist church in Oliver (at that time Fayette) Street, was then composed of about 30 members, of whom, however, only 20 could be found, who met in a small unfinished wooden building, about thirty feet square, without galleries, and seated with benches instead of pews. This church permitted him and his countrymen occasionally to use their place of worship for service in their own language. They also encouraged Mr. W. to attempt the acquisition of the English language, a request with which after some hesitation he complied, and began to preach in English for one part of the Sabbath, on the other part still continuing the use of the

Welsh. Through every disadvantage, the English brethren saw a deep and fervent piety, and a native vigour of mind, which greatly delighted them. They had made several attempts to procure a supply, but were unable to find one in all respects suitable. They now began to fix their hopes upon the young stranger, and at length, after a trial of nine months, Mr. Williams became, on their unanimous request, their pastor, on the 28th of August, 1798. In the summer of this year, the yellow fever commenced one of its most dreadful attacks upon the city of New-York. Mr. W. among others, was early seized with the contagion, and his life was despaired of. But the decisive conduct of his physician, who in the course of a few hours drew from him an unusual quantity of blood, proved under God the means of his recovery, and he again appeared with new zeal among the people of his charge. Encouraged by the attention which he excited, in January following, the little church substituted pews for benches. But they grew, and the place soon became too strait; and in 1800, the meeting-house was enlarged to 60 by 43 feet, and galleries were added. In the course of years this place also became insufficient; and in little more than twenty years after his first settlement, Mr. W. saw raised the third meeting-house, the present edifice, a large stone building, 64 by 94 feet.

Great as was his success, it is

not to be supposed that he was without his sorrows: They met him at his very entrance. Some even among the officers of his little church had drunk into the spirit of Antinomianism, and by habitual intemperance provoked exclusion from the privileges of church membership. The feeble band were also distressed from without by their disputes with another small church in the city; a dispute trifling in its origin, but which mutual recrimination had heightened into a contest, that it required the most persevering exercise of Mr. Williams' conciliatory offices to terminate. It was by his meekness and patience, long and assiduously employed, that harmony was at length restored.

But in the midst of his sorrows he had also pleasures of the most exalted kind. He saw a small and divided body gradually growing into strength and harmony, and a pious and zealous people gathering around him. God raised up for him active friends, and brought into the church men like minded with himself. In a few months after his settlement, he baptized Thomas Hewett. In Oct. 1799, John Cauldwell with his wife was added on a letter of dismission; and in a similar manner were received in June, 1801, Mr. and Mrs. Withington. The names of these revered and lamented men are mentioned, because they now rest from their labours. They seem to have been raised with their pastor, and they, with many

others, continued to cheer his heart and strengthen his hands until the year 1822, when all three in quick succession descended into the grave.

In November, 1801, Mr. W. was united in marriage to her who is now his lamenting widow, an event which contributed greatly to the happiness of his after life.

During an earlier part of his ministry, the salary received from his people was insufficient even to pay his board; he however derived assistance from the trifling funds which he brought with him from Wales. But he was not, to borrow an expression of his own, one of the "disciples of the loaves." He laboured zealously, because he laboured disinterestedly. His preaching was not the stinted consideration for a narrow salary. His exertions were labours of love, and they brought with them in the success and triumph of the gospel, in the added numbers of his church, and in the visible increase of peace, of love, and of zeal, their own "exceeding great reward." It was not in him to faint or to murmur at the scantiness of his support, nor yet did he regard it as an excuse for contracting debts which he might be unable to discharge. With pecuniary difficulties he struggled in silence, thankful to see in the growing prosperity of his charge, that the blessing of Heaven if not of earth was with and upon him. The number of members continued steadily to increase, and most

walked worthy of their profession. His high recommendations from Wales, together with his own conduct, gained him new accessions of friends among all denominations. He had not looked for applause, he had not laboured for it; but the reputation of being a wise and devoted minister continually followed him. By gradual increase the church enlarged its numbers, till it counts at the present moment more than 540 members within its fellowship. During his connexion with them, Mr. W. baptized about 440 members, exclusive of others baptized on Long Island and in other parts of the State. In the early part of the year 1823, the Rev. Spencer H. Cone, of Alexandria, (D. C.) was associated with Mr. Williams in the pastoral office.

He had about this period from various causes began to decline, and the feebleness of his body seemed to obscure the energies of his mind. In the course of one memorable year, (1822) three of the men who had walked with him all his journey through, who had shared his sorrows and doubled his joys, were removed as in a band to their everlasting home. Their departure left on his mind an impression which could never be erased. Others still remained, not their inferiors in love to his person, or in zeal for the church; but those who were gone had been with him from the first; he knew them thoroughly, had proved them often, and they had never failed him. His labours were still

continued among his flock, but decay was making silent and irreparable attacks upon his once vigorous constitution. He did not complain, but his appearance betrayed his internal afflictions. The influenza which prevailed during the winter, seized upon and greatly enfeebled him. But although evidently weakened, and often prevented from preaching, he never gave up the hope of ultimate restoration to health, and of a happy renewal of his labours. He seemed unwilling to entertain the idea that his present sickness was smoothing his path to the grave. Such thoughts his friends had, indeed, of late begun gladly to discountenance, and for the last two or three weeks immediately preceding his departure, he seemed gathering new strength, and it was fondly hoped that summer would complete his recovery. On Friday and Saturday he had walked out, on the former of these days to a considerable distance. The Saturday night was, however, past without rest, and when he arose on the morning of the Sabbath, he seemed haggard and broken, his eye was dim, and his breathing obstructed. But neither his family nor himself apprehended any immediate danger, as he had often been to appearance much worse; and although his physician was sent for, it was without any expectation of the blow that was so soon and so suddenly to fall. He came down to breakfast as usual, and afterwards returned up stairs to his study.

He there spent some time in conversation with Mr. Williams, a young Baptist minister from Vermont who was then at his house, and in reading a volume of President Edwards. It was his *Treatise on the Affections*, with him a favourite work. He remarked, with a faint smile, to one who stood by, that he was spending the morning of the Sabbath in a manner to which he had not been accustomed. In former years, he observed, he had at this hour been employed in preparing for the labours of the day; now he was enjoying the labours of others, referring to the volume which he still grasped with a trembling hand. Little thought he, and little expected those around him, that the Sabbath he was this day to begin, was indeed *far different* from those he had been accustomed to spend. Unseen was breaking on him the dawn of a Sabbath around whose brightness the shades of evening never gather, for God himself is its eternal sun! To Mr. Williams, who came into the room shortly after, he said that often as he had read this work of Edwards, he saw in it new beauties at every perusal. "He speaks," continued he, "so sweetly of Jesus." The Rev. Alfred Bennet, of Homer, (N. Y.) had, in the meanwhile, called to pay a friendly visit. After a little conversation, in which Mr. W. seemed not inclined to suppose that there was any danger as to the event of his sickness, he complained of having past the preceding night without sleep, and,

requesting Mr. B. to enjoy himself with a book, walked into an adjoining bed-room. He lay down, but soon became uneasy, and expressed a wish to rise. He was assisted by Mrs. W. so to do, and sitting up in his chair, past as in a moment away. When Mr. B. was called in from the next room, pulsation had ceased. Without warning, without fear, and without pain, he had, in an instant, burst the fetters of the flesh, flung aside the habiliments of mortality, and past at once from the darkness of earth into the full blaze of the New Jerusalem. Ere he had even thought of entering the valley of the shadow of death, he was wafted dryshod over the swellings of Jordan, and found himself standing a disembodied and purified spirit before the gates of the city of God. If it be possible that death should resemble translation, certainly his departure bore that resemblance. Without a groan or struggle he ceased to breathe. The change to him was the more ineffably glorious, from its unspeakable suddenness. He had not been disposed to believe that this sickness was unto death, yet was he in the fullest and best sense, prepared for his end. The wise, as well as the foolish virgins slumbered and slept; with them, indeed, he slumbered, but with them, also, even at the midnight hour, his lamp was trimmed and his loins were girt, as those that wait for the coming of the Master. His was an habitual preparation, a preparation of the heart, though not of

the eye. His dissolution was not betokened and preceded by those glimmerings of glory which often shed so rich a lustre on the death-bed of the faithful. It had no slow gradations from darkness to light,—no day breakings of joyful anticipation,—no dawns of increasing rapture growing brighter and brighter unto the perfect day; but like the change of one who lies down in the shades of evening and wakes in the noon day blaze, all was suddenness of ecstasy. He had not, as from the summit of Pisgah, been transported with clear views of the “land far off, and the king in his beauty;” and although he always, by the eye of an habitual faith, contemplated the land of promise as lying at the end of his journey, he saw it but as through a glass darkly, nor knew that he was already on the borders of its inheritance.

It had been in some degree his wish to pass suddenly away. He had prayed that his life might not be lengthened beyond his usefulness. The prayer was heard. His labours were finished. Ever ready to give in a joyful account of his stewardship, the voice of the Master on a sudden reached his ear and pierced his heart. And ere the sun, which shone so brightly into his sick chamber, had reached its zenith, his spirit had soared beyond “the flaming bounds of space” into regions of bliss, where imagination faints to follow him.

(To be concluded in our next.)

COMMUNICATIONS.

RELIGIOUS CORRESPONDENCE.

LETTER III.

A. to B.

MY DEAR FRIEND,

I HAVE received your very agreeable epistle of the 5th inst. When I say agreeable, I do not mean to compliment you, but in summing up the contents, it gives me the pleasure of hope, that I have not addressed you in vain. I must also confess, that some things surprise me, not so much for their novelty as the manner in which you have expressed yourself. I assure you, I have read and read again, and the impressions left on my mind are such that I know not how to begin a suitable answer. The case is so important, and my immortal soul feels it so, that the compass of a letter will hardly suffice. I feel as if I wanted my pen to be the pen of a *ready writer*: but, alas! I am only an earthen vessel, and at most the voice of one crying in the wilderness. May Jehovah water us both with showers from on high.

Permit me to be faithful in my address, and I hope you will be so in your attention. You are too much of a philosopher. You reason manly, but illogically. You are honest, but too prudent. You believe, but your heart is like mine, faithless. You are sensible, but cannot feel. You see things extensively, but will not

perceive. Alas, so it is: but let us hope, peradventure it may shortly be otherwise.

You did well to divest yourself of prejudice when you undertook to investigate the truth or falsehood of divine revelation. You found, on a deliberate conclusion, that none but God could have been its author. I rejoice for your sake, that you have made this discovery. You also rehearse a number of the most important truths, to which, you say, you give full credence, "but the Lord has not brought them home upon your mind." I confess these things may exist with unregenerate men: but, you add, and seem to lament the case, that you do not feel that sense of sin which is necessary. I am sorry you are so much like myself in this respect, together with thousands of Christians, who are continually suspecting themselves, and mourn for want of this feeling. You also seem sensible of your own inability. I wish I were more sensible of this than I am. Do you feel a want of hatred to sin? so do others. Do you feel a want of love to God? so do others. Do you feel a kind of indifference for the enjoyment of the crown? so do others. Paul knew this, when he said, *Set your affections on things that are above*, *Ec. Col. iii. 1, 2.* and *Heb. xii. 1.* *Let us lay aside every weight*, *Ec.* Are you careless with regard to your duty? so are others: and Paul complains, *When I would do good, evil is present with me.* After dropping these undi-

gested queries, I would observe that I should be sorry to deceive you by daubing with untempered mortar. God forbid it. I trust I have not so learned Christ. But you will reply: "allowing these things to be so with others, it does not prove them right." It does not: and it would be an evidence against the sincerity of their contrition, were they contented with this situation. Paul cried out, as in the name of all the rest, *O! wretched man that I am, who shall deliver me from the body of this death!* And I may add, it would be an incontestible evidence of having no part nor lot in Christ, did these infirmities and indispositions (if I may so call them) reign in all their power.

On the other hand, you imply that you know yourself a sinner—that you are "stupid and blind" (this did not the Pharisees know). You acknowledge the necessity of a Saviour—the propriety of submitting to his terms—the necessity of regeneration—the inability of man—and, you add, that you are fully convinced of the beauty of holiness, the loveliness of those who walk agreeably to its dictates, and that it must afford much happiness to its followers. From this consideration (at least in some measure) you desire to belong to the family of Christ. You are not afraid of the cross, and could give your body to be burned! You also see the vanities of the world, and are convinced no real satisfaction is to be derived from their enjoyment. Well, if all this

is "the effect of speculation" you are a philosopher indeed. If you were not a son of Adam, and a sinner of like passions with other men, I should be ready to conclude that you came to the knowledge of these things by converse with some celestial being. But you "do not feel them!" It is the lot of man to be mistaken: I know you felt what you wrote. You ought to remember, that we are not called to live a life of sense, but of faith. Your situation appears to me to be very critical, but at the same time very encouraging. Nothing more is requisite than to feel just as you have expressed yourself, and thus throw yourself into the hands of your compassionate Saviour. In other words, believe what he has declared of himself in his word, "*I am the Life,*" and I am well assured that you will realize what Thomas did when he could say, *My LORD and my God.* But ~~blessed are they who have not seen,~~ and yet believed.

Faith comes by hearing, and hearing by the word of God. Faith is without *sensible* evidence, yet it is the *SUBSTANCE* of things hoped for, and the *EVIDENCE* of things not seen. It consists in believing the things that are spoken, *merely* on the authority from which they proceed. You are waiting for what you have no right to expect, viz. some miraculous demonstration of things to your mind. For the Lord's sake, and for your own everlasting peace sake, do not require a sign from Heaven; for

there shall no sign be given you, but the testimony which we declare, **THAT JESUS DIED AND ROSE AGAIN FROM THE DEAD.**

But, you will say, *Faith is the gift of God.* This is true; but methinks there is a great mistake in apprehending this expression. The duty of believing is incumbent on all men who *hear* the Gospel; and the act of believing is the sound conclusion of our judgment on the truth of what we have heard, coupled with a knowledge of our necessities; the conviction of which is the work of his Spirit upon our minds. It glorifies God to give him the credit due to his veracity; and the benefits of Christ's redemption are appropriated by placing our whole dependence on his promise. You need not wait for any thing farther; only make a resignation of yourself, *with* all your reluctances, and believe that *who-soever cometh unto God by him, shall in no wise be cast out.*

And now, my dear friend, I entreat you to renounce yourself, and cast away your ill-timed prudence, and *be not faithless, but believing.* You know there is no alternative; the day of judgment is hastening, and we shall be found on the right hand or on the left. I know something of the sacrifices you are called to make, O youth, youth, youth! but be not dismayed, thy God shall help thee.

I know not what acceptance this letter will receive with you, nor is it my province to know; but I am not discouraged in my

attempt. I want to win you for Jesus my Lord, that you may be one with him; and greater happiness, or higher honour, it is not possible for mortal to enjoy. May your heart be open to give the Saviour room: and may he prepare us by his Spirit, in pardoning our sins and giving us his love to know, that we may enter into his everlasting kingdom.

I remain, with esteem and tender affection,

Yours, A.

LETTER IV.

B. to A.

DEAR SIR:

It is in the nature of man to think too highly of himself; and when the subject of his own expression, he cannot disguise his vanity. For my own part, I shall not attempt it; but will deliver my thoughts without reserve, and trust your liberality to furnish the apology.

I should have written to you at an earlier date, but I confess I knew not what to say; for my mind is fickle as the wind, and as often changing. Sometimes it is highly agitated, at other times more calm, but always in motion. You are surprised at my manner of expression; but if you knew my mind you would be more surprised at what I collected; for that mass of confusion was less confused than the thoughts from which it flowed. You say I "reason manly, but illogically;" I never thought to be a philosopher, and logic is not my profession.

But what I wrote was the effusion of a dark bewildered heart. I find you are deceived in me, hoping that I have experienced what it was not my intention to express; for I cannot perceive that I have the least love for God, nor can I feel the bitterness of that enmity which the Scriptures inform me is in this carnal heart of mine. I have always seen persons under divine awakenings, express their sense of the evil of sin, and their fears of that punishment which they are conscious is their just desert. But this is not my case. I have never so far seen myself as to know by experience the plague of my own heart. The fears of damnation give me no concern. The present prevents my dread of the future; and though it is before me, yet I am too hardened to fear a worse hell than what I now suffer. Sin never appeared to me in that hateful light in which others view it. What then am I to do? Must I here remain for ever? or may I catch that feeble ray of hope which dimly glimmers through the cloud? You advise me to go to Jesus. O, that I knew where I might find him, that I might come even to his mercy seat! But how shall I come to him, or where shall I find him? Behold, I go forward, but he is not there; and backward, but I cannot perceive him. I look to the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him!

Could I purchase salvation, I would readily do it, at any sacrifice, for my own sake, but am indifferent for the glory of God. I could renounce all things, and cheerfully bear the scoffs of a frowning world, had Christ undertaken to support me: but without love to him, all would be vain. I cannot profess Christ till I have him to profess. It will be useless to come to the wedding without the wedding garment. I have righteousness, but it is my own; and to the righteousness of God I am a stranger. There is certainly a beauty in the Divine character, and I think I could love him if I knew him, and hate sin if I could feel its evil nature. I could relinquish my own righteousness, if I knew how to receive that of Christ. But I am in darkness; ignorant of myself, and the manner of spirit which I am of. Nature is depraved, and it still predominates. On every side I am beset with rocks and quicksands, and I beat against them all. One day passes away and another succeeds; so weeks and months and years in quick succession roll, but I remain the same. My feeble bark, still tossed upon the billows, is still at the same immeasurable distance from the shore of hope, and if life remains it threatens to bring old age before I shall begin to live. I am sensible that "the day of judgment is at hand;" that life is transient, and all its joys but visionary; yet still its great object lies beyond my reach. Unsatisfied with what the world can

give, I long for that grace which enables the Christian to look to the day of judgment for real life and the consummation of all his joys.

I remain, yours,

B.

LETTER V.

B. to A.

DEAR SIR:

I FEEL very impatient to hear from you again. I have just been perusing the two very friendly letters which you have addressed to me, and still find them big with important truths. It is impossible for me to read them without tears. The subject is indeed serious. My affections are much moved, but my heart is unchanged. Though a man's tears should swell the ocean, and his groans shake the earth, all would not save him; for without holiness, no man shall see God. I am far from happiness. I know that there is no peace to the wicked. But why is it that I can feel no disposition to glorify him who is my judge, and through whom alone, the word of truth informs me, favour may be obtained? Why is it, that I cannot see that my heart is at enmity with this Saviour? Why is it, that I desire to become his follower, to find him and enjoy his teachings? Is it for the sake of that happiness which every man desires? or what is it that I feel? Teach me, for I am ignorant. The day of judgment is hastening, and I have not made my peace with God, nor

can I ever secure it! But you tell me, "be not dismayed, thy God shall help thee." O, that he would give me faith to call him mine, and I might then enjoy his help. What precious words are these, "*Thy God shall help thee!*" Will my God help me, who will not, can not help myself? I feel the want of every grace. Could I love him supremely, I think I could believe, and then he would help me indeed; but now that I am faithless and vile, what will be my end, God who made me, only knows.

But will God help me! The thought brings tears in my eyes—the repetition overpowers me. Many, in my situation, have thought they obtained help from God; but, alas! their hope proved a mere delusion, calculated only to prepare them for the keener torment. I have often been deeply affected, and sought a solitary weeping place; but returning from solitude, my mind was soon diverted to other objects—levity resumed its dominion, and I remain unchanged. Sometimes I am in deep distress, and sometimes again entirely callous; but always in bondage, a stranger to light, to happiness, to myself, and to the spirit by which I am actuated.

Do write me soon, and deal plainly with me. Tell me what I ought to hear, and by the blessing of God, it may possibly become effectual.

Yours, sincerely,

B.

"RELIGION'S ALL."

SELECT any individual in your imagination,—surround him with every thing that men are accustomed to call fortunate, eminent, or enviable—health, fortune, friends, fame, cultivated intellect; add richer colouring to the picture—add till imagination and desire are exhausted, and when you have finished the portrait, it is the portrait of a finished wretch, if it be that of a being who knows not God,—who is conscious of an immortal spirit within him, but knows neither its destination nor its dignity,—who feels within him those cravings of unsatisfied desire that render all his present enjoyments hollow, worthless, and unsatisfactory—that poison them by an indefinite longing after immortality, of which his terror increases with his certainty. But show me a being crushed to the earth under all the accumulated evils of nature and fortune; one whom the rising sun awakens, to light up to suffer, and on whom it sets without bringing him the hope of rest; one whom the world has never regarded, but with the averted eye of scorn or of hatred; and that being is blessed—blessed above the lot of mankind—if God is the stay of his heart, and the consoler of his sorrows,—if religion has shed its wine and oil into his wounds,—if as he toils through the wilderness of sin and suffering, he beholds the promised land bright before him, and knows that "his light affliction, which is but

for a moment, worketh for him a far more exceeding and eternal weight of glory." Oh, brethren! what must be the power and blessedness of the religion of Christ, that can make us—frail and feeble beings as we are, bound down with the chains of infirmity—forget them, or feel them not when we are once brought under its gracious and superior influences! what must be its power, that when it is thus put into one scale, can counterpoise all the evils of humanity in the other, and make them in comparison as the dust of the balance!

Yes, such is its power, and our own hearts are witnesses of it, even when they wander most from God. At this moment, is there one of us, however we may have walked unworthily of the gospel of Christ, however we may have departed from the Lord, disobeyed his will, and disregarded his word,—is there one of us who would at this moment accept all that man could bestow, or earth afford, to resign the hope of salvation? No, there is not one—not such a fool on earth, were the enemy of souls to traverse it with the offer. Oh, no! however our hearts may be corrupted by the cares, the passions, and the evils of life, there is not one that does not echo to the truth of the awful question of Christ, "What shall a man be profited if he gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?" We may live fools and madmen, but we cannot die

so; even the most vicious, in the midst of their career would be rejoiced to exclaim, "Let me die the death of the righteous!" Such is the power of that religion, from which is derived every topic of consolation here, and of hope hereafter; and its character is as mild as its influence is blessed. Does it war with pardonable infirmities of our nature? does it turn our hearts to stone, to prevent their throbbing? does it substitute insensibility for pain, and, like the heartless virtue of the ancients, in the attempt to make us more than man, make us worse than brutes? No: it is the religion of him who made the human heart, who knows its weaknesses, who can be touched with the feelings of our infirmities. Christ does not require of his disciples not to sorrow, for he knew that man was born to sorrow; he allows them to sorrow, but not as others who have no hope. Under the pressure of sudden and severe affliction, when our hopes and our hearts are dead within us, when we have lost the beloved of our hearts, the delight of our eyes; when those are dead whom we would die to follow; and are reconciled to life; only by the resolution that he will live to weep that life away,—at such a moment (and all of us have had such moments) to bid the sufferer not to mourn, would be an insult to humanity; yet such is the wretched consolation that the world can offer us—vain exhortations to support our spirits when there is

nothing to support them—vain advice to forget our grief, when the very effort awakens remembrance even to agony.

Thus says the world, but what says the Bible? or rather what says the Son of God? Sorrow, but not as them that have no hope. Simple and sublime language, alike conversant with the truths of life, and the secrets of eternity! Awful and beautiful—our destiny here, and brightening the prospect with a light borrowed from Heaven! Yes, my brethren, let us submit our souls to this divine monition. Every thing conspires to call us from the world, to draw us to God, to bid us resign the husks of temporal existence, and banquet on the bread of immortality in our Father's house. Think, oh! think solemnly of that place to which we are approaching—a place of blessedness or wretchedness unimaginable. I will turn away from the latter view; and God grant that our minds may be fixed here, and our souls united hereafter, in the former! The ancients consoled themselves with the thoughts of meeting poets and philosophers in their elysium; but the Christian's Heaven has a brighter company—prophets and patriarchs, saints and martyrs! And those whom we loved, and those whom we lost, shall we not hope that they are there? The spirits of just men made perfect are there; all holy, happy, and harmonious: the Son of God is there, "who loved us, and gave himself for

us;" and God himself, whose name is love, whose presence is eternal blessedness! And shall we not seek to be there? Oh, yes: "let us seek, and we shall find; let us knock and it shall be opened."

[Rep. Rep.]

MISSIONARY.

FOREIGN.

SOCIETY ISLANDS.

Mr. ELLIS, of the Sandwich Mission, was for five years, from the beginning of 1817, to the close of 1822, a missionary at the Society Islands. On account of the ill health of Mrs. Ellis, he left his station for a season, and spent nearly five months in Boston, whence he went to New-York, and embarked from that place to England in July last. While in this country, he gave the following statements respecting the Society Islands, which we extract from the *Missionary Herald*.

Geographical Situation of the Islands, &c.

THE general denomination of *Society Islands* is given to two groups of islands, though only one is properly called by that name. The islands of the other group are designated on the maps, as the *Georgian Islands*. These are Tahiti, Eimeo, Tupuamau, (called also, Sir George Sanders's Island,) and Tetarou. The islands of the other group are Huahine, Raiatea, Taha, Borabora, Tubul, and Marua. These islands lie between 16° and 18° S. latitude, and 149° and 152° W. longitude from Greenwich. They are about 70 degrees west of South America, and 36 degrees S. of the Sandwich Islands.

The description of the islands given by Captain Cook and other navigators, is found to be correct. The soil is luxuriant, the climate salubrious, (though somewhat less so than that of the Sandwich Islands,) and the scenery every where delightful. Those voyagers, however, were not at the islands long enough to learn the true character and condition of the inhabitants; whose manners were less innocent, whose customs were more savage, and who were far less happy, than was supposed. The first impressions of the missionaries were favourable. But a residence of fifteen years at the islands, gave them altogether different views of the people.

Former Character and Condition of the Inhabitants.

Their domestic and social state.—For domestic happiness, their language contained not a symbol. Of it they had not an idea. Polygamy was common. The duties of the marriage relation were disregarded. The connexion itself was dissolved on the slightest pretences. Impurity was universal.

The lot of the female was peculiarly hard. She must not cook her food at the same fire with her husband, nor eat with him, nor make the same house her ordinary habitation. Besides, she was denied some of the best kinds of food: and it was death for her to violate these rules.

Infants were murdered without reluctance and without remorse; and generally by their parents, or other near relations. The elder missionaries believed that two-thirds of the children were thus sent from the world, by the hand of violence, in the morning of life. Generally they were slain as soon as born. Sometimes they were sacrificed to idols; sometimes they were thrown into the sea to propitiate the sharks who were worshipped as gods; but oftener they were buried alive—frequently in the house where they were born, the mo-

ther helping to fill up the grave. The causes of this unnatural deed were various. Infidelity to the conjugal relation, weakening the ties of nature, was one. Difference of rank in the parents, or, in other words, family pride scorning to mingle patrician with plebeian blood, was another. But the most operative cause was found in the *Arioi Society*, which must have had its origin in unmingled depravity. The number of the Ariois was large, and their principles were horrid; one of which was, that no member should suffer his children to live. If he did, he was expelled from the fraternity. The society was a privileged order, and being restricted to the higher ranks, was esteemed the most polite and honourable institution in the islands.

If parents were cruel to their children, children were also cruel to their parents. When the parent was old, decrepit, sick, and helpless, they would sometimes build a booth not far from the house, place him in it, give him a small portion of provisions, and never go near him again. Of course he soon died. Sometimes, tired with waiting on him, and desiring to seize on his property, a parricide would enter the hut of his unsuspecting father, and pierce him through with a spear. Sometimes the children would pretend to be carrying their sick father to bathe, when they would throw him into a grave previously prepared for the purpose, and stifle his cries, and put an end to his life, by throwing large stones upon him.

There was no mutual confidence. No man knew whom to trust: for the foundations of domestic and social affection were poisoned, and the rights of others were disregarded. An exclusive, unfeeling, grasping selfishness every where predominated.

Besides the other causes of wretchedness in their social life, drunkenness was almost universal. The juice of the *ava* had long been known to them as

furnishing an inebriating draught. At length they were instructed to distil something more efficacious from the juice of the sugar-cane. Stills of the rudest form were to be found in all the inhabited parts of the islands. Around these the natives would gather in small companies, and drink the spirit as it was manufactured, until they quarrelled, fought, and some were slain.

Indeed, human life was held as of little value. Many died by open violence; many by secret poison. It was even a general opinion among the natives, (such were their views of each other,) that none died a natural death. If they could discover no other cause, they attributed the decease of their friends to the mysterious rites of sorcery.

Their Government.—This was in the highest degree despotic and tyrannical. The king of the islands, and the chiefs of the several districts, had full power over the property and lives of their vassals. The rulers seized on the possessions of any one, whenever they pleased; and it was death to complain. The people were often stripped at once of their whole property. A regular trial for offences was unknown. A man was judged unheard, and executed without a formal condemnation, and usually without warning. Death was the punishment for crimes of every degree. The offender was killed with a club or spear, or beheaded. Often he was offered in sacrifice to the idols. Under such a government, there could be no feeling of security; no industry; no enterprise.

Their Wars.—These were carried on both by sea and land. Their custom by sea was as follows. Forty or fifty large canoes, lashed together with strong cords, so that none might desert, and filled with warriors, were rowed out to meet as many more, prepared in a similar manner for the contest. As the two parties approached, the battle was begun with slings and stones; when they came nearer, spears and javelins

were used; and when they closed, they fought with clubs. In many cases, the vanquished party has been wholly destroyed, the victor carrying the work of death from one end of the line to the other. Their wars on land, were even more bloody: for besides making all possible slaughter of the vanquished on the field of contest, and relentlessly pursuing the fugitives for weeks and months among the mountains: a reserved party of the victors, as soon as the battle was decided, rushed upon the defenceless villages, and carried promiscuous slaughter among the women and children, the sick and aged: or, if any were spared, it was for slavery, or for immolation upon the altars of the gods. The barbarity of these wars was dreadful. Here, a warrior might be seen tossing little children and infants into the air, and catching them on the point of his spear, where they expired in agonies. There, another might be seen dragging, in savage triumph, five or six lifeless children by a cord, which had been passed successively through their heads from ear to ear. Yonder, all covered with gore, another might be seen scooping with his hands the blood from the gushing trunk of his decapitated foe, and drinking it with hideous exultation. These wars were frequent. Scarcely a year passed without one or more.

Such evils as these which have been mentioned, all combining their influence, must, one would think, have constantly diminished the population. And this was the fact. In 1773, Capt. Cook estimated the number of inhabitants in the islands at 200,000. The missionaries believe that there must have been at that time at least 150,000. But in 1797, when the missionaries arrived there, the number did not exceed 20,000; and before the Gospel began to exert much influence, it had diminished to little more than 15,000. Poore, speaking of the goodness of God in sending his word to the islands, remarked, that 'it came to the small remainder of the people.'

Their Religion.—The only controlling principle in their religion, was *fear*. Their gods were confessedly evil, revengeful, cruel. No amiable, lovely trait of character was attributed to them. Consequently they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which was frequently made. When a large sacrifice of this kind was ordered, the king sent to the chiefs of the several districts a number of stones, denoting the number of victims, which were to be furnished by each. The chiefs then sent by night to whatever huts they chose, despatched the victims, and the next morning sent them in baskets to the *morai*, or temple. The missionaries have proof, that at least 16 or 18 human sacrifices have been offered at one time. In some cases, every post in a temple, which was erecting, rested upon a human body slaughtered for that purpose. The *tabu*, or system of restrictions, which was a part of the religion, was severe in its nature, and terrible in its effects. It consecrated persons, places, and things to certain uses connected with the religion; and disregard of its prohibitions sent the transgressor bleeding to the altar.

“Surely the dark places of the earth are full of the habitations of cruelty.”

Historical Sketch of the Mission to these Islands.

A mission was established in the islands, in 1797, by the London Missionary Society. For fifteen years, it had no apparent success. The missionaries became almost discouraged. So likewise did their patrons in Great Britain. Christendom lost, in a great measure, the interest it had first felt in the enterprise.

The hopes and expectations of Christians, with respect to the success of evangelical exertions, rested chiefly on other portions of the heathen world.

But in 1812, Pomare, the king, offered himself a candidate for baptism, and desired Christian instruction; although he knew that such a step might deprive him for ever of Tahiti, and might even endanger his life. Every motive of worldly policy conspired with his early habits, and his confirmed depravity, to bind him to idolatry; but he formally made the offer, and though he was not then baptized, he ever after manifested cordial attachment to the Christian religion. The next year, a number of other natives appeared to be convinced of their need of salvation by Jesus Christ. In 1814, this number was somewhat increased. They all observed the Sabbath, and often met for prayer to God. For this their neighbours derided them, and distinguished them by the name of *Bure Atua*, or Praying People. In 1815, the missionaries estimated the professed worshippers of the true God, in the several islands, at five hundred, among whom were several leading chiefs.

Such an increase alarmed the idolaters, and they secretly conspired to cut off the ‘praying people’ at one blow. But just as the blow was about to be struck, the conspiracy was discovered, and the intended victims fled to Eimeo. The conspirators then fought among themselves.

The next year, Pomare went over to Tahiti, and was received by the idolaters with apparent cordiality. But they had determined to destroy him and his Christian followers. One Sabbath day, while the king and his people were assembled for worship, and while Auna (afterwards assistant in the mission at the Sandwich Islands,) was reading a hymn, some one looked out and beheld a large party of the enemy turning a distant point; ‘It is war!’ was the exclamation. This produced a momentary

confusion. Pomare, however, commanded silence, and ordered the services to proceed, saying that their trust was in Jehovah. The hymn was sung, and a prayer offered to the God of battles. Happily they had remembered the warnings given them by the missionaries, before leaving Eimeo, to be ware of treachery, and had brought their arms with them. When the prayer was ended the foe arrived. The friends of Christianity fought for their dearest interests; and when they were prevented by the nature of the ground from coming into immediate action, they kneeled down among the trees and bushes, and supplicated divine aid. Their prayers were heard. The leader of the enemy was soon slain, and his party routed. Pomare forbade a pursuit, and commanded the dead to be decently buried, and the women and children to be kindly used.

These lenient proceedings had the happiest effect; for the idolaters rightly attributed them to the new religion, which they said must be good. They immediately sent in their submissions to Pomare, and requested teachers. Thus was he reinstated in the government of Tahiti and its dependencies. The Georgian Islands were now all open to Christian instruction, and soon became, by profession, Christian Islands. In no long time afterwards, the Society Islands proper were brought under the same influence, and cast away their idol gods.

Since that time, a printing press has been established in each group of islands, and numerous books in the native language, composed or translated by the missionaries, who first reduced the language to writing, have been printed, and circulated among the people.

Present Character and Condition of the Inhabitants.

Their domestic and social state has undergone a radical change. Polygamy

has been abolished. Christian marriage has been introduced. The marriage vows are held sacred. The husband and wife live together, use the same kinds of food, eat from the same table, and associate on terms of Christian equality, and affectionate endearment. Children are not only suffered to live, but are cherished with great tenderness, and nurtured with pious solicitude and care; and domestic happiness is well understood, and generally enjoyed, in all the islands.

To a considerable extent, the inhabitants have been gathered into villages, for the sake of the regular preaching of the Gospel. Their houses are comfortable, being generally of timber framework, the interstices of which are wattled and plastered, and the whole white-washed. Their furniture and clothing are in the European style, so far as their means will allow. They have been taught by the missionaries to make bonnets and hats from materials which are found in abundance on the islands; and these articles of dress are almost universal. They also manufacture sofas, tables, &c. which are fast multiplying in their dwellings.

Not less than 12,000, out of the 20,000 inhabitants, can read the word of God intelligibly, considerable portions of which have been translated, printed, and circulated: and 3,000 children and adults are now in the schools. Many are able to write, and some are considerably acquainted with arithmetic. So that the domestic circle is enlivened by intellectual occupations, unknown a few years since.

Industry has greatly increased. Drunkenness has become rare. Theft seldom occurs. Murder is still more unfrequent. The aged and infirm are kindly treated. Hospitals have been established, and charitable societies instituted, to relieve the afflicted poor. The Arioi Society is no more. Its abominations are detested. Correct views of individual rights are prevalent, and

those rights are respected. Private interest is sought in subserviency to the general good; and mutual confidence pervades the community.

Their *Government* has received a salutary modification. It has been defined and limited by a Constitution, and exists in the mildest patriarchal form: The king and his chiefs have power only to execute the laws. It is, in fact, a government of laws. These laws have been printed and promulgated. Individual rights have been made sure. No man can be molested at pleasure, either in his person or property. Punishments are prescribed by the laws, and are proportionate to the aggravation of the offence. None can be punished uncondemned, nor any be condemned without a regular trial; and this trial is always by jury, and in an open court of justice.

Their *Wars* are ended. The weapons of war are neglected, and are perishing. Instead of guns and powder and ball, they seek for implements of husbandry, for clothing, for domestic utensils, for means of growing in knowledge, and in grace.

Their *Religion* is peaceful and holy. It teaches to cultivate the virtues of penitence, and charity, and faith; to seek the happiness of each other, and of all men; to set lightly by the world; to lay up treasure in Heaven. to be holy, harmless, undefiled. By this religion the whole population is much influenced; though it is by no means presumed that all are truly pious. Family prayer, however, is almost universal: so also is secret prayer, morning and evening. About 2,000 have been received into the full communion of the churches, (of which there are eleven,) and after two, three, four, and five years trial of their Christian life; and 8,000 have been baptized, a large proportion of whom are adults, who give evidence of piety, but are to be still longer tried, before admission to the Lord's supper, and the fellowship of the churches. The com-

municants almost universally adorn their profession. Messrs. Tyerman and Bennet, the Deputation of the London Society, remarked, after being some time at the Islands, that they had not met with a member of the mission churches, who, for religious knowledge and Christian character, would not be received into the Dissenting churches of England. The Sabbath is most strictly observed. The food for that day is prepared on Saturday: No labour is performed on land; not a canoe is seen on the water; not even fire is lighted in their houses. At sun-rise two-thirds of the population attend a prayer-meeting, conducted by the natives. Two other public services, conducted by the missionaries, are also attended during the day. Twenty eight houses of worship are thus occupied every Lord's day. The word of God is the man of their counsel, the guide of their lives. Their children are brought up in the knowledge of that blessed word. A missionary spirit is wonderfully prevalent. Eighteen natives have gone to distant islands to carry the knowledge of the Gospel, some of whom went at the peril of their lives; and they have laboured with zeal, ability, and astonishing success. Several thousands have been taught to read, and two churches have been gathered, by means of their labours.

What produced this mighty and glorious change? Was it conquest; or the arm of civil power? Was it commerce; or the introduction of science and the arts? No; it was neither of these. With the sciences, the natives of the South Seas are even now scarcely acquainted; and in the arts, they manifested no interest until Christianity gained the ascendancy. Their commerce was ever limited, and they attribute some of their most wasting diseases to their intercourse with foreign traders. Nor does it appear that Pomare ever made use of his authority to enforce a profession of belief in the Christian religion. The contrary is most apparent. He used the

same means which were used by the missionaries. For three years after his conversion, the great body of his subjects continued in rebellion against him; and were the more decidedly opposed to him on account of his new religion. And their attention to this religion was secured at last, not by his conquests, nor by his power; but by his forbearance and kindness: qualities of which he was remarkably destitute in his early years, and for which he was wholly indebted to the instructions of the missionaries. These amiable traits of character in the once savage, brutal, ferocious Otoo, the idolaters rightly attributed to the 'new religion;' and by this strong light they were made to perceive something of the excellence of that religion. Thus the door was opened to carry instruction to all; and it was *instruction in the plain and simple truths of the Gospel*, which produced the mighty, glorious change, that we have been contemplating. The operation of no other cause can be perceived, either in producing the change in Pomare, or in his people.

Indeed, the nature of the *effect*, points out the *cause*. Such is its nature, that it could have been no otherwise produced, than by the inculcation of divine truth. The knowledge which the people now desire more than any other, is *religious* knowledge. The employments, which they relish more than all others, are *religious* employments. The possessions, which they value more than all others, are of a *religious* nature, such as the Scriptures, the preaching of the Gospel, &c. The society, which they choose before any other, is *religious* society. Such effects as these being found in an individual, or in a community, especially if all exist contemporaneously, prove the existence of a powerful *moral* cause, or *religious* influence. Such an influence it must have been, that produced the great transformations in the character and condition of the South Sea Islanders. The blessing of

the Almighty Spirit upon the pious instructions of the missionaries, was the true and only cause. Missionaries sowed the seed; they watered the ground; and God gave the harvest. The glory belongs to God; but the *instrumental* agency was theirs. It belonged to no other class of men.

We should like to proceed with remarks upon missions in general: but have not room. We close by saying, that the most natural reflection arising from the foregoing statements, is that made by one most experienced in missions to the heathen:—'*Let us not be weary in well doing; for in due season we shall reap, if we faint not.*'

AFRICA.

AGREEABLY to our former anticipations, the Lord has opened a door for the introduction of the gospel among the ignorant Africans at Liberia, and its vicinity, which invites the co-operation of all our brethren. Never, since the commencement of missionary labours in modern days, has a more favourable prospect presented itself of doing so much good with so little labour and expense. We have carried the Gospel to Burmah; and whatever may be the result of the present embarrassments in that region, there is no doubt that some immortal souls, already converted to God, will be received into heaven as the fruit of that mission. The seed which is planted, we trust will also grow upon earth, till Jesus Christ shall be acknowledged throughout the empire. We are now supporting missionary establishments among the aborigines of our own country, which have already instrumentally effected the salvation of numbers, and still promise great things in future. But Africa, at the present moment, presents a case, in our opinion, more interesting than all others. Mr. Carey, our missionary there, has proven himself worthy of our entire confidence, both

while in America, and since his arrival in Africa. The situation in which he was placed before he entered upon this field of labour, presented many inducements for him to remain in America. Blest with liberty and an ample competency; elevated above most of his countrymen; enjoying the respect of all; nothing but an ardent desire to spread the gospel of salvation in the land of his fathers, could have induced him to relinquish the charms which bound him to Virginia. But he saw his brethren, his kinsmen according to the flesh, perishing for lack of knowledge: and the idea of conveying to them the tidings of mercy, superseded all other considerations, and determined his mind in favour of the great undertaking. The Lord has prospered his way: and in Africa he has administered the sacrament vow to a considerable number of willing subjects, by burying them with Christ in baptism. The following letter from him to Mr. William Crane, of Richmond, will show the present appearance of things in that country.

MONROVIA, Aug. 16, 1823.

DEAR BROTHER:

I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the Fidelity. Our Sunday school, and missionary school, both go on and prosper: although our number is not as great as it has been.

I have made a visit up to Grand Cape Mount; and, while I was there, I lost no time in endeavouring to determine what was the prospect of getting a school on the way among them. They are very desirous that I shall establish a school there. I think, if the Board will support a school one year, after that time it may be conducted with very little expense: and all I am waiting for is books, and the opinion of the Board on the subject. Please lose no time in getting books sent on for this object, for that is the largest field for labour on

this part of the coast. Any man whose heart is set fully on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get it established.

Our little church has been wonderfully blessed of late. I baptized two yesterday; one the Sunday before; and three the Sunday before that.

If the Board of Missions ever intend to send a missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to perform it. May the Lord protect us both. I hope to come to your next annual meeting.*

Yours,

LOTT CAREY."

It now remains for us to determine whether we will make an effort for the salvation of these children of darkness. A variety of considerations press their claim to our immediate attention.

First, we owe them much. Our ancestors excited desolating wars among them, for the purpose of enslaving their prisoners. We have held in long and cruel bondage, their children. Many of the luxuries which we now enjoy, are the products of their labour, involuntarily extorted. To send in return to their native land, the arts of civilized life, and, above all, their concomitant and paramount blessings, the consolations of the gospel of Christ, is no more than the payment of a debt of justice to them, irrespective of our obligation to God to make his mercy known.

Secondly, The local situation of Liberia, is, of all others, most favourable to the object. It is in the centre of that part of Africa which has suffered most from the slave trade. It lies about 150

* The meeting of the African Missionary Society, next Easter Monday, in Richmond, is here intended.

miles south of Sierra Leone, near the equator, with no European or Christian establishment beyond it for nearly two thousand miles, till we approach the southern cape of Africa. It is the frontier coast of an immense region, thickly inhabited by human beings, who know nothing of Christ or salvation, and to whom the gospel may be introduced with but few apparent barriers compared with what are found in oriental nations.

Thirdly, the expense will be trivial, in comparison with what must be incurred in other regions. A very trifling sum will be sufficient to establish and maintain schools there, in which the rising generation will be instructed in the principles of Christianity; and we may rationally indulge the hope that God will qualify and call from among them, a sufficient number to spread the Gospel extensively among the natives.

The only obstacle to extensive missionary operations being immediately undertaken there, arises from the want of the little funds required. Surely, the benevolence of our brethren will not suffer so fair a prospect to fade away on this account. We earnestly hope that liberal contributions will be made for this special object, and that efficient measures will be adopted by the Board for the cultivation of this extensive field.

MISCELLANEOUS.

CLERICAL CONDUCT.

We lately gave a brief narrative, illustrating this grand quality; and will entertain our readers with another, in which the *dénouement* was more remarkable.

VOL. VI.—*New Series.*

Visiting, soon after his entrance on the ministry, the church of W —, in G —, Mr. F. found the pastor in a state which looked something like despondency, and something like lukewarmness. By the former of these words, however, he described it himself. 'Do you carry the Gospel into your people's houses?' asked Mr. F. 'No.' 'How so?' 'I have not the faculty of conversing in private on religion.'— 'Well, come now,' said his visiter, 'make a fair trial, we'll go out together.' The chaise was ordered. After a few calls, the tongue of the pastor was loosed a little. Returning home, however, they came within sight of a mansion that betokened the lordling of the neighbourhood. 'We stop in here?' said Mr. F. 'That is a house,' replied the pastor, 'where we can expect nothing but outrage.' His companion observing the state of his feelings, submitted, and they passed on.

The next day a lecture was resolved on for the succeeding evening, and while the pastor was engaged in his study, his guest proposed to ride out alone. He had learned that the lady and sister of the formidable individual just mentioned, were persons to whom he had before been introduced. He approached the mansion, and casting a glance obliquely through the row of trees that led from the gate to the portico, observed the planter sitting at a window, apparently intent on a book. He walked up to the door, before which an enormous mastiff lay sleeping, seemingly emblematic of the character given of his master. Passing the animal, he gently applied his hand to the knocker. No servant seemed within hearing of the hall, and on rapping again, a brief inquiry of 'who's there?' came from the inner room. Mr. F. without waiting longer, approached its open door. The planter turned his eyes, and almost imperceptibly started. He had seen and heard of Mr. F. With a slight bow, 'Is

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Mrs. H. at home, Sir?' 'No,' wheeling his chair so as to present his back more broadly to his visitor. 'Is Miss H at home, Sir?' 'No,—in the same attitude. After a dead pause: 'It will oblige me to have them told that Mr. F. called on them; and with an invitation to a lecture at Mr. M.'s to-morrow evening.' He was answered by a contemptuous silence. 'Shall we have the pleasure of seeing you there, Sir?' 'Me!' 'Yes, Sir.' 'Of such things I never think.' The planter was thrown off his guard by being got beyond his monosyllable. 'Not think, Sir,' said Mr. F. with somewhat feigned astonishment, 'why not?' 'I have other use for my time.' 'Well, then, Sir, permit me to say, you are better off than most of your neighbours: I have heard several of them make the same confession; but they have *no* excuse, and plead none.' 'With men of my standing, I'd have you know it's otherwise.' 'Well, if the plea is good now, it will stand good; you would do well, Sir, to remember it.' 'Besides, let me tell you, the people you would call religious are, after all their pretensions, of such character, I would have nothing to do with them.' 'Another excuse—so much the better! Bear them both in mind, Sir, they will stand you in great stead: your neighbours, I repeat, are much worse off; they plead guilty to the charge of neglecting the salvation of God, and acknowledge it would be just in him to condemn them: they are *self-condemned* already: You have excuses, which, if good now, will be found good at the great day; and that day is but a span's length before you.' His displeasure now seemed rising so rapidly, that Mr. F. judged it prudent to desist, and left him with these words.

The next day, he repeated his call on the ladies, who received him with something of an awkward civility. With as little delay as possible, he however engaged them in conversation on the

great topic; and got them considerably interested by it, before the planter appeared. On entering, his glance fell on Mr. F. with something very different from a welcome. Mr. F., however, was now too much engaged to feel it. Respectfully bowing to him as the master of the house, he continued conversing with the females. His host, after a few moments of apparent agitation and perplexity, stood and listened. Mr. F. now made all he said to bear directly and pressingly on his case.

At the proper juncture,—a moment when he could do it impressively, he rose to take leave of them. Bowing to the ladies, he was extending his hand to the knob of the door, when the planter anticipated him. With his other hand he seized Mr. F.'s, as the reclosing door shut them both out in the hall. It was the grasp, F. thought for a moment, of rage; and he was summoning his patience to bear whatever should come, when he felt the head of the planter drop on his shoulder, and saw that his agitation was actually from grief.—'Why—what's the matter, Mr. H.?' Mr. H. was speechless. 'What can I do for you, Sir?' 'O, I am a wretched, ruined man!' 'Why, Sir, you felt safe enough yesterday, with excuses in plenty.' 'But they are gone, Sir, and I am undone.' Mr. F. would give him but a moment or two, and left him—as he hoped, not to himself—[*Am. Jour. Let.*]

TRACTS IN INDIA.

AFTER Dr. Carey had laboured seven years in translating the Bible, and had completed the work, Messrs. Marshman and Ward went out to India, and set up presses to print it. They commenced by printing chapters in the form of Tracts; Christ's sermon on the mount in one, a parable in another, and an account of a miracle in another. These Tracts are now read by the missionaries

to the natives, who collect around them in the streets and highways to hear them explained. We read, for example, the parable of the Prodigal Son. 'A certain man had two sons, and the younger said, Father, give me the portion that falleth to me—and he wasted his substance in riotous living—and he said, I will arise, and go to my father, and say, Father, I have sinned against Heaven, and am no more worthy to be called thy son.' I, says the poor pagan, am that Prodigal Son: I have sinned. And then we point out to him the Saviour of sinners, the Lamb of God which taketh away the sins of the world: and often he listens, and goes to Jesus, and finds rest to his soul.

A young Brahmin obtained one of our Tracts, and, after reading it, convinced that he was a sinner, he came to us, full of anxiety, inquiring, 'What shall I do to be saved?' We instructed him out of the Gospel. He came again, and at length renounced his idols, and we have no doubt gave his heart to Christ. After many weeks he joined a Christian church; but God did not suffer him to remain with us many years. He fell a prey to the cholera, the prevailing disease of the country. A little before he died, another young native Christian came to see and comfort him; and as he laid his languishing head on the bosom of this young friend, he almost broke out in an ecstasy, and said, in his native tongue, 'Sing, brother, sing.' 'And what, brother, shall I sing?' 'Sing salvation, salvation through the death of Jesus! Salvation through the death of Jesus.' And I believe these were the last words he uttered. [Mr Carey at N. Y.]

REMARKABLE CONVERSION.

A young man who had been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful and zealous minister of the gospel

was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you celebrated for your mathematical skill. I have a problem which I wish you to solve. What is it? eagerly enquired the young man. The clergyman answered with a solemn tone of voice, 'What shall it profit a man if he gain the whole world and lose his own soul?' The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, What shall a man profit if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate and preacher of that Gospel which he once rejected. [N. Y. Obs.]

PERSECUTION OVERRULED.

THE ardent zeal of the famous Mr. Bradbury formerly minister of the church in New Court, Carey-street, exposed him to the hatred of the Papists, who employed a person to take away his life. To make himself fully acquainted with Bradbury's person, the man frequently attended at places of worship where he preached, and placed himself in the front of the gallery, with his countenance fixed on the preacher. It was scarcely possible, in such circumstances, wholly to avoid listening to what was said. Mr. B.'s forcible manner of presenting divine truth to view, awakened the man's attention, entered his understanding, and became the means of changing his heart. He came to the preacher with trembling and confusion, and told his affecting tale, gave evidence of his conversion, became a member of the church, and was, to the hour of his death, an ornament to the gospel which he professed.

LEAVES FROM A NOTE BOOK.

THE mass of people—of sober, serious people, are conscious, that they do feel religion to be a sad, dull, melancholy thing. And the simple reason is, that they know nothing about it—that they actually *attend to it as a matter of mere formality*. But only get in earnest about it—only come to understand it—only let your eyes be opened to behold what is arrayed and exhibited in it—within it—in its inner courts; and you shall confess that *all the world* calls fine and grand, is but a heap of dust and ashes:

—The real living fact you shall discover, is—that *all the world* admires as beautiful and glorious, is but a collection of mimicries—of most wretched, pitiful, drivelling mimicries of the objects and images which religion comprises.

WE read, concerning those that went forth to meet the bridegroom, that such of them “as were *ready* went in with him to the marriage, and the door was shut.” There is no admission into Heaven—no participation of its joys and glories, for unprepared souls.

AGENT'S ACCOUNT.

Monies received by James R. Burdick, Agent for the Columbian College in the District of Columbia.

For the Professorship of Ecclesiastical History and Christian Discipline.

SOUTH CAROLINA.

March 3. From Rev. Richard Furman, D. D. Charleston,	\$20 00
Mrs. Eliza Finn,	40 00
James Harper, Esq.	10 00
A. C. Smith, Esq.	10 00
Henry Wheeler, Esq.	10 00
Miss Elizabeth Rhighton,	20 00
Thomas Napier, Esq.	10 00
Oliver Fuller, Esq.	10 00
Mrs. Esther Belin,	10 00
Joseph Whilden, perhand of D. R. Beaubian, Beaufort,	3 75
March 23. William Fripp, Esq.	50 00
John Bell, Esq.	20 00
George M. Stoney, M. D.	20 00
William Morcock, Esq.	10 00
Lewis R. Sams, Esq.	30 00
Abraham Huguenin, Esq.	
Coosawhatchie,	50 00
Wm. D. Martin, Esq.	10 00
Mrs. Ann M. Robert, Robertsonville,	10 00
May 12. Matthew Mims, Esq.	
Edgefield District,	10 00
Joel Adams, Sen. Esq.	
Richland District,	25 00
Daniel Baldwin,	10 00
James Hopkins,	10 00
Col. David Myers,	20 00
Samuel I. Murray, Esq.	
Sumpter District,	10 00

GEORGIA.

April 5. From Josiah Penfield, Esq. Savannah,	\$10 00
Mrs. Sarah Pettibone,	10 00
George D. Sweet,	10 00
Homes Tupper,	10 00
Rev. Charles O. Scriven,	
Sunbury,	10 00
Mrs. Scriven,	10 00
O. Stevens, for the estate of P. Winn,	10 00
Joseph Hargraves, Esq.	
Liberty county,	10 00
James Smith, Esq. Darien,	10 00
April 9. S. Rockwell, Esq. Milledgeville,	30 00
Alexander M'Donnel,	10 00
William Walker, sen. Esq.	
Eatonton,	50 00
Jeremiah Clark,	20 00
Jeremiah Clark, last ann. sub.	10 00
William Flournoy, Esq.	20 00
William Williams, Esq.	10 00
April 28. Col. Abner Davis, Jones co.	10 00
May 9. Mrs. Nancy Simmons, Wilks co.	20 00
Rev. John H. Walker,	
Lincoln co.	50 00
William Jones, Esq. Columbia co.	10 00
May 23 Rev. Adiel Sherwood, Green co.	10 00

ALABAMA.
May 29. John Ashurst, Esq.
Montgomery, \$30 00
June 10. Capt. C. H. a friend,
Madison co. 10 00

\$808 75

*For the Professorship of Languages and
Biblical Literature.*

SOUTH CAROLINA.
March 3. From James Harper,
Esq. Charleston, \$25 00
Silas Howe, 25 00
Edward G. Sess, 5 00
March 20. Henry Field, M. D.
May River, 10 00
Mrs. Martha P. Hopkins,
Beaufort, 10 00
Mrs Sarah C. Barnes, 10 00
Mrs. Elizabeth Graham, 5 00
March 25. Joseph I. Lawton,
Robertville, 5 00
Alexander I. Lawton, 5 00
Rev. W A Lawton, 5 00
Mrs. Sarah Lawton, 5 00
March 31. Rev. Hezekiah Boyd, 15 00
B. N. Robert, Esq. 25 00
Ann M. Martin, 5 00
Miss Civility Maner, 5 00
Jane A. Bostick, 10 00
Robert G. Norton, 5 00
May 12 Rev. Basil Manley,
Edgefield, 20 00
16 Peter Lumkin, Esq. 25 00
19. Wm. W. Adams, M. D.
Richland District, 5 00
James Adams, Esq. 12 50

ALABAMA.

Thomas Miller, Madison co. 5 00

GEORGIA.

April 10. Rev. James Shannon,
Sunbury, 15 00

\$257 50

For the Presidency.

SOUTH CAROLINA.

March 3. From Wm. W. Har-
per, Charleston, \$10 00
25. John Robert, Robert-
ville, 10 00
James I. Robert, 10 00
31. William H. Robert,
Barnwell District, 5 00
May 12. A. B. M'Whorter, M.D.
Edgefield, 5 00
James Adams, Esq. Rich-
land District, 5 00

May 19. Arthur Simpkins, Esq.
Edgefield District, \$10 00
Col. Abner Blocker, 10 00

GEORGIA.

May 2. John West, Esq. jun.
Greensboro, 10 00
Oliver Porter, Esq. 5 00

\$80 00

Personal Donations.

May 19. From S. Howe, Esq.
1 pair shoes, Charleston, S. C. \$1 50
23 Mrs. Elizabeth Graham,
Beaufort, S. C. 10 00
Matthew Farley, Esq.
Putnam co. Ga. 5 00
June. Thomas Shearer, M. D.
Elyton, Alabama, 1 00
Mrs. Sarah Shearer, 1 00
Mrs. Catharine Brooks, 1 00
Friends, miscellaneous ar-
ticles, Va. and Ala. 1 50

\$21 00

April 10. From Wm. Cooper,
Esq. Savannah, for Tract
Society, \$6 00

For Indigent Students.

From James Adams, Esq.
Richland District, S. C. \$7 50

Foreign Missions.

From Col. Abner Blocker,
Edgefield, Treasurer of South
Carolina State Convention, \$100 00
Same, uncurrent bills, 3 00
Thomas Cooper, Eatonton,
Ga. 10 00

\$113 00

Domestic Missions.

From Miss E. Blocker,
Edgefield, \$0 50
Miss Catherine Wellbone,
Wilks co. Ga. 12
\$0 62

For Columbian College.

May 12 From Rev Basil Man-
ly, Edgefield, S. C. \$1 00
A. H. Fort, Esq. Lexing-
ton c. h. 1 00

May 12. Mrs. Phebe Fort,	\$1 00	May 2. John West, Esq. jun.	\$1 00
Collection at Lexington c. h.	2 12	Green co. Ga.	
Peter Doty, Columbia, S. C.	1 00	Wm. Walker, sen. Esq.	
J. M. Clark, Esq.	4 00	Eatonton, Ga.	10 00
Richard Williams, Edge-		Same for Wm. Williams,	1 00
field District, S. C.	1 00	Same for A. Halloway,	1 00
Lewis Asbel,	1 00	Same for Edward Delong,	1 00
B. M. Blocker, Esq.	1 00	Same for J. Deavenport,	1 00
Jesse Blocker, Esq.	1 00	Same for Richard Pace,	1 00
Col. Abner Blocker,	1 00	Same for J. A. Cogburn,	1 00
Same, Treasurer of S. C.		Same for Samuel Wrights,	1 00
State Convention,	230 50	Same for Virgil H. Walker,	1 00
April 21. Wm. Flournoy, Esq.		Joel Branham, M. D.	5 00
Eatonton, Ga.	30 00	Thomas Cooper, Esq.	10 00
28. Rev. I. L. Brookes,		June 1. Mrs. Nancy Flournoy,	5 00
Jasper co. Ga.	1 00	Anabella Porter, Morgan co.	1 00
Mrs. Lucina S. Brookes,	1 00	H. Warner, Esq. Craw-	
Col. Abner Davis, Jones		ford co.	1 75
co Ga.	1 00	Henry Crowell, Creek	
Mrs. Elizabeth Davis,	1 00	Agency,	1 50
Rev. Benjamin Milner,	1 00	Thomas Crowell, Fort	
Mrs. Penelope Milner,	1 00	Mitchel, Creek Nation,	3 50
Hiram Warner, Esq.	1 00	Haynes Crabtree, do.	1 00
Rev. Edmund Talbot,	1 00	ALABAMA.	
Mrs. Susanna Talbot,	1 00	June 10. From Green B. Pink-	
Samuel Cannon,	1 00	son, Montgomery co.	4 00
Rev John Milner,	1 00	Joseph W. Field,	5 00
D. S. Webb,	1 00	Col. Edward D. King,	
John Johnson,	1 00	Perry co.	5 00
Oliver Morse,	1 00	John Tabb,	1 00
Pitt S. Milner,	1 00	Wyatt C. Webb, M. D.	1 00
Elizabeth E. Milner,	1 00	John Hackworth,	1 00
Philip Thurmond, Jasper co.	5 00	Jesse Traverse, Green co.	1 00
Rev. Cyrus White,	1 00	David Townsend,	1 00
Frances Martin,	1 00	Thomas Childs,	1 00
May 2 Obadiah Echolds, Esq.	1 00	Lewis Mathews,	1 00
Archibald Perkins Esq.	1 00	William Thomas,	1 00
Col. J. Hitchcock, Morgan		John May,	1 00
co. Ga.	5 00	William Bell,	1 00
Young Stokes, Esq.	1 00	Mrs. E. Bell,	1 00
Edmund Walker,	1 00	Lewis Stephens,	1 00
Mrs. Susan Walker,	1 00	Mrs. Mary Hutchins,	1 00
Grant Davis,	3 00	Eleanor Thomas,	1 00
Adam G. Saffold, Esq.	10 00	John Gary, Tuscaloosa co.	1 00
Mrs. Rebecca Walton,	5 00	Samuel Cauldwell,	1 00
7. Rev. Adiel Sherwood,		Sarah Cauldwell,	1 00
Green co. Ga.	1 00	George Darden,	1 00
Vincent Sanford,	1 00	John Brown,	1 00
Mrs. Randall,	1 00	D. Johnson, and Zadock	
Redman Thornton,	5 00	Mitchell,	3 00
Armisted Atkinson,	1 00	20. George A. M'Cain,	1 00
Martha C. Divant,	1 00	Mrs. Rebecca M'Cain,	1 00
Mary Wellborne,	1 00	Miss Jane M'Cain,	1 00
Rev James Matthews,	1 00	Rev. R. L. Kenyon,	1 00
Osborn Stone, Esq. Wilks.		Thomas Lovel, Esq.	1 00
co. Washington,	1 00	Robert C. M'Alpine,	1 00
Capt David Hillhouse,	1 00	Levin Powell,	1 00
Wm. Dearing,	2 00	S. M. Muck,	1 00
9. John Turner, Hancock		Rev. Hosea Holcombe,	
co. Ga.	1 00	Jones Valley,	1 00
Wm. Hudson,	1 00	Wm. B. Duncan, M. D.	
John Hubbert,	1 00	Elyton,	1 00

June 27. Rev. J. Allen, Huntsville,	\$2 00
William Leech, Esq.	1 00
George Holton,	1 00
A Lady, a friend to College,	2 00
Capt Wm. Lesslie, Madison co.	1 00
Aug. 7 Rev J. Fishback, D. D. Lexington, Ky.	10 00
The Uniontown Baptist church, Pa. a collection,	4 51
Isaac Beeson, Esq. Uniontown, Pa.	5 00
	<hr/>
	\$465 89

RECAPITULATION.	
For the Professorship of Ecclesiastical History and Christian Discipline,	\$808 75
For the Professorship of Languages and Biblical Literature,	257 50
For the Presidency,	80 00
For Personal Donations,	21 00
For Tract Society,	6 00
For Indigent Students,	7 50
For Foreign Missions,	113 00
For Domestic Missions,	62
For the Columbian College,	465 89
	<hr/>
	\$1760 26

COLUMBIAN COLLEGE.

Money received by the Treasurer of the Columbian College during the month of September, 1825.

To extinguish College Debt.	
Sept. 2. By Job Durfee, Agent, (including \$14 paid before.)	\$48 50
Philemon Bennet, N. C. hand of J. Durfee,	1 00
12. J. E. Welch, N. J. cash	\$3 00
James Logan, "	1 00
Thomas Swain, "	1 00
Samuel Jones,	1 00—5 00
14. Harvey Ball, agent, (one dollar cash.)	71 00
16. Thomas Brown, N. J. self	\$1 00
Jonathan Osborn, jr.	1 00
David Osborn,	1 00
Richard H. Frazer,	1 00
John B. Osborn,	1 00
Dennis Coles,	1 00
Wm. Aiken,	1 00
Aaron Taboat,	1 00
Stephen Bunnel,	1 00
Isaac Roll,	1 00
Samuel B. Miller,	1 00
Aaron M. Osborn,	1 00
Wm. F. Shotwell,	1 00
Neah Drake,	1 00
Mathias Brown,	1 00
John Allen,	1 00
C. Osborn,	1 00
Margaret Bradford,	1 00
Frazer Coles,	1 00
Manifold Frazer,	1 00
Charles Cox,	1 00
Jonathan Osborn,	1 00—22 0

Sept. 19. Estate of Jeremiah Hunt, deceased,	\$25 00
22. Robert Ryland, Va. from George T. Tod,	\$1 00
Charles Tod,	1 00
James Webb,	1 00
Archie Brown,	1 00
Thomas W. Todd,	1 00
Mary C. Roy,	1 00
Elizabeth H. Gaines,	1 00—7 00
23. Simon Fletcher, from Leonard Fletcher,	\$1 00
Eleanor Fletcher,	1 00—2 00
Total for College debt, &c.	<hr/> \$181 50

For the New Building.

Sept. 3. By John F. Wilson, Society Hill, S. C.	\$20 00
Henry Jackson, Charleston, Ms.	1 00
Maria T. Jackson, do. do.	1 00
13. Enoch Reynolds,	20 00
15. Walter Jones,	25 00
Joseph Pearson,	10 00
17. Wm. Dement,	10 00
23. Tobias Watkins, (including \$10 paid before.)	25 00
Total for New Building,	<hr/> \$113 00
College Debt,	<hr/> \$181 50
Total in September,	<hr/> \$293 50

POETRY.

THE DEATH OF THE CHRISTIAN.

The fine lines annexed are from the pen of Bishop Heber; to whose poetic talents and religious feeling we are indebted for some of our richest specimens of this kind of composition.

Thou art gone to the grave—but we will not deplore thee;

Though sorrows and darkness encompass the tomb,

The Saviour has passed through its portals before thee;

And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave—we no longer behold thee,

Nor tread the rough path of the world by thy side:

But the wide arms of mercy are spread to infold thee,

And sinners may hope, since the Sinless has died.

Thou art gone to the grave—and its mansion forsaking,

Perhaps thy tried spirit in doubt lingered long;

But the sunshine of Heaven beamed bright on thy waking,

And the song which thou heardest was the seraphim's song.

Thou art gone to the grave—but 'twere wrong to deplore thee,

When God was thy ransom—thy guardian—thy guide;

He gave thee—and took thee—and soon will restore thee,

Where death hath no sting, since thy Saviour has died!

THE FEMALE PILGRIM.

Written by Dr. Holmes, after a conversation with Miss —, the day preceding her dissolution.

"Whither go'st thou, pilgrim stranger, Passing through this darksome vale? Know'st thou not 'tis full of danger, And will not thy courage fail?"

"Pilgrim thou dost justly call me, Wandering o'er this waste so wide, But no harm can e'er befall me While I'm blest with such a guide."

"Such a guide! No guide attends thee, Hence my fears for thee arise; Should some guardian power befriend thee,

'Tis unseen by mortal eyes."

"Yes, unseen; but yet, believe me, Such a guide my steps attend; He'll in every state attend me, He from every harm defend."

"Pilgrim, see that stream before thee, Darkly winding through the vale, Should its deadly waves roll o'er thee, Would not then thy courage fail?"

"No, that stream has nothing frightful, To its brink my steps I'll bend; Thence to plunge will be delightful, There my pilgrimage will end."

While I gazed, with speed surprising, Down the stream she plunged from sight, Gazing still I saw her rising, Like an angel clothed with light.

[N. Y. Obs.]

THE
Latter Day Luminary,

NEW SERIES,

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

NOVEMBER, 1825.

[No. XI.

BIOGRAPHY.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. JOHN WILLIAMS.

(Concluded.)

THERE was a beautiful adaptation in many of the accompanying circumstances of his death. The time—the morning of the day of the Lord,—the place—a room which had often witnessed the secret and fervent prayer,—the morning sun, streaming down its golden brilliancy,—the resplendent serenity of the sky,—the stillness of the hour, ere dissipation and riot were yet abroad in the streets of the great city, all, in their peace, their brightness, and their purity, seemed to unite in shedding a glow of holy triumph upon the last moment of the departing saint. Moment, we say—for it was but a moment; and a hand too gentle to be felt had loosed the silver chord and

broken the golden bowl; and he, that scarce an hour before, had spoken of uniting in the worship of the congregation, ceased to be a dweller upon earth. The promise which the dying Withington had made, to be the first to greet his pastor welcome home, was no doubt fulfilled.

Fancy may perhaps be forgiven if she finds in the volume which employed his last thoughts on earth, a happy adaptation to the circumstances of his death. The sentence on which his eye would seem to have cast its last look, (Edwards' Works, Vol. 4. p. 201.) was one of the many in which Edwards is employed in heaping proof upon proof, and with all his characteristic strength of collected argument, making "demonstration doubly sure," in showing that it is possible to have strong and deep feelings of the excellen-

cy of the character of God, and yet be wanting in the temper of true Christianity. Directly opposite was the situation of his mind. He had, in a large measure, the genius and spirit of true Christianity, although, at the moment, he probably felt no remarkable elevation of feeling. He proved what he read, and rose, in confirmation of the truth, to that Heaven, where the "*affections*" never wander.

On the 22d of May, 1825, at about 20 minutes before 10, A. M. he entered into his rest. On the following Tuesday, his remains were interred from the meeting house in Oliver-street, after an affecting funeral discourse, pronounced by one who had travelled with him, in the Christian and ministerial path many days, the venerable John Stanford. "The rest of the labouring man" of God "is sweet," formed the basis of the discourse.

The memory of the just is blessed. Few men equalled John Williams in the consistency of his Christian character as a whole. We frequently see some one individual excellence carried out into glorious exercise at the expense and to the neglect of other virtues; but in his character, all the traits of true Christianity seemed to unite their beauty, without giving to any one feature an unseemly prominence. His zeal was ardent, but united with the greatest prudence. That prudence, instead of degenerating into craftiness, was accompanied by the

most perfect simplicity; simplicity was tempered by meekness, yet his meekness had, for its basis, strong decision of character, and unbending firmness of principle. He never insulted charity by offering to sacrifice on her altar the truth "as it is in Jesus," and yet he never hoped to advance the cause of truth by bringing to her defence bigotry and intolerance. He loved the image of the Saviour wherever he found it, and it was not the barrier of his own sect, or the badge of another, that could prevent him from acknowledging his union in spirit with those whom the same Redeemer had purchased with the same blood. As a minister of the gospel, he lived the gospel. Charitable to the poor of his flock, profuse of his labours, and constant in his visits, it was his meat and his drink to do the will of his heavenly Father, in showing mercy and kindness to the afflicted and the desolate. He carried the consolations of the gospel into the meanest hovels, and never shrunk from entering the deepest cellar, or the filthiest den, in which misery and grief had enshrouded themselves. It is believed, that in this employ it was, that he imbibed the contagion of that fever which had so nearly proved fatal; and when, during the last winter of his life, he was confined by the weather to his house, his most feeling lamentations were, that he was prevented from seeing the poor and the afflicted of the flock. In hos-

pitality, he always endeavoured to maintain the character of a primitive bishop; and the brethren from every part of the country were ever cheerfully welcomed to his table and his dwelling. In the meetings of the church, he is described as presiding with a moderation and calmness that never deserted him. His opinion was not given until all had spoken; it was modest and brief, and moulded with the kindest deference for contending opinions, and therefore it was generally decisive. No man sought authority less. Never an action of his life assumed the character of "lording it over God's heritage." The peace of the church gave peace and comfort to him; when they were agitated he was distressed, and many a sleepless night testified the anxiety which preyed in secret upon his spirit, when contention and bitterness had sprung up among the household of faith. It was to this pacific, gentle, and forbearing spirit, that he was indebted for much of his usefulness and much of his influence. His advice was the more regarded, because it was known to come from a mind unbiassed by passion. He never lent himself to a party, and all parties honoured him. In the pulpit, he was not invested with that eloquence which delights while it dazzles a polite audience. His language was not at all times "furbelowed and flounced" with grammatical nicety, and his gestures wanted the gracefulness of practised oratory.

But circumstances like these were overlooked in one who never seemed to enter the pulpit but under a view of the vastness and solemnity of his charge. His spirit was in the work. His exhortations and admonitions were earnest, simple, and frequent. He had about him, that fervour of feeling which is the very soul of true eloquence; and although he never ceased to feel the disadvantage of preaching a language acquired late in life, his devoted zeal, his willingness to be as nothing in the hands of Him "who is the fulness of all things," set him above the fear and beyond the reach of puny criticism. Provided he was but understood, he seemed careless of the garb and style in which he came forth, "a dying man to dying men." The event showed, that he had chosen the right path. He who confounds the wisdom of the wise of this world, made him an acceptable and useful minister of that gospel, which was first preached by fishermen and tent makers. The careless simplicity of his style, proved to the man of observation, that his spirit was set upon the substance of his ministry, and, like "the brave negligence of antiquity," delighted, because it showed a mind intent on higher thoughts than the pointing of a maxim, or the rounding of a sentence.

The foregoing observations, let it be remembered, are applied to the *manner*, not to the *matter* of his discourses. Let it not be sup-

posed, that his sermons were the unstudied effusions of indolence and ignorance. He was, in truth, a close student, given to much reading, well versed in theology, both practical, doctrinal, and polemic. He had attentively studied the most valuable divines of England and America, both controversialists and commentators. Of the latter, his favourite was Henry, and his pulpit exercises in their simplicity and earnestness, and their numerous and beautiful allusions to familiar occurrences, seem to have been partly formed on the model of that admirable writer. He made no pretensions to learning, but of theological learning he was certainly possessed in a high degree; and the size of a library, gradually acquired, witnessed his fondness for books. The truth is, that he devoted much labour and study to his pulpit ministrations, and at his death, he left behind him more than two thousand manuscript skeletons of sermons.

His studies were mingled with prayer. In prayer, he steeped the seed of the word, which with prayer he scattered. Prayer was his grand weapon; but there were certain times, in which, rising as it were beyond himself, he seemed to wield it with more than human strength. Those who have kneeled for any length of time around his family altar, cannot but remember with what peculiar unction and earnestness he came among them to the duty of family prayer, on the evening pre-

ceding the Sabbath. Always fluent and vehement in his petitions, on Saturday night, his spirit seemed to glow with warmer feelings, and in his preparations for the exercises of the coming day, his lips seemed to have been touched as with a live coal from off the altar. It was, in general, late before he descended from his study into the room where the family was assembled. His countenance, his air, and conversation, all bore marks of his having enjoyed communion unutterable, "that the world knoweth not of." There was a burning urgency, an emphasis of humility in every petition that trembled on his lips, and his words came seemingly too slow and too weak to give utterance to his feelings.

"When one, that holds communion with the skies,
"Has fill'd his urn where these pure waters rise,
"And once more mingles with us meaner things,
"Tis e'en as if an angel shook his wings;
"Immortal fragrance fills the circuit wide."

On the evening of the Sabbath also, when the labours of the day were closed, he seemed to enjoy unusual happiness. In the services of the morning, he would often complain of constraint; but with the number of his exercises, (for he generally preached three times a day,) his freedom and zeal seemed to increase. "*One Sabbath nearer the end*," was his usual exclamation before retiring on that evening to rest, and he always seemed to speak it with the tone of a labourer delighted in the employ that fatigued him, looking forward with pleasure, but without impatience, to the

rest of the weary and the home of the way-worn.

The strength of his mind has been underrated by those far his inferiors in intellect. He had received from Heaven a strong natural understanding. He had much of what Locke has somewhere styled, "*large, sound, round about sense.*" In early life, he had, from principles which we cannot but honour, even while we lament their application, declined availing himself of the advantages of a classical education. A man of less good sense would have affected to despise the critical learning he was conscious of wanting, but such was not John Williams. He spoke often of neglected opportunities, and spoke always with the deepest regret; while, to the last of his life, he was a supporter and promoter of Education Societies for the instruction of pious young men for the ministry. His own case was a strong instance of the truth, that the Head of the church often gives to intellect and piety the success and graces which he denies to mere human learning; but he was never encouraged by success to act upon the principle of making himself a blockhead, in the hope that God would make him an apostle. He sought learning eagerly and constantly, and by diligent study, acquired a mass of general information, far from common. In the structure of his discourses, he exhibited great judgment. His divisions were few and natural, yet his sermons

were always copious. The allegorizing taste, which finds every doctrine in every text, he disliked too heartily to imitate. The grand feature of his mental as well as of his moral character, was simplicity. He was less anxious for what was novel, than for what was true. He sought rather the useful than the pleasing. He did not profess to hold forth the truth as the result of a train of elaborate reasoning, but he stated the doctrine with the simplicity of one perfectly convinced of its truth, proved it briefly, pressed it warmly, and left the rest to Heaven. In his ministry, his temper, perhaps, led him to dwell rather on the beauties of the gospel, than on the terrors of the law; to hover rather around the milder graces of Zion, than amid the darkness and thunders of Sinai; but he delivered few sermons, perhaps none, in which the ungodly were not pointedly addressed. In the discussion of a controverted point in the social circle, his good sense was exhibited in the same unpretending manner. It accorded neither with his habits nor his wishes to discuss the argument at length. Some well put question, some pithy maxim, when others had ceased to speak, expressed at once his wisdom and modesty. He might, perhaps, have been unable, from the defects of his early education, to give a regular account of the series and connexion of the steps by which he arrived at an opinion; but good sense in general led him

to the right and true one. It was enough, that he reached the port, without recollecting each tack and bearing of the voyage.

His sentiments, on what has been called the modern question, and on most others, perhaps on all debateable points, agreed with those maintained by Fuller. Edwards, Owen, and Fuller, might be called his triumvirate in doctrinal theology. He had studied all, deeply and repeatedly. A favourite class of writings with him, was the works of the Puritans and Nonconformists of England. From the more familiar beauties of Henry and Bunyan, up to the sublimity and grandeur of Owen and Charnock, he had attentively perused the most distinguished works produced by that venerable race of confessors, "men of whom the world was not worthy."

Of his own acquirements, he thought most humbly. A sermon delivered before the New-York Missionary Society, at a time when that body was composed of various denominations, was, with the exception of a few Association Letters, his first and last effort as an author. Of Missionary and Bible Societies, it is almost needless to say, he was a firm supporter from the first moment of his acquaintance with them, to the last of his life.

As a man, a relative, and a friend, to know was to love him. The unaffected benignity of his manners, his sincerity, and his kindness, gained him friends; and probably, no one who had once

been his friend, was ever entirely alienated from him. Indeed, the manner in which he carried the temper of Christianity into the duties of every day life, gave a uniform beauty to his character which was irresistibly pleasing. With acute natural feelings he combined great fortitude. Christianity taught the one to flow out into continual out goings of love towards mankind, and heightened the exercise of the other, into the most uncomplaining, childlike resignation. His ministerial path had been strewn with many mercies, but it had had also its thorns and its roughness. He spoke often and feelingly of the one, scarcely ever of the latter. In the walks of public and the shades of private life, he exhibited the same spirit of dependance and faith. He was always, in all places, and through every change, and at every period, the same mild, meek, and patient Christian. He had, in a great degree, what may be called oneness of character. Above disguise, and free from change, jealousy never clouded the warmth of his friendship, passion never obscured the wisdom of his judgment. Not that this uniformity of character was owing to a stagnation of intellect and feeling, to a cold and heartless nature. Few excelled him in warmth of relative and religious feeling. But the zeal which ever marked him was enduring and equable. Its movements were not the occasional ebullitions of heated passions, or the effect of

strong external excitement, the bubble of a summer brook, noisy and evanescent; but they were the gentle and the continued overflowings of a living spring of charity, ever fed by the love of God "shed abroad within his heart." It came down, not like a violent storm, sweeping away all before it, and levelling the weed and the flower in one common ruin; but it was a calm and steady shower, fertilizing as it fell, and witnessed in its effects by the beauty and freshness of the scenery it watered. He possessed, in a great degree, perseverance of character, not the obstinacy which disgusts or the sternness which awes, but a settled adherence to a plan cautiously and deliberately formed. It was never his unhappiness to feel that restless vacillation, that constant change of object, motive, and pursuit, which ruins all influence and all happiness. He did not venture rashly on every splendid speculation that presented itself; but when he had once embarked with serious and prayerful deliberation, it was not a slight tempest or a passing cloud that could drive him back. This temper may, in some cases, have assumed the appearance of obstinacy, but it was the stubbornness of an upright mind too strong to bend, too well rooted to be shaken.

Such a character could not but command respect, even from those who thought differently. Men, proud of their infidelity, have done homage to his transpa-

rent sincerity; and scoffers, who have delighted themselves with ridiculing the religion of others as hypocrisy, have been known to eulogize him. Their eulogy was not bought by unmanly concessions and cowardly disguise. He spoke earnestly and feelingly on the subject of religion, it mattered not where or before whom; but there was no attempt at display, and they who hated his principles were awed by the evident purity of his motives. His gravity was as free from all tincture of moroseness, as was his mildness from all levity. The gentleness of his temper seemed to beam from his countenance, and words of kindness distilled from his lips. In the church and in the world, he was eminently a man of peace. He sacrificed feeling, convenience, interest, and every thing but principle, to this darling object of affection. And among the frailties, which must ever attach themselves to humanity, it was perhaps the leading one in his character, that he yielded too tamely to the will of others.

Humility seemed inwrought into the very texture of his mind. He displayed it, not in loud and nauseating professions of self-abasement, but in a reluctance to speak of his own feelings and his own doings; in a willingness to be the least in greatness and the last in honours. This was not assumed, because it was displayed more in deeds than in words. When he would occasionally mention himself, he always spoke

with the deepest lowliness; but it was a subject on which he did not often touch, on which he seemed unwilling to waste a thought. He scarcely mentioned even the success in his ministry which had delighted his heart. To all the varied duties of the pastoral office, he seemed anxious to apply the precept first spoken of almsgiving, "Let not thy left hand know what thy right hand doeth." During the whole course of his ministry, it is not remembered, that he ever used, in a discourse from the pulpit, the pronoun "I," (as applied to himself,) or that his sermons ever contained, with the exception that follows, any open allusion, however pardonable, to the events of his own life, or the workings of his own heart. Was it that he was deficient in the feeling of what he taught, or had he no stores from personal observation from which to draw? The contrary was eminently the fact! his sermons were most rich in Christian experience. But he feared all appearance of preaching himself rather than his Master. One feature was ever the prominent character in the foreground of every sermon. He held up the Saviour, and was himself concealed in the shade.

On his recovery from the yellow fever in 1798, he chose, for his subject, on appearing again among his people, the 8th and 9th verses of Psalm cxvi. The same text formed the basis of his discourse on the afternoon of Sunday, March 20th, the last sermon

which he delivered before he went up to that church where ministrations and ordinances are at an end. Its selection, in the latter instance, showed that he considered himself, in some measure, restored to health. The issue proved, that the thoughts of the Lord were high above his thoughts.

A life like his, however barren in incident, cannot but be most fertile in instruction. Is there a youth depressed in spirit at comparing his own advantages and attainments with the high standards around him, let him look to the success with which God crowned a faithful, self-taught labourer; and, blushing for his own despondency, let him thank God, and take courage. Eloquence and secular learning are not indispensable; and the spirit of faith, and prayer, and love, that animated John Williams, is more rarely found, and when found, is worth far more than all the unsanctified learning that all the volumes of an University can give. Forbidden to shine in the walks of science, let him, who laments the ignorance of his youth, be content to share the obscurity together with the usefulness of those holy, devout, and humble men,

"Who comfort those, that wait,
 "To hear plain truth at Judah's hallowed gate:
 "Their language simple, as their manners meek
 "No shining ornaments have they to seek;
 "Nor labour they, nor time, nor talents waste,
 "In sorting flowers to suit a fickle taste;
 "But while they speak the wisdom of the skies,
 "Which art can only darken and disguise,
 "Th' abundant harvest, recompense divine,
 "Repays their work."

But let such a man remember too,

how assiduously the subject of this memoir toiled to supply the want he so deeply regretted, and let him never be guilty of despising knowledge. Is there one, who, on the contrary, hopes by fancied eloquence to gain and secure the love and respect of his people? To him let this humble biography speak—"The most touching and powerful of all eloquence, is the eloquence of a holy, harmless life, and even that may fail."

Is there one who fears to mingle too familiarly with the flock under his charge, lest intimacy wear off that dignity which should attach itself to the minister of the gospel; to him would we say, "Few men visited more faithfully," fulfilling to the very letter, the apostolic practice, "preaching from house to house," than did John Williams; and few more thoroughly gained and more devotedly preserved the affections of his congregation, than did he. We almost fancy, that we yet see him, at an early hour, setting out on his route of pastoral visitation, or, at a late hour, returning from it, exhausted with fatigue; and we gaze upon the picture, till we almost forget that he is where the flock are exempt from sickness, and the shepherd from fatigue. Is there one whose imagination has dwelt upon the sublimer speculations, the more romantic and shadowy views of the Christian pastorship, till he has become weary of the common and every day employments of a min-

ister—till his mind has grown disgusted with the tedious rounds of sermons and visits, which he must travel from January to December;—until, in fine, he begins to grasp at something better and larger, and more adapted to his talents? Let him know that the path of humility is the path to usefulness; and that it will require all his wisdom to tread it without deviation. John Williams had no splendid generalizations to talk of, and to labour about, and to find in their failure an excuse for the neglect of humbler duties. He had no new and grand views of human nature to propose, no novel methods and machinations for subduing the world, that were to sweep away at once, the stubborn enmity of the human heart, and effect what the eloquence and wisdom of Paul were too weak to accomplish. On the contrary, he knew that man was ever the same—that the enmity of the human heart was ever the same; and that the remedy for that enmity was at all times but one. Instead of looking to some new system of theology, or some original plan of sermonizing, he looked to Heaven and trod the beaten path, the path that had been worn by the feet of apostles and martyrs, the path of humble faith. That path led him to a high stand in the church of God. He had gone unto his task, anxious to do a little good as in a corner, and blushed to find, by the praises he received, that he had been doing more than his

louder neighbours. He knew that there was One, without whom he could do nothing, with whom he could do all things. To that One he prayed; in His name stood up; in His name went forth; with His name began; and with His name ended. It was the Alpha and the Omega of his thoughts, his words, his prayers, and his labours. In the might of this single-eyed faith he laboured and returned, bearing his sheaves, rejoicing, and trampling on every obstacle.

In this imperfect and feeble sketch of a most excellent character, we would not that description should swell into panegyric. Were the lamented subject of it now on earth, nothing to him would be more displeasing. His graces and gifts were but the faint reflection of light from above. He was but an instrument in a mightier hand; by that hand he was at first moulded; and by the same hand afterward employed to build up the church of Christ. His virtues are held up, not to be praised, but that their exhibition may awaken others to emulation, that they, "beholding his good works, may glorify his Father which is in Heaven," and become "followers of" him who "through faith and patience," is now "inheriting the promises." A life so modest would be ill adorned by indiscreet eulogium. Were it for as to choose, and, unconsulted, to give an unmasked opinion, the monument, that is to mark his grave, as well as every other ob-

ject intended to perpetuate his memory, should, in its unornamented simplicity, be like him whose name it bears, and its only inscription should be—

"JOHN WILLIAMS,

A MAN OF GOD.

Born 8th of March, (U. S.) 1767.

Died 22d of May, 1825."

Let who will, claim a higher eulogy!

To the private Christian, no less than to him who fills the sacred desk, the life of Mr. W. may teach the wisdom of that Providence which shrouds its paths in darkness. The eye that saw him a crippled peasant boy on the mountains of Wales, would not easily have detected in him the seeds of future greatness, the stamina of intellectual and moral strength. But the eye that marks the sparrow's fall, and guides the wanderings of every mote of dust that dances in the sun-beam, saw otherwise. God had marked and chosen him for a leader of his Israel. The eye of an unseen, and as yet unacknowledged, Providence, was on his early path. Its care shielded him from danger, and fixed the course in which his character should be formed. The hand of his Heavenly Father meted out to him the afflictions that should exercise, and the consolations that should support him. That hand brought him, at an early age, into the ways of his commandments, and led him in safety and peace in all his journeyings through his native land, "by a way that he knew not;" it finally conducted him over the

waste of waters to a foreign shore, and there fixed him, against his own expectations, as a city set on a hill, a burning and a shining light. That light is not yet quenched; still his example speaks. His words are yet ringing in our ears, and the fruits of his labours are yet before our eyes. We cannot but remember him, with lamentation for ourselves, with rejoicing for him. The tears that will find their way at the recollection of his loss, are brightened by the thought of what he has been on earth, of what he is now in Heaven.

Thrice happy they who sleep in God,
Securely wafted o'er the flood
To Canaan's peaceful shore:
Whose lives were as a daily death,
Who walk'd with God and liv'd by faith,
And now shall die no more.
Such, gracious Lord, we wish to be,
Such was our pastor, now with Thee. *Teplady.*

N. York, July 4, 1825. W.

COMMUNICATIONS.

RELIGIOUS CORRESPONDENCE.

LETTER VI.

A. to B.

MY DEAR FRIEND,

I HAVE perused yours of the 4th and 31st ult. with attention; and I confess I find considerable difficulty in replying to all the important points which they contain. I will, however, attempt to say a few things by way of answer in general. My feelings are much excited, and my sympathy great-

ly drawn out towards you. I cannot help embracing you (if not as a brother beloved in the Lord) as a fellow sinner, under the same condemnation by nature with myself, capacitated to enjoy the same grace, to receive the same mercy, and for whose peace and salvation the blood of the covenant is equally efficacious. Despair not; there is hope concerning you. But my feelings are nothing in this matter. I must exercise the best of my judgment, and be as faithful as I am capable of being.

First, It appears to me that you are wounded, I will not say how deeply. You say that you cannot love God—you cannot hate sin—you cannot tremble at the prospect of judgment—you have no desire to glorify that God who is your Creator, and ought to be supreme in your affections. All this is lamentable indeed, and calls for the deepest humiliation and self-abhorrence: but what is worse, you say nature predominates, and you act upon it. I sincerely pity you, and that from bitter experience. "O, wretched man that I am!" this body is a body of death indeed—yes, of a double death—and who can bring a clean thing out of an unclean? Not one. Now what remedy has the poor sinner? An ocean of tears will not wash away one stain; infinite millions will not purchase one blessing; all the blood of beasts and of men that could be shed, will not atone for one transgression; the torments of millions of the cursed will only

produce an enhancement of their criminality, and consequently an increase of punishment. Now what can be done on our part? I answer, *nothing*. We cannot prepare our hearts, nor subdue our corruptions, nor direct our affections. We cannot fathom the depth of our depravity, and by searching we cannot find God. The moral distance by which we are separated is too great for us to pass; our natural will is too obstinate to attempt or desire it. We are, by nature, dead in trespasses and sins, and our wretchedness is complete. You will say, "If those things are so, our case is desperate indeed, and who can have the presumption to hope?" But further, a righteous God has revealed his indignation against all this ungodliness of men. His justice demands it, and his law declares it. His immutable truth confirms it, and his power will, in due time, execute it on all the impenitent. Thus are we circumstanced; and, alas! how many millions of our race are ignorant, even of these awful truths. You, by nature, can know and feel no more of them than the brutes which perish.

Secondly, It was the design of God to glorify himself in displaying the riches of his grace; and here, in man, he finds an object suited to his purpose, in the fullest sense. His moral government must be maintained; and it is honoured and preserved inviolate in Jesus Christ his Son; who, assuming the likeness of this vile

nature, in which the law was broken and his justice provoked, in this nature he obeys the precept, and suffers the penalty of that law. In his obedience, justice is satisfied, the validity of the law maintained, and God can be just and justify the ungodly. I need not tell you that all this originated in mere favour on the part of God; that he devised the plan in his own infinite goodness; and that, in the eternal counsel of Jehovah, the Father gave to his Son, the Church, as the reward of his obedience and suffering, the sole condition on which he receives it as an inheritance. With this, all power and authority are committed to him, by which he reigns in the full, unlimited, and infinite display of his grace and mercy. We find him the way of access to the Father, as well as the truth and the life. In him we recognise all that affection, tenderness, and pity, which the Scriptures so repeatedly ascribe to God, and which will not apply to *simple Divine Essence*, but to *God manifest in the flesh*. In this high prerogative, JESUS FREELY GIVES to sinners what cannot be obtained in any other way. For this end he has caused his gospel to be preached, proposing the riches of his grace on no other terms than for the sinner passively to receive what he so freely gives. This constitutes the *glad tidings of great joy*, because it brings ample relief to helpless sinners.

I think you are altogether mistaken when you expect to enjoy

the assurance that you truly love God, in order to your believing on him. Faith goes before sensible evidence; neither can you make all the discoveries at once which your expanded mind stretches after, and your secret desires crave. You look for too much at once. You appear to struggle with *yourself* and your *inbred corruptions*, which is the hardest labour that you or any mortal ever undertook. It is like a man sinking in the mire; the more he struggles the deeper he sinks. All this is owing to native blindness; and though now you see the way, you are afraid to venture on it, because it seems so simple. What! says the proud heart, shall I go to Jesus with all my corruptions, reluctances, coldness, blindness, want of love to him, confess my helplessness, and expose to him all my crimes? No: I will endeavour to make myself a little better. I must dress myself in something better than filthy rags, and wait till I can subdue some of my worst inclinations. How true is the saying, *They stumbled at that stumbling stone!* So it is with you; but you will be brought to it, and that, perhaps, after you are terribly shaken; for if Jesus has wounded you with one of his arrows, it will stick in your heart till it shall have pierced it through and through; but, what is unspeakable consolation, he has balm ready, and efficacious to heal. *I wound and I heal, I kill and I make alive;* therefore my advice

to you, and my prayer to God for you, is, that you may despair of effecting any thing yourself, and be compelled to resign, like the hunted hart, described by Cowper:

"I was a stricken deer, that left the herd
"Long since; with many an arrow, deep infixt,
"My panting side was charged, when I withdrew
"To seek a tranquil death in distant shades.
"There was I found by one who had himself
"Been hurt by th' archers. In his side he bore,
"And in his hands and feet, the cruel scars.
"With gentle force collecting the darts,
"He drew them forth, and healed, and bade me live."

Finally, my dear friend, I would observe, that the multitude and variety of your exercises are no certain criterion to judge by. The whole may be summed up in this—Are you convinced that you are a sinner, (I do not ask in what degree,) in the real sense of the word; and do you believe that Jesus Christ is the Son of God, and a Saviour of sinners? Do you desire to come to him, and partake of his salvation? If so, you are welcome. Make the noble effort of going to him with your wicked heart, and lay it at his feet. Tell him what you have been, and what you have come for, and receive at his gracious hand what he will give; or, in other words, believe what he has promised to sinners like yourself, and the blessing is yours. As the Holy Spirit helps our infirmities, so he will disclose greater things to you, from time to time, as your increasing strength shall be able to bear them. Your corruptions will be subdued, as fast as his wisdom and your good shall require it. The Canaanites were not all subdued, until David (the beloved) came.

whose valour accomplished what many valiant men in Israel were not able to do. The more you see of him, and the more you receive from him, the more you will love him.

I commend you to God and the word of his grace, and am yours sincerely. A.

TO CHRISTIAN MOTHERS.

DAUGHTERS OF ZION :

THE Christian religion has elevated your sex to a very high degree. To it you are indebted for that amelioration of your circumstances, that mitigation of your present grievances, incurred by your having been first in the transgression, that important place you occupy in the Christian affection and esteem of him to whom you were put in subjection. Although some of your sex, in the history of the Old Testament, shine with distinguished lustre, yet it is in the New Testament alone where you appear to the highest advantage. Never, we presume, was Gabriel despatched upon a more honourable, or a more acceptable errand, than when he visited the cottage of her that was espoused to the son of Jacob; than when he addressed the humble and virtuous virgin in these transporting words,—“Hail, favourite of Heaven! The Lord is with thee! Blessed thou among women!” From that moment your sex, as the sun after a long

gloom, bursts forth with more attractive splendour. All the queens of eastern palaces, in all the pomp of eastern grandeur, never tasted the sweets of such an interview as that between Elizabeth the mother of the Harbinger and the mother of Israel's King. All the expressions of imperial courtesy, how meager in comparison of the welcome with which Elizabeth received that visit of her cousin, the salutation with which she embraced her! “How have I this honour, that the mother of my Lord should come to me!” The pious and virtuous Mary, and the humble swain that was made her husband guardian, exhibit a new scene of matrimonial bliss, of which mortals never before tasted. He derives all his honour and his bliss from her entrusted to his care. A woman now elevates not only her own sex, by the favour of Heaven; but also renders conspicuous in the annals of the world, a descendant of that royal family that once reigned over Israel.

But we do not dwell at present on these illustrious incidents in your history, as if they were the only occurrences that gave importance and elevation to your sex. Let us just glance at a few others. The first miracle of this incomparable Child born, this only begotten Son given, was wrought in honour of the mother that nursed him, and in honour of the first commandment with promise. His mother, at the famous marriage of Cana of Galilee, with all the deep solicitude of one con-

cerned in every circumstance that concerned the reputation of the family with which she was in the intimacies of friendship, prompted her to appeal to her Son, saying, "they have no wine." He shows it to be an occurrence which was of no concern to him, abstractly considered, but in honour of his mother, who commanded obedience to his will—the water, when presented; yes,

"The modest water, aw'd with power Divine,
Beheld its God, and blushed into wine."

This was the beginning of his fame, the first exhibition of his glorious power. And the last expression of solicitude for the temporal welfare of one of our race, which dropped from his lips, amidst the agonies of the cross, was prompted by the keenest sensibilities of humanity, by that grateful recollection of the care of a mother, which is never to be forgotten; by that profound respect which every wise man exhibits to the woman that watched and wept over his childhood; yes, his last concern was for the future welfare of his mother. He saith to John, his favourite disciple, casting his eye towards his mother; "Son, behold thy mother," and to his mother; "behold thy son." Thus he bequeathed his mother, as his richest legacy on earth, to that disciple whom he loved most of all.

Christian women, your praise and your fame, your zeal, your affection, and even your courage, shine with so much resplendence in the New Testament history, as

to throw the most distinguished of our sex much, very much, into the shade. The fame of that Mary who sat at the feet of the Messiah, who anointed the Lord with ointment, and wiped his feet with her hair, transcends the fame of all the statesmen, warriors, monarchs, philosophers, and poets, that ever lived. Yes, while the fame of the statesman is bounded by our tenure of the soil on which we live; while the laurels that deck the brow of the warrior are stained with the blood he shed, and wither near the cypress that covers the tomb, moistened by the tears of the widow and the orphans which he made; while the gems that sparkle in the crown of the monarch are dimmed and obscured by the cankering hand of time; while the renown of the philosopher fades in the presence of every insect, and of every plant, which saith to his wisdom, "how limited thou art!" and while the praises of the poet, and the charms of harmony live only in the fastidious taste of men, O Mary, thy memorial, the sweet perfume of thy fame, extends to all generations, and that which thou hast done shall be told with ecstasy unalloyed, when time itself shall be no more!

And let the Christian heroes remember, that when the highest and noblest names on their list of eighteen centuries, fled like cowards from the scene of danger; and in the hour of darkness and of terror deserted their suffering Chief; Christian women kept

their place, and stood spectators near the cross. Yes, to the eternal praise of female piety, let it be published in all lands, that women were the last at the cross, and the first at the tomb of their great and mighty Saviour. And, as a token of his remembrance and acknowledgement of their devotion, pious courage, and unabated affection, to them he first showed himself alive, after his death, and alleviated their sorrows.

But, as it is not our intention to make these illustrious incidents in your history, a theme from which to deduce all the reflections which they naturally suggest, we proceed to our design.

Your usefulness to the church is not curtailed by the apostolic injunction, which allots to you that silence and submission, which comport with that modesty and diffidence, which are now, and ever have been, the highest ornaments of female character. You are to nurse and nourish every one that cometh into the world; and the God of your offspring has given to you an authority over the mind in its most pliant state, paramount to every other. The babe that smiles in your arms, and finds its support and its refuge in your bosom, receives its first impressions from you. It recognises a relation existing between you and it, before it forms an idea of a father. It views you as its best friend, and most willingly submits to your control. Your countenance is the first volume it reads; and it is a

volume which conveys to its apprehension more ideas than perhaps any of us imagine. Its articulations are formed from yours, and your language is the first it can understand. You can converse with it, and communicate to its tender mind, ideas which the greatest linguists and philosophers that ever lived could not. You, then, occupy a place which cannot be rivalled, and which, if discreetly managed, may, under the blessing of Heaven, be of eternal importance to it. Don't be startled when I tell you, that you are, by the law of nature, which is the law of God, as well as by his *written word*, ordained to be the only preachers of the gospel, properly so called, to your own infant offspring. You can tell them in language more intelligible to their apprehension, the wonders of creation; you can, from the lively oracles, teach them the history of our race; you can preach the gospel to them better than any doctor of divinity that ever lived. You can narrate to them the nativity and life, the words and deeds of *Messiah*; you can open to their minds how he died for our sins, and how he rose for our justification. You can tell them of his ascension to the skies, of his coronation in Heaven, and that he will come to judge the world. When you have done all this, in a style which you can adopt, more easy of apprehension than any other; if Paul the apostle were again to visit the world and call at your house, he could not preach

to them with greater effect. Nay, you have anticipated all that he could say, and done all that he could do, to give the word effect. If he were to attempt to make known the glad tidings of great joy, to announce the good news to your children; when he had done, they might say—"kind and benevolent friend, this is no *news* to us, we rejoice to have heard it all from a preacher before; a preacher too, whose love and benevolence were equal to yours; and whom we understood as clearly as we understand you. If he were to ask who the preacher was, and by what authority he spoke. The children might reply,—It was from a preacher which you, beloved friend, yourself *licensed*; it was our mother whom you commanded "to bring us up in the *nurture* and *admonition* of the Lord." O yes, replies the apostle, I did authorize an order of preachers, which were to take my place after my decease, amongst whom your mother was one. My place, and my office, was to *make known* to all my contemporaries, these glad tidings *in the first place*; for I was ordained a *preacher* as well as a *teacher*, and your parents can best occupy my place, as they can *first make known* to their offspring the same good news.

These hints, my dear friends, go to show you what is expected from you, and what you ought to do. And surely you will agree with me, that the word of God, thus communicated by the fire-

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side, from your own lips, under the blessing of heaven, is just as efficacious as if pronounced from a pulpit of mahogany, covered with scarlet, and decked with tapestry, from a pontiff, or a rabbi covered with silk, and a wig as white as Alpine snow. Remember Lois, Eunice, and Timothy, and Paul's commands to you. The giving of such an injunction to fathers and mothers, implied that they were competent to perform them to the best advantage. The efforts of the clergy to take from you the office of preachers, under a pretence that either their authority or their ability is superior to yours, believe your friend, or rather believe the apostles, is an unjust encroachment upon your rights and privileges. Your example and your prayers; your authority, and your well proved affection and sincerity, in all that you say, are worth more than all the logic, mathematics, algebra, and rhetoric which ever were collected in all the seminaries upon earth, to give efficacy to your sermons. How blissful the privilege, and how high the honour conferred on you! Do, then, Christian matrons, from your love to your own offspring, and from your love to Him that raised your sex to honours so illustrious, and from your hopes of immortality, and eternal life, in that world where they neither marry nor are given in marriage, but are as the angels, being the children of God, and of the resurrection, bring up

2 U

your children in the nurture and admonition of the Lord.

Ch. Bap.

MISSIONARY.

FOREIGN.

SANDWICH ISLANDS.

MOWEE.

Extract of a letter from Mr. Stewart, dated at Lahinah, Island of Mowee, December 10, 1824.

In one of my communications last spring, speaking of the fresh excitements, which often suddenly arise in the minds of the chiefs and people in favour of the *palapala*, and the objects of the mission, I recollect comparing them to the successive ripples of a flowing tide, which, though followed by a corresponding recession, are constantly covering new ground. The late war at Atooi produced an unusually long ebb; but the current has again set in, with a velocity and power that promises a high spring tide; and has already overflowed the boundaries of all that have preceded it.

On my return from Woahoo, last week, I brought 500 spelling books, as a supply for this station, and 500 more to be forwarded to Kiruah. Such, however, has been the importunity, with which they have been sought, that we have felt it necessary to appropriate the whole number to this station. Upwards of 600 have already been distributed to as many new scholars, and the prospect is, that not one hundred of the thousand will be left in the depository at the close of the week. Most of the chiefs have erected neat and spacious school-rooms immediately adjoining their own houses, in which their people, including both the cultivators of their land, and

their personal and household servants, assemble regularly, three times a day, for instruction. Many of them have also sent teachers, with books, to their respective districts, in different parts of the island. Indeed, such is the general enthusiasm, that, could teachers and books, in sufficient number, be provided, we doubt not, that, in less than a fortnight from the present time, two-thirds, at least, of the 20,000 beings supposed to inhabit Mowee, would be under daily tuition in the elements of reading.

One single fact discovered to-day, is a most pleasing confirmation of the opinion, that every fresh impulse is productive of a progressive and permanent good. Among the chiefs who received books, at the time of a particular excitement last spring, there was one, to whom five only were given. The same person applied for thirty to-day. On being asked, who were to be the teachers of her people, she pointed to five young men, whom she represented as *akamai roa* (very skilful) in reading, and *itaifu* (strong) in prayer. On taking their names, we found them to be the very individuals to whom we had given the spelling books, only a few months since, and who at that time did not know a letter, and had never prayed to the only true God and Saviour Jesus Christ. The knowledge of such and similar incidents, which daily reach us, are exceedingly encouraging, and are a sweet assurance that, in due time, we shall reap, if we faint not. It is a fact, that calls for devout acknowledgment and thanksgiving from us, and that I doubt not will cheer and animate the hearts of our patrons and friends, that, in less than one week, schools have been formed, at this single station, in which there are upwards of 600 new scholars; and that every school has for its teacher one, who is known to worship God in secret, and who opens and closes his school with prayer. The dispensations of Providence to this station have ever been most encouraging and most kind.

OWHYHEE.

Journal of Mr. Ely at Kaavaroa.

July 25, 1824. For several days past, Kapiolani has been seriously ill. I have had repeated calls from her to administer medicine, and this has afforded a very favourable opportunity to exhibit to her the salutary influence of divine truth, and to impress on her numerous attendants their solemn and imperious duty of seeking the Lord of hosts.

28. Kapiolani is still suffering with extreme pain. Mrs. Ely observed to her, "We are all anxious for your recovery." She answered, "I wish to suffer patiently the will of God. If it is his will, I have a desire to depart and be with him; then I shall be free from all sin. Once I exceedingly feared death; but Christ has taken away its sting."

From this sickness Kapiolani, the friend and patroness of the mission, happily recovered; and, to the human mind, her life seems of much importance to that part of Owhyhee in which she resides.

Early in August, Mr. Ely attended the Christian burial of one of Kama-kau's chief men; in view of which he thus remarks:

It has usually been the custom of this people to inter the deceased silently, under the shades of midnight. They adopted this practice to avoid the scorn, and ridicule, and jests, of their neighbours, who are in the habit of assembling and making sport at the burial of the dead. But we hope the day is not far distant, when the toll of the church bell will pall the giddy heart, and awaken the listener to solemn reflection. The man buried to-day, had but a glimpse of light. But he was thoughtful. At the hour of his death he prayed, "O God, enlighten me. I am dark minded. I have not known thy word and salvation. I am dark minded. Renew me, that I may live in heaven;"—and expired.

22. The Sabbath-school attended by Mrs. Ely, is becoming more and more interesting. The children conduct with propriety, and make good proficiency in learning. To-day more than 30 were present. This evening Kapiolani called, and we enjoyed a refreshing season of conversation with her. She spoke with great interest of the state of man. "The heavens and earth, the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man. He is *mute*. God has given him a mouth, the gift of speech and knowledge; but man refuses to praise him. Astonishing depravity! They are most favoured of the Lord, and still most rebellious. They can praise Satan; he is their God." As she spoke, she wept. And then she added, "We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God."

26. Spent this morning in the study of the Owhyhean tongue, and in collecting the names of the several species of fish in these islands. Obtained the names of ninety; and this is but a part.

Mr. E. observes, that dances, which have heretofore constituted a very important part of the amusements of the natives, and usually collected great multitudes, are going out of favour in the neighbourhood of the station.

The notices respecting the ancient superstitions, in the following paragraph, were made after a return from a visit to the opposite side of the bay of Kea-keku.

We passed in our small canoes near the base of the high precipice, that bounds a part of the bay. Here we saw shapeless stones, the objects of adoration, the idols to which this people formerly paid their vows. They gave presents to these, when passing under the precipice, to procure protection from falling stones, which not unfrequently

intercept their path, and the voracious shark, which watches the watery way

28. Many and urgent calls for books I gave the last of our hymns. Still there are many who are not supplied, and who solicit them with great earnestness.

Sept 3. Hopu collects the children at evening, to teach them the Lord's prayer, and to impress on their minds the importance of early seeking the Lord. They are quite awake to the subject. Two returned home, and begged of their parents leave to pray.

7. To-day the chiefs of Kaavaroa have published a law prohibiting the drinking of spirituous liquor, on the penalty of five hogs. We hope the time is not far distant when the chiefs, as a body, will exert their influence to prevent this destructive practice.

12. Never did I witness a more interesting day in this dark land. If the Lord is among us, how should we fear before him. At the close of the evening exercise, five called to converse on the concerns of the soul. The inquiry is made, 'What must I do to be saved?' O that we may be guided by the Spirit, that a word may be spoken in season to their souls. A former priest of Naihe and his wife were of the number. He thinks much of his former sins in sacrificing to idols.

14. The priest and his wife, spoken of on the 12th, called again to-day. He said he had learned a little, but much still remained. He wished to know what he must do. I endeavoured to point him to Christ as the only sovereign balm for the wounded soul, and to press him to go up speedily to Jesus for help.

19. Sabbath. We are not a little encouraged with the prospect of good to this people. To-day the house of God has been crowded with a solemn and attentive audience.

20. To-day a school-house of coconut-leaves has been completed by Kapi-

olani. Here the people assemble for morning and evening prayers, and here Hopu is diligently and daily employed in teaching them to read.

28. This morning Naihe and Kapiolani, with their attendants, sailed for Kau. They purpose to reside there two or three months to collect sandal wood. They called on us yesterday morning, made us a present of a hog, gave us full liberty to kill a kid from their flock when we chose, and directed their head man to supply us with fish, &c. They gave directions, also, that no one be permitted to molest us, that the people attend to the *palapala*, and the word of God; and appointed a man to procure for us such things as we should need. We would notice, with feelings of gratitude and thankfulness to our heavenly Father, his kind attention to us, in giving us such friends in this dark land. May we be more entirely devoted to our work, and may these favours qualify and stimulate us to do much for Christ. After giving full instructions to the headmen, and commending us to Kamakau, Naihe requested that a prayer be offered on the shore, where many were assembled, previous to their embarkation. We most cheerfully seconded this request, and a hymn was sung, and prayer offered for the protection of Jehovah, while they were passing on the great deep, and at their temporary residence, and for the enlightening and preservation of those who remained behind. They then launched their canoes, and were soon wafted from us. We regretted that it was necessary for them to remove at this crisis, as many persons disposed to serious inquiry will accompany them, to be as sheep without a shepherd. May Israel's God lead them to Jesus, the Great Shepherd and Bishop of souls.

Oct. 3. A day of peculiar interest to us. Mr. Thurston, who is present on a visit, preached in the Church, and administered the Lord's supper at our house.

9. All the people at Kaavaroa, and many in the neighbouring villages, are engaged in the *palapala*. The great cry is for *books and teachers*. Those, who were once stubbornly opposed, are now soliciting instruction.

10 Sabbath. Interesting day. Though many of our regular hearers removed with the chiefs to Kau, still our church was crowded. Many new hearers were present, and some of them from a distance.

GENERAL STATE OF THE MISSION.

In a letter from Mr Chamberlain, dated Honolulu, January 1825, the general state of the mission at that time is thus briefly described.

The work is, in general, in a very prosperous state. At this place, several of the schools, which were suspended in consequence of the war at Atooi, have been resumed, and arrangements are making to commence the work of instruction with vigour, as soon as Krimoku returns. There is an increasing attention to religious meetings; and a *prayer meeting for females* has recently been proposed, and has met the cordial approbation of Opiia, who is forward in attending upon all the means of instruction, and recommending the same course to others. At Lahinah, the work prospers. Schools have been established on every part of Mowee; and the constant cry from that quarter is, 'give us books.' Schools are also established on the island of Ranai; and will soon, we hope, be established on Morokai. At Kiruah, and Kaavaroa, the efforts of the missionaries are crowned with encouraging success. The edition of the hymns will be distributed long, we fear, before a new one can be printed. Our edition of 7,000 of the *elementary sheet*, is nearly expended; and a new elementary work is contemplated.

Mr. C. thus speaks of the necessities of the mission:

We need—says Mr. Chamberlain—many things. Most of all, we need a

supremely devoted spirit—a spirit of self-denial and missionary enterprise. Next, we need more love to the heathen, and more of that spirit of prayer, which says, 'We will not let thee go except thou bless us.' After that, we need the prayers of our patrons, helpers, and the Christian Church. We need, also, the means—the *pecuniary means*, of carrying on our work. We need paper and types, slates and pencils, and all the apparatus for writing. And lastly, we need more labourers of the true stamp: persons that are *qualified to preach*, and who are willing to suffer the loss of all things for Christ; who are willing to become all things to all men, and above all, who are willing to be *nothing*, and to count themselves unprofitable servants after they have done all.

DOMESTIC.

VALLEY TOWNS STATION.

Extract of a letter from the Rev. Evan Jones, to the Cor. Sec. dated Valley Towns, Oct. 4, 1825.

REV. AND DEAR SIR,

I FEEL more than ordinary pleasure in addressing you at this time, as I know you will rejoice with us in the triumph of redeeming grace, manifested in the restoration of two more of the lost sheep whom the Great Shepherd came to seek, and on account of whom, I trust, joy has already been excited in the presence of the angels of God. One is a white young woman, who came to assist for a short time, in the household business, while her sister, who is engaged with us, went to see her friends. Soon after she came, I had occasion to relate an account of the death of our dear brother, John Arch, who was known and beloved by almost all our pupils and family. The account of his

death, and a few thoughts in which we indulged on the glorious change which he had now realized, appeared to melt the whole of our little company under a sense of the unspeakable love of God in Christ, in providing mansions so glorious, for creatures so unworthy, so deeply fallen, and so completely depraved as we all seemed then to view ourselves. The thought of a full Indian, with whom we were all acquainted, who a few years ago, was enveloped in gross heathen darkness, now admitted into that city, in which "the Lamb is the light thereof," appeared to have a powerful effect on the minds of the Indian youths, and at the same time, conviction fastened so effectually on the mind of our young sister, that she resolved to seek the same Saviour that had done such great things for our departed friend. Last week she related to the church God's dealings with her soul, and no one could, had they been disposed, forbid water, that she should not be baptized. The other is our own little daughter, aged twelve and a half years. We have reason to believe, that she has experienced a change of heart for more than a year; but on account of her age we judged it prudent to give her ample room for showing, by her walk and conversation, the fullest evidence that the work was real. You, my dear Sir, will easily believe that the conversion of a dear child must occasion to her mother and myself the most lively feelings of gratitude to God, and humiliation before him.

There are now several others, on whose minds the Spirit of God appears to be at work.

We have now applications for the admission of more pupils than our limits allow; several from 90 or 100 miles distant.

The friends of the children who are capable of judging, express much satisfaction with their improvement. And I trust, the friends of the Indians to whom we have forwarded specimens of their

improvement, will feel encouraged to give the Board that support, which will enable them to extend their operations in disseminating light in the midst of darkness.

MISCELLANEOUS.

TRANSACTIONS OF FOREIGN BIBLE SOCIETIES.

THE following statement of the operations of foreign Bible Societies, in different parts of the world, is compiled from the Ninth Report of the American Bible Society, recently published.

Great Britain and Ireland.—The receipts and expenditures of the British and Foreign Bible Society, during its twentieth year, were given, at some length, in the Herald for May, p. 146, and need not be here repeated. The number of Bibles and Testaments, which had been issued up to May 1824, were there mentioned. In England this Society has published the Bible, or parts thereof, in 23 languages; and on continental Europe it has aided in publishing the Scriptures in 27 languages. In Asia, it has promoted the translation and publication of the Divine word in 14 languages, and in various dialects, and the whole of the Scriptures in the Chinese language, in two versions. It has aided, directly, or indirectly, in printing, publishing, circulating, or translating the Bible, in whole or in part, in one hundred and forty different languages and dialects. It has given an impulse to Christendom, and to the world. The Hibernian Bible Society received over 20,000 dollars during the year ending May 1824.

Continental Europe.—In Russia the Bible cause is said to be still gaining

ground. The National Society has three hundred auxiliaries and branches, and is circulating the Bible in 23 different languages. The Riga Society alone had sent out the Bible in eleven different languages; and in New Pebalz, a branch of the Riga Society had no less than 2,340 members. The Swedish National Society had circulated 200,000 copies of the Bible and Testament, and is in a prosperous state. The Danish Bible Society has sent out more than 100,000 copies of the Scriptures; the Sleswig-Holstein Society, more than 50,000; the Rendsburgh, nearly 5,000; and the Prussian National Society, more than 33,000. The Societies in Germany for promoting the circulation of the Word of God, are generally increasing in zeal and usefulness. Clergy and laity, peasant and prince, in a good degree, unite to cherish and foster them. They are protected and patronized by royal munificence and authority.

While Protestant Germany is thus associated to revive the world with the waters of life, Roman Catholic Germany is turning its eye to the guidance of a single individual, as Israel to Moses, expecting from his hand an abundance of water to follow them through the wilderness. The Roman Catholic students in the various universities, the youth in the elementary seminaries, the travelling mechanics, the military, and the multitudes of the peasantry, look to Dr. Leander Van Eess, a Roman Catholic priest, of primitive holiness, for a supply of their wants. The War Department of the Grand Duchy of Hesse-Darmstadt has encouraged his exertions, and much good has already resulted from his labours. During a single year, he has put in circulation 50,000 copies of the Scriptures, and more than 500,000 copies since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labours, and aid him with all their influence. One of them took from him, at one time, 2,300 copies, and afterward sent an order for

5,000 more, observing, that the tears of the starving multitude kept constantly telling him of their hunger and thirst for the bread and water of life.

The Switzerland Bible Societies are scattering the incorruptible seed over all the valleys and mountains of that interesting country. The Societies of Schaffhausen, St. Gall, and Toggenburg; of Zurich, Glarus, and Aarau. of Bern and Geneva, and many others; are harmoniously pursuing their sacred work. But the Society of Basle excels them all, having circulated already more than 128,000 copies of the Scriptures. In Netherlands the cause is daily gaining ground; and in France it flourishes in a most animating degree. The income of the Protestant Society of Paris, during its fifth year, was 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations. Besides other places of note and interest, societies have been established at Lyons, Bourdeaux, Nismes, Montauban, Marseilles, Montpellier, Toulouse, Rouen, Orleans, Caen, and at Ferney, formerly the residence of Voltaire!

Africa.—The Society of Sierra Leone is in a flourishing state. Even there the system of domestic visitation is vigorously and beneficially pursued. Farther south, the Society at the Cape of Good Hope is doing much in relation to the sphere of its action. Dr. Philip thus writes to the British and Foreign Bible Society:

“The discoveries daily making lead to a supposition, that all the languages spoken from Kiasamma to the Arabian Gulf, and from the mouth of the Zembeze to that of the Congo, are derived from a single stock, and so nearly allied to each other as greatly to facilitate the translation and circulation of the Holy Scriptures. Who does not see in these circumstances a field of operation of unlimited extent—a population to work upon innumerable—a foundation laid for the temple of Jehovah in Southern

Africa, in which all the numerous dialects of the Bootchuana language will be consecrated to the service of the living God, and in which its numerous tribes may worship, and receive the light of life and salvation."

The Amharic version of the Gospel has been sent, by the British and Foreign Bible Society, into Abyssinia, and the Ethiopic version follows closely upon it, "which cannot fail to help Ethiopia in stretching out her hands to God."

India.—The notices respecting this part of the world, will be given in the language of the Report.

In Calcutta, the Bible Association has adopted the system of district inquiry, and has been very successful. The Hindoos, Mahomedans, Portuguese, and Armenians, are now receiving the Bible from them with great readiness, and some of them are contributing funds to the Bible with great liberality.

From Serampore, Burmah, Bombay, and Madras, intelligence of the most gratifying kind has been received, in relation to the progress of the translation and circulation of the Scriptures in the various languages of the East; also from Ceylon and Amboyna; from Sydney, in South Wales, and Huahine.

It more gladdens the heart of every Christian to learn, that two versions of the whole Bible in the Chinese language have been completed, and are now in circulation—one by Dr. Marshall, and the other by Dr. Morrison and Dr. Milne. Thus, 240,000,000 of perishing sinners, in China, and Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.

Netherland India, too, gladdens our hearts with good tidings. The Javanese Bible is completed; and promises much good to the inhabitants of Java. and Chinsurah begins to relinquish her idol gods, beholding their vanity in the light of the revealed will of God.

[*Mis. Her.*

EDUCATION IN EUROPE.

A French Journal has furnished a table presenting a comparison of the number of children in the several countries of Europe, who are educated at public schools, with the whole population. According to this table, the pupils of the public schools in the circle of Gratz, are one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

[*Christ. Spec.*

THE SABBATH BREAKERS.

A few years since, a gentleman residing in Philadelphia, established a school in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed that he passed a house where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a tract over the fence, on the sinfulness of violating the Holy Sabbath. No one happened to be in the garden at that time, and the tract lay unperceived for some hours. But in the course of the day, a female of the family walking through the garden, picked up the tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed that it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the tract, and what with more of superstition, the woman was first thrown into

an agony, next into convulsions; and that night about twelve o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse!

Here, said the Rev. Dr. Milnor, of New-York, as he related this account at the Tract Society in Boston—here I must not stop; for I should not have dared to have related the circumstance, but for what follows. The woman was buried, but the tract was left behind. It was read by the family, and the consequence was, that by means of her death, and the little tract, five individuals out of the seven who composed the family were awakened, and, eventually, were hopefully converted unto Christ. They have since brought forth fruits meet for repentance, and these five persons look upon that tract, as the instrument, in the hands of God, of their conversion.—*Tract Mag.*

INFLUENCE OF THE GOSPEL.

E—— C——, about thirteen years of age, who was educated at D. school, departed this life lately in a well-grounded hope, enjoying consolation in the prospect of eternity. Her neighbours remonstrated with her a few days before she died, on the necessity of sending for a priest to give her the rites of the church: she told them, *that if a man could be of any service to her soul, that Christ had died in vain!*—Notwithstanding, the priest came, (though unsent for,) to visit her. He asked her if she wished to be anointed? She answered with a wisdom far above her years, *that she would not trouble him for any ceremony of his, that her Priest was placed on high, in whom she trusted, who is the way, the truth, and the life.* “Where did you get that knowledge?” asked the priest. “I am indebted,” she replied, “to the Baptist Society, Mr. Wilson, and the ladies, for the instruction I have received; may

the Lord reward them for what they have done for me!”

SUNDAY SCHOOL SCHOLAR.

How thrilling must be the sensation to a faithful teacher in subsequent life, to be accosted, as was Robert Raikes, the founder of Sunday Schools. “One day,” said he, “as I was going to church, I overtook a soldier just entering the church door. This was on a week day. As I passed him, I said, it gave me pleasure to see that he was going to a place of worship. ‘Ah! Sir,’ said he, ‘I may thank you for that.’ ‘Me,’ said I, ‘why I do not know that I ever saw you before.’ ‘Sir,’ said he, ‘when I was a little boy I was indebted to you for my first instruction in my duty. I used to meet at your morning service in this cathedral, and was one of your Sunday scholars. My father, when he left the city, took me into Berkshire, and put me apprentice to a shoemaker. I used often to think of you. At length I went to London, and was there drawn to serve as a militia man in the Westminster militia. I came to Gloucester last night with a deserter, and came this morning to visit the old spot; and in hopes of seeing you.’

“He then told me his name, and brought himself to my recollection by the mention of a curious circumstance, which happened while he was at school. His father was a journeyman currier; a vile, profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; that he had left off going to the ale-house on Sunday. It happened soon after that I met the man in the street, and said to him, ‘My dear friend, it gives me great pleasure to hear that you have left off going to the ale-house on Sunday; your boy tells me that you now stay at home, and never get tipsey.’ ‘Sir,’ said he, ‘I may thank you for it.’ ‘Nay,’ said I

'that's impossible; I do not recollect that I ever beheld you before.' 'No, Sir,' said he, 'but the good instructions you gave my boy, he brings home to me; and it is that. Sir, which has induced me to reform my life.'

In this interesting department of Christian duty and usefulness, the General Committee take leave to invite all young converts to engage. Is there a pious young lady here who wishes to accomplish something for her master? here is a field where her best faculties and affections will not miss their appropriate employments. Is there a young man who begins to inquire, How can I make the most of this little span of human life in advancing the Redeemer's kingdom? The Sabbath school presents a scene the most inviting, the most promising.

Whatever other opportunities they may not be able to enjoy of doing good, which are allotted to some others under more favoured circumstances; here is a wide field, in which few, very few indeed, who have the heart to do good, can fail of being extensively useful.

BENEFIT OF RELIGIOUS SEAMEN.

"I HAVE," says a correspondent, "lately visited a captain's widow, who told me she was once in a foreign port, and early one Sabbath morning a Captain of a neighbouring vessel came on board while she was reading; he said, 'Poor creature, why do you sit reading there? why don't you go on shore, and join those merry people in their dancing and singing party? It will help to exhilarate and rouse your spirits; but she answered, 'I should think it a disgrace, even on a week day, much more on a Sabbath.' 'Why,' says he to the Captain, don't you send your wife on shore and not suffer her to sit here reading her Bible? She'll be melancholy.' 'I esteem it an honour,' said the Captain, 'to have a companion that

delights in searching the sacred scriptures.' 'Well,' said the stranger, 'you seem to be all Methodists here. I have got a fellow on board that is always praying.' 'Well,' says the Captain, 'does he do his duty?' 'Why, I must confess he does do his duty; but as soon as he gets an opportunity, he is on his knees immediately.' The Captain's wife then said, 'We have an awful character on board, that never speaks a word without an oath; we will make an exchange with you; send us your Methodist praying sailor—he may be the means of saving all our souls, and of preserving us from shipwreck at sea—and you shall have our swearing sailor.' 'No,' says he, 'if he can do so much for you, he may be the means of saving us, for we stand more in need of being saved than you. I won't part with him.'

A CHRISTIAN MOTHER.

From a letter of the late Rev. John Newton, inserted in the London Tract Magazine for August, and never before published.

I THINK a prudent and godly woman, in the capacity of a wife and mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the nursery, while under the mother's immediate care, are seldom so obliterated but that sooner or later their influence conduces to form the future life; and though the child that is trained up in the way that he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy, may seem dormant for a while; but the prayers with which the mother watered what she planted there, are, as some old writers say, "upon the Lord's file." Times of trouble recall those principles to the mind, and the child so instructed has something at hand to recur to. Thus it was

with me; I was the only son of my mother; she taught me, she prayed for me, and over me. Had she lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord's time her prayers were answered; distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching a catechism and a few hymns. Happy and honoured is the woman that is qualified to instruct her children, and does it heartily, in the spirit of faith and prayer.

We often speak of the birth of a child, as a matter of course. of no great moment but to the parents and relations. But, indeed, the birth of a child, whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom. When a child is born, an immortal is born! In that hour a new being enters upon a state of existence which will never end, and it is a being whose capacity for happiness or misery is proportioned to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last to present them to him, enabled to say, "Here am I, and the children which thou hast given me!" Oh what a high trust! Oh what a blessing!

Have you read, or have I formerly mentioned to you, what a good old woman in the last century said, upon her dying bed! it was to this purpose:—"I have been the mother of sixteen children; I nursed them all myself and I know that now they are all either *with Christ* or *in Christ*. And I believe I never gave one of them the breast without putting up a prayer in my heart, *that I might not nurse a child for the Devil!*"

FEMALE MARTYR.

IN Holland, in the year A. D. 1527, was martyred and burnt a widow named Wendelmata. This poor widow having received into her heart the brightness of God's grace by the appearing of the Gospel, was therefore seized and put to custody in the Castle of Warden; and afterwards brought from thence to the Hague, there to appear at the general sessions. Divers monks were sent to talk with her, that they might convince her, and win her to recant; but she was steadfast in the truth of God's word wherein she was planted; and could not be moved. Many also of her kindred, and other women, were suffered to persuade with her; among whom there was a certain noble matron, who dearly loved the widow. This matron conversed much with her, and at length said, "My Wendelmata, why dost thou not keep silence, and think secretly in thine heart those things which thou believest; that thou mayest prolong here thy days and life?" To whom the good woman replied; "Ah! you know not what you say. It is written, 'with the heart we believe to righteousness; with the tongue we confess to salvation,' &c. And thus being firm and steadfast in her belief and confession, she was condemned to be burnt to ashes, and her goods confiscated, [that is plundered:] which sentence she took mildly and quietly.

At the place of execution, a monk brought out a blind cross; and bade her several times to kiss and worship her God. "I worship (said she) no wooden god, but only that God which is in heaven." She then, with a cheerful countenance, went to the stake, where she desired the executioner to see that the stake was fast, that she might not fall. Taking the powder, she placed it at her bosom; and gave her neck willingly to be

bound, with an ardent prayer commending herself to the hands of her faithful God and Saviour. She then closed her eyes, bowed down her head, and was soon strangled, and afterwards burnt to ashes: instead of this life, to get an immortal crown in heaven. VERITE.

FATHERLESS AND WIDOWS' SOCIETY, BOSTON.

"I CALLED," says one of the trustees in her report, "one cold winter's morning, on an aged widow, whose subsistence had chiefly been on the charities of individuals and the small sums bestowed by this Society, being unable to do any thing for her own support." On asking her what she most needed, she replied, "A little wood, if you please—as we are burning our last stick, and we have no means of obtaining more." After telling her I would procure her some, she observed to her daughter, who had been weeping at the prospect of their destitute situation: "Did I not tell you, our Heavenly Father would provide some way to relieve our wants? He never has left me to suffer for the necessities of life, and I believe he never will."—But, said I, what will you do for food? as my means will only allow me to furnish you a little fuel. "God Almighty," said she, "who put it into your heart to visit me in this time of necessity, will send some friend to supply my other wants." She left her, wishing many blessings on the Society.

ON THE LOVE GOD HATH FOR US.

"I HAVE loved thee with an everlasting love." Jer. xxxi. 3. Before all ages, and even before we had being, God thought of us, and thought of us only to do us good. His meditations were in eternity; his performances in time. His bountiful hand has bestowed on us

every kind of blessing. Our infidelities and ingratitude, numerous as they are, have not dried up the fountain of his gifts, nor stopped the course of his mercies. O love without beginning, which has loved us during infinite ages, even when we were neither sensible of it, nor could acknowledge it! O love without measure, which has made us what we are, and which promises us infinitely more! O love without interruption, and without inconstancy, which all the bitter waters of our iniquities could never extinguish! O my God, is there a heart that is not pierced with gratitude, love, and tenderness!

But, what do we behold? A God, who, after having given all, gave up himself! A God, who comes to seek after us, even when we are lost! He who condescended to take the form of a slave, to deliver us from the slavery of our enemies! He who made himself poor to enrich us! He who calls us and pursues us, wherever we fly! He who expired in torments, to save us from the arms of death, and gave us in stead a happy life! Yet how often do we refuse both him and the life he offers! What should we take a man to be, who should love another as God loves us; and what afflictions do not those deserve, who, after this great sacrifice, will not love the Lord Jesus Christ!

FENELON.

SENTIMENTS OF DIVINE LOVE.

"WE love him, because he first loved us." 1 John iv. 19. But when shall we return love for love? When shall we seek after him who seeks after us, and who bears us in his arms? It is within his tender and fatherly bosom that we forget him: it is through the sweetness of his gifts that we cease to think of him. What he gives us every moment, instead of tenderly affecting, does but serve to amuse. He is the

fountain of all pleasures ; the creatures are but the channels, and the channel makes us count the source as nothing. His immense love pursues us every where, and we continually fly from its pursuits ! He is every where, and we see him no where ! We think ourselves alone when we have none but him ! He doeth all, and we rely not upon him in any thing ! We think our affairs to be all desperate, when we have no resource left us but what his providence can supply, as if infinite and almighty love was able to do nothing. O monstrous folly ! O subversion of the whole man !

Yet thou, O Love, bearest with us ; thou waitest on us with patience without end, and even seemest by thy excess of patience to indulge our ingratitude : even they who desire to love thee, love thee only for themselves, for their comfort, or their security. Where are they that love thee for thy own sake ? Where are they that love thee, because they were created for no other end but to love thee ? They are unknown amongst men, and their names are written only in thy book. But to what purpose doth the world subsist, if we love thee not, and if we love thee not so as to be made sensible that the love of thee is above every other blessing ? This was thy intention in producing without thee what is not thyself ; thy design was to create beings, who, holding all from thee, should devote themselves to thee alone.

THE DEATH OF THE UNRIGHTEOUS.

Even those who have lived without religion have frequently been compelled, in a dying hour, to bear their testimony to its worth. An instance of this I am about to record ; and if it should meet the eye of a careless, thoughtless sinner, may the divine blessing lead him to the consideration of his danger be-

fore “ the evil day cometh, when he shall say, that he hath no pleasure therein.”

Mr. — was a respectable farmer in the parish of —. He was honest, sober, and upright. Regular in his attendance at church, he was willing to persuade himself that God required nothing further at his hands—and here he mistook morality and formality for religion. A short time since, as the farmer was walking through his fields, he was attacked by a fierce bull, who gored him in such a dreadful manner, that he was carried home for dead. He immediately sent for the clergyman ; and when the clergyman entered his room, farmer — addressed him to this effect,—“ I have sent for you—but you can do me no good.—All my life time I have been scraping for money, and I have got it : but what will it do for me now ? It won’t even buy me a drop of water to cool my flaming tongue in hell.” This was all he could say, and he then entered upon “ that bourne from whence no traveller returns.”

Oh ! how lamentable is the consideration, that hundreds are daily dying under the same hopeless circumstances. I call them hopeless, for if “ there is none other name given under heaven whereby we can be saved, but the name of Jesus,” they must be without hope, who neglect the salvation of the Gospel.

A money-getting spirit is a fearful feature of perdition ; for “ where the treasure is, there will the heart be also.” The Apostle tells us, “ they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

The Lord grant that this awful providence may speak effectually to the hearts of many ; and that my hearers may participate in the benefit, is my earnest prayer.

SCRUTATOR.

CALVINISM AND ARMINIANISM.

Transcribed from the Works of the Rev. Charles
Simcox, M. A.

A YOUNG minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom, and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: "Sir, I understand that you are called an Arminian, and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers. But, before I consent to begin the combat, with your permission, I will ask you a few questions; not from impertinent curiosity, but for real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?" Yes, says the veteran, I do indeed. "And do you utterly despair of recommending yourself to God by any thing that you can do, and look for salvation solely through the blood and righteousness of Christ?" Yes, solely through Christ.—"But, Sir, supposing your were at first saved by Christ, are you not, some how or other, to save yourself afterwards by your own works?" No, I must be saved by Christ, from first to last. "Allowing then that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?" No. "What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?" Yes, I have no hope but in him. "Then, Sir, with your leave I will put up my dagger again, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance. It is, in substance, all that I hold, and as I hold it, and

therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with the conversation that he made particular mention of it in his journal; and, notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.

THE LONG ISLAND INDIAN.

ABOUT sixty years ago, a very considerable revival of religion took place, on the east end of Long Island, and some of the Indians of that place were made partakers of the grace of life. Several years afterwards, one of the natives gave the following account of himself, in his own way of speaking:—"When me first converted, me was a poor, vile, black Indian; but me love all the Christians and all the ministers like my own soul. Afterwards me grow, grow, grow, but me no love Christians. Then me grow, grow, grow, very big; then me no love ministers. But one day as me was in the swamp after some broomsticks, me heard a voice saying, Indian, how comes it to pass, that you no love Christians and ministers? Me answer, because me know more than all of them. The voice say unto me again—Indian, you have lost your *humble*. On this me began to look, and behold! my *humble* was gone. Me then go back, back, back, but me no find my *humble*. Me then go back, back, back, a great way, and then me find my *humble*; and when me find my *humble*, me was poor, vile, black Indian again. Then me love all the Christians and all the ministers, just as me love my own soul."

SELECT SENTENCE.

ALTHOUGH it cannot be enjoined, that the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence, to lay aside for the services of God and the

business of the Spirit, as much as we can : because God rewards our minutes with long and eternal happiness ; and the greater portion of our time we give to God, the more we treasure up for ourselves : and no man is a better merchant than he that lays out his time upon God and his money upon the poor.

AGENT'S ACCOUNT.

Quarterly return from the Agent, to the Treasurer of the Convention, for the quarter ending the 31st October, 1825.

<i>For Foreign Missions.</i>		<i>For Domestic Missions.</i>	
Oct. 11. By the hand of E. Tucker, Fredonia, N. Y.	\$5 00	By appropriations of Government for the quarter ending 30th Sept. 1825, viz. :	
<i>For General Missionary Purposes.</i>		For Withington School—Creek Indians,	\$180 00
Aug. 2. By dividend of stock—(the Gregory Legacy,)	27 50	For Valley Towns School—Cherokee Inds.	125 00
Oct. 2. By Anna Ball, from the Athol Female Charitable Society, Ma.	9 00	For Tusawattce School—Cherokee Inds.	62 50
11. By E. Tucker, Fredonia, N. Y., (\$10 48 for other purposes.)	55	For Carey School—Putawatonic Indians,	160 00
12. By the hand of Noah Davis, proceeds of a mission box kept by Mrs. Nancy Taylor, Accomack co. Va.	2 50	For Tonnewanda School—Seneca Indians,	75 00
13. By same, do, Mrs. Tabitha Watson, Accomack co. Va.	2 50	For Buildings at Tonnewanda,	166 66
21. By the hand of Silas Ambler, Danbury, Ct. collected at Union Association,	11 34	For Buildings at Withington,	\$17 70
	\$54 39	For Oneida School, two quarters,	300 00
		Oct. 11. By the hand of F. Tucker, Fredonia, N. Y.	\$ 48
		Foreign Missions,	\$1722 34
		General Missionary Purposes,	\$54 39
		Total quarterly return,	\$1811 70

COLUMBIAN COLLEGE.

Money received by the Treasurer of the Columbian College, during the month of October, 1825.

<i>For the New Building.</i>		<i>To extinguish College Debt.</i>	
Oct. 1. By John Golding,	\$5 00	Oct. 11. By the hand of Noah Davis,	
By Thomas Swann,	20 00	Norfolk, Va. from	
11. By H. Lee,	30 00	J. Hendren,	\$1 00
14. By a friend to Religion & Science,	1000 00	Sarah Hendren,	1 00
24. By Samuel H. Smith,	20 00	J. Decortain,	1 00—5 00
	\$1065 00	By Phineas Davis, Alabama,	20 00
<i>For endowing the Professorship of Mat. and Nat. Philosophy.</i>			\$33 00
Oct. 2. By J. A. Bannalson, Louisiana,	100 00	For the New Building,	\$1065 00
By Eliza Bradford, do,	100 00	For endowing Professorship, &c.	\$200 00
	\$200 00	Total in October,	\$1298 00

POETRY.

UNTO HIM WHO IS ABLE, &c.

Jude 24, 25.

UNTO Him, who is able and willing to keep

Our souls from each ruinous snare ;

Unto Him, the good Shepherd, who guardeth the sheep

Consigned to His vigilant care !

Unto Him, who is worthy of infinite trust ;

Whose wisdom admits no surprise ;

Whose love from the depths of Eternity burst ;—

Let the song of thanksgiving arise !

Unto Him, who is able our souls to present

Unblemished, and pure, at His throne ;

With a joy and a triumph whose boundless extent,

Will be only surpassed by His own !—

Whose power can each purpose of mercy fulfil,

To the helpless who on Him repose ;

Who speaks, and the Universe bows to His will,

As of old at His will it arose !—

Unto Him, who has pledged His own life to defend,

Every step of our passage to Heaven ;

Let the incense of Time and Eternity blend !—

Be glory and gratitude given !

NEWTON.

[Ch. Wutchman]

HEAVEN.

"This world is all a fleeting show."

THERE is an hour of peaceful rest,

To mourning wand'ers given ;

There is a tear for souls distrest,

A balm for ev'ry wounded breast ;

'Tis found above—in Heaven !

There is a soft, a downy bed—

'Tis fair as breath of even ;

A couch for weary mortals spread,
Where they may rest the aching head,
And find repose—in Heaven !

There is a home for weeping souls,
By sin and sorrow driven ;
When tost on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—but Heaven !

There faith lifts up the tearful eye,
The heart with anguish riven ;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene—in Heaven !

These fragrant flowers immortal bloom,
And joys supreme are given :
There rays divine disperse the gloom,
Beyond the confines of the tomb,
Appears—the dawn of Heaven !

True Amer.

THE GRIEF OF JUDAH.

By Thomas Moore.

Hush'd is the voice of Judah's mirth—
And Judah's minstrels, too, are gone ;
And harps that told Messiah's birth
Are hung on Heaven's eternal throne.

Fled is the bright and shining throng
That swell'd on earth the welcome strain,

And lost in air the choral song
That floated wild on David's plain ;
For dark and sad is Bethlehem's fate,
Her valleys gush with human blood ;
Despair sits mourning at her gate,
And murder stalks in frantic mood.

At morn the mother's heart was light,
Her infant bloom'd upon her breast ;
At eve 'twas pale and wither'd quite,
And gone to its eternal rest.

Weep on, ye childless mothers, weep—
Your babes are hush'd in one cold grave ;

In Jordan's streams their spirits sleep,
Their blood is mingled with the wave.

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. VI.]

DECEMBER, 1825.

[No. XII.

BIOGRAPHY.

THE REV. LOTT CARY.

THE following interesting sketch of the Rev. Lott Cary, an intelligent, faithful and successful coloured missionary of the Baptist church in Liberia, is from the Family Visitor. Other facts than those enumerated, might be mentioned to the honour of this servant of Jesus Christ, especially his liberality to newly-arrived emigrants, and his numerous disinterested sacrifices and unwearied labours for the general good of the colony. May heaven long preserve his life for his brethren's sake, and for the Christian cause.

This interesting individual, who is now a missionary at Monrovia, in Africa, was born a slave in Charles City county, about thirty miles below this city,

(Richmond) on the estate of Mr. Wm. A. Christian. In 1804, he was sent to this city, and hired out by the year as a common labourer at the Shockoe warehouse. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost estate, and about the year 1807 he was baptized by the late Elder John Courtney, Pastor of the first Baptist church in this city.

Hearing a sermon about this time founded on our Lord's interview with Nicodemus, in the third chapter of John, awakened in him so strong a desire to be able to read, that he obtained a Testament, and commenced learning his letters by trying to read that chapter. He was occasionally instructed by young gentlemen

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at the warehouse, though he never attended a regular school. In a little time he was able to read, and write so as to make dray tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful; so much so, that he received \$800 salary in 1820, the last year he remained there; and could have received a larger sum, if he would have continued.

About the year 1813 his wife died, and shortly after he bought himself and two little children for \$850.* He married again, and lost his second wife shortly after

* The manner in which he obtained this sum of money to purchase himself and children, reflects much credit on his character. It will be seen from the salary he received after he was free, and which he relinquished for the sake of doing good in Africa, that his services at the warehouse were highly estimated, but of their real value no one except a dealer in tobacco can form an idea. Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one, the instant it was called for; and the shipments were made with a promptness, and correctness, such as no person, white or black, has equalled in the same situation. For this correctness and fidelity, he was highly esteemed, and frequently rewarded by the merchant with a five dollar note. He was allowed also to sell for his own benefit, many small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured this 850 dollars, which he paid for the freedom of himself and children. When the colonists were fitted out for Africa, he defrayed a considerable part of his own expense; and he still owns a house and lot near this city, which he is desirous of selling.

they arrived in Africa, at Fourah Bay on the river Sierra Leone. Of her triumphant death he gives a most affecting account in his journal of that date. He has since lost a third wife, the daughter of Richmond Sampson from Petersburg, at Cape Montserado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and, though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect, which no acquirement could ever have given him. At the close of his farewell sermon in the First Baptist meeting-house in this city before his departure for Africa, he remarked, in substance, as follows—"I am about to leave you; and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts, on the Coast of Africa; nor am I anxious what may become of me. I feel it my duty to go; and I very much fear that many of those who preach the Gospel in this country, will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, "I commanded you to go into all the world and preach the Gospel to every creature," (and with the most forcible emphasis

he exclaimed) the Saviour may ask—Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?

Mr. Cary is now over 40 years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the effects of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deportment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve, toward white people—especially his superiors—which universally attaches itself to those reared in slavery.

The interest of the colony and the cause of his countrymen, both in Africa and this country, lie near his heart. For them he is willing to toil, and to make almost any sacrifice; and he has frequently declared, that no possessions or honours in this country could induce him to return.

One circumstance deserves particular notice. After Capt. Stockton and Dr. Ayres had purchased the Cape, and the colonists had taken possession, so much hostility appeared on the part of the natives—the rains were approaching—and their provisions becom-

ing short—it was concluded they must all return again to Sierra Leone. Another day and the place would have been abandoned, but on the Agent's going on shore to prepare for a departure, he was informed by Mr. Cary that he was determined not to go; and nearly all the colonists were induced to follow his example. In the event they suffered severely—800 or 1000 natives in November, 1822, attacked them, but were repulsed—and a few weeks after, a body of 1500 attacked them again at day-break; several of the colonists were killed and wounded—but with only 37 effective men and boys and the aid of their six pounder, they again beat the natives off with very considerable loss. In these affairs Mr. Cary necessarily bore a considerable part, mounting guard daily in his turn with the rest. In one of his letters he remarks, that like the Jews in rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night; but he declares shortly after this in the most emphatic terms, that "there never had been an hour or a minute, no not even when the balls were flying around his head, when he could wish himself back to America again."

He has been Health officer and general Inspector, since their settlement at Monrovia; but has refused to accept any other civil office. During the sickly season of the year, he has usually been wholly taken up in attending on

the sick, and for more than a year past they have had no other physician among them. The little medical information he obtained from Dr. Ayres and others on the coast, together with several years' experience, have enabled him successfully to contend with the peculiar fevers of the climate. Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he writes—"The fever began about the 24th ult. and the 28th we had 37 cases—and by the 2d inst. we had 66 under the operation of medicine—and at present I have about 100 cases of fever to contend with—but we have been very much favoured, for they appear all to be on the recovery, and we have lost none saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician." A little church was formed in this city, composed of Lott Cary, Colin Teage,* Joseph Langford, and four or five more, before they sailed for Africa. This church is now settled in Monrovia, and Lott Cary is Pastor. They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year, and the church now probably numbers 60 or 80 members. They have a meeting-house part-

ly built, and are much in want of aid to finish it. Colston M. Waring, from Petersburg, and John Lewis, from this city, both preachers, belong to this church. There is also a Methodist church on the Cape. They have a Sunday School comprising 18 native children; and before this time we hope a regular school for children of the natives has commenced. The natives have always shown the utmost anxiety to learn to read themselves, and particularly to have their children instructed, or, in their own way of expressing it—"To learn white man's fashions."

It ought to be observed, however, and ought to excite the sympathy and regret of Christians in this country, that this little colony we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth are with us—does not contain an individual, except Mr. Ashmun, the Agent, who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkief, a Kicherner, or a Johnson—ready to go and spend their lives in bringing about the fulfilment of the promise that "Ethiopia shall stretch out her hands unto God?"—It is earnestly hoped that an affirmative answer may be given to this question before another year has past—that the efforts of the American and other Colonization Societies may be more abundantly successful—and

* Colin Teage left the American colonists at the time they removed to Cape Montserado, and by the last accounts was living at Freetown.

that the great objects of completely destroying the Slave Trade—of meliorating the condition of our coloured population—and of sending the Gospel to the darkened millions of Africa—may universally receive the sanction of the enlightened and the good, and that all may readily lend their aid for their accomplishment.

COMMUNICATIONS.

RELIGIOUS CORRESPONDENCE.

LETTER VII.

A. to B.

MY BELOVED FRIEND,

I HAVE promised to throw a few lines into your hand before this time, but my time and opportunity for collecting my thoughts are so circumscribed, that I have not been able to attend to it according to my desire. One thing I can assure you of; there is not a day but what you, as well as others, are in my thoughts more than once: and I trust, with ardent desires and prayers for your present and future felicity. The ways of Jehovah are wonderful; and for this reason, among others, our Divine Leader sustains the title, WONDERFUL. I hope your mind is led to implore the manifestation of his grace. I am persuaded that you do not know where you are—like Nicodemus, who inquired, “*how can these things be?*” The openings of the mysteries of his kingdom come

by the Holy Spirit; who, like wind, *bloweth where he listeth, and thou hearest the sound thereof, but canst not tell whence he cometh and whither he goeth.* If the things which you have expressed in your letter to me be true, (and I wish not to doubt it) you are most certainly affected, not by mere natural or physical sensations, but something which it is not in their qualities to communicate. It is not for natural agents to produce a lasting concern of effect on the human mind: especially, if thought, reflection and reasoning accompanying them as appears to be the case with you.

But why should I perplex you with metaphysical reasoning? Let me recommend to you Jesus Christ in his priestly office and character. You will remember that the delinquent under Moses, was to offer his sacrifice by the hands of the priest; and on confession, it is expressly said, “*it shall make atonement for him.*” So also sinners, such as you and I, have an indubitable right, by virtue of the Divine encouragement and promise, to come to the great High Priest, who is at once the sacrifice and intercessor, and bring to him all our maladies and crimes, and “*it shall make atonement for us.*” But there is a vast difference between the former and latter case in point of circumstance. *Jesus, our great High Priest, is touched with the feelings of all our infirmities.*

“He knows what sore temptations mean,
For He has felt the same.”

He being able to succour them that, are tempted, we may come to him with all humble boldness, believing that he can and will do it; and he will most assuredly relieve. What case of wretchedness was ever presented to him, that he did not relieve? Wait on him my beloved friend; and though he tarry, wait on him, and I can anticipate the glorious deliverance you will experience, when you will *shout aloud for joy*. But you will say, "I know of no interest in him." This is the way to obtain the evidence of it. But again you will say, "My nature is corrupt, and *I am guilty* in this respect, "how then shall I overcome it?" Ah, this is a hard question, and none but Jesus can solve it. However, some future opportunity may permit this subject to occupy my attention. One thing I would add—do not let this hinder you from coming to the Saviour. The wretched went to him *with* their diseases, and they all were healed.

Though I see but through a glass darkly, yet I find language too poor to convey my ideas to you, or any other, on these important things. It encourages my soul to find some inquiring after the way of salvation; and it is the greatest comfort I have on earth; for I can assure you my cup is bitter; yet glory to my Lord, he enables me to drink it, and it is nothing when compared with that which he drank to the very dregs. Now, my dear friend, as my paper diminishes, my heart

grows larger, and I want to begin again. If possible, I will write a little more this week; in the mean time I commend you to Jesus, my Master and merciful Saviour, not doubting but what in his own time you will be given to me, and become a crown of rejoicing to our dear brethren in the Lord.

Yours, with sincere affection,

A.

FORMER DAYS CALLED TO REMEMBRANCE.

RUMINATING on my situation, and the sensible difference I felt in my Christian experience, from what I had heretofore known, and which was exceedingly distressing, I was forcibly impressed with the Apostle's advice: "Call to remembrance the former days." I instantly determined to undertake the painful but profitable exercise; but no sooner had I formed the resolution, than I found a something within, greatly averse to the mortifying task. A suggestion from an enemy said, "Retrospect is not always pleasing. On a review of past days, you will discover much ambition, folly, and ignorance, interwoven with the *best* actions of life; and a view of this checkered piece will only pain and distress the soul." I began to hesitate:—Reluctance had almost conquered me, when I heard a heavenly Counsellor say, "Let not the children of this generation be wiser than the chil-

dren of light." I observed the worldling comparing, examining, and adjusting his accounts; ascertaining his gain or loss: the former yielding pleasure,—the latter exciting to diligence and care. "If this man," said I, "is so interested in things that *perish*, how earnestly ought I to be concerned about those things that are of *infinite importance*!" This reflection overcame my reluctance, and I re-resolved to "call to remembrance former days."

Passing by those days which I devoted to carnal pursuits, when I lived "without God, without Christ, and without hope in the world," I began to reflect on my first exercises of mind, when (after the Holy Spirit convinced me of sin, humbled me at the Divine footstool, and led me earnestly to cry, "Lord, save or I perish") I was favoured with a rich display of pardoning love, through the precious blood of Jesus. My fears vanished; I arose from the ground, wiped away my tears of grief; and, realizing the infinite mercy of God in Christ Jesus, I exclaimed, "Is not this a brand plucked from the fire!" Wrapt in an ecstasy of joy, and desirous that the whole creation should assist my grateful soul in celebrating the praise of my Lord, I exclaimed, "Sing, O ye heavens, and be joyful, O earth, for the Lord hath redeemed Jacob, and glorified himself in Israel!" The chains of unbelief and the fetters of guilt being knocked off, my eager soul inquired, "Lord, what

wilt thou have me to do?" My busy thoughts were contriving to spread the fame of my much beloved Saviour. I was ready on all occasions, to speak of Him to sinners. Fired with zeal, I made my way amidst opposition from the world, sin, and Satan; not intimidated by difficulties, I endured, "as seeing Him that is invisible;" confident of a Saviour's love, I boldly pressed forward, endured the cross, despised the shame, and exclaimed, "Who shall separate me from the love of Christ?" My soul was alive to spiritual exercises. O how welcome was the return of each Lord's-day! "I was glad when they said, Come, let us go up to the house of the Lord." What happy days I then enjoyed!—"How sweet their memory still!" Then I could lay aside the trifling concerns of this world, and gladly meet the people of God for social prayer and praise! What delight did I find in associating with experimental Christians!—what pleasure did I enjoy in retirement!—what holy indignation did I feel against sin!—and how animating were the thoughts of heaven to my soul, as a place of perfect holiness and eternal happiness!

But ah! where are all these seasons of enjoyment now?—where is the blessedness I knew when I first made a profession of attachment to Jesus Christ?—Alas! where is now my zeal for the dear Redeemer, my delight in Sabbaths, my affection towards

experienced Christians, my readiness to seize opportunities for prayer, my patience under sufferings, my deadness to the world, my devotedness to God? Ah, my soul, what an affecting reverse has taken place! "O that it were as in months past!"

And what is the cause of this painful change? is there not a cause? Doubtless, there is; and thou, my soul, canst trace it out. 'Call to remembrance the former days, when thou wast shy of thy closet; when secret prayer was frequently omitted; when the precious Bible was seldom consulted; when unnecessary association with worldly men commenced; when shyness towards the Lord's children was discovered; when family prayer was neglected, (at least once a day;) when Christian watchfulness was disregarded; when worldly cares were cherished; when sin was trifled with; when remonstrance from conscience was in vain; when — O, my soul, I remble to finish the melancholy picture! I remember past days, and am troubled! This day I remember my sins, and my spirit within me is humbled. O fascinating, bewitching world! O deceitful, and desperately wicked heart! what have you done for me? how have ye wounded my peace, and overwhelmed me in distress? and is there no hope or a soul thus fallen?—must I yield to black despair? "Call to remembrance, my soul, the former days," and encourage hope

in the "God of all grace" Thou hast been brought low, but the Lord hath helped thee. "I will look again to his holy temple." Who can tell but he will restore my soul? His arm is not shortened; his ear is not heavy; his bowels of compassion are not exhausted; he is still full of compassion, plenteous in mercy; "he waiteth to be gracious; his promise is sure; his covenant is immutable: why then, O my soul, dost thou despair?" "I will arise and go to my Father." He that pitied the prodigal, will not reject thee, when, like him, thou castest thyself at his feet in sorrow, and supplicatest his mercy. Hark! he invites thee to return. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously, and love us freely." Behold, dear Lord, I come to thy footstool.—O heal my backslidings, restore my soul! I have sinned, and done evil in thy sight; but "thou art a God full of compassion and gracious, long-suffering and plenteous in mercy and truth. O turn unto me, and have mercy upon me! Show me a token of good." *Miss. Mag.*

THE PURITANS.

THE last Edinburgh Review contains an article on *Milton's Treatise on the Christian Doctrines*, from which we have made the following extract. The Reviewers say:

"We would speak first of the Puritans, the most remarkable body of men perhaps which the world has ever produced. The odious and ridiculous parts of their character lie on the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. For many years after the restoration, they were the theme of unmeasured invective and derision. They were exposed to the utmost licentiousness of the press and of the stage, at a time when the press and the stage were most licentious. They were not men of letters; they were as a body unpopular; they could not defend themselves; and the public would not take them under its protection. They were therefore abandoned, without reserve, to the tender mercies of the satirists and dramatists.—The unostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture, their long graces, their Hebrew names, the scriptural phrases which they introduce on every occasion, their contempt of human learning, their detestation of polite amusements, were indeed fair game for the laughers. But it is not from the laughers alone that the philosophy of history is to be learnt. And he who approaches this subject should carefully guard against the influence of that potent ridicule which has already misled so many excellent writers.

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Those who roused the public to resistance—who directed their measures through a long series of eventful years—who formed out of the most unpromising materials, the first army that Europe had ever seen,—who trampled down king, church, and aristocracy, who, in the short intervals of domestic sedition and rebellion, made the name of England terrible to every nation on the face of the earth, were no vulgar fanatics. Most of their absurdities were mere external badges, like the signs of free-masonry, or the dresses of friars. We regret that these badges were not more attractive. We regret that a body, to whose courage and talents mankind has owed inestimable obligations, had not the lofty elegance which distinguished some of the adherents of Charles I., or the easy good-breeding for which the court of Charles II., was celebrated. But, if we must make our choice, we shall, like Bassanio in the play, turn from the specious caskets, which contain only the death's head and the fool's head, and fix our choice upon the plain leaden chest which contains the treasure.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being,

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for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated therefore terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests, they looked down with contempt. For they

esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness look with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth have passed away. Events which shortsighted politicians ascribe to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the Evangelist, and the harp of the Prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of the expiring God!

Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: but he set his foot on the neck of his king. In

his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyre of angels, or the tempting whispers of fiends. He caught a gleam of the beatific vision, or awoke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject, made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death has lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their

sorrows, but not for the things of this world. Enthusiasm had made them stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of anger and corruption. It sometimes might lead them to pursue unwise ends, but never to pursue unwise means. They went through the world, like Sir Attegate's iron man Talcus with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon; not to be withstood by any warrior."

VINDICATION OF SERAMPORE
TRANSLATIONS.

It is well known that many aspersions have been cast upon translations of the Scriptures made in India, especially those made by the venerable Baptist Missionaries at Serampore, in a work recently published by the Abbe Duhois. We copy from the *Missionary Herald* the subjoined remarks of the Rev. Joseph Kinghorn, at the late anniversary of the English Baptist Missionary Society, which show with what ease some of the principal accusations may be met.

Among the circumstances which call for our attention this day, allusion has been made to

certain charges against us, insinuating that our missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.

Their versions are charged with misrepresenting and destroying the sense of the Scriptures. Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted.—“They pass,” it is said, “through so many filtrations, that little of the real meaning of the sacred volume can be discovered.” Every proof sheet has certainly been revised three or four times, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means which were employed in order to attain the greatest possible accuracy.

One charge against Dr. Carey is, that he translates from the English into the Bengalee. This we positively deny. That he makes use of the English version, and many other versions, is readily admitted; and that man can know nothing of translation, who would blame a translator for availing himself of every assist-

ance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the “Received Text” of the originals; the same which has been used by all the churches and translators of the western world.

This, however, constitutes another charge; though the two charges are not quite consistent with each other—that Dr. Carey has not taken Griesbach’s text of the New Testament, but has followed the “Received Text.” To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed, for not taking upon him to decide a question which the literati of Europe had not decided? And, even now, they are far from being agreed respecting Griesbach’s emendations. Besides, Griesbach’s text contains only two or three serious variations from the “Received Text;” and, consequently, its rejection or adoption can but very little affect the general value of any translation.

Again, an old story has been brought forward, and it has been affirmed, that, in the Serampore version of Matthew in Hindoostanee, the language employed in the first verse of the seventh chapter conveys to a Hindoo the

same idea as an Englishman would receive if it were rendered in English—"Do no justice, that justice may not be done to you." Now, I must confess, I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But, in order to obtain all the satisfaction that we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by St. Matthew into Hindoostanee, in the Naguree character, by the Baptist missionaries at Serampore, and I cannot detect any thing like a *false* or *unfaithful* translation from either the Greek or the English. The severe accusation, brought against the translators of the two verses in question, seems *entirely groundless*." To a subsequent inquiry by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist replies—"I give yourself, and the very respectable Society of which you are Secretary, full permission to use my communication to you wherever and whenever you please; for *truth* cannot change by time and place. On the present charge by the Unitarians, it seems to be *entirely* on the side of the Baptist missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the

Calcutta College, a real Christian, an honest man, and an indefatigable orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work which he has undertaken?

Another charge is, that the Baptist missionaries have brought forward a translation into a language that never existed—that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But, seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible.

Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh, where Satan trembles! A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of five hundred pounds for a version, on condition of its undergoing such

an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint: every one who knows any thing of the matter, knows that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction, when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained, by a revision of the best of all translations, our authorized English version. For this, I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth.

The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more accurate and classical language.

CHRISTIANITY.

In the estimation of the world, wealth is allowed to compensate for the absence of almost every amiable quality; but Christianity regards affluence, unsanctified by goodness, with abhorrence, and pronounces the poorest being that walks the earth blessed and honourable, if his heart be rich in piety and virtue.

MISSIONARY.

FOREIGN.

BURMAH.

AFTER a long and painful suspense, we are favoured with intelligence of the preservation of our missionaries at Ava. When the tyrant of Judea had decreed the death of Peter to please the Jews, the disciples of the Redeemer gave themselves to prayer, and the Lord heard their petitions. The same Lord still reigns, and has given the same manifestation of regard to the cries of his children, in preserving the invaluable lives of our dear brother and sister Judson. Though the name of Dr. Price does not appear, we may infer that his life is also preserved, or the fact of his death, would, in all probability, have been announced.

All the information which has yet been received, is contained in the following letter, addressed to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions. We may anticipate early intelligence from Dr. Judson himself of a character deeply interesting.

Calcutta, May 22d, 1825.

MY DEAR SIR,—It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day, been received of them. They have been liberated and sent with other European prisoners to treat with the British commander for peace.

A peace will undoubtedly be made immediately, and all will be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

Yours, &c.

E. A. NEWTON.

REVIVAL IN MONGHYR.

THE Lord at this place has been doing great things for us. About the beginning of last November, we felt very much depressed at the loss of our excellent native preacher, Hingham Misr, an account of whom you may have seen in the December Herald. All appeared to be darkness. Our ranks were thinning, and we saw no prospect of their being recruited. But amidst our gloom, the Lord caused light to rise upon us.

In the course of two or three weeks after the death of Hingham Misr, I was visited by a young man, whom he had formerly employed as a Lallah, (school master) who told me that he had denounced his caste, and was desirous of professing himself a Christian. In a week or two more I was visited by a young woman, a relative of one of our native members, on the same errand. The next week a Mrs. M—, called on me, who is also a native, but who had been married to a European; and also the widow of Hingham Misr. The following week a mother and her son also waited on me, requesting admission to the church. On the following week I was visited by Mrs. R—, a person whom you may remember to have seen at Monghyr. You may conceive our astonishment. We had not the most distant idea that the Lord was working so extensively in the hearts of the people. All gave decided evidence of true conversion, and none among them more so than those who are natives. After waiting some time after they were proposed to the church, they were unanimously received, and I had the pleasure of baptizing them in the Ganges, close to a small idol temple. It was a solemn time, and I believe the Lord was with us. The greatest stillness and order was observed by all the people. Not a word was heard nor an irreverent action performed. Since that time, I have

been visited by another woman who gives evidence of sincere conversion, and whom we hope, in the course of a week or two, to have the pleasure of adding to our number. I am sure you will give thanks to God with us for his great and unexpected goodness. The Lord is at present doing great things for Monghyr. Every Sabbath afternoon, the meeting-house is almost crowded with natives, listening with the greatest seriousness to the word of God. A. L.

Cal. Mis. Her.

CEYLON.

Extract of a letter from Dr. Scudder, to his friend in New-York, dated Feb. 18, 1825.

You perhaps think that I am deprived of many privileges of a religious nature which you enjoy. You are greatly mistaken. I am exalted to heaven in point of spiritual privileges, and would not exchange them for any which you enjoy. Oh! if you knew how many have been the precious seasons of prayer and communion with our brothers and sisters, both those who came from America with me, as well as those who have been rescued from the thralldom of heathenism, and been planted in the church of Christ, you would surely say, it is good to be there. Within the past year, our intercourse with our brethren and sisters has been sweeter than 'honey and the honey comb to the taste.' We have often visited one another's stations to wrestle with the angel of the covenant, and God has been with us. The prayer meetings which I have held with the dear children who have been gathered in, have also been peculiarly refreshing. I have often had tears drawn from my eyes when I have heard their voices, pleading with that Jesus whom they have found precious to their souls, and I believe yours would often

have flowed with mine, if you had been present. You would perhaps be astonished to hear how consistently and how excellently they pray, and how fervently they plead for the Holy Spirit to descend upon their perishing countrymen. Never were you in any place which resounded so much with the voice of prayer as this. Last night there were two or more little companies of the boys without the gates, pleading together for the blessings of the Lord upon themselves and others. In one of these companies there was a little boy, perhaps not more than seven years old, who was pleading for the rest. I happened to pass them, when I was returning from a place where I had been to converse alone with the best of all friends, and distinguished, though quite dark, that it was little Wiseburn Volk. This little boy is desirous of joining himself to the church, and I hope that he is numbered among those, whose names are registered in the Lamb's book of Life.

Extract of a letter from the Rev. M. Winslow, an American missionary at Ceylon: dated Oodooville, Jafna, Feb. 3, 1825, to the Rev. Dr. Rice, of Virginia, and published in the *Richmond Family Visitor*.

The mission was commenced, as you are doubtless aware, more than eight years ago; and, consisted for the first four years, of two stations; for the last four, of five stations. Though much had been said concerning the state of the native population here, as favourable to the reception of Christianity, it was found, in the stations which we occupy, to be far from fact. In the several parishes embraced by these five stations, not a single Protestant Christian was to be found. Prejudices were strong against the name of Christian. A vast number of idol temples were seen scattered on every hand, and idols were worshipped "in every grove and

under every green tree."—The people refused to send their children to our schools:—as to putting them under our more immediate care in our families, it was a disgrace not to be thought of. Female children in particular, must not be taught. That a female should know how to read, was a thing almost unheard of. Indeed almost every door of approach to the people, seemed shut. Such was the state of things eight years ago. No education—no books—no Bibles—no true knowledge of God;—all was heathenism—idolatry—death. I desire now to record what is the present state of things here, with devout thankfulness to Him through whose abounding grace any good has been done.

There are now in connexion with this mission, nearly sixty native free schools, containing about 2500 children of both sexes. Some of these schools are exclusively for females, and there are about 250 girls in them all, under instruction. There are, in the different free boarding establishments, 175 children and youth, wholly supported and educated by the mission. Of these, more than thirty are females in a central school or female academy, where they are taught reading, writing, arithmetic, geography, needle-work, &c. and instructed carefully in the proprieties and decencies of life, as well as in the means and importance of preparation for death. Of the boys and lads, nearly 400 are at three different stations, pursuing the various elementary branches of study, and about 40 in a central school or academy, prosecuting the studies more immediately connected with entering the College for Tamul and other youth, proposed to be established, and to commence which we only wait for funds. There are in the mission two licensed native preachers; and several assistants who exhort, catechise, &c. The native members of our church are now 71 in number, and they appear to walk softly before God, and

in some instances, truly to adorn their profession. Light is rising upon the people around us; they begin to inquire and hear with more attention. We are doing something in the distribution of Tracts, and portions of the Scriptures. The Lord blesses his own word. At the commencement of the last year, we experienced a refreshing from His presence, and at the close of the year were again visited. Of the fruit in part of the first of these seasons, we had the pleasure of receiving to communion 41 individuals at one time, on the 20th ult. For this purpose, a temporary building was erected in a central village of sufficient size to contain more than 2000 people. It was covered only with leaves, but lined with India cotton (borrowed for the occasion)—the floor, in part, raised and covered with mats, while a pulpit was erected at one end. The whole was very neat, though without much expense, and though the weather proved not very favourable, a large number of people assembled, among whom were many of the most respectable natives. The exercises were, an introductory address and prayer—singing—prayer—sermon—address to the candidates for baptism—administration of the ordinance of baptism to about 25 individuals, besides children—admission of the candidates, 41 in number, to the church—address to them—prayer—administration of the Lord's Supper to 85 communicants—address and singing to close. The scene was exceedingly interesting and impressive. Thirty-five individuals standing up at once before a heathen congregation, as candidates for baptism, was such a sight as few have witnessed; and to see them come, one after another, and devoutly kneel down, and to hear the names of Dwight, Huntington, and of many other great and good men who are gone, as well as of some who remain, drew tears into our eyes,—tears of mingled emotion—sorrow and joy. Among others

was an old man whose white head seemed to need no purifying emblem. He was a fisherman. As he devoutly kneeled, and received the name of Andrew, in the name of the Father, Son, and Holy Ghost, he seemed like an aged Simeon who could say, "Lord, now lettest thou thy servant depart in peace." The administration of the Holy Supper was very solemn. It was spreading a table indeed in the presence of the enemy. It was joyful as an earnest that many will ere long come to this feast of love. The Lord hasten it in his own time. We should be happy to have any communication from yourself or your pupils. We hope the missionary spirit increases among them.

I am, &c. Rev. and dear Sir, yours,
M. WINSLOW.

SANDWICH ISLANDS.

THE following letter, from Mr. Whitney to the Corresponding Secretary, is dated at Wimaah, in the Island of Atooi, June 24, 1825. This is five months and a half later than the date of any letters, which had previously come to hand. The intelligence is of the most pleasing kind, and such as should call forth unfeigned expressions of gratitude to God. Probably fuller communications are on their way. In the mean time, let it be a special subject of prayer with the friends and patrons of the mission, that God would continue and increase its prosperity; and that the multitudes, who now hear the Gospel, may cordially receive the truth as it is in Jesus.

VERY DEAR SIR,

By an unexpected opportunity I have again the pleasure of writing to our dear patrons and friends. As the ship does not touch at the winward islands, and I know not that the brethren have written to you of late, you will doubtless expect me to give some account of

the mission generally: I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people, are much devoted to the work.

On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him; viz. *"to return to his country; to seek instruction and religion himself; and to enlighten and reform the people."*

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved.*

With the exception of Mrs. Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr.

Ruggles is expected in a few weeks from Owhyhee.

Whilst I was writing this, our governor, Kaikioeva came in, and inquired to whom I was writing. On being informed, *"Give them,"* says he, with much warmth of expression, *"my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life."* He has lately built a new church thirty feet by ninety, which is probably the best house, that ever was erected on Tauai. The week past he has sent out a message to every chief and landholder to appear in council, on the 7th of next month, when he says, *"I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to follow me in the good work."* He is indeed in earnest, and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself and all our friends, I remain, dear Sir, yours in the Gospel,
S. WHITNEY.

A letter has recently been received by the Corresponding Secretary from the Rev. Mr. Ellis, late missionary at the Sandwich Islands, announcing his arrival with his family in London. The health of Mrs. Ellis was somewhat improved during the voyage, though she still remained quite feeble. After obtaining the advice of medical gentlemen, hopes were entertained that she might be restored to health.

PALESTINE.

Letter from Mr. Bird.

A LETTER has recently been received from Mr. Bird, addressed to the Corresponding Secretary, dated May 19, 1825, at Beyroot. Messrs. Fisk and King arrived from Jerusalem the day before, in

good health. The particulars of their journey, as well as of their visit at Jerusalem, are stated to be full of melancholy interest. The communications, in which these particulars might be expected, have not come to hand.

You will recollect the Syrian Archbishop Giarve, who visited Europe some years since to obtain a press, &c. for the enlightening of his people, and who has been since mentioned in the missionary journals from this region. In our late reply to the Maronite Patriarch, the Syrian Prelate is alluded to, not as an "accomplice" with us, nor for the purpose of "justifying our work;" but simply to repel the charge which had been made, that *we buy up books printed at Rome, to get them out of the hands of the people.* The Archbishop (now Patriarch) seems to have been disturbed by our allusion; and has written a defence, of which he lately favoured us with a copy. You will be able to judge of its merits by the following tolerable translation. The original, together with the circular of the Maronite Patriarch, and our reply we hope to forward by another opportunity.

The following document, issued by Peter Ignatius Giarve, now Syrian Patriarch, was aimed directly at the American missionaries and their attempts to distribute the Scriptures. As the most determined opposition to the circulation of the Bible is manifested by the Pope, and by all his adherents in Western Asia, it is well, perhaps, that this opposition appears in the form of written prohibitions, of a controversial character. This will lead to inquiry, and ultimately to the prevalence of the truth.

I manifesto, in the name of the Lord, to all who read it.

Whereas we have lately seen an address of the Bibliani,* dated Jan. 1st,

* Bible-men, i. e. distributors of the Bible.

which they are pleased to call a refutation of the circular of our Right Rev. Brother Patriarch Joseph, Maronite Patriarch of Antioch,—and we have seen it full of statements and opinions repro- bated by the holy catholic apostolic Roman church, mother and instructress of all churches, having one visible head on earth, the Pontiff, successor of St. Peter the Apostle, whom Jesus Christ constituted Vicar in his stead, intrusted to him the keys of heaven to loose and bind, and set him as a rock on which he built his church—and after his resurrection, before he ascended to heaven, submitted to his care his flock of sheep, that is, all Christians with their governors, and teachers, that, consequently, all Catholic believers, of every condition, rank and office, should glorify God in their subjection, as members united to their head, who is the Father of all believers, and that they should receive no other doctrines, than those of their only mother the Roman church, to whom it pertains not only to give them the Holy Scriptures, and to declare what books are canonical, but to give their interpretation also.

The Bible-men, among many other sophistical arguments to justify their work of circulating the Scriptures of their own printing, state, that, "*Some years ago the English presented a considerable sum to the Syrian Catholic Patriarch to enable him to print the Holy Scriptures according to the copies of his own church.*"

We are bound, therefore, to defeat this design of their's upon us: in which they aim to deceive the simple hearts of the unsuspecting, by giving out, that we are accomplices in their design. Be it known, then, to all men, that when we began to think of obtaining a press, we first of all sought permission from the Holy Society for propagating the faith, who, of their great kindness, granted our request, and gave a written commendation of our design, when as

yet we were in the office of Archbishop of Jerusalem. When we went to the city of London to obtain assistance in our charitable and useful object, it was with reference solely to the Roman Catholics, who dwell in that place. But the Protestant English, of their own accord, chose to make collections for our benefit. We made known to them, and to others, in word, in writing and in print, that, by the grace of God, we were Roman Catholics, yielding subjection to the Pontiff, and acknowledging him, not merely to be Bishop of Rome, but general director and head of the whole world; and moreover, that our object was not solely to print the Scriptures received as holy by the Roman church, according to their number and text, (and that in Carshun not in Arabic,) but also other books, of science and of the church. This we repeated, again and again to individuals and to companies:—but after all, they chose to give us their contributions. And when they had collected their charities, and were about to present them to us, we again declared to them all, that if they consented to make this gift on the ground of mere charity, without any restriction whatever, we would receive it, and not otherwise. They gave their assent; and we then received their bounty on this well-understood condition. After this, when, in the course of about two years, they reported and printed statements to deceive the simple in Europe to believe that we were auxiliary to their purpose of disseminating the Holy Scriptures, we contradicted them from the press in the city of Paris. This was after we were chosen to the Patriarchate, and that with all the honours pertaining to an administrator in religion and government. Besides all this, we have informed the people of London, that the Catholic people of the east do not receive these books which they disperse; nor do their superiors permit them to do so; but have laid a prohibition on

the books, as has, in fact been done by all the heads of the Catholic people, and has been done by us. Again, during the past year, some of these Bibliani called on us as travellers, and presented us a copy of their Bible: but we returned it to them, saying, that neither we nor our flock could receive these books.

And now, when they wish to justify their work, by vainly relying on the great things which the English Protestants did at their own instance, as if this would be to their purpose, we have determined to send forth this manifesto, and herein we disclaim all shadow of confederacy, and all semblance of communion which these men would attach to us with them, in the business of printing and disseminating the Scriptures. And we hereby affirm, declare, and publish to all men, individually, and collectively, of every rank, condition, and office, that we, by the grace of God, never have been united with these men in their object, and, by the grace of God, never will be. We also warn our flock, in every quarter, not to receive the Holy Scriptures, nor any other books, printed and circulated by the Bible-men, although given gratis, and although perfect as they pretend them to be, according to the edition printed by the Propaganda, under ecclesiastical authority. Let this circular suffice, therefore, from the time of its publication, to refute the writings and reports of these men, heretofore until now, and from this time forth.

In confirmation whereof, we hereunto set our hand and seal.

IGNATIUS PETER,

The Ignoble, Syrian Patriarch of Antioch.

Given in the Convent of St. Ephraim, Mount Lebanon, on the 9th day of the month Adar, (March 20th,) 1825.

All our readers may not be aware, that "the Propaganda" above-mentioned, is the great missionary institution of

Rome, which, under the direction of the Pope, has expended immense revenues in substituting the forms and ceremonies of the Romish church, for the forms and ceremonies of heathenism. The Syrian Patriarch is not willing that the Arabic Scriptures, though perfect, as issued from Rome, should be put into the hands of the people.

The epithet *ignoble*, connected with the Patriarch's signature, is assumed as a mark of humility.

Letter from Messrs. Goodell and Bird to the Corresponding Secretary, dated Beyroot, July 1, 1825.

DEAR SIR,

WE are constrained to acknowledge the manifold mercies of our Heavenly Father to ourselves and our families, in preserving us in life, and in so comfortable health, and in surrounding us with comforts, securities, and privileges, far beyond our expectations, and far beyond what the native inhabitants of this country have enjoyed for thousands of years. We have also to acknowledge the divine goodness and faithfulness in permitting us to commence and continue our labours, amidst "the scorning of those that are at ease, and the contempt of the proud," from whom the most determined opposition was to be expected, and from whom much has been experienced. In a country like this, and after what has befallen us, we feel, that we have greater cause for gratitude, that we have been able to do so much, than for discouragement, that we have been able to do no more. Notwithstanding all that has been attempted to frustrate our purposes, and all that has been done to throw a dark cloud over this mission, we believe, that we can say in truth, and we would say it with the most devout thankfulness, that, so far as Beyroot is concerned, our prospects of usefulness never wore a brighter aspect, than they do at the present moment.

To get firm footing among "a people of a strange speech, and of a hard language;" to inspire confidence in some, and to weaken prejudice in others; to ascertain who are our avowed enemies, and who are such in disguise; to become acquainted with the mode of thinking and feeling, with the springs of action, and with the way of access to the heart; to begin publicly to discuss controversial subjects with the dignitaries of the church, and to commence giving religious instruction to the common people; to be allowed to have a hand in directing the studies, and in controlling the education of the young; and to begin to exert an influence, however circumscribed at first, yet constantly extending, and increasingly salutary—all this, though it be not "life from the dead," nor the song of salvation, yet is to be regarded as truly important in the work of missions.

The menacing circulars from those in ecclesiastical authority, and the denunciations from Rome, were comparatively powerless, or rather were less extensively felt; but the firman of the Ottoman Porte spread consternation and terror through all Syria. But, in the face of all that is formidable in the whole conjoined, we have, during the last six months at Beyroot, given away twenty-six, lent seventy, and sold ninety-six of our sacred books.

The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. One of the exceptions is the teacher's wife, who is perhaps fifteen years of age, and the other, a little girl about ten. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two be-

long to the Maronite communion, two are Greek Catholics, and the rest belong to the Greek church. On account of the increasing importance of this school, and the multiplication of duties upon the hands of the teachers, we have, for the last two months, employed a writing master as an assistant.

The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning, which are so characteristic of Greeks -- They are less ambitious and less studious, and are more trifling, inconstant, and proud of petty things. Many, however, in this school are lively and promising, and have done themselves honour by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath Schools. A considerable number have learnt the Ten Commandments, and a few a part of Christ's Sermon on the Mount. The wife of the teacher can repeat accurately the three first Psalms of David. In spelling words, the school would not probably sink in comparison with any of the common schools in New England. Some of the boys seldom miss any word, which is put to them from the New Testament. Between twenty and thirty have made such improvement in reading and spelling, as to be allowed to write. We send you with this a specimen of some of their writing. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part, which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an

unthought of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert and sanctify their souls. This school has cost near eighty dollars.

The school, in which Mr. Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance; and his recent removal to a more commodious house will probably further its prosperity. The whole number of Arab youths, that have attended, is about thirty, and their ages from eight to twenty. This school has greatly the advantage of the other in producing a greater degree of intimacy and friendship between us and the scholars, and thus affording a more ready access to the bosom of families.

About four months ago, we succeeded in establishing another school, in a village several hours distant from Beyroot, which consists of twenty. This cannot enjoy so much of our superintendence, but it is subject to the same regulations, as the school in Beyroot. It is situated on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnest and prospects of heaven. This school will cost about forty dollars annually.

In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in modern Greek.

Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a

source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priests will lose influence, and the cause of knowledge and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these schools, than there is now, that we shall succeed in establishing others.

Four times a week through a part of the winter, and twice a week through the whole, we addressed a congregation of beggars, consisting frequently of an hundred and fifty persons. To the Armenians God has opened a door of usefulness by bringing some men of influence in their church into close connexion with us; to an acquaintance with all that we exhibit of loveliness in Christian example, or of simplicity and purity in Christian worship; to an open renunciation of many of their former errors; and to a speculative belief of opposite truths. They have already written to their brethren in various parts, exposing the errors of the church and the wickedness of the clergy; and we cannot but hope, that it is the design of Providence to make them reformers of the age,

In our own families, we have daily opportunities for reading and expounding the Scriptures, and speaking of the things of God to a greater or less number of persons; and the voice of Providence, unless we misinterpret it, seems to say to us; "Be not afraid, but speak, and hold not your peace; for I am with you, and no man shall set on you to hurt you; *For I have much people in this City.*"

For several months, we have held, in connexion with the English missiona-

ries, a weekly prayer-meeting for the special purpose of imploring the enlightening, quickening, and sanctifying influences of the Holy Spirit upon ourselves, to fit us more and more for the work of our high calling. The day of the Monthly Concert, they and we usually observe as a day of fasting and prayer; and, at the close of the day, we sit down together to the table of our common Lord, to refresh our minds with all he has said, and done, and suffered for us. Both of these meetings we have found peculiarly precious, as they have tended to promote a spirit of union and Christian love and fellowship among ourselves, and of more unreserved and untiring devotedness to Christ. And we are happy to add, that, between us and the other missionaries, as well as among ourselves, we know of no feelings to exist in any bosom but those of kindness and goodwill.

Praying always, that God even our Saviour would bless you and us with the light of his countenance, and permit us to behold, and you to hear of, the triumphs of his grace over the superstition, error, and sin, that have long reigned here unto death.

We subscribe ourselves, dear Sir, your brethren in the kingdom and patience of our Lord Jesus Christ,

J. BIRD.

W. GOODALL

AFRICA.

We have received intelligence from Mr. Lott Cary, our missionary at Liberia, as late as the 15th of June. We are happy to learn that every thing is going on prosperously there. No country in the world, we believe, presents a more favourable field for missionary labours than this; and there is no country on earth to which we owe a stronger debt, than to Africa; nor any country in Christendom that owes to Africa the

debt of benevolence, so strongly as America. Her ravaged coasts and her blood-stained shores have long been sending to heaven the cries of the oppressed; and while the toils of her sons in bondage have been mantling in our cups, we have enjoyed the beverage, and forgotten the miseries by which it was procured. But the year of redemption is coming. The morning star is pouring its light upon Africa, and redeeming grace begins to cheer that long forsaken race. And is there such mercy in heaven as will permit the sons of her oppressors to recompense their sufferings with gospel blessings? The compassion of our God is infinite: for though retributive justice would make America what Africa has long been; yet the Lord, in his providence, is causing Africa to unfold her arms to our benedictions, that in future days, and in a happier world, America and Africa may be together blessed. Who will refuse to participate in privileges like these? The treasury of the Lord is open; and while it invites the cheerful co-operation of all, the word of Him who cannot deceive, ensures an ample recompense.

Cape Mount, situated at no great distance from the colony, was visited by Mr. Cary for the purposes of ascertaining the disposition of its inhabitants relative to missionary improvements; and, finding them favourably disposed, he sent word to them, after his return to Monrovia, to furnish him with five or six of their youth for instruction. His proposition was promptly met; and on the 18th of April last, he commenced his school for the instruction of the children of the natives. Their number of scholars, in June, amounted to thirty-one, collected from different parts of the country. Their hours of school are from 11 o'clock to 2. The other parts of the day are employed in business. One or two of them already begin to read the Testament; and such is the

disposition of the natives to receive instruction, that Mr. Cary is of opinion that after one or two years, a school may be supported among them without expense to the Society. He has found the prospect encouraging to such a degree, that he intends sending a person to Cape Mount to open a school there.

A Sunday School is also opened at Monrovia, which consists of about 40 scholars. The Gospel and its ordinances are statedly dispensed among them, and several natives have become the hopeful subjects of divine grace, and made public profession of the name of Christ.

DOMESTIC.

CAREY STATION.

WE have received brother M'Coy's Journal up to the 24th of November. Nothing extraordinary has occurred since the last publication; but every circumstance attending the progress of the mission is encouraging in a high degree. The improvements are extensive; the habits of the savages are changing; many of them appear to be the subjects of renewing grace, and all connected with the establishment progressing to a state of civilization.

CHOCTAW ACADEMY.

THE Board of Managers for the General Convention of the Baptist Denomination have established a missionary station for the religious instruction of the Choctaw youth, sent by the chiefs of that nation, to be educated in Scott county, Kentucky. The school is located at a place called the Blue Springs, about a mile from Great Crossings, and is called the Choctaw Academy.

The Rev. Thomas Henderson is appointed missionary and teacher, and has already twenty-one Indian boys under his care. The expenses of this establishment are principally defrayed by the Indians themselves. In a treaty made by that nation with the United States, it was provided, that in consideration of lands ceded by them, a certain annual amount should be appropriated by the United States for twenty years, to be applied to the education of their youth. The Indians have selected this number, and sent them to Kentucky, for the purpose of receiving a better education than they could be expected to receive in their own nation, and to habituate them to the manners and customs of civilized society; and have expressed their wish to the government that this annual appropriation shall be applied to the ~~expense~~ of their maintenance and instruction. The number will probably be increased to about forty.

The course of instruction is to be, the English language grammatically—writing—arithmetic—surveying—geography—history—natural philosophy—vocal music—and the principles of the Christian religion. Mr. Henderson is much devoted to the work in which he is engaged. He has received instructions from the Board relative to the moral deportment of the youth, especially requiring a sacred observance of the Sabbath, regular attendance on the worship of God, and a prohibition of the use of ardent spirits among them. He is authorized to receive into the school an equal number of white children to be associated with them, provided a strict equality shall be observed, and in no case whatever distinction be shown in favour of the whites; and provided also that no expense shall be incurred by the Board on their account.

A committee is appointed, consisting of the Rev. Dr. Fishback, Rev. Jacob Creath, Hon. John T. Johnson, William Sugget, Esq. and Benjamin S. Cham-

bers, Esq. to examine the school, and report to the Board at least once every six months. It is also made the duty of Mr. Henderson to report in like manner, at least once in every three months.

These little sons of the forest already begin to commit hymns to memory, and take great pleasure in singing them to regular tunes. They look to Mr. Henderson as to a father, and manifest a strong affection for him as their adviser and guide. It is greatly to be hoped, that the grace of God will be poured into their hearts; which, with the instruction they may receive in civilized society, will prepare them for the most influential and important places in their nation, and enable them, with great advantage, to propagate the Gospel among their brethren. Let every friend to the cause of God unite in prayer for his benediction upon them.

MISCELLANEOUS.

COLUMBIAN COLLEGE.

The second commencement of the Columbian College in the District of Columbia, was held, on Wednesday, December 21, 1825, in the meeting house of the Rev. Dr. Laurie, in this city. The procession moved from the College at half past 9 o'clock, A. M. and entered the meeting house at 10.

The exercises were conducted in the following order:

1. Music—2. Prayer by the President of the College—3. Salutatory Address in Latin, and an English Oration on the Causes of the Paucity of Splendid Productions of American Genius, in Poetry, Sculpture and Painting, by *Thomas D. Eliot*—4. Eulogy on Alexander Hamilton, by *John Brewer*—5. Music—

3 B

Pernicious Effects of Imitation on our Literature, by *John Armstrong*—7. The Feudal System contrasted with the Constitution of the United States, by *William A. Smallwood*—8. Music—9. The Instability of Civil Institutions, by *James Jones*—10. Influence of Metaphysical Speculation on Force of Character, by *Robert W. Cushman*—11. Music—12. The Elevation which Mind appears destined to reach : an Oration, with Valedictory Addresses, by *Baron Stow*.

13. The FIRST DEGREE in the ARTS was then conferred on the following young gentlemen :

John Armstrong, of Pennsylvania.

Joseph Borrows, of the District of Columbia.

Thomas D. Brackenridge, of the District of Columbia.

John Brewer, of Maryland.

John A. Bulfinch, of the District of Columbia.

William Collins, of Virginia.

Robert W. Cushman, of Massachusetts.

Thomas D. Eliot, of the District of Columbia.

James Jones, of the District of Columbia.

John A. Jones, of the District of Columbia.

William A. Smallwood, of the District of Columbia.

Baron Stow, of New Hampshire.

Ambrose L. White, of the District of Columbia.

14. Baccalaureate Address by the President of the College—15. Benediction.

The President and Vice President of the United States, the Heads of Departments, and many members of both Houses of Congress, attended the exercises. The weather was remarkably favourable for the occasion, and no circumstance occurred to interrupt the pleasures of the day. The orations, all of which were original, furnish demonstrative evidence of solid mental im-

provement, and give the most flattering promise of the future usefulness of this rising Institution, which the learned Faculty will not fail to redeem.

Three of the young gentlemen who have this day received diplomas of their proficiency in the learned Arts, are licensed preachers of the Baptist denomination ; and no class in the College is without members of the same character. While we deprecate the idea of educating graceless youth for the express purpose of the ministry, it gives us great pleasure to see those, who already give evidence that they are called of God to this sacred office, improving in literature and science. Knowing that he who has experienced the love of Christ, will never love the Gospel less on account of mental improvement, we indulge the hope that the time is not far distant when our ministry will be distinguished for learning as well as for grace and truth.

The Medical Department of this College is now in full and successful operation. Six Professors are engaged in the first winter course of lectures to upwards of thirty students ; and while the prospect of encouragement is promising, in a high degree, it is a subject of great felicitation that the abilities of the Professors equal the most sanguine expectations of the Trustees and of the public.

The following gentlemen compose the Faculty of the College.

Rev. Wm. Staughton, D. D. *President*.

Classical Department.

Thomas Sewall, M. D., Professor of Anatomy and Physiology.

James M. Staughton, M. D., Professor of Chemistry.

William Ruggles, A. M., Professor of Mathematics and Natural Philosophy.

Alexander M'Williams, M. D., Professor of Botany.

Alexis Caswell, A. M., Professor of the Learned Languages.

Samuel Wait, A. M., Tutor, and Principal of the Preparatory School.

Henry K. Green, A. M., } Tutors.
Thomas J. Conant, A. M., }

Medical Department.

Thomas Sewall, M. D., Professor of Anatomy

James M. Staughton, M. D., Professor of Surgery.

Thomas Henderson, M. D., Professor of the Theory and Practice of Physic.

Nicholas Worthington, M. D., Professor of Materia Medica.

Edward Cuthush, M. D., Professor of Chemistry.

Frederick May, M. D. Professor of Obstetrics.

The Theological Department is under the special superintendence of the President of the College, who is authorized to call to his assistance in any of its branches, such of the Professors as shall be necessary. Most of the students, having Theological studies in view, have been found so deficient in literary acquirements, as to render it expedient for them to spend considerable time in the Classical Department. Provisions are now making for endowing the Professorships in this Department, and it is hoped, ere long, that it will equal the highest expectations of its friends.

MASSACHUSETTS THEOLOGICAL SEMINARY.

THE Executive Committee of the Massachusetts Baptist Education Society, have located their new Theological Seminary at Newton, about nine miles from Boston. A lot of upwards of seventy acres of land has been procured in a central part of the town, affording, it is said, a beautiful and elevated site for the buildings.

The Rev. Irah Chase is appointed Professor of Biblical Theology, and the Rev. Francis Wayland, jr. of Boston,

Professor of Pastoral Theology. From the known character of these gentlemen, much may be anticipated from their labours in this infant institution, which, we trust, will rise to eminent and extensive usefulness.

The Seminary commenced its operations on the 28th of November, with three students, under the immediate superintendence of Mr. Chase.

BAPTIST MISSIONARY CONVENTION IN OHIO.

Proceedings of the Delegates from nine Auxiliary Societies already formed—at the meeting at Cincinnati, the first Friday in September, 1825.

FROM the circular and report of the Board of Directors of this Society, we learn that their affairs are in a prosperous state. The blessing of the Lord has evidently attended the labours of their missionary and agent, Rev. James Lyon.

He has organized five additional Auxiliary Societies, making, in all, nine.

It is cheering to see our brethren in the west, thus coming up to the help of the Lord against the mighty. We subjoin a short extract from their first annual report.

It appears that from *the very day* that brother Lyon commenced his missionary labours in the employment of the Society, to their successful close, the clearest evidences have been apparent that the Lord was with him of a truth, and that the word preached has been with the demonstration of the spirit and with power. On all the assemblies where he has preached, a deep and universal solemnity has rested. Christians have been comforted and encouraged—the wandering sinner has been arrested—the heart of adamant has been humbled, melted, and subdued—the imprisoned spirit has been emancipated—the strong man armed has been dispossessed—the softening, cheering, and invigorating in-

fluences of the Divine Spirit have gently descended—and the consolations of heavenly hope have refreshed the souls of many—the balm of Gilead has been applied to the bruised spirit, and the influences of divine mercy have come down, like rain upon the mown grass, and like showers that water the earth. Very many who were wandering on the dreary and barren mountains of sin, exposed to the wild winds of temptation, the storms of an unfriendly world, and the more awful thunders of God's violated law, have found "sure dwellings and quiet resting places beneath the shade of that 'Tree, whose leaves are for the healing of the nations.'"

PASTORAL RECOLLECTIONS.

SEVERAL years ago I had the pleasure, when on a visit in the north of England, to spend a day or two with an excellent dissenting minister, who has been settled in a populous town, on the great North Road, for nearly twenty years. Among many things that passed between us, on the providence of God in sending his Gospel here and there, and his grace in impressing it on the hearts of sinners, he related to me the following circumstance, as a striking commentary on the text—"Behold how great a matter a little fire kindleth."

"When I first came to —, I found almost every thing in my congregation in a state of confusion. The church book had been sadly neglected, and the list of members contained the names of many persons, some of whom were dead, others excluded for improper conduct, and others had left the town, and had not for many years been heard of. I made out a new list, and the old one, by some means or other, was lost; nor did I for fourteen or fifteen years hear of a single person whose name I had left out of my new list.

"A short time ago, I received, by post, a letter from one of the new town-

ships on the river Ohio, in which the writer stated that he formerly belonged to the church of which I was at present pastor, and that he supposed his name still stood on our books; that he had been in America for nearly twenty years, during which time he had done what lay in his power to extend the knowledge of Christ; that Divine Providence in a singular manner had directed him to the township in which he at present resided, and which he found altogether destitute of public worship; that he first of all collected some of his neighbours together, prayed with them, and read to them sermons he had carried out from England; that being encouraged by them to do so, he had invited a minister from a considerable distance to preach to them; a large congregation had been collected, a spacious meeting-house was building, a Christian church was about to be formed, and the object of his letter was to request his dismissal from the church at —, to form one of its members.

"Struck with the account, I immediately inquired among the old members if they recollected such a man. But, strange to say, most of them had even forgotten his name. One or two at length recollected him; they said he was a plain, meek, diffident carpenter; one who seldom conversed with any one, and could scarcely be prevailed upon to pray at their social meetings; in a word, they represented him as the most unlikely man they knew, to accomplish such a work. We soon after received communications from other quarters, confirming all he had written, and much more, and appointed a meeting of prayer and thanksgiving on his behalf."

Such was the interesting detail given me by a friend. How clearly does it show that the poorest persons, and those of the weakest capacities, may do good, where there exists but the disposition to do it! How does it illustrate

God's sovereignty and goodness in blessing the humblest means to promote his glory; and how eminently does it call for the best hopes of the Christian, that, in addition to the pleasing intelligence we are constantly hearing of the progress of the Gospel, there may be many instances like that we have related, with which we may be made acquainted hereafter, in this world or the next.

Lon. Home Miss. Mag.

MRS. ERSKINE.

THE following singular occurrence in the life of this lady, who was the mother of a celebrated divine of the same name, is going the rounds of the newspapers.

About the time of the persecution in Scotland, Mrs. Erskine was taken suddenly ill, and to all human appearance died. On her finger was a ring, which her relatives attempted to take off; but being so much swollen it was found impracticable. Accordingly she was buried with it on. The sexton being informed of the circumstance, went at

night to the grave—dug up the coffin—broke it open—and began to cut the finger on which the ring was placed. The blood flowed out; when she exclaimed "*Oh, it is painful!*," upon which the sexton was alarmed, and fled with precipitation. She immediately arose, went home, and knocked at the door. Mr. Erskine says, "who is there?" she answers, "open the door;" when he replies, "if my wife had not been buried, I should believe I hear her voice." The door was opened, she entered the house to his great joy and astonishment.

After this remarkable occurrence Mrs. Erskine lived several years, and bore Ebenezer Erskine, a celebrated Scotch divine, author of a volume of sermons.

Mrs. Erskine, on account of the persecution, was obliged to flee to Bass, a small island near Sterling, where the above personage was born. She called his name Ebenezer, in token of her deliverance; which signifies—*hitherto hath the Lord helped me*. Well may it be said how wonderful and mysterious are the ways of Divine Providence.

COLUMBIAN COLLEGE.

Money received by the Treasurer of the Columbian College, during the month of November, 1825.

<i>For the Presidency.</i>		
By a friend, hand of D. B. M'Ghee, Va.	\$10 00	
<i>For endowing the Professorship of Languages and Biblical Literature.</i>		
By Jesse Monroe, late of Va. (\$20 having been paid before.)	\$5 00	
<i>For Columbian College.</i>		
By E. Andrews, La. on the one dollar plan,	30 00	
By Francis B. Greenhow, Richmond, Virginia, one dollar plan, \$1 00.		
William Maria, \$1 00; N. Sheppard, 1 00; Thomas Fox, 1 00; Ira D. Thomas, 1 00; Daniel Call, 1 00; Nelson Carey, 1 00; Debra Claibourn, 1 00; W. O. Moseley, 1 00; B. Cabell, 1 00; — Chubb, 1 00; Daniel Valentine, 1 00; Mary Crouch, 1 00; — Williamson, 1 00; E. Dickerson, 1 00; S. Sheppard, 1 00; — Redd, 1 00; Humphrey Hill, 1 00; Alfred Lewis, 1 00; A. M'Daniel, 1 00; John Lewis, 1 00; two young gentlemen, 1 00; E. T. Lewis, 1 00; three ladies, 1 00; E. Ellis, 1 50; John Taylor, 1 00;		
D. Bullock, 50 cts.; — Smith, 1 00; S. Oaks, 50 cts.; a gentleman, 50 cts.		30 00
By Wm. D. Waples, Del. one dollar plan, 5 00; R. H. Waples, 1 00; H. L. Waples, 1 00; S. M. Waples, 1 00; H. C. Waples, 1 00; C. W. Waples, 1 00; S. R. Willson, 1 00; M. M. Hyndon, 1 00.		12 00
By B. W. Lester, Va. one dollar plan, From G. Moseley, 1 00; G. Moseley, 1 00; S. Hutchinson, 1 00; J. W. Balladine, 1 00,		4 00
		\$76 00
<i>For the New Building.</i>		
By James Moore, jr.	\$25 00	
By Chauncy Hester,	5 00	
By Jacob Brown, (\$12 50 paid before.)	12 50	
By Richard Rush,	10 00	
By Frederick May,	50 00	
By Asa M. Hollis,	5 00	
		\$107 50
In all,		\$198 50

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