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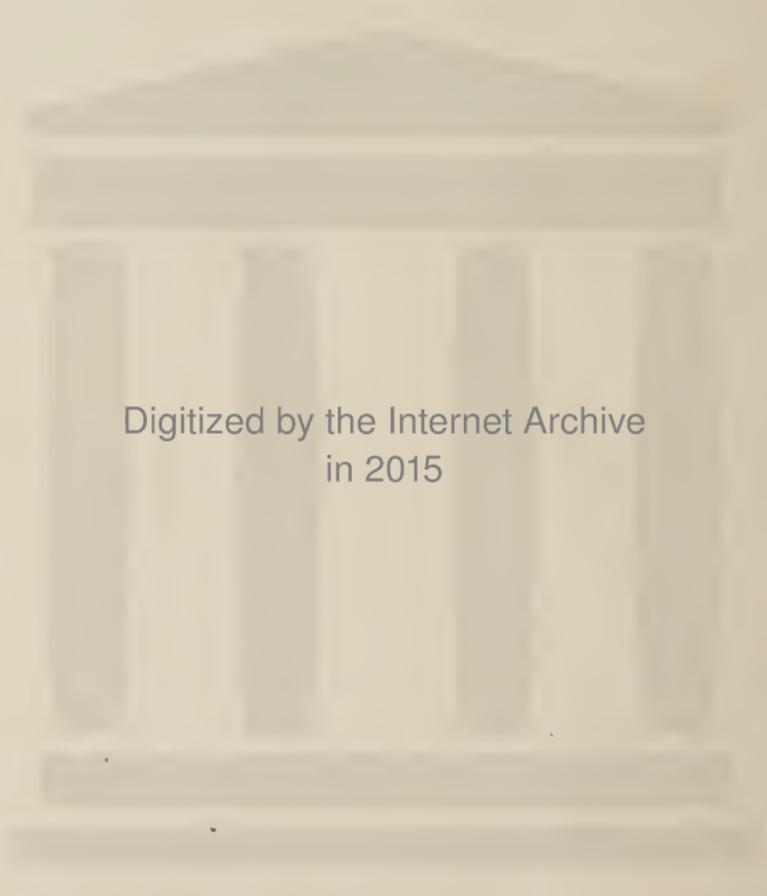
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No. 3.

CHARGE TO A YOUNG MINISTER.

The following Charge was lately delivered at the Ordination of a young Minister at W——. It is submitted for insertion in the Magazine, in the hope that it may benefit others who have just entered into the ministry. EUMENES.

THERE are times when the ear is open to instruction, and when the heart is prepared to receive the best impressions. To a Minister his Ordination is one of these times. When he considers the greatness of the work on the one hand, and his own unfitness on the other, he feelingly exclaims, "Who is sufficient for these things?" He is sensible that much will be expected of him, and how to perform it he knows not. He therefore prays for divine teaching, and looks wistfully to his seniors in the ministry for the benefit of their counsels and experience. He not only receives with gladness, the significant pledge of their confidence and affection in the hand of Fellowship, but knowing his own weakness, he is desirous of being reminded of the duties of an office with which he has been solemnly and publicly invested.

Such, I am persuaded, my brother, are your thoughts and feelings, on this occasion. No hour in your previous life can have been so interesting as this, except that in which you committed yourself to Christ. You have entered on a new and important connexion. In the presence of God, and of his people, you have taken upon you the duties and cares of a pastor. You have, no doubt, been anxiously asking yourself—How shall I fulfil these duties, and be sustained under these cares? Permit me, my brother, to give you a few directions.

A great portion of a minister's life should be employed in acquiring and imparting suitable religious instruction. In relation to each of these duties I would stir up your mind by way of remembrance.

MARCH, 1830.

I scarcely need say to you, that if you would teach others, you must first be taught yourself. As it will be your duty to explain the truths of revelation, it should be your great concern to understand them. For this purpose give attendance to reading; meditate on the Scriptures, that your profiting may appear to all; let the word of Christ dwell in you richly in all knowledge and spiritual understanding, comparing spiritual things with spiritual.

Be thankful for the theological instruction you have received, but do not imagine that your education is complete. It has, in fact, only just commenced. You have been taught in the original languages, and the principles of interpretation, not as the end of all divine knowledge, but as means to acquire it more extensively. If, therefore, you would show yourself approved a workman who need not be ashamed, you must continue to search the Scriptures, and meditate upon them by day and by night. Endeavor to understand the Bible for yourself. While you respect the opinions of wise and good men, call no man Master. It has been the misfortune of many to examine human creeds first and the Bible last; and even then it has been more examined for the confirmation of sentiments previously embraced, than as the only pure source of truth, and the standard by which all our sentiments are to be tried. Let your maxim be, my brother, "The Bible—the Bible—is the religion of Protestants." Do not despise other inferior lights, but chiefly depend on the sun-light of Revelation, to show you what doctrines are to be believed, and what duties are to be practised.

Especially labor to feel the power of truth on your own heart. Without great care you may form the habit of studying the Scriptures merely as a critic, or as a caterer of spiritual food for others, without being fed yourself. It is of great importance, not only to your own piety and comfort, but to your usefulness, that you should daily read the Scripture as one who has a deep personal interest in its truths. You will then not only understand them better, but preach with more earnestness and power.

In your selection of subjects, and in preparation for the pulpit, do not be governed so much by your own convenience, as by a regard to usefulness. Look well to the state of your people; and let their condition give a character to your ministrations. Pastoral visits, particularly among the poor, the afflicted and tempted, will suggest to you some of the most useful topics for discourse. If your people are asleep, endeavor to arouse them from their slumbers. If they are active, encourage them to persevere in every good word and work. If they are mourning for sin, endeavor to comfort them. If they are careless in their transgressions, cry aloud and spare not. If they are legal, show them that by the works of the law shall no flesh be justified. If they are inclined to Antinomianism, show them that faith without works is dead; and affirm constantly, that they who have believed in God, should be careful to maintain good works.

As it respects your public ministrations, endeavor to maintain a constant sense of your absolute dependence on the blessing of God. Without him you can do nothing. You may plant and wa-

ter, but God must give the increase. He alone can make you an able minister of the New Testament.

But dependence on God is not slothfulness. It is no evidence of dependence on him that we neglect means. This is presumption or laziness, not dependence. I therefore charge you, my brother, never to come to this Pulpit without previous preparation for its services, unless some special providence has prevented you. Seek to have your heart prepared by prayer and communion with God, and your understanding prepared by reading and meditation, and by a careful examination in the light of Scripture, experience and observation, of the subject that you intend to illustrate and enforce. No man, whatever may be his talents, who does not study, can preach long to the same people, without becoming tedious and uninteresting. He will repeat the same ideas so often, and in the same words, that they will cease to have any effect, except to compose the people to sleep. Study, then, to show thyself a workman, that needeth not to be ashamed. Do not confine yourself to one class of topics. Let doctrinal, experimental, and practical subjects claim your attention. This will not only give variety to your discourses, but will be more in accordance with the will of God, and more beneficial to your hearers.

The great object of preaching is to "turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith."—Those truths, therefore, which bring into view the holy character of God—the evil nature and dangerous tendency of sin—the necessity of repentance towards God, and faith in our Lord Jesus Christ—the nature and necessity of being born again—the plagues of the second death, and the joys of a happy immortality—the love of Christ to perishing sinners, and the danger of neglecting him—with the necessity of personal holiness, should be most frequently dwelt upon, because they are best adapted for the awakening and conversion of sinners.

There are important Bible doctrines, which, perhaps, have seldom or never been blessed to the awakening of sinners. Now if a minister always dwells on these, he need not be surprised if he should never see sinners converted under his ministry. There are other truths, which, perhaps, never were blessed to the special comfort of Christians. Should these invariably constitute the preacher's theme, his Christian hearers would not be comforted. God has revealed various truths for the accomplishment of various effects. I charge you, my brother, so to understand these various messages, and so to deal them out to your congregation, that sinners may be alarmed, mourners comforted, and saints edified and built up in their most holy faith.

As you ought to be careful as to the matter of your discourses, so ought you to be as to the *manner* of delivering them. It will not answer the great purposes of preaching, that your subjects are judiciously chosen—that your arguments are unanswerable—that your illustrations are just and elegant—and that your style is learned and chaste. All these qualities may distinguish your sermons,

and yet they may be read or said with so much apparent coldness and carelessness, as to excite no interest whatever, and do no one any good. They may be finished models of pulpit composition, but like the statues of Canova, they will be cold and motionless, unless a feeling heart and an earnest manner breathe into them the breath of life. It has been the exhibition of this feeling, which has enabled men of moderate attainments to be far more successful in the conversion of sinners, than many who were more learned. Their address has been unaffected and earnest. They have uttered the honest and warm feelings of their hearts. They have aimed directly at the consciences of their hearers, and have succeeded. Religious truths are not like mathematical or philosophical truths, to be acquired merely by a cool process of reasoning: they address the affections as well as the understandings of men. And if you would have others believe and feel them, you must show that you believe and feel them yourself. While you are, therefore, careful to speak the words of truth and soberness, do not be so anxious in relation to the arrangement of every word and sentence in your discourses, as to cause the very essence of religion to evaporate from them. Be more anxious that the general impression produced by your sermons be of a deeply religious character, than that you should have the praise of being a correct and elegant sermonizer. Speak from the heart, and it will go to the heart. Let it be evident that you are in earnest—that you travail for souls—that you do indeed feel and believe the eternal realities of which you speak, and others will feel and believe. This was the great secret of the success of Whitfield, and Pearce, and Baldwin, and Summerfeld—Their hearts were imbued with the love of Christ—they felt a tender concern for the salvation of sinners—they threw their whole souls into their sermons—their eyes beamed with affection, or melted into tears of pity—their voices were modulated into tones of persuasion, terror, or transport—and their countenances and gestures were moved and fashioned by the workings of the inner man. There was nothing artificial in this—all was natural. And God greatly blessed their labors; and he will always bless the labors of such men. May you, my brother, emulate their spirit and style of preaching.

And remember, that however learnedly or eloquently you may discourse, your ministry will be comparatively powerless, unless it is associated with a holy and prudent life. Splendid talents have frequently been useless, because they were not sustained by piety and circumspection. I trust no one will ever have to say of you, my brother, "He is a guide-post pointing the way to heaven, but not moving a step therein himself." By purity and knowledge, and humility and gentleness, and prudence and patience, show that you are a living instance of the blessed and soul-transforming influence of the gospel of Christ. O that you may be enabled to say with humble confidence, "Be ye followers of me, as I have followed Christ."

Having said so much concerning preparation for the pulpit, and the manner in which you should preach, perhaps I ought to say a

few words on your pastoral duties. I am more inclined to do this, because the longer I live, the more I am convinced of their importance.

Much of your usefulness, under God, will depend on the nature of your intercourse with your hearers. Visit your people as a minister from house to house. Ascertain what effect your preaching has upon them. Improve the afflictive visitations of Providence, by endeavoring to impress on your friends the truths which they will naturally suggest to your own mind. Embrace private opportunities of conversing with your hearers on the necessity and importance of personal religion. Encourage hopeful appearances of piety, and free access to you for all, whatever may be their condition, who wish to disclose to you their feelings on religion. In your social circles encourage useful and religious conversation. While you "rejoice with them that do rejoice—weep with them that weep."

Finally, my brother, let it be your highest aim to be a good minister of Jesus Christ, nourished and brought up in sound doctrine—Teaching and warning every one, that you may present them perfect in Christ Jesus;—then when Christ shall appear he shall give to you a crown of righteousness that shall never fade away.

LATE ATTENDANCE ON PUBLIC WORSHIP.

"Early will I seek thee."

SUCH was the resolution of David, when he remembered the manifestations of the divine power and glory, which he had seen in the sanctuary. And such will be the determination of every one who rightly estimates religious ordinances. He who can truly say, "thy loving kindness is better than life, my lips shall praise thee,"

"With early feet, will love to appear
Among the assemblies of the saints."

But alas! there are hearers who give evidence of a very different state of feeling. They are always late at public worship. Whatever variations take place in the seasons, or the weather, they are invariably tardy in their appearance at the house of God. Nor do they seem to be conscious that the practice is improper. For instead of moving silently to their pews, in order to escape observation, it might be inferred, without any breach of charity, from the slamming of doors, the trampling of feet, and the rustling of garments, that their object was not to avoid, but to attract attention. We have reason to fear that the evil of which we complain, is owing to a combination of circumstances. In some instances, the morning of the Sabbath is so wasted in sleep, and in others, it is so occupied in "outward adorning," as to encroach on the small portion of time allotted to public worship. In many instances it arises no doubt, from inconsiderateness, and in most,

if not in all cases, it may be attributed to the low state of religion in the soul. But whatever may be the cause, it is a great evil, which we could wish to see removed. It is hoped the following remarks, will be seriously regarded by those who have been habitually late in their attendance at meeting.

It indicates that the exercises of public devotion are not highly regarded. It is vain to profess an attachment to services, in which we habitually manifest a want of punctuality. If we felt any thing like a proper interest in them, we should generally be present at their commencement. The student, who is anxious to store his mind with useful knowledge, is early in his attendance on the public lectures. So far from calculating to be in the lecture room ten minutes after the time, he will not, if possible, lose a sentence. And those who visit theatres and other scenes of amusement, throng these places long before the hour of performance arrives. Why this haste, this more than punctuality? Their hearts are there. And if hearers loved the habitation of the Lord's house, the place where his honor dwelleth—if they felt as did the Psalmists when he exclaimed, "I was glad when they said unto me, let us go into the house of the Lord," they would seldom be late at public worship. Love for the services of the sanctuary, and the anticipation of religious enjoyment, would lead them to make such personal and domestic arrangements, as would enable them to be early worshippers.

Late worshippers frequently deprive themselves of comfort. Is it wise to be first at a feast, and the last at an affray? In no instance ought the maxim to be more sacredly regarded, than in the ordinances of religion. The Lord has prepared a feast for us in the services of his house. In songs of praise, in united supplications, and in the instructions of his word, our spirits are made joyful, and we renew our strength. But he who enters after a song of praise is offered to God, may have lost the service which of all others, would have kindled his soul into a flame of devotion. If the prayer is over, he may have deprived himself of joining in acknowledgments, petitions, or praises, which would have greatly increased his humility, gratitude, and confidence. Besides, he who manifests an indifference for one part of divinely appointed service, need not be surprised, should the Lord withhold his gracious influence from the rest.

Late attendance on public worship shows a want of reverence for God. If a person of rank or distinction, announces that he will make a communication at a given time, or favor his fellow-citizens with his presence, it is always expected that they will be in readiness to receive his message and to welcome his appearance among them. This is proper. And surely the King of Zion does not expect less reverence than we cheerfully yield to a distinguished fellow creature. He has appointed a day, and prescribed services in which he has promised to meet with his people and bless them. Not only a regard therefore to our own interests, but veneration and gratitude should make us anxious to be seated and composed, ere those services commence.

Besides, the habit we condemn interrupts the religious devotion of others. If we are irreligious ourselves, or being religious, sadly disregard our spiritual privileges, we certainly have no right to disturb the devotion of others. And yet this is done by those who come late to public worship. In the midst of a song of praise, or in prayer, when, if ever, a solemn stillness should prevail, the thoughts of the humble worshipper, which had just begun to be fixed on heavenly objects, are diverted by the noise behind him, and the moving of persons around him. Perhaps his own curiosity has been awakened, and ideas crowd into his mind, which are altogether adverse to feelings of piety. The whole service, as to its beneficial effects, is really lost. Now all these consequences may be traced to the interruption of those who come late to the house of God.

Having alluded to an evil which is witnessed in many places of worship, we would offer a few suggestions, as to the means by which it may be remedied.

Let ministers be careful to set an example of undeviating punctuality. It is presumed that every religious society has a stated time for the commencement of public worship. Beyond that time, the minister should never be absent. It is disgraceful to hear a bell tolling, or to see a congregation strolling about the doors of a meeting-house, waiting for the Preacher ten or fifteen minutes after the period appointed for divine service. Does he plead in excuse for himself, that the congregation will not be there at the appointed time? This if true, must arise, either from the fact that the service is set too early, or that the people are determined to be later at meeting than their minister. If the former be the case, fix on a later hour for the commencement of worship. If the latter, nothing is gained by a preacher's being tardy. If he waits ten minutes beyond the allotted time for his hearers, they will calculate accordingly, and will still be ten minutes later than he is. A congregation will never be punctual if the minister is not.

Hearers should feel it their duty to exercise foresight in relation to the appropriate solemnities of the Sabbath. Many have personal and domestic cares. It should be their concern to make such arrangements, by system and anticipation of labor, especially at the close of the week, that the Sabbath shall be a day of rest. It is believed that many are late at meeting, because they have been occupied in matters, which with a little previous attention might easily have been avoided.

We should especially reflect on the nature and purposes of public worship, until our hearts are deeply impressed with its importance. We should consider that it is one of the established means of communication between the Creator and his creatures; between an offended, but merciful and condescending God, and sinful dust and ashes. We should remember that wherever two or three are gathered together in his name, the Saviour will be in the midst of them. We should think of the divinely recorded ex-

perience of pious men ; in which they testify, that it was good for them to draw near to God in his ordinances ; and that it was in the sanctuary they were relieved from dark desponding thoughts, and were enabled in the midst of affliction to rejoice in the government of God. And if we are Christians, we should call to remembrance our own experience of the happy effects of waiting upon God. We can think of seasons when the word came to our hearts in demonstration of the spirit, and with power, when the perturbations of guilt subsided, and we felt a holy calm—when we enjoyed a foretaste of heaven, while worshipping the Lord in his earthly courts. O may these considerations operate so effectually on our souls, that whatever others do, we may esteem it our honor and happiness always to be among the first who appear within the gates of Zion. Let us cultivate the piety of the man after God's own heart, then like him our souls will long, yea, even faint for the courts of the Lord ; and instead of forming excuses for late attendance at public worship, we shall each of us say, from the heart, and our arrangements and practice will be conformable thereunto, " O God, thou art my God, early will I seek thee. For as the hart panteth after the water brooks, so panteth my soul after thee, O God. When shall I come and appear before God ?"

CHARITY ANNIVERSARY SERMONS.

Mr. Editor,

Among the means which are devised to raise funds for benevolent societies, that of taking a contribution after the delivery of their anniversary discourses is the most agreeable, easy, and beneficial. The occasion calls for a minister equal to the task ; and it brings into action the finest feelings of his heart, the highest powers of his intellect, and the richest diction of his happiest thoughts. It is pleasant, too, to witness the congregation, gathered from the various sects and classes of the people, laying aside sectarian feelings, and throwing their united charities into one common effort to mitigate the sufferings of honest poverty. This surely is a pleasing trait of human nature, and serves to enhance the importance of the occasion which brings it to public view. It is natural, also, that such an audience should expect much from the talents of the speaker. If he be a powerful pleader in the cause of humanity, the managers and friends of the Society in whose behalf he appears, anticipate a generous contribution. These reasonable anticipations, however, are not always realized, when the minister has done his duty, and even surpassed the expectations of his auditory.

It is, Mr. Editor, my present object to give the reason why the amount of our contributions ever falls below our calculations. The principal cause of this disappointment is, that charitable people are often excluded from seats in the church, in consequence of their being filled by those who go to *hear* and not to *act*. Such people

ought to be told distinctly, that their presence tends directly to destroy the very object of the meeting. The minister does not exert himself to present a mental repast to the barren heart, or to those whose circumstances prevent them from bestowing charity. No! His province is, to touch the heart of sensibility, to open the vein of charity, and to loosen the strings of the liberal purse, that a stream of relief may flow into the fountain of benevolence.

Let us suppose, for instance, that the meeting-house, on one of these occasions, should be filled by those only who should assemble to be *entertained* by the talents of the speaker, and the boxes should be presented in vain to the congregation; then, they would open their eyes upon their own inconsistency, and return home ashamed at the result they had occasioned. Such ought to be the reflection of each individual, who refuses himself to act, and prevents another from casting in his offering.

This is the cause, Sir, why our contributions on these anniversaries do not always come up to the liberal standard of our own city, and probably of all other places. It is not because our speakers fail, or because the charitable cease among us, or become weary in well-doing.

I cannot here omit to mention my regret in often seeing many persons decline to cast their mites into the charity box. And my surprise has been greatly enhanced, in knowing that they had listened to a discourse calculated to touch every fibre of the heart. I have often contrasted their conduct with that of the gentleman, whom the late Dr. BALDWIN described in his sermon before the *Boston Female Asylum*, Sept. 16, 1806.

"It was observed of him," said the Doctor, "that when he attended on charitable occasions, he always furnished his pockets accordingly:—putting small change in one, crowns in another, and gold in a third. If his feelings were but little moved, he would give a few pence only; if wrought to a higher pitch, a crown or two; if quite wrought up, frequently a guinea or more. But on hearing the celebrated Whitefield upon such an occasion, his feelings were so completely carried away with the subject, that he entirely forgot himself, and emptied all his pockets."

If there be few among us, who can, on these anniversaries, afford to fill their pockets with *guineas*, there are fewer still who cannot command a *penny*.

These remarks can be well applied to those who attend on any religious discourses, designed to collect charities in this unobjectionable manner; and it is hoped that your readers will never be ranked with those who are so thoughtless as to withhold their own money, and prevent others also from casting theirs into the treasury of charity, on these appropriate occasions. Q.

Natural History of Enthusiasm. Boston: Crocker & Brewster.
pp. 302.

WE have read the *Natural History of Enthusiasm*, with feelings of uncommon interest. It is the production of a master mind. Seldom indeed have we enjoyed a feast so intellectual and yet so evangelical. It augurs well for Christianity, that a person of such powerful talents, and highly cultivated taste, should employ his pen in correcting the errors, and defending the enlightened and pious efforts of the age.

Although the author has thought proper to withhold his name, we venture to predict, that he cannot long remain unknown. There are so few individuals at any one period, who can write such a book, that we have no doubt but our brethren across the Atlantic have already united in ascribing it to the only person who will ever claim its authorship. But should he, like Junius, be successful in concealing himself, his book will share a different fate. It will be "read and known of all men" who are capable of being delighted with just and comprehensive views of the divine arrangements in the government of intelligent creatures, or who can feel pleased with accurate, forcible, and splendid illustrations of those principles which not only incite individuals to beneficent action, but are moving whole masses of the Christian community to deeds of pious and benevolent enterprise.

We almost regret the title of this volume, because we are fearful that it will prevent some pious persons from reading it. They will probably conclude that some cold-hearted formalist has been sending out to the world, *prudential* cautions against being over zealous in religion. Thus judging without examination, they will deprive themselves of the profit and pleasure of perusing a book, the chief object of which is, to rescue a term from the common opprobrium attached to it when applied to religion. But we will let the author speak for himself.

"To apply an epithet which carries with it an idea of folly, of weakness, and of extravagance, to a vigorous mind, efficiently as well as ardently engaged in the pursuit of any substantial and important object, is not merely to misuse a word, but to introduce confusion among our notions, and to put contempt upon what is deserving of respect. Where there is no error of imagination—no misjudging of realities—no calculations which reason condemns, there is no enthusiasm, even though the soul may be on fire with the velocity of its movements in pursuit of its chosen object. If once we abandon this distinction, language will want a term for a well-known and very common vice of the mind; and, from a wasteful perversion of phrases, we must be reduced to speak of qualities most noble and most base by the very same designation. If the objects which excite the ardor of the mind are substantial, and if the mode of pursuit be truly conducive to their attainment;—if, in a word, all be real and genuine, then it is not one degree more, or even many degrees more, of inten-

sity of feeling that can alter the character of the emotion. Enthusiasm is not a term of *measurement*, but of *quality*."

We had marked several passages, as specimens of the beauty of style and cogency of reasoning for which this work is distinguished; but we will only introduce an extract from his argument in support of the sentiment, that Christianity shall ultimately every where prevail. At a time when atheism is stalking abroad arrayed even in female attire, and when infidelity with unblushing face and unfeeling heart, would poison the purest streams of enjoyment in this life, and rob us of all the hopes of a glorious life to come, it is indeed cheering to feel confident that all the attempts to bring the principles of the gospel into disrepute will prove utterly abortive.

"The early triumph of the Gospel over the fascinating idolatries and the astute atheism of Greece and Rome, has been often (and conclusively) insisted upon, as evidence of its truth. With that argument we have nothing now to do; but if the subject were not a very hackneyed one it might be well passed over, in all its details, in proof of a different point—namely, the innate power of the religion of the Bible to vanquish the hearts of men. An opponent may here choose his alternative; either let him grant that Christianity triumphed because it was true and divine, or let him deny that it had any aid from heaven. In the former case we shall be entitled to infer that the religion of God must at length universally prevail; or in the latter, strongly argue that this doctrine possesses almost an omnipotence of intrinsic force, by which it obtained success under circumstances of opposition, such as made triumph seem even to its enemies miraculous: and on this ground the expectation of its future prevalence cannot be thought unreasonable.

"But if there were room to imagine that the first spread of Christianity was owing rather to an accidental conjuncture of favoring circumstances, than to its real power over the human mind, or if it might be thought that any such peculiar virtue was all spent and exhausted in its first expansive effort, then it is natural to look to the next occasion in which the opinions of mankind were put in fermentation, and to watch in what manner the system of the Bible rode over the high billows of political, religious, and intellectual commotion. It was a fair trial for Christianity, and a trial essentially different from its first, when in the fifteenth century, after having been corrupted in every part to a state of loathsome ulceration, it had to contend for existence, and to work its own renovation, at the moment of the most extraordinary expansion of the human intellect that has ever happened. At that moment when the splendid literature of the ancient world started from its tomb, and kindled a blaze of universal admiration; at that moment when the first beams of sound philosophy broke over the nations; and when the revival of the useful arts gave at once elasticity to the minds of the million, and a check of practical influence to the minds of the few; at the moment when the necromancy of the press came into play to expose and explode necromancy of every other kind; and when the discovery of a new continent, and a new path to the old, tended to supplant a taste for whatever is visionary, by imparting a vivid taste for what is substantial; at such a time, which seemed to leave no chance of continued existence to aught that was not in its nature vigorous, might it not confidently have been said this must be the crisis of Christianity?—If it

be not inwardly sound—if it have not a true hold of human nature—if it be a thing of feebleness and dotage, fit only for cells, and crows, and the precincts of spiritual despotism;—if it be not adapted to the world of action, if it have no sympathy with the feelings of men—of freemen;—nothing can save it: no power of princes, no devices of priests, will avail to rear it anew, and to replace it in the veneration of the people; or at least in any country where has been felt the freshening gale of intellectual life. The result of this crisis need not be narrated.

It may even be doubted—had not Christianity been fraught with power—if all the influence of kings, and craft of priests could have upheld it in any part of Europe, after the revival of learning: certainly not in those countries which received at the same time the invigoration of political liberty, and science, and commerce.

“Whether the religion for which the reformers suffered, ‘was from heaven or of men,’ is not the question; but whether it is not a religion of robust constitution, framed to endure, and to spread, and to vanquish the hearts of men? With the history of the fifteenth and sixteenth century in view, it is asked if Christianity is a system that must always lean upon ignorance, and craft, and despotism; and which, when those rotten stays are removed, must fail and be seen no more?

“Yet another species of trial was in store to give proof of the indestructibility and victorious power of Christianity. It remained to be seen whether, when the agitations, political and moral, consequent upon the great schism which had taken place in Europe had subsided, and when the season of slumber and exhaustion came on, and when human reason, polished and tempered by physical science and elegant literature, should awake fully to the consciousness of its powers; whether then the religion of the Bible could retain its hold of the nations; or at least of those of them that enjoyed without limit the happy influences of political liberty, and intellectual light. This was a sort of crisis which Christianity had not before passed through.

“And what were the omens under which it entered upon the new trial of its strength? Were the friends of Christianity at that moment of portentous conflict awake, and vigilant, and stout-hearted, and thoroughly armed to repel assaults? The very reverse was the fact. For at the instant when the atheistical conspiracy made its long-concerted, and well-advised and consentaneous, and furious attack, there was scarcely a pulse of life left in the Christian body, in any one of the Protestant states. The old superstitions had crawled back into many of their ancient corners. The spirit of protestation against those superstitions had breathed itself away in trivial wranglings, or had given place to infidelity—infidelity aggravated by stalled hypocrisy. The Church of England—the chief prop of modern Christianity,* was torpid and fainting under the incubus of false doctrine, and a secular spirit, and seemed incapable of the effort which the peril of the time demanded: None of her sons were panoplied, and sound-hearted, as champions in such a cause should be. Within a part only of a small body of Dissenters, (for a part was smitten with the plague of heresy) and that part in a great measure disqualified from free and energetic action by rigidities, and scruples, and divisions—was contained almost all the religious life and fervor any where to be found in Christendom.

* We ought to inform our readers that the author is a member of the Church of England.

“Meanwhile the infidel machinators had chosen their ground at leisure, and were wrought to the highest pitch of energy by a confident, and as it might well seem, a well-founded hope of success. They were backed by the secret wishes, or the undissembled cheerings of almost the entire body of educated men throughout Europe. They used the only language then common to the civilized world, and a language which might be imagined to have been framed and finished designedly to accomplish the demolition of whatever was grave and venerated;—a language beyond any other of raillery, of insinuation, and of sophistry; a language of polished missiles, whose temper could penetrate not only the cloak of imposture, but the shield of truth.

“At the same portentous moment the shocks and upheavings of political commotion opened a thousand fissures in the ancient structure of moral and religious sentiment, and the enemies of Christianity, surprised by unexpected success, rushed forward to achieve an easy triumph. The firmest and the wisest friends of old opinions desponded, and many probably believed that a few years would see atheism the universal doctrine of the western nations, as well as military despotism the only form of government.

“It is hard to imagine a single advantage that was lacking to the promoters of infidelity, or a single circumstance of peril and ill-omen that was not present to deepen the gloom of the friends of religion. The actual issue of that signal crisis is before our eyes in the freshness of a recent event. Christianity—we ask not whether for the benefit or the injury of the world—has triumphed; the mere fact is all that concerns our argument. But shall it be said—or if said, believed, that the late resurrection of the religion of the Bible has been managed in the cabinets of monarchs? Have kings and emperors given this turn to public opinion, which now compels infidelity to hide its shame behind the very mask of hypocrisy that it had so lately torn from the face of the priest? To come home to facts with which all must be familiar:—has there not been heard, within the last few years, from the most enlightened, the most sober minded, and the freest people of Europe, a firm, articulate, spontaneous, and cordial expression of preference, and of enhanced veneration towards Christianity? Again then we ask—not if this religion be true, but if it have not, even beneath our own observation, given proof enough of indestructible vigor?

“The spread of the English stock, and language, and literature, over the North American continent, has afforded a distinct and very significant proof of the power of Christianity to retain its hold of the human mind, and of its aptness to run hand-in-hand with civilization, even when unaided by those secular succors to which its enemies in malice, and some of its friends in over-caution, are prone to attribute too much importance. * * * The connexion of the colonies, at the moment of their revolt, with France—and the prevalence of a peculiarly eager and uncorrected commercial temper, and the absence of every sort and semblance of restraint upon opinion—were concurrent circumstances, belonging to the infancy of the American Union, of a kind which put to the severest test the intrinsic power of Christianity, in retaining its hold of the human mind. Could infidel experimenters have wished for conditions more equitable under which to try the respective forces of the opposing systems?

“And what has been the issue? It is true that infidelity holds still its ground in the United States, as in Europe, and there, as in Europe, keeps company with whatever is debauched, sordid, oppressive, reck-

less, ruffian-like. But at the same time Christianity has gained, rather than lost ground, and shows itself there in a style of as much fervor and zeal as in England; and, perhaps, even has the advantage in these respects. Wherever, on that continent, good order and intelligence are spreading, there also the religion of the Bible spreads. And if it be probable that the English race, and language, and institutions, will, in a century, pervade its deserts, all appearances favor the belief that the edifices of Christian worship will bless every landscape of the present wilderness that shall then 'blossom as the rose.'"

Memoirs of the Life and Ministry of the Rev. John Summerfield, A. M. late a preacher in connexion with the Methodist Episcopal Church, in America. By JOHN HOLLAND. *With an Introductory Letter.* By JAMES MONTGOMERY. New-York: 1829. 8vo. pp. 360.

ALL our readers have heard or read of Summerfield, that youthful prodigy, who, a few years since, passed like a beautiful meteor, before our eyes. While all men were gazing with admiration, and all good men were rejoicing in his light, he disappeared,

—"as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of Heaven."*

To trace him through his brief but luminous track, is the object of this book. The author is Mr. Holland, of Sheffield, England. We know not why it was thought necessary to resort to England for a biographer of Summerfield. He had become an American citizen. He was a minister of the American Methodist Church. His father and other nearest friends were, at the time of his death, citizens of this country. His fame is principally founded on his ministry in America. It seems plain to us, then, that his biography ought to have been written here.† Mr. Holland has executed his task well; but it is no disparagement to him to say, that persons might have been found in this country who could have performed it equally as well. It is certainly desirable, that the life of such a man as Mr. Summerfield should have been written by a friend, who knew him personally—who had studied his character—who had watched his course—who had been a witness of his efforts and success—and who could speak of him and his actions with the confidence, minuteness, discrimination, and interest, with which no other man could speak of him. Mr. Holland never saw Summerfield, and he has written his life under great disadvantages. The documents were sent from this country, and he has construct-

* Pollok's Course of Time, Book V.

† Bishop M'Kendree, as it is stated in the preface, was of the same opinion.

ed from them an interesting and valuable Memoir, it is true—but one which will disappoint, we think, those who may read it, with minds pre-occupied with recollections of the surpassing fame of the young Apostle. That fame was, for the most part, *personal*, resting not on his learning, nor on his mental vigor, nor on the extent and permanency of the fruits of his labors. It sprang from a rare combination of qualities; and it seems as impossible, that a person should accurately delineate the character of such a man, without close, and long continued observation, as that a painter should depict the peculiar expression and distinctive loveliness of features which he had never seen. We think that there is still room for an interesting book, if some one, among the friends of Summerfield in this country, who was his intimate companion, would arrest the fugitive recollections, and collect the scattered anecdotes, of his character and his career.

We will now state a few facts concerning Mr. Summerfield, and present a few extracts from the book.

Mr. Summerfield was born at Preston, in Lancashire, England, January 31, 1798. His father was a local preacher among the Wesleyan Methodists, and his mother was a pious woman. "Previously to the birth of this child, his father had frequently been heard to say, that there was nothing that he desired more in early life, than that he should have a son; that that son should be a minister of the gospel; and that his name should be called *John*. And truly, as he and his wife, like Zacharias and Elizabeth of old, 'were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,' so likewise his prayer was heard—a man-child was born; and his father, in the spirit of the venerable priest of Jerusalem, 'praised God' that he had given him a son. And it is worthy of remark, that at the time of the birth of his babe, *his father solemnly dedicated him to the work of the ministry.*"

John was an exceedingly interesting and amiable child. He learned rapidly, and gave early indications of uncommon talents. He was placed at a Moravian Academy, near Manchester, where he continued nearly five years, and where he acquired the greater part of his education. His father, who was engaged in business as a tradesman, met with losses, which obliged him to remove his son from school, and place him in a counting-house.

Summerfield received some religious impressions from his parents, which were strengthened by his residence at the Moravian Academy. He had much sensibility of conscience, and many pungent feelings; but his heart was not subdued to the obedience of faith. He fell into habits of dissipation, which occasioned himself and his father much sorrow and pecuniary embarrassment.

About this time, (1812) Mr. Summerfield's father removed to Dublin, with his children, his wife being dead. Here young Summerfield frequented the theatre, the billiard room, and the card table. These excesses were followed by paroxysms of remorse, during which his mental agony was extreme. On reading the "Life of Spencer," he was seized with a desire to enter the acad-

emy at Hoxton, as a student for the ministry. He accordingly wrote to Dr. Raffles on the subject. The reply of Dr. Raffles was affectionate, yet cautious, proposing a personal interview, which, it seems, never took place. He was certainly very unfit, at this time, for the ministry. His conduct proved that he was not yet a disciple of Christ, "renewed in the spirit of his mind." His dissipated habits continued; he neglected his business, and soon reached the debtors' prison in Dublin.

"Notwithstanding all the agony which he occasionally felt for his past misconduct, and his frequent intervals of resolution and reform, he was repeatedly tempted into courses of dissipation. He became extravagantly fond of theatrical amusements; and having no regular employment, he delighted in attending whole days in the courts of justice, and in visiting public institutions. He would leave home for whole weeks together, visiting London and other places, with the view of gaining information—his family sometimes having no idea where he was. As already intimated, his admiration of oratory was excessive; and he would lose no opportunity of hearing eminent speakers. It was all one to him, whether they were to be found in the pulpit, at the bar, in the senate, or on the stage. When necessity compelled him to return home, he would shut himself up in his chamber; and during those fits of seclusion, such was his thirst for knowledge, that he made a point of rising at four o'clock in the morning; after which he frequently remained at his studies, without interruption, until eight o'clock in the evening, taking, during the intermediate sixteen hours, only two or three cups of coffee.

"On one occasion he was in attendance before one of the courts of justice, in Dublin, as an important witness against a person who was seeking to take the benefit of the insolvent act. He was examined, and most rigidly cross-examined by an eminent lawyer; but to puzzle him appeared impossible: he was able to recollect, without any memoranda, the dates of a vast number of payments and receipts, sales and purchases—pounds, shillings, and pence, with such exactness that it astonished the whole court. On this occasion the judge paid him a high compliment: 'Pray, Sir,' said his lordship, 'what is your profession?' 'I am in no profession, my Lord,' answered Summerfield. 'No profession, no profession, Sir?' 'No, my Lord.' The judge then said something to the following effect: 'Well, Sir, I have never heard a witness within the walls of these courts, give his testimony in a more clear, correct, and satisfactory manner than you have done. Depend upon it, you'll one day or other be a shining character in the world.'"

The account of his conversion is not minute; but his subsequent life proves, that he had become indeed "a new creature in Christ Jesus."

"In the year 1817, he was brought to reflect seriously on his past life, and on the conduct he was then pursuing. He saw clearly that he was the cause of the distress to which his father was reduced; and his own prospects in life appeared at the same time awfully gloomy. These reflections had a dreadful effect upon his mind, and he experienced lashings of conscience too terrible for endurance. Instead of seeking or finding relief in prayer, he felt himself a reprobate before God, and was more than once tempted to commit suicide.

He found no resting place amidst the 'mire and clay' into which Satan had brought his feet, and saw no escape from the 'horrible pit' of his own despair.

"In this state of mental agony, he was one day wandering about in the streets of Dublin, weeping bitterly, when he was noticed and accosted by a pious man, by trade an edge-tool maker, who, with the tact of a Methodist, and the simplicity of a saint, ascertained his state, and endeavored to comfort him—at the same time inviting him to his house, or rather to his *cellar*, where he was about to hold a prayer-meeting. The party assembled, consisted chiefly of soldiers from the barracks: prayer was offered by the different persons in turn, and the case of the providential interloper was specially presented before Him, with whom 'the effectual fervent prayer of a righteous man availeth much;' and such was the fervor of the good leader and the soldiers, and so sincere the contrition and supplication of the penitent, that he that very night found peace to his soul."

He immediately joined a Methodist *class*. His talents soon attracted notice. He was elected a member of the "Praying Association." He prayed publicly at the chapels, and in private houses; and began to speak in public, in three weeks after his conversion. The Methodist system has one happy trait, which it would be well for other denominations to imitate. It calls forth all the talents of its members, and employs them in the service to which they are best adapted. If Summerfield had joined some Baptist churches of which we have heard, he would have been restrained, instead of being brought forward; and his talents and zeal would have only made his brethren more active and determined in obstructing his way to the ministry.

Summerfield continued for some time in Dublin engaged in study, in attendance on the class, in Sabbath schools, and in the care of his father's family, where he supplied for a time, the place of a mother, and an instructor to the younger children. His mind was directed to the ministry, but was not yet fixed. He studied the Scriptures assiduously, and spent much time in secret prayer.

"Mr. Summerfield, from his childhood upward, manifested a disposition the reverse of stoical, and this he mainly inherited from his father. Strong feelings were familiar to him. High enjoyments or deep distress. His cup running over with sweetness or with bitterness. These very frames, so exquisitely quick to feel and to be moved by every touch of joy or wo, gave his whole subsequent life (especially in his ministerial labors) its peculiar character, and constituted him the preacher who could, by sympathy, raise the most powerful and passionate emotions in his audiences.

"'Ask, and ye shall receive; seek, and ye shall find,' is the language of him who holds the dispensation of all spiritual blessings; and Summerfield was not one who pleaded coldly or unbelievingly for any of the precious promises of the gospel; and on this occasion, especially, he experienced a new and deep baptism of the Holy Ghost. Being on a Sunday afternoon, with a few other religious persons, at the house of a friend, he writes: 'I was never in my life possessed of such feelings. While sitting in silence, the words 'I have loved thee with an everlasting love,' flashed into my mind in so sweet a man-

ner, that I could not contain ; I burst into tears ; all wondered at the cause ; a hymn book was handed me ; I sung and prayed ; and that night I received an unction from the Holy One—glory be to Jesus !' When he awoke the next morning, he 'found the fire alive within—the love was burning.' At half after six he went to the prayer-meeting, where, says he, 'my soul was so overpowered with the love of Jesus that I wept amain. I was often inclined to go out, that I might roar out the pantings of my soul. For the first time, dear brother M'Dowall called on me to pray. I scarcely could utter words for weeping ; but my heart was full—full—full ; many will remember the morning.'"

Soon after this period he was received as a local preacher among the Methodists. He soon became popular, and travelled in various parts of Ireland, preaching to large assemblies, so frequently, and with such ardor, that he exhausted his strength, impaired his constitution, and hastened his death. The author says :

"On the 27th of February he arrived safe at his father's house, in Cork ; and declined an invitation to preach on the following day, because his 'body required some rest.' And well it might ; as on the preceding evening he thus sums up the amount of his labors : 'I have preached now fifty times, since I left Dublin this time, which is seven weeks since ; and I have in that period travelled three hundred and sixty-two miles up to Cork.' A man may be prodigal of God's spiritual gifts, as well as of providential ones, and in both instances want must follow waste,—or early exhaustion be the consequence of reckless profusion. Let any learned and experienced Christian minister say, whether a young man, twenty-two years of age, and scarcely *twelve months old as a preacher*, did right to spend and be spent after this rate. Travelling three hundred and sixty-two miles, and preaching fifty times in seven weeks !—'a frame of adamant, a soul of fire,' would be worn out with such perpetuity of feverish excitement ; what then could a frail body, with a hectic constitution, do—or rather, what must it suffer, in such a case ? To adopt an elegant simile from my friend Montgomery, elicited by a perusal of the fore-mentioned entry : 'I have seen fire carried in a handful of dry grass, hastily, lest it should burst out into flame, to light a heap of stubble, in autumn,—and I have seen it instantaneously consumed when applied to the materials thus collected. Summerfield so carried his life in his hands, and though he was enabled to kindle heap after heap,—at last—and long before his time, as man would say—he was compelled to let it drop—it fell to ashes—for it was but tinder at the first. Let others be warned, who like him have the holy flame in their hearts, wrapt round with the weeds of the body, lest that which burns within, consume that which is without ; and thus become itself extinct (on earth at least) for lack of fuel. It ought to be cherished, not opened to the whole atmosphere at once, any more than suffocated by being too closely prest.' But this devoted young man, upon whom rested so much of 'the spirit and power of Elias,' although he lived a dying life, experienced in the sequel as little of death as could consist with a translation from life to immortality ;—indeed, his progress from earth to heaven all but resembled the ascent of the prophet of mount Carmel ; in faith, in labor, in devotion—he 'went up in a chariot of fire.'—Who in England, Ireland, America, hath caught his mantle ?"

He was visited with several attacks of bleeding at the lungs, occasioned by his excessive efforts. He was repeatedly brought near

the grave, by sickness. The account of his preaching, his studies, and his feelings, is very interesting; but we cannot dwell on it.

In May, 1820, he visited England for the first time since his conversion. A singular incident occurred on this occasion.

"Immediately on his arrival at Bristol, as he was passing along one of the streets of the city, in the loose blue coat which he had worn aboard, and his head so reeling from the motion of the vessel, that he had occasionally to cling to the palisades, to prevent himself from falling on the pavement, he saw a number of children playing at marbles; of these he inquired the way to the Methodist chapel. Thither he repaired, and found that 'a stranger' was expected to preach that evening. Having taken his seat in a pew, he sat, 'unknowing and unknown,' with the rest of the congregation. When they had waited nearly half an hour beyond the time appointed, and no preacher making his appearance, nor any person attempting even to give out a hymn, the people meantime beginning to go away, it was strongly impressed upon Mr. Summerfield's mind, that he must himself be 'the stranger,' thus providentially appointed. After reasoning a short time with flesh and blood, he at length broke the snare, and inwardly replied to what he considered a call from God, 'Lord, here am I—not my will, but thine, be done!' He then ascended the pulpit, and under a sweet sense of the divine presence, gave out the hymn, beginning, 'God moves in a mysterious way.' He felt a little trepidation at first, but in a few minutes this text came to his mind—'Fear not, for I am with thee; be not dismayed, for I am thy God! I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' He preached with his usual freedom and unction; and thus singularly commenced his ministry in England.

"A few words will explain the circumstance which thus opened Mr. Summerfield's way to a British pulpit, so contrary to his expectation and even to his wishes. The District Meeting, which had that week been held in Bristol, had terminated only the day before, and this, in connexion with the anniversary of the local Methodist Missionary Society, had brought a considerable number of preachers to the spot; publication had therefore been made for 'a stranger' on the evening in question; but no name was mentioned, as it was hardly to be doubted, but that when forty or fifty preachers were present in the city, *some stranger* might reasonably be expected. No other *stranger*, however, or any other preacher, could be found, though many of the friends actually went from the chapel to seek one."

He was received in England with the same admiration which he had excited in Ireland. At Liverpool he had an interview with the Rev. John Emory, a delegate from the American Conference. His conversation with this gentleman, and some family reasons, induced him to visit America, in company with his father, his brother, and two sisters. They arrived in New-York in March, 1821. A new era in Mr. Summerfield's life commences here; and we shall defer, till our next number, a notice of his brief but brilliant course in this country.

Two Sermons, on National Blessings of Christianity, and on Infidelity. By CYRUS PITT GROSVENOR, *Pastor of the First Baptist Church, Boston.* 1829.

THESE discourses are very seasonable, and we trust they will do much good. The first, very justly traces our national blessings to the intellectual, moral, and religious character of the first settlers of the country; and especially to "the *form* of their ecclesiastical polity, which admitted of the free developement of all the best powers of the human mind, and of the sanctifying truths of the Gospel." We think that the positions assumed by the author are well sustained. In referring to the history of other religions, particularly that of Papacy, he clearly shows that we are indebted to Protestant Christianity, not only for whatever is pure and elevated in morals, but for the establishment of our civil and political rights. It ought to be generally known, that wherever Romanism has prevailed, its ecclesiastics have always systematically labored to keep the multitude in darkness. But the chief aim of Protestantism is to diffuse the light of revealed truth among the people.

The Sermon on Infidelity was called for by the signs of the times. A person, claiming to be a woman, advocated in several public lectures, the principles of Infidelity and Atheism. We must confess, we were much disappointed, that a people who had acquired so much fame abroad, for intelligence, virtue, and decency, as have the citizens of Boston, should from any motives have crowded to one of our Theatres to listen to a woman, who would reduce to the level of brutes, their mothers and wives and daughters. Many did so. And this encouraged a few infidels in sentiment, to form themselves into a Society.

In view of the tremendous evils which in other countries have followed in the train of infidelity, and from a conviction that nothing is so calculated to unsettle the very foundations of social order, and bring upon our country a terrible overthrow, the author of this discourse, thought it was time, "the alarm were sounded, that the deadly foe may not have time to insinuate his poisonous maxims into the community by stealth."

We have only room for a short extract, but it contains an appeal which we hope will find its way to the hearts of all who read it. The preacher had just asserted the humiliating fact, that every one who doeth evil will not come to the light, lest his deeds should be reprov'd, and that this is the true reason why they reject the Bible. Mr. G. asks,

"Are the advocates for infidelity themselves able to give us any other account of this matter? *Why* reject the Gospel? Are its doctrines licentious? Do its precepts encourage any man to live in sin? Are its threatenings directed against the *virtuous*? Are its rewards promised to the lovers of sin? Whoever thought it? Not one of you, my hearers—not even the bitterest enemies of the Gospel. Were the Gospel a system of licentiousness, we would not ask you to respect it; but *we* would renounce it, as we do every system of

infidelity, and for the same reason.—Every one who has read the Gospel, will admit that its morality is pure. Did ever the boldest infidels deny it? Certainly *very few*. Why then reject it? Why seek to the teachers of infidelity for another system of morals? Is it because you hope to find one *more pure*? You have never hoped it.

“We solicit your *memory*, to take the seat of judgment between us and yourselves, and say whether you ever indulged the expectation, or felt the desire, of discovering in the counsels of Infidelity a better, a purer, a holier code of moral rules than is contained in the Gospel of Jesus Christ.

“It is, surely, granting all any one can claim, to submit the cause to his own judgment. We, therefore, appeal again to your *memory*, and ask, if you have not rather hoped to find in the principles of infidelity an *easier* morality, whenever you felt inclined to turn away from the gospel to listen to the teachings of avowed unbelievers? Have you not experienced an unwillingness to submit, practically, to the *rigid* morality of the gospel, and tried to persuade yourselves that a more lax morality would better comport with the desires of your heart?

“The gospel requires, and every one is aware of the requirement, that the sinner *repent* of all his sins, and that he confess them before God and forsake them. Have you not, who have at any time been inclined to listen to the counsels of infidelity, been aware of some influence which a reluctance to repent of sin and to forsake some darling lust, has exerted upon you?”

We cordially recommend these sermons to all our readers, but especially to the perusal of the young. They need to be warned against a system which promises indulgencies without restraint, pain, and remorse; but which must fail in its promises, because it is a system contrary to nature and conscience. Should they embrace it, they will entail on themselves a fearful amount of guilt, and may find at the close of life, as many infidels have found, that when they most need consolation and hope, it will leave them in the anguish of despair.

Annals of the Poor: containing the Dairyman's Daughter, the Negro Servant, the Young Cottager, &c. &c. By LEGH RICHMOND, A. M. *A new edition, enlarged and illustrated, with an Introductory Sketch of the Author.* By REV. JOHN AYRE, A. M. Boston: Crocker & Brewster. New-York: J. Leavitt. pp. 304.

If the value of an author's works is to be estimated by their good effects, the writings of Legh Richmond, will be held in unceasing remembrance. The perusal of the Dairyman's Daughter, has given delight probably to millions of pious minds, and has been the happy means of calling many to the love of the Saviour. It has been translated into twenty-two languages, and is included in the series of almost every Tract Society. An abridgment of the narrative has long been circulated in the form of a tract; but in this volume, it is presented in full, with various letters written by

the interesting subject of the narrative. Both the Dairyman's Daughter and the Young Cottager, are too highly appreciated, to require commendation. We cordially welcome the publication of this neat and interesting volume. It will furnish a pleasing present to the young, and is well adapted for Sabbath School Libraries, which commonly abound too much in the works of fiction.

THE TRIUMPHS OF MESSIAH.

PROPHETIC era! blissful day!
 We catch thy warm inspiring ray,
 Which gleams o'er India's plains;
 We hail the dawn of morning light
 That breaks upon the gloomy night,
 Where superstition reigns.

We hasten thy advance to meet;
 With vivid joy the sign we greet,
 That brightens in the sky,—
 The peaceful sign of heavenly love,
 Which, like the holy mystic dove,
 Declares Messiah nigh.

Behold! he comes in triumph now:
 Before him see the mountains bow,
 And all the valleys rise:
 He comes, with majesty and grace,
 To sanctify the human race,
 And raise them to the skies.

We'll aid thy triumphs, mighty King!
 The glories of thy cross we'll sing,
 And shout salvation round;
 Till every nation, every land,
 From Greenland's shore to Afric's strand
 Shall echo back the sound.

Let earth commence the lofty praise;
 Let heaven prolong th' enraptured lays;
 Swell every tuneful lyre:
 Bright seraphs! chant th' immortal song,
 And pour the bounding notes along,
 From heaven's eternal choir.

MISSIONARY REGISTER.

FOR MARCH, 1830.

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

MR. BOARDMAN'S JOURNAL.

Jan. 1, 1829. We concluded to postpone our removal, and to unite with our distant friends in prayer for the divine blessing on ourselves and on the church of God.

2. Removed to our new house.

24. Ma Ay, the wife of Ko-thah-byoo, the Karen Christian, has lately manifested a deep interest in religion, and has lately signified a desire to be baptized. Her conversation affords us encouragement to hope she is truly converted.

Karen Converts.

31. Three days since, two Karens arrived, who had travelled three days' journey in expectation of finding me at the Karen settlements; but not finding me there, they came three days' journey farther to see me at my own house. They appear very desirous of receiving Christian instruction; and Ko-thah-byoo is unwearied in his efforts to impart it. One of them came from the Province of Mergui, and he states that the Karens in Tavoy, Mergui, and Tinasserim, have all heard of us, and are desirous of listening to our instructions.

Feb. 1. Several Karens from the eastern settlements arrived, who state that the people are all anxiously waiting our arrival. Several of them have long since expressed, and still continue to express a desire to be baptized; but I feel at present inclined to defer their baptism for a season, that they may become better instructed in the nature of the baptismal ordinance, and in the general principles of the gospel; and also, that we may have better means of judging of the reality of their conversion.

Mr. Boardman's visit to the Karens.

5. Having committed my beloved family, the little church, and the

schools, to the care of an ever kind and gracious Providence, I set out this morning, on my long expected visit to the Karens. Besides myself, the company consisted of Ko-thah-byoo, and another Karen, who professes to believe in Christ, two of the largest boys in the school, and a Malabar man who served as cook. We left home at nine o'clock, A. M. and directed our course eastward, towards Tshiekkoo, the village of Moung So. For the first two hours and a half, we passed along a winding foot path, over hills, and rice fields, with here and there a little hamlet or a single hut, and almost as often a pagoda on the summit of a hill or cliff. In this region, almost every conspicuous point of land, promontory, cliff and peak, is tipped with a pagoda. At noon we entered into the thick jungle of bamboos, and pursued our way, a little relieved by the shade from the scorching rays of the tropical sun. Soon after, we met a company of men sent by the governor of the city, to await the arrival of a large party of Taleings and Karens, with elephants, from Bankock, the capital of Siam;—for narrow, unfrequented, and untrodden as our pathway was, it was the highroad between Siam and Tavoy. At two o'clock, we were overtaken with a heavy shower, for which we were not at all prepared, this being the driest and hottest season of the year. A considerable part of our baggage was wet, but providentially my papers and books (consisting of a Bible, Brainerd's Memoirs, and a few portions of the Scriptures in Burman) were preserved.

At five o'clock, we encamped for the night, having travelled about 18 miles. As there was no house in the region, we were obliged to lodge in the open air, which cost us another drenching much more complete than that we received in the afternoon.

While we were eating our dinner, a heavy black cloud arose in the east, accompanied with lightning; and the increasing loud peals of thunder admonished us to provide ourselves a shelter. But before we could collect suitable materials, the rain began to pour down in torrents, and we exposed our persons to the peltings of the shower rather than have our few books and remaining dry clothes injured. Having covered these things with leaves, we took patiently what fell upon us. Some lay down on wet cold ground, without a covering, and sleep soon made them insensible of the peltings of the storm. Some of us kindled a fire and sat around it, waiting for the rain to cease. This afforded us some opportunity for spiritual conversation, after which one of the company engaged in prayer. I had been affected during the day with thoughts of my unworthiness to be employed in carrying the tidings of salvation even to the wild men of the wilderness, and had appropriated to myself the language of Moses, "If thy presence go not with us, carry us not up hence."

With these sentiments, after imploring a divine blessing on my dear family, and the church, and our present undertaking, I prepared for rest. At midnight, the rain ceased, the stars shone forth, and I lay down and rested in quiet until the morning.

6. Rose early, and felt truly grateful that we had been so much refreshed, and had been preserved from illness, and from the tigers and wild elephants which infest this forest. After breakfast and worship, we proceeded on our journey. We soon began to meet detached parts of the company from Siam, and as they had never seen a white man before, some of them were a little startled at meeting me unexpected. In one case an alarm was struck, to warn the people around to be on their guard. At noon we began to pass the high range of mountains which separates the Karen settlements from the Daway villages. The ascent was extremely difficult and fatiguing, as our path was mostly over cliffs and precipices, often also across a large stream, which ran through the defile in the mountains and formed the way marks of our path. The banks on each side rose mountains high, and shut out from our view the whole surrounding world. What with frequently fording the stream, and what with

perspiration, which our fatiguing ascent and the intense heat of the season forced through every pore, we were as wet as if exposed to yesterday's storm. And besides, we were spent with hunger and fatigue. At four o'clock, we left the mountains, and having passed by several remains of old stockades, erected by the Burmans, to prevent the incursions of the Siamese, we were so happy at six o'clock, as to desecry at a little distance a miserable hut, the first abode of man we had seen since yesterday noon. It was occupied by two or three families of Karens, but soon as we reached it, the hospitable people gave up their own rooms to us; spread a mat for my bed and a bamboo for my pillow, and I threw myself down and forgot that my bed was hard. Seldom, if ever in my life, have I been so much fatigued. Our hosts soon set before us a good plate of rice, on which we fed with thankful greediness. After worship, in which our hosts united with us, we lay down and slept in quiet till the dawn of day.

Arrival at Moug So's.

7. At eleven o'clock, we reached the village of Moug Pyee, the chief man of the largest district of Karens, in the Province of Tavoy. But as he had been ill for several weeks, and had removed to another place, no preparation had been made to receive us, and we passed on, thinking that on our return, we might find some of the people in readiness to assemble and hear the gospel. At noon, we met a younger brother of Moug So and several others, who, hearing of our approach, had come out to welcome us, and assist in conveying our baggage. At this, I "thanked God, and took courage," judging that the people felt interested in our visit. After refreshing ourselves and receiving much hospitality at a village called Kywai-thah-khoung, we proceeded, and through the kindness and preserving care of our heavenly Father, at three o'clock we arrived in safety at Tshickkar, the village of Moug So.

This is the utmost eastern limit of our journey, and indeed of the settlements this side of Siam. Here we found a very convenient zayat, erected for our accommodation, and large enough for the whole village, consisting of 60 or 70 persons to meet in, and hear the word of God. The people soon began

to collect together, and to show us all the kindness in their power, bringing us presents of fowls, ducks, eggs, yams, fish, plantains, various sorts of rice, and every thing which the village could furnish. The countenances of some of them beamed with joy at seeing us, and they said, "Ah, you have come at last, we have been longing to see you." Mounng So, ill as he was, with a few, soon came and continued day and night with us in the zayat. In the evening, about 30 persons assembled, and I addressed them from John iii. 16, "God so loved the world," &c. The people listened attentively, and many of them spent the whole night in the zayat with me. Mounng So, Mounng Kyah, and Mounng Kyah's father-in-law, in particular, seemed perfectly delighted, and gave the profoundest attention to the words both of myself, and of Ko-thah-byoo, who interpreted in Karen, as much of my discourse as he could recollect. By this means, the women and others who did not fully understand Burman, were enabled to learn in their own language the wonderful works of God.

Public Meetings.

8, *Lord's-day.* Early in the morning, people of both sexes and all ages, about 50 in number, came with presents. After breakfast, I addressed them from Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved," &c. All were attentive. After I had done, Ko-thah-byoo interpreted the discourse in Karen. While he was doing this, I took up Brainerd's Memoirs, and felt condemned and humbled, from the consciousness that I had so little fervor of devotion, so little spiritual mindedness, so little, in fine, of all those qualifications required in a missionary to the heathen. Still, I felt that I had a little compassion for the poor Karens, and some ardent desire for their conversion. Lord, increase my faith, my love, my zeal, for thy glory and for the salvation of sinners.

At noon, preached from Matt. xi. 28, "Come unto me, all ye that labor," &c. About 50 persons were present, and the attention was better than in the morning. The people seemed to understand and to have a relish for the word spoken. During the afternoon, the people dispersed, and I had some pleasure in retirement and prayer. The words of the Apostle, "receive

with meekness, the engrafted word, which is able to save your souls," were very comforting to me. In the evening preached again to the usual congregation, on love to God and our neighbor. The people listened very attentively, and seemed unwilling to leave the place. Fatigued now with the labors of the day, I prepared for rest; but just as I was lying down, five persons declared their faith in Christ, and their desire to be baptized. Three of them were Mounng So, Mounng Kyah, and Mounng Kyah's father-in-law. They had, several months previous, requested baptism, and although I had gained some evidence of their piety, I had thought best to defer their baptism till I should visit them. Their appearance and conduct since I came among them, has strengthened my hopes respecting them. Of the other two, one was A-pyah-thee, the old sorcerer, who had been the depository and expounder of the Psalm Book, mentioned in former journals. The fifth, was a disciple of the old man. His name is Shan-oung. Of these two latter, I have many fears that they are not actuated by good motives in desiring to be baptized. But I thought best to suspend judgment respecting them all till the morning.

9. The people assembled early, and I endeavored to decide on the proper way of acting in relation to the applicants for baptism. After much reflection and prayer, I thought best to defer the baptism. At nine o'clock, addressed the people from Paul's discourse on Mars' Hill. I hope the consciences of not a few, gave testimony in favor of divine truth. The attention was close and solemn. Before services were ended, messengers arrived to inform us that a zayat was ready, and the people waiting to receive us at the small village, where we refreshed ourselves on the day of our arrival here. As we had finished our business at Tshickkoo, I promised the messengers that I would come to their village early to-morrow morning, and spend the day with them. With this arrangement, they seemed much pleased. May the Lord be with us there, as we trust he has been here. Before preaching this morning, I had a comfortable season in prayer for myself, my dear family, the church, and schools, and for the cause of Christ in general. In the evening, discoursed to the people from the Decalogue, to-

gether with the spiritual comment on it given by our Lord. Much interest was manifested by all, and at the close, many inquired to know how they could remember (recollect) the Sabbath-day. The interest they manifested, greatly encouraged me to hope that they are truly desirous of being conformed in their lives and conduct to the requisitions of God's word. After much conversation, we composed ourselves to sleep, nearly half the congregation remaining in the zayat all night that they might take leave of me in the morning.

10. Rose early, and addressed the people from the 19th Psalm, after which I gave them a copy of the Psalms as far as they are translated into Burman. This fulfils my engagement with the old sorcerer, on his giving up his Prayer Book with the Psalms.

Return to Kywai-thah-khoung.

On my leaving, Mounng Kyah and his father-in-law, accompanied me to the next village, to hear more of the word of life, and to assist in carrying our baggage. Mounng So would doubtless have accompanied us, but his fever would not allow. He was so anxious to hear all that was said, that he scarcely left the zayat, from the evening of my arrival at his village, till I took my leave. We left Tshickkoo at 7, and at 9 o'clock arrived at Kywai-thah-khoung, the village to which I was yesterday invited. The people soon began to collect together, small and great, with presents, all seeming desirous to please and make us comfortable. After breakfast, Ko-thah-byoo discoursed to them in Karen, an hour or two, on the being and perfections of God. They seemed not quite so attentive and serious as at Tshickkoo, but the two candidates for baptism, who had accompanied us, set them an example of listening with the most profound attention. In the afternoon, and again in the evening, I discoursed to them on the duty and subject of prayer. The congregation consisted of about 40, only a small number of whom understood Burman. The attention, however, was serious, especially in the evening.

During the intervals of worship, I had much pleasure in reading and meditating on Col. 3d chapter—the future glorification of the saints. In

prayer, also, I had much enlargement and pleasure. The world and all its allurements lost their charms, and I desired to live entirely to God and his precious cause.

Feb. 12. Rose early, and enjoyed some comfort in prayer in the woods, also, in reading the Scriptures and Brainerd's Memoirs. After a most fatiguing journey of 22 miles, over rocks and mountains; in ascending one of which, one of our company threw himself on the ground as if to die; we at last reached the place of our destination, and found the zayat prepared for our accommodation. Thah-shee was ill of a fever, but the people soon began to assemble, and one man who had heard the gospel repeatedly from Ko-thah-byoo, presented a request for Christian baptism. Shortly after, another man made a similar request. I advised them to wait as I had advised those at Tshickkoo. After delivering a short address to the people and praying, we retired to rest. But our rest was short. Before we had all fallen asleep, the rain began to pour down in torrents, and as the zayat was covered only with bamboo mats, with nothing to screen us from the wind and rain at the sides, we and our baggage were all soon drenched in rain. It was in vain that we spread additional mats over us. All our wearing apparel was wet, and the rain beat through the mats in an incessant shower. At midnight, it was proposed that we should remove from the zayat to a small house not far distant, which the hospitable inhabitants had vacated for our use. Having removed and kindled a large fire, we dried a few clothes to sleep in, and laid down again and slept undisturbed till the morning. This is the second night we have been without a shelter since we left home. Each of these nights it has rained, but we have great reason to be thankful that we have not taken the slightest cold.

14. After addressing a few people, who assembled early in the morning, I took my leave and proceeded homeward. The hope of being soon in the bosom of my dear family, gave strength to my limbs and agility to my feet. The golden pagodas of the city soon rose in view, and at four o'clock, after having travelled more than a hundred miles in the wilderness, and preached seventeen times, I had the pleasure of reaching home, and finding all health-

ful and happy. My heart swelled with love, gratitude and praise. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

GEO. D. BOARDMAN.

INDIAN STATION.

LETTER FROM REV. MR. JONES,
TO THE CORRESPONDING SECRETARY.

Valley Towns, Jan. 19, 1830.

Rev. and dear Sir,

Under a deep sense of our own unworthiness and insignificance, we desire gratefully to acknowledge the manifold mercies of God to us in this place; and his gracious visitations to this people, enveloped as they were in thick darkness. The Lord is carrying on his work. Since my last, two more have been baptized, and another approved by the church; but was prevented by sickness, from attending at the time appointed for administering the ordinance.

Every meeting, some new cases of anxious inquirers occur; and from the general attention, which has been of late excited, we hope these indications are but the droppings before the shower.

There are prospects of a glorious harvest in this region. But our efforts are greatly retarded by the want of the constant aid of an interpreter. And the same circumstance is a great hindrance to my own progress in the knowledge of the language. The field of our operations is so extended in point of location, that much time is necessarily consumed in travelling. And we greatly need additional help.

Our brother Kaneeda, whom we now call John Wickcliffe, was licensed last church meeting, and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labor necessary to the support of his family. He is a man of good understanding and ardent piety, and possesses in a high degree the confidence of the people. His public exercises also are very acceptable. If his whole time could be secured to the mission, it would be an important acquisition, and we may humbly hope, under the blessing of God,

would be productive of much good. He has purchased an improvement, two miles from the station, and removed to it, for the express purpose of getting more instruction in the doctrines of the Gospel.

On Sabbath last, we had an interesting day. Considerable concern was manifested by the audience, which was composed principally of full Cherokees. In the afternoon, brother John Tinson, and brother Wasadi, in exhortation, pressed on the attention of the people the urgent necessity of fleeing from the wrath to come, and taking refuge without delay, in the atoning blood of Jesus. Perceiving several to be affected, I invited those who were anxious about their salvation, to come forward. Some had not courage enough to do so, who nevertheless were under deep concern. Ten immediately presented themselves. Among them, was an old woman about 80 years of age, who had come twelve miles, (a long journey for her,) on purpose to know what this gospel meant. She had never heard preaching before this morning, but had heard her children talk much about it, and was determined to hear for herself. She believes the doctrine, and wishes to be more fully instructed, and is resolved to become a follower of the Son of God, and to go with her children to heaven. I trust the light of the Sun of righteousness has dawned on her mind, in the evening of her day. She, at once, agreed to lay aside the incantations she had been in the habit of using, with the administration of medical herbs, and to address prayer to none but God, through the mediation of the Redeemer. Every heart seemed to be swelling, and every eye filling with the tear of joy, to witness the triumphs of sovereign grace.

A few years ago, the utmost stretch of benevolent anticipation, extended only to the rising generation. The children of the Cherokees only, were thought to be within the range of hopeful effort. But as far as the heavens are above the earth, so far are God's thoughts above our thoughts; and we now see that the objects of his benevolence, are not the children only, but that fathers and mothers, and grandmothers, yea, and great grandmothers too, are by the operations of redeeming love, snatched from the iron grasp of the prince of darkness.

Yours,
E. JONES.

EXTRACTS FROM MR. PECK'S
LETTER,

To the Secretary of the Bap. Miss. Soc. of Mass.

(Continued from page 57.)

Rock Spring, Illinois,
Dec. 18, 1829.

Rev. and dear Brother,

I embrace a moment's leisure to bring up my missionary journal commenced some weeks past.

I have pleasure in stating, that in the Hamilton Seminary, N. Y. six young men have covenanted together to devote their lives to building up the cause in the Valley of the Mississippi, and have formed a social compact for the purpose, with the name of the "Western Baptist Association." Eight or ten more have the subject of joining, under serious and prayerful consideration. This resulted from the Society of inquiry in that Institution directing its attention specifically to this field.

Sept. 11. I left home for the annual meeting of the "Friends of Humanity," (Baptists) 12 miles south of this place. Here I labored four days. On Saturday night, it was found that a number of persons were seriously impressed and crying for mercy. During the Sabbath-day and night, six sermons and several exhortations were delivered, and at night the ordinance of the supper was administered. About forty souls came up for prayer. Four were examined as candidates for baptism. On Monday (Sept. 14th) the work increased powerfully. It was a solemn, impressive, and affecting time. Since the meeting, eighteen or twenty have been baptized and added to this church.

On the 16th of Sept. in company with brother Stacy, I attended the Missouri Baptist Association, held fifty miles west of St. Louis. Preaching was attended at night on the road, and once in the day till we reached the settlement. The letters from the churches mentioned a gracious revival in most of them. We had preaching and exhortations day and night, until Tuesday. Probably not less than twenty sermons and exhortations were made. For more than eighteen months, a revival has existed in this settlement. This meeting gave it a new impulse. For information of the general revival that has prevailed through the churches, I must refer you to the Minutes of the Association.

Under God, this revival is owing to missionary efforts. Brother L. Williams, under the patronage and appointment from your Committee of Correspondence, has been indefatigable night and day, and the Spirit has descended like rain upon the mown grass. Six candidates for the ministry have come forward and been licensed. One, a son of our missionary, is now a student at Rock Spring.

From another letter, dated Dec. 25, 1829, we make the following extracts :

Oct. 1st, I set out to attend a meeting in Marion County, about 65 miles east south east from Rock Spring. In this tour, I was gone from home eight days, preached and exhorted as many times, formed one branch Bible Society, and gave away a quantity of tracts. This meeting was held in a part of the State where settlements are not as populous, and people do not have as much preaching as is usual in other parts. Here a revival began about three months since, under the labors of the Baptist friends to humanity. It was greatly promoted during the meeting. Fourteen professed to experience religion, and between forty and fifty to be convicted.

On the 31st I visited St. Louis, and next day, Lord's-day, Nov. 1st, preached for the first time in the new brick house, recently built by the African church. Preached three times, and administered the Lord's supper at night. One man was baptized by the pastor, and received during the meeting. This church had its origin from a Sabbath school, in 1818.

Thus I have given a specific and minute account of my attempts to labor in the cause for the three months of my missionary appointment, ending November 12th, a period of 13 weeks. During this period, it has been my favored lot to be in more revivals of religion than at any former period of three months, for twelve years past. Besides more than 200 souls that I have seen under conviction, about 40 have professed to be converted, or to be delivered from distress, while present at the meetings I attended. On the whole, though there are many unpleasant things in this country, there are many encouraging prospects.

Yours in the Gospel,

J. M. PECK.

Rev. H. Malcom.

MISSION TO THE JEWS.

Rev. Mr. Wolff, the Jewish missionary, has been for some time at Jerusalem, engaged in diffusing a knowledge of Christianity. He writes that he is now the only Missionary in Palestine, except Mr. Mueller, who has gone to Mount Lebanon. Mr. Wolff and Lady Georgiana, his companion, appear to be zealously engaged in their labours; but the Jews and Greeks exhibit a very determined opposition. A number of children are instructed by them—the boys' school amounting to twenty. The Greeks at Jerusalem manifest great aversion to the schools, and have publicly read in church an excommunication against all who should send either boy or girl to the missionaries. Mr. Wolff visited the coffee-house to invite the Greeks to meeting; he drank a cup of coffee, which from its effect, appeared to have been intended to poison him. But he has recovered from the attack.

MISSIONARIES TO GREECE.

Mr. Temple, G. B. Whitney, and H. O. G. Dwight, with their wives, sailed from Boston, during the last month, for Malta, to labor as missionaries, under the patronage of the American Board. Mr. Temple will resume the charge of the mission press of Malta. It may be hoped that light will be diffused in Malta to dispel the thick darkness in which the Roman Catholics are enveloped. It has been stated that large numbers of women at Malta assemble on the first Monday in the month, on a spot near to which are large collections of human bones under ground, to pray for souls suffering in purgatory; and that regularly on Monday morning, a man passes through the streets, ringing a bell in one hand and rattling a box in the other, crying, "What will you give for the souls?" and that the children and women come

out of the habitations of poverty, and cast their mites into the box, which is carried to a convent to pay the priests for praying the souls of the dead out of purgatory!

INDIANS IN UPPER CANADA.

We learn by an article in the New York Baptist Repository, that the Rev. Richard Scott, a Baptist minister from England, whom our readers will recognise as having formerly been a missionary in the service of the Baptist Missionary Society in Massachusetts, is now successfully engaged in evangelical labors among the natives of the forest in Upper Canada. He is employed by what is termed the New England Society in London. It has frequently been stated, that large funds existed in England for meliorating the condition of the Indians, having been raised previously to the American revolution. Probably this New England Society have possession of the funds, and we are gratified in perceiving that they are now called into action.

Mr. Scott is laboring to promote the civilization of the Indians, as well as to diffuse religious knowledge. He has succeeded in effecting one settlement on Rice Lake, an account of which is published in the Kingston Chronicle, from which we insert the following extract:

"The village is most beautifully situated on the margin of the lake. The lot of land on which the village is built, consisting of about 1120 acres, was liberally granted by government to the company for use of the Indians. The village extends upwards of a mile, the houses being built nearly in a strait line, equidistant from each other; and when the trees in front are cleared away, with the exception of the most ornamental among them, which are to be left, and the houses white-washed, according to the plan of Mr. Scott, the whole, when viewed from the lake on its opposite banks, will form the most pleas-

ing and beautiful *coup d'œil* to be found in this country.

Already forty-four acres are cleared and fenced, on which the Indians raised this season potatoes, corn, &c. Of the former we found that each family had safely got into their commodious cellars from thirty to forty bushels, being their proportion of the crop.

INTEMPERANCE.

The first efforts in the United States to suppress intemperance were viewed as visionary schemes. But the happy success which has hitherto rewarded labor, may well encourage future efforts. Already have we witnessed, that in the army of the United States, resolutions have been adopted for abstaining from the use of spirits; and every city, and almost every village, begins to exhibit signs of reformation. The spirit of reformation on this subject has also crossed the Atlantic. With a view to form a Temperance Society at Glasgow, John Dunlap, Esq. lately delivered a lecture, from which a few items are annexed.

“He stated that one half of the Quakers in London attained to the age of forty-seven years. Of the whole community, it was calculated that only one in forty arrived at eighty, while amongst the Quakers one in ten reached that age. He observed that nothing but a complete abstinence from inebriating liquor would produce the desired effect, and he feared this could not be done as long as the upper classes continued the profuse use of wines, &c.

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog-shops were reduced to two. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c.; and also recommended a change in the day of paying wages, from Saturday to some other day in the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort.

The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of toppers, when found in a senseless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning, and found it shorn.”

PROVOKING TO LOVE AND GOOD WORKS.

In times past England and the United States were engaged in destructive wars, spreading misery and death through each other's ranks; but celestial beings may now exult, to witness them mutually exciting each other to promote the most interesting and benevolent objects. The missionary spirit, which distinguished the land of our fathers, has happily pervaded this western hemisphere, and enkindled Christian ardor. Benevolent effort in the United States is also awakening the zeal of British Christians. The exertions in this country to promote the due observance of the Lord's day, have aroused our brethren in England to effect the same object. The Christian Instruction Society lately held a meeting at the Albion chapel, in London, in relation to the Sabbath, which produced a deep interest. Persons of talent and influence addressed the meeting, and freely reprobated the vices of those who were in elevated stations. Two individuals, of infidel opinions, are stated to have attended the meeting, and attempted to interrupt the proceedings; but entirely failing in their object, they retired. The formation of other associations is anticipated in the cities and villages, to promote the same object; and the hope may be cherished, that Christians in the other European nations will awake to their duty in relation to the Christian Sabbath, and be

induced more sacredly to regard its institution.

The missionary example of England should produce still greater effects on the United States. We earnestly call the attention of American Baptists to the effort which is now making among the English Baptists, to replenish their missionary funds. It is calculated to produce an awakened zeal in all our churches. Various periodical works have stated, that the whole number of Baptists in the British isles does not exceed the number annually added to the Baptist churches in the United States. But among this limited number in Great Britain, twenty-six thousand six hundred and forty dollars have recently been raised, chiefly as an extra effort, and aside from their annual contributions. At a late meeting of an auxiliary in Manchester, twelve hundred pounds were subscribed. When will the thousands in the American churches be brought into vigorous action! What has been effected among us is comparatively to a limited extent. An immense number of churches, probably, have yet no regular organization for benevolent enterprises. All that is requisite for the liberal support of our various objects, might be furnished without occasioning the least burden to any individual, if a system of equality in contributions could be systematically adopted. We most earnestly urge on every church the organization of Missionary and Education Societies, through whose channels streams may regularly flow into the treasuries of these institutions, and enable them successfully to prosecute their interesting objects.

REVIVALS OF RELIGION.

The papers we receive from Vermont, and various other sections of our country furnish gratifying intelligence of the progress of the Redeemer's kingdom. In a great number of churches, revivals of religion are enjoyed, and the converts cheerfully enlist under

the banners of the Saviour. Our limits do not permit us to copy the accounts which reach us through the various periodical works; but we shall always be pleased to publish original accounts with which our correspondents may favor us; and we earnestly solicit the ministers and brethren, where revivals exist, to forward intelligence for the *Magazine*.

The following is an extract of a Letter from Rev. J. Hartwell, jr. Jan. 18, 1830, to a young gentleman in Newton.

"A pleasing and interesting revival is now going on in Charleston, South Carolina. Sixteen white persons were baptized on the 10th of January. Many more are anxiously inquiring what they shall do to be saved. Brother Gibson is employed at present as city missionary, and usefully occupied."

We are pleased with the information that missionaries are employed in the southern cities. Those who have labored in Boston have found ample scope for their benevolent efforts. The great numbers in cities, who do not attend public worship, render these missionary services of vital importance.

BAPTIST MISSIONARY ROOMS.

The increasing concerns of the General Convention, and the mutual convenience of its patrons and the Board who conduct its business, have rendered it necessary that rooms should be opened where the Secretary and Treasurer of the Board can always be found by those who wish to gain intelligence, or to lodge moneys and effects that may have been collected for the various missionary stations under its control.

The rooms are very convenient, and we are pleased with their central location, No. 52 Washington-Street, opposite the office of the American Baptist Magazine.

We take the liberty to suggest to our brethren, the editors of religious periodicals and newspapers, and to Secretaries of benevolent societies, to favor the Baptist Missionary Rooms with regular numbers of their works and annual reports. Such an expression of their approbation would be gratifying to the Board, and spread around them that religious intelligence which would aid them in fulfilling their duties.

MEETING-HOUSE IN SARDINIA.

The new Meeting-House recently erected by the Baptist Church and Society in Sardinia, Erie, Co. N. Y. was opened for divine worship with appropriate and religious services, on Wednesday, Jan. 27. Select portions of Scripture were read by the Pastor of the Church, W. Metcalf. Anthem, by the choir, "I was glad," &c. Prayer by brother Jairus Handy, of Dunkirk. Singing, 139th psalm, "Lord, thou hast searched," &c. Sermon, by brother Elisha Tucker, from the words inscribed on the front of the pulpit, "Thou, God, seest me." The 175th Hymn in Winchell's Supplement was sung: "Great King of glory, come." Prayer, by brother Reuben Winchell, Agent of the American Sunday School Union. After which, a collection was taken, amounting to fifteen dollars, and more were engaged by an individual present to constitute the pastor of the church a life member of the American Sunday School Union. Although the season was inclement, the house was crowded, the assembly attentive, and the services interesting.

It may be pleasing to the readers of the Magazine to learn that under God, we may trace the present prosperous situation of this Church and Society to the benevolence of the Baptist Missionary Society of Massachusetts.

Eighteen years ago this place was literally a wilderness. In 1820, a Baptist church was constituted consisting of 14 members. During that year there was a precious revival of religion. In 1825, when their missionary first came into the region, the church consisted of about forty members, which were in a low and somewhat divided state. But God heard the prayers of his children, and blessed the preaching of his word, so that during the year 1826, about one hundred were added to the church by letter and baptism. Since which time, the church have enjoyed a happy union, and by the aid of individuals of the Society, have been enabled to erect a pastoral dwelling, and a neat and commodious Meeting house, 40 by 50 feet, with a tower and belfry. Forty four slips on the lower floor, and 16 in the galleries, with a very convenient vestry room. The cost of the house was \$2300. The church are now able to support preaching three fourths of the time, besides doing something to aid the cause of God among others. One individual who united with the church during the revival, is now pursuing a course of studies preparatory to the sacred ministry. The children here enjoy the privileges of a Sunday school, and a library consisting of 120 volumes. We have also recently formed a Temperance Society, consisting of about seventy members.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, to Feb. 18, 1830.

From the Madison Auxiliary Soc. &c. by Rev. Daniel Hascall, Treas. - - -	100,00
Mrs. Esther Waters for educating females in Burmah, - - -	10,00
For educating females at Carey Station, - - -	10,00
Per Rev. Jopa. Going, - - -	20,00
A female Friend for the Bur. Miss. - - -	,80
A female Friend in Milton, for do. - - -	,50
South Reading Bap. Fem. Miss. Soc. it having been presented by a student at Andover, per Mrs. R. Eaton, Treas. - - -	4,00
Per Mr. E. Lincoln, - - -	5,30
Rev. Linus Austin, and others, Colerain, (Ms.) and its vicinity, for printing the Bible in Burmah, - - -	100,00
Cumberland Baptist For. Miss. Soc. 17 dols. of which is from the Fem. Bap. Miss. Soc. of North Yarmouth, Me. for the education of a pious Burman youth, per C. Stockbridge, Esq. - - -	255,30

Shaftsbury Baptist Association, per Rev. S. H. Cone, - - -	100,00
A friend of Missions, N. H. per Mr. E. Lincoln, - - -	5,00
A Lady, collected near Augusta, Ga. for Mrs. Boardman's school, - - -	*20,00
A friend, for Mrs. Wade's school, - - -	5,00
Per Rev. Dr. Bolles, - - -	25,00
Philip Brown, Esq. Treas. of New Hampshire Bap. State Convention, as follows: For Foreign Missions, - - -	200,00
Indian do. - - -	75,00
Translations, - - -	24,34
Heathen Youth, - - -	14,00
Per Rev. Dr. Bolles, - - -	313,34
Dr. George Haskell, Ashby, for Bur. Miss. - - -	2,00
Rev. Otis Converse, Treas. of the Worcester Co. Bap. Charitable Society, for Burman Bible, 10,00—for Indian Mission, - - -	2,00 12,00

H. LINCOLN, Treas.

* The following note to the Treasurer, accompanied the donation.

"Dear Sir,—Enclosed are twenty dollars recently forwarded to me, being the fruit of personal solicitation by a young lady of Georgia, for Mrs. Boardman's school. It was collected in a short time, and clearly indicates what might be accomplished were her praiseworthy example to be extensively imitated.

Boston, Feb. 1830.

Yours, B.

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