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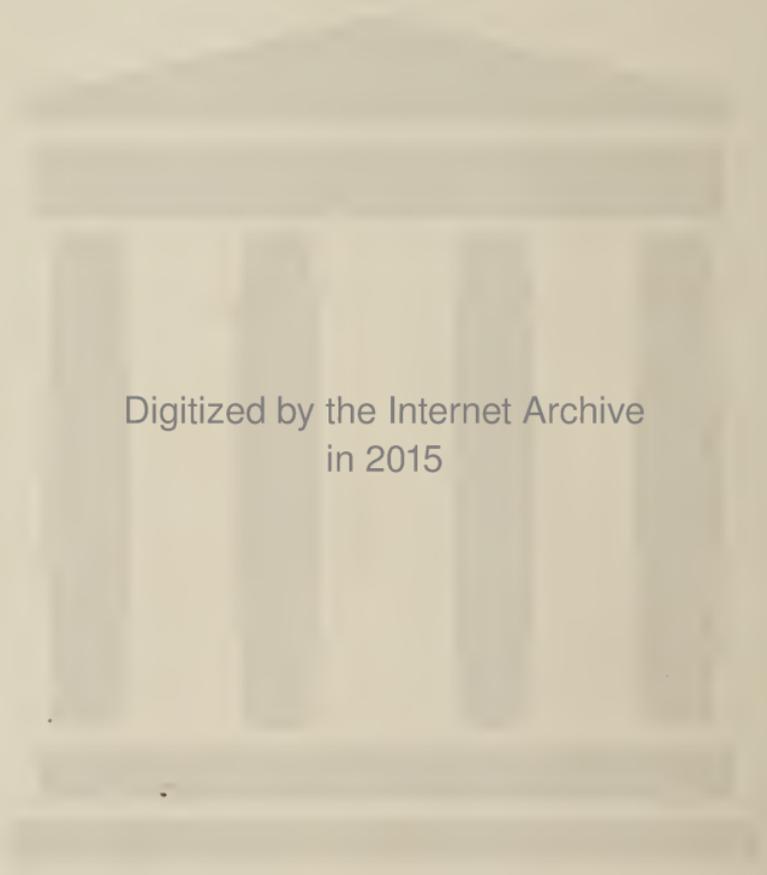
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THE
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VOL. X.

AUGUST, 1830.

No. 8.

TO CHRISTIANS OF A LIBERAL EDUCATION ENGAGED IN THE
STUDY OR PURSUIT OF SECULAR PROFESSIONS.

Dear Brethren,

THERE are those who, actively engaged in the noble work of preaching that gospel of grace which, doubtless, you love, look back from the field of their warfare, sometimes almost fainting in unequal contest, and court with wistful eyes, the succors of brave men, who, from time to time, dare to come up to the help of the Lord against the mighty; and amongst this band they perceive recruits from the counting house, the shop, the farm, early devoted to Zion; and who have ventured, in youthful vigor and zeal, to encounter all the labor and weariness of a long term of preparation. These are hailed with acclamations of joy by the combatants in whose fatigues and dangers they now claim a share, and by the "inhabitants of Zion," who anxiously watch the events of the campaign. But an inquiry arises on every side, and is often pressed both by the warriors in the field, and by "the dwellers at home," to which it is not easy to find an answer. It is for you, dear brethren, to furnish it, as well to the church as to your own consciences. The question urged, is, whether the many brethren who have been introduced into a participation of the blessings of the kingdom of Christ, after they have commenced a secular profession, or who, having at that period enjoyed the advantages of a liberal education, are engaged in studies preparatory to such profession, can justify this preference of worldly, over sacred labor.

Where, cry the warriors of the cross, as they urge the necessity of fresh supplies to meet the ever increasing ranks of their opponents, where are the men whose early advantages would so greatly shorten their period of preparation for this warfare? why have we thus to wait, ten and twelve years, before the aid which Zion promises arrives to our succor.

Brethren, is not this a momentous inquiry, deserving the most serious attention? Perhaps your duty in this matter would appear very different, if you should take a nearer and more deliberate

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view of the subject. We often fail to hear the calls of duty, through inconsideration; by neglecting a wakeful attention to her voice. Thus, did the churches slumber for centuries after the reformation before they arose to any adequate sense of their obligations to bear the gospel to the benighted heathen; thus do many slumber at this moment, and remain deaf to the piercing notes of that precept of their Master, as direct and unambiguous as any of his promises on which they hang their dearest hopes—"Go ye into *all the world*, and preach the gospel to every creature;" and thus, brethren, may not you be slumbering in ignorance of what your Master would have you to do, because you have never given to the subject a degree of attention and solemn inquiry adequate to its importance? May not the sounds of that sweet but powerful voice which drew you out of the ranks of the opposers of Zion, have been to you, not only a promise of eternal life, but also the mandate of Heaven's King, requiring your direct and active service in his armies!

I believe the spirit imbibed by all Christians in the morning of their spiritual birth, is of a Missionary character: And I do not now use the word in the limited sense which restrains it alone to the herald of peace who bears his message to the heathen; but in a more general sense, as characterizing that spirit of love breathed into the mind of a Christian, when first translated from darkness to light, and filling his heart with ardent longings to impart to his fellow men, the precious gift so dear to his own soul. His desire is, to address every one he sees, on the momentous interests of eternity; and to sound in their ears the note of alarm. He is almost ready to run into the streets, and *literally* to act the watchman in Zion, crying—"Ho, every one that thirsteth, come ye to the waters." No sufficient reason can be given, why this spirit should not continue to animate the Christian, in the progress of his race—why it should not be the light in which all his inquiries as to his future life should be conducted—the foundation on which all his arguments relating to this subject should be based. Proceeding on this as a first principle, with what disinterested eagerness would every young man, when setting out in the morning of life, and laying his plans for future usefulness, pursue the solemn inquiry—"Lord, what wilt thou have me to do? in what way shall I most glorify thy name, and bring the greatest number of redeemed souls to swell the ranks of those who shall praise thee for ever?" How consonant to the spirit of which we speak, would be the prospect of being directly engaged in promulgating the word of life to dying men! Has Providence opened the way to such a holy and glorious employment—and do any hesitate to enter? We advert not here to those who are occupied in the various useful stations in the church, as instructors or agents, which are no less, are perhaps *more* important, than that of *direct* labor; but our attention is now solely directed to those who make a deliberate choice of a secular occupation, when the entrance to the sacred ministry is equally open.

Sometimes it is objected to the mind of the inquirer, that a *secret divine call* is necessary, and it would be audacious to engage

in so sacred, so awfully responsible an office, without unequivocal evidence of possessing such a call. But may there not be danger of disobeying what really constitutes a call from Heaven? Can there be any internal movement of the mind more suitable to a messenger of mercy, than the spirit of love, eager, enlarged, abiding, of which we have already spoken? and is the possession of suitable talents and education, together with the ample field for ministerial labor, which speaks and is still opening wide on every side, not to be taken as a sufficient *external* indication of the will of God expressed in his providence, unless very weighty arguments can be brought from some other quarter to counterbalance these?

If it should be urged by any individual, that that spirit of love which should be the groundwork of all ministerial character, has lost much of its first ardor, is not the reply at hand?—This is your *fault*. Ought not charity to grow, instead of abating in the progress of your course? And may not, very often, its decrease be owing to that very tendency to secular engagements, against which we now contend? *Every* Christian *ought* to have this spirit, and none can justify the want of it. If it be lost, let him see that he regain it; let him repent and do his first works, ere he be called to an account.

“But if these qualifications alone constitute a call to the ministry, then all Christians may consider themselves called to preach the gospel!” And why not, as long as external providences indicate the way—as long as there remain heathen destitute of the gospel, or churches without pastors?

But are there not objections of a different character, secret or avowed, which are annually depriving Zion of that amount of aid which she might reasonably expect?

Some young man, arrested in his career of sin and worldliness by the hand of divine grace, finds himself, perhaps, alone, amidst a large circle of relatives, who are insensible to the nature and power of that new principle which he has imbibed: and they cannot endure to see his fair hopes of worldly advancement and public honors blasted in the bud: a tender parent, perhaps, had identified his own happiness with the secular prosperity of a promising son: and how shall filial affection make the sacrifice of a father's or a mother's happiness, even at the foot of the cross? This is a painful view of the subject, but the Saviour has provided a reply. Is not his love paramount to all other? Is it not most reasonable to obey *him*?—yea, rather than a tender parent!

But, says one, “May I not be more useful in a secular employment? There must be lawyers, physicians, merchants: Is it not desirable that some of these should be religious men, that they may produce a good influence in their several spheres?” Doubtless, it is desirable. But will there not always be abundant room for the exertion of such influence, on the part of those whose advanced progress in these professions may make a change unadvisable? or, who may be restrained by other providential circumstances of a special character? And as to the comparative amount of usefulness

effected by the several professions, sacred or secular, look abroad through the world, and say who are the men that are now exerting the most influence on the interests of Zion? Who during the last century have been the instruments of multiplying the number of churches at home—of spreading the news of salvation abroad, and bringing in the long neglected heathen? Doubtless a Thornton and a Wilberforce, by the aid of wealth and example, have done much, very much, towards these and other objects. But how few are those who can reasonably anticipate the attainment of such an amount of wealth or worldly distinction, as could make their secular influence, even when employed for the promotion of truth, at all commensurate with the direct influence exerted by a Whitfield, a Tennant, a Fuller, a Martyn, a Brainard, a Fisk, or even by hundreds of others of inferior name, who have devoted their *all* to Christ and his gospel!

To those who have been pursuing the practice, or, perhaps, are just commencing the study of a secular profession, the charge of fickleness, which a change of pursuit might bring upon them, appears, sometimes, an appalling consideration. But how soon will a young man, by a persevering, steady progress in the course now advocated, silence even the whispers of reproach on this ground? And, after all, the malignant insinuations of the enemies of the gospel, are no guide to the Christian in the path of duty. He must breathe a freer and a purer atmosphere, found far above the fogs and vapors that cling around this world. He must rise superior to the attacks of God's enemies, or he never will pursue a steady, heaven-directed course.

But, besides the considerations already offered, we ask, Have you well considered the perils of the life you seek? It is hard for a Christian to plunge into the vortex of worldly business and escape uninjured. It has been the grave of many a promising character. Alas! how many of those who have decided to engage in secular employments, and who, in all probability, had they enjoyed the spiritual advantages that belong to a ministerial life, would have made useful and respectable missionaries or pastors, have been carried away by the torrent of worldliness, broad and deep, that encircles every scene of secular occupation; and instead of setting the noble public example, and exerting the wholesome religious influence in society, the prospect of which flattered their early anticipations, and helped to seduce them, perhaps, from a different sphere, have not only defeated their own expectations, but have blasted the hopes the churches entertained respecting them, and have left it a matter of painful uncertainty whether the love of Christ really dwelt in their hearts! A professional man, who has attained to some eminence in his business, and is then converted to the faith, may, indeed, continue to support his station by the reputation he has already earned, and may then usefully employ the influence his talents, or industry, has previously acquired. But when we remember that that influence depends on the good will of a multitude of persons hostile to the truth, and must be sought against the opposition of numbers, equally hostile, who are contend-

ing for the same prize, it is easy to see how small is the probability of success, to the youthful Christian, on entering such a race, as well as the extreme danger that must threaten the integrity of his religious principle.

Perhaps in all the objections that may have arisen in the minds of brethren of the description now addressed, there mingles a larger portion of a worldly spirit than they would intentionally indulge. There is a splendour in civic and forensic honours, or the trophies of military fame; a captivating beauty in the prospect of literary ease, or mercantile affluence and respectability, especially where there exists that vigorous tone which characterises every branch of society in a growing republic, that is too likely to have its secret influence, and to throw the attractions of a life of toilsome missionary or pastoral labor, whose rewards are not of this world, somewhat into the back ground, in making the examination we have been considering.

To meet this difficulty, brethren, our only appeal is to your Christianity. By the love of Christ—by the wants of the Church—by the worth of immortal souls—by your own eternal hopes—we conjure you to put far, far away from you the circæan cup that would thus beguile you—to close your ears against the syren song of this world's blandishments—Hearken, we implore you, to Zion's voice crying for help! It sounds through your whole country—through the world—its notes fall on the ear of some indigent mechanic—some unlettered ploughboy—some youthful stripling, whose early years and unformed character will hardly permit the church to judge of his fitness for the high office to which he aspires. How noble—how heroic, the enterprise in which these are ready to enlist! The weakness of youth; the painful impediments of poverty, known, fully, by those only who have felt them; the irksomeness of study, for the appalling period of ten or twelve years, perhaps, to one whose whole life has hitherto led him in all his habits, and thoughts, and desires, into an entirely opposite course; not any of these considerations, not all of them combined, can daunt the soul that has formed its determination in the spirit of heaven-born love, with the prospect of eternal retributions full in view. And will you, my brethren, with all your privileges, suffer yourselves to be outdone by those who labor under such heavy disadvantages? Hearken once more, we say, to the cry of Zion, raised to heaven for help, praying the Lord of the vineyard to send forth laborers. Have you not yourselves joined in this prayer? were you sincere in making it? were you willing it should be answered, let the commission fall on whom it might? How vast is the work remaining to be done! Your own country, increasing with a ratio double that of the ministerial supply afforded by all her schools and colleges combined, by the aggregate amount of public and private effort! The cradle of Christianity—the spot embalmed in the memory of Christians, as the sacred ground where trod the feet of the Saviour himself, and of many a saint, and where his precious blood was mingled with that of his holy martyrs, still, after so many centuries of prosperity in the Protestant church, groaning under infidel bon-

dage! The scene of Paul's triumphs over the refined ignorance of Grecian Philosophy, still scarcely known to Protestant missionaries! India, after having acknowledged for so many years the sway of a Christian government, yet to be possessed by the armies of the Cross! And Burmah and the islands of the Indian seas, and Tartary, and Siberia, and China, and Africa, and the Western Coast of America,—all, still to be illuminated by the Sun of Righteousness, after a period of eighteen centuries since his command, "Go ye into all nations!"

Oh how great has been the sloth and dilatoriness of Christians; of Protestants! brethren, must we not say of ourselves! Pardon the freedom taken in urging, on you particularly, this question, and in begging you to make it a matter of renewed and solemn inquiry, whether the Lord of the armies of heaven, is not now crying in your ears, "Who will go for us?"—whether the answer of each of you ought not to be, "Here am I, Lord, send me."

Yours, with Christian affection,

ZENAS.

MAKING LIGHT OF CHRIST.

A POOR wretched man in one of our principal cities was lately overtaken by the strong arm of the law in the commission of a capital crime. When thus arrested, and all gazed on him as a spectacle of horror, he made light of it. When brought to the bar of court and called on to plead, he was speechless, had no excuse, no plea to offer. Of course he was found guilty: and when arraigned to receive his sentence of death, and every eye was fixed on him, and every heart seemed moved, when even the stern judges were melted into tears in view of their solemn and painful duty, he who was most deeply interested appeared perfectly indifferent.

At length he was brought out to the place of execution, was conjured to spend his few remaining moments in preparation for eternity, and finally was ordered to mount the scaffold; but he still made light of it all. Most of the spectators regarded his indifference with mute astonishment. The few who uttered their sentiments exclaimed, "Is it possible that so much depravity, danger and insensibility, can be combined in a single individual! O what stupidity, infatuation, and madness!"

I could not call in question the correctness of these expressions, for it is an awful thing to die thus. Yet how much more astonishing is the stupidity and infatuation we often manifest in reference to a concern vastly more interesting and important. While actually condemned of Heaven, and on us the wrath of God abideth:—while the awful threatenings of an unchanging Jehovah, and the earnest invitations to the rich provisions of his mercy are sounding in our ears, there are those who make light of it,—while some are fleeing from the wrath to come, and some are praising the Lord for recent deliverance from guilt, many make light of it. Even when their neighbours and the members of their own families, their chil-

dren or their brethren are rejoicing in that Saviour whom they before despised, they still make light of him. This would indeed astonish us beyond all things, were it not so common, and had it not been described and foretold in the Book of God. Many of those to whom Jesus Christ was first preached, who beheld his miracles, and listened to the gracious words that proceeded out of his mouth, were still found among his despisers and murderers. Their condemnation was vastly aggravated. The final Judge of all has declared, that for Sodom and Gomorrah, elsewhere represented as "suffering the vengeance of eternal fire," it shall be more tolerable in the day of judgment than for them. But our privileges are not inferior to theirs. The full provision of God's grace and love is set before us, and we are urged most earnestly and frequently to partake of it. Have you, reader, been hitherto urged and entreated in vain? consent to hold serious and honest communion with your conscience and your heart, while I endeavor to describe this making light of Christ, in some of its most frequent and obvious forms, and then attempt a righteous estimate of its character.

1. They make light of Christ, who seldom read or hear his holy word. This word is God's message to them. He has caused it to be written and sent to mankind, commanding them most solemnly to give heed to its instructions, to search it, to meditate upon it. When a message is thus sent by a fellow worm of the dust it receives a careful perusal. Especially if it be on important business, in which the personal interests of those addressed is involved, they seize it with the greatest eagerness, and read it again and again. But no message from a fellow creature can be compared in importance with the Bible. If therefore you do not read it, is it not evident that you make light of Him whom it reveals to you? Once there was some excuse for those who did not possess the scriptures, especially if they were poor; but now every family may have this treasure. It is even urged upon you, and wherever necessary, it is bestowed without compensation. Your heavenly Father has also sent forth heralds to proclaim the gospel message—to preach Christ to you, and urge you to embrace him. If you will not hear them, does it not conclusively prove your light esteem of him who is thus preached? Will you plead the want of time as your excuse for not reading the Bible, and listening to the instructions of the house of God? But you have time for the vain and sinful trifles of the world, for foolish jestings, and idle talk, and you will have time to die and go to judgment, to meet him who sent the Bible and the gospel to you, and render an account of your stewardship.

2. If you hear or read with indifference and inattention, you make light of Christ. Do you hear the message of a neighbor thus? Do you meet your friend after a long absence thus? Would you not be ashamed to manifest such yawning indifference, and perfect inattention to any earthly equal or even inferior, who should beg your attention to that which he supposed was of great importance to the temporal interest of yourself and family, as you often manifest when the word of God's grace is preached to you? Are

you often drowsy when reading the Bible, or hearing the gospel preached? Do you enter the house of God to gaze about you with idle curiosity, to gather up subjects for after remarks, from the dress and deportment of your fellow worshippers; or is your mind bent on nice critical disquisition upon the manner of the speaker, or the message he communicates, though it is no other than that word which will be a savour of life or death to you? It proves you make light of Christ, and the rich provisions of his gospel.

3. They make light of the salvation of Christ, who do not go to the house of God, praying that the truth may be blessed to them and to others. Prayer is the reasonable and appointed medium through which blessings are procured. It was the delight of ancient saints, with special reference to the blessings dispensed from the sanctuary. But prayer is no less necessary now; and when offered in fervent sincerity, it will as readily be heard and answered now, as when presented by patriarchs, prophets, and apostles. Cheering assurance is often furnished us, that Jehovah's ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. On a late Sabbath morning, one who entered the house of God, a poor, burdened, distressed soul, who came from the closet, and from his knees, and all along the way could scarce refrain from crying out for mercy, entered the door of the sanctuary earnestly praying that God would meet and bless him there, had just taken his seat, when the Scriptures were read, and grace was given him to believe the testimony of free salvation which they disclose. In the songs of praise, which next were sung, he joined with a heart overflowing with gratitude, and with eyes so suffused with tears of joy, that he was scarce able to trace the lines before him. In the public prayer that day, he united with his whole heart; and the gospel, which was dispensed, was food to his soul, which he received with the keenest relish. He returned to his house with feelings—O, how unlike those with which he left it! Along the way where he went bowed down, groaning in spirit, and almost in despair, uttering his cries for mercy, he now returned, praising and blessing God. He sought the retirement he had left, and casting himself at the foot of the cross, he lifted his eyes by faith to Him who died upon it. His soul was dissolved in tenderness, and that holy peace, which passeth understanding, took possession of his spirit. He cried out, "Lord, it is enough; I had dared to ask only the crumbs that fall from thy table, and thou hast fed me with its richest dainties." Has the word of God, and the preaching of the gospel been thus blest to you? There is no respect of persons with God; but, according to his promise, whoever calleth on his name, shall be saved. It must, therefore, be charged upon your guilty neglect, if you have not been thus favored. Can you be disappointed that again and again you have gone to the house of God, and returned unblest, if you have not in prayer asked the blessing which you need? Alas, who could expect a blessing on those who with such trifling levity, such an entire absence of appropriate seriousness and prayer as are often indicated, walk forth in the pride of gaudy attire and self-complacent vanity,

to appear in the immediate presence, and as the professed worshippers of the humble Saviour! Notice their deportment; listen to their conversation, as they go and return, and say, do you see the indication of prayer for God's blessing on the services of the sanctuary? Is it too much to say, then, that by this neglect, they make light of Christ?

4. They manifest the same disposition, who prefer something else to Christ, and the glad tidings he proclaims. If the one goes to his farm, and the other to his merchandise, and each practically says, for the sake of some worldly good, "I pray thee have me excused from attending to the concerns of my soul," it is certain, though they may not thus consider it, that they are all contemning the gospel. You can easily ascertain by a careful examination of your hearts, where they incline; and where your hearts and thoughts are, there is your treasure. If they are earthly and carnal, is it not obvious that in giving the preference to such objects, you make light of Christ? Be entreated to remember who has said, "ye cannot serve God and mammon. If any man love the world, the love of the Father is not in him." If you bestow on your son a rich patrimony—a valuable and extensive estate, and he neglects its management and enjoyment for the sake of his gay trifles, vicious companions, and sinful indulgencies; would you not say, with a sigh, he slights my bounty? But what better or different is your deportment towards the glorious gospel of the blessed God, when proclaimed to you, if you prefer a little wealth, a little honor, or a little pleasure of this world, to all its glories. Be not deceived. God is not mocked. What a man soweth, that he shall also reap. Where are your first and last waking thoughts; on things of the world, or the things of God? To what do your desires and affections tend, when the high requirements of duty do not rein up your heart, and school the waywardness of your choice, by their unwelcome control? Would not truth demand of you the acknowledgment, that just for the present you do prefer wealth to piety, the favor of men to that of God? Then, most assuredly, whether you suspect it or not, whether you will now admit it or not, you are, in heart, making light of Christ.

5. They make light of Christ, whatever they may say, and whatever else they may do, who do not cordially embrace him. You may learn to say many fine things in favor of Christianity, and yet never taste its special blessings. You may felicitate yourself on the advantages of the religious community, in which, by a kind providence, your lot has been cast; and yet you may never personally, and in your own soul, experience the salvation of God. You may do many things which the gospel requires, as Herod did on hearing the preaching of John; yea, you may give all your goods to feed the poor, and still not give your heart, your whole heart to Christ. All this is possible; it has been true of others—it may be your case. But if it is, you make light of the gospel: for, consider, I pray you, what is the purpose for which it is proclaimed. Is it to be merely listened to, admired, and eulogized? Certainly not.

It is proclaimed that mankind may believe it, and be saved. Any thing short of this can scarcely be considered less than contemning it. In the parable of the marriage supper, what other purpose can be imagined in the benevolent King, than that the invited guests should partake of his feast? Had they, therefore, undertaken to preface their flimsy excuses with commendations of the generosity of him, whose invitation they were resolved to refuse—had they with one consent joined in praising the benevolence of their King, or the excellence and abundance of the provisions of his table, and then had closed by refusing to partake of it, do you think they would have secured the favor of him, whose gifts were thus lauded with their lips, but contemned by their conduct? On the contrary, would not such palpable inconsistency have given more depth and intensity to the indignation which moved him to destroy these men, and lay waste their dwellings? But is the inconsistency less glaring to profess as thousands do, that ‘*religion is a good thing—O, there is nothing like it—there is nothing else worth living for—and nothing else can make us happy here or hereafter;*’ while at the same time, and by the same people, the gospel is unheeded, and Christ practically and continually contemned. Again, let me say, be not deceived. The God who is not, and cannot be mocked, sees through the shallow artifice, by which you would deceive others, if not yourself, with the appearance of high regard for Christ, while by not cordially embracing the gospel, you fully prove that you make light of Him.

[To be concluded in our next.]

INDISCRETION ACKNOWLEDGED AND CORRECTED.

A letter from a minister in America, to a minister in England.

Mr. Editor,

This letter is calculated to do much good in this wicked world; and every Minister and every Christian ought to have a copy of it in his study or in his parlor, that he may reduce it to daily practice. I hope you will find room to insert it in your useful Magazine. G.

BELIEVE me, my greatly valued friend, there is nothing belonging to the character of a minister of Jesus Christ, more essentially necessary than *patience*; whether we contemplate the happiness of the minister or the people. God’s children, not in F——. only, but in every place are froward children; and if the minister should happen to be froward also, dreadful must be the consequence. I am *naturally* froward, peevish, and fretful; this has been to me a source of much vexation.

It is very natural for children to tell tales of each other: God’s children frequently do. I remember, in a congregation where I once labored, one of my hearers told me a story of another, but

begged I would say nothing about it. This, by the way, is a *vile* way: I gave full credit to the report; this, by the way, was *wrong*. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief, are like snow-balls, the further they roll, the more they gather. The offender was, in his turn, offended; he spake also with *asperity*; said, "he would not be so treated, he would be no man's slave, he was not accountable to any man, he would go no more to the meeting, &c. &c." Soon, very soon, was all he said communicated to me. I was *assuredly* right, and would let him see, that I would not be his slave; nay, I would not be *his servant*; I would call no man master on earth: I had but one master. This gentleman was one of the first characters in the meeting: he was not at the meeting the next Sunday; I was not sorry, I secretly hoped he never would be there again. The storm began to thicken, the parties began to form; some affirmed that *he* was very censurable; others thought that I was as much so: I should have gone to see him in the first instance, and talked *to* him, not *of* him. I soon found I was wrong; but the difficulty was, how to get right. *Observe*, not to *know* what was right, but to bring myself *to do* what was right.

You must know, when I first set out on my present mode of life, my gracious Master provided me a tutor, who was to accompany me as a *Mentor*. I could not *see* him, but I could very sensibly *feel* his reproofs, and *understand* his admonitions. He advised me to retire with him awhile; I felt my face glow at the motion; I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it: with trembling dread I retired. "Come," said my Mentor, "sit down." I began; *he* certainly was wrong—"stop," said my Mentor, "it is *you* I have *now* to deal with; *you* have done wrong; *you*, who by precept and example, ought to lead in the way of peace." But I ought to exhort, and reprove, and rebuke. "Stop sir," said my Mentor, "and call to mind that the snuffers on the altar should be of *pure gold*. Reproofs and rebukes come with a very ill grace from an offender." An offender! "Yes, an *offender*, and of the worst cast; an offence in you, and of this nature, is peculiarly offensive. Suppose any of your hearers in like circumstances—what advice would you give them? Suppose them offended by a brother—you would advise them to be calm, to suspend their judgment, to seek an opportunity *alone* with the supposed offender; address him in the language of love, of charity—hope it was not so bad as was expected; at least, you would hope the *intention* was not bad, &c. &c. Thus you would have advised your hearer; but *thus* you have not done. You have by your conduct, in this instance, injured your cause, injured your Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this once kind friend is suffering, what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. O! you have done wrong."

The tears gushed into my eyes ; I thought of praying. "No," said my Mentor, "not yet ; you should first *do* right. Go, and acknowledge your fault." I cannot. "You must, indeed you *must*." But he will treat me *roughly*. "You deserve it, you must bear it ; you will, at least, have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master, and, peradventure, you may find forgiveness and reconciliation from him." I went out with an aching heart, experiencing the full force of that truth as I went along—"The way of the transgressor is hard." I arrived at his dwelling ; I entered his doors ; but O, with what different sensations, when unconscious of offence ! O, how painful is a guilty conscience ! I found him reading ; he did not lift up his head, he did not speak : I *could* not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my Mentor charged me to do—I failed. At length—for I must come to it—I said with a faltering voice, *You* are justified, sir, in your conduct on this occasion ; *I* deserve it all ; and all this, yea more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error ; I have done wrong, sir, in taking up a report of you, or saying any thing about you to any but yourself ; I beseech you forgive me—and was going to add—; but he got up, his countenance suffused with tears, and would have spoke, but could not : he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom : it has never cooled since, though this was many years ago. On my return, I was congratulated by my kind Mentor, and then poured out my soul to my heavenly Father, whose consoling language was : "Neither do I condemn thee ; go and sin no more."

It is an old saying : "a burned child dreads the fire." I have ever since been very cautious how I again pierce myself through with many sorrows. But much poor ministers have to bear with froward children, and know nothing among them but Christ and him crucified. Be as little acquainted with differences as possible ; but at all events, never become a party in their disputes ; it is indeed beneath the character of a parent thus to act. Blessed are the peace-makers : and preachers of peace should be *makers* of peace, amongst the people they preach to, as much as possible : but all our Saviour's servants may, with much truth, say, "without thee we can do nothing."

Boston, October, 1795.

CONFORMITY TO THE WORLD.

In the last Magazine, an appeal was made to Christians against conformity to the world, on the ground that it would greatly diminish their usefulness. The following, addressed to their regard to personal happiness, may not be less appropriate or beneficial.

On a former occasion we made our appeal to the most disinterested principles of the Christian's nature. We now address his self-love, and assure him that conformity to the world *must inevitably deprive him of spiritual joy and prosperity*. Peace and joy are found only in the path of honorable obedience. He who tampers with the temptations, and sips the vain enjoyments of the world, may seek, but shall seek without success, the pleasures of religion. It is a law of our spiritual nature that the soul which wanders from God must be restless and unhappy. How can it be otherwise? "In his favor is life," and without a sense of its enjoyment, the utmost which this could afford must fail to give us satisfaction. The Christian, in a proper frame of mind, sings with the poet,

Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more.

Yes, this is indeed sufficient—a good which always satisfies but never satiates, lasting as immortality itself, and whose real worth shall only be known amid the desolations of expiring nature. But can the favor of God and the pleasures of the world be enjoyed by the same mind? Impossible! Worldly conformity, wherever it exists, tends to quench the benign and cheering influence of the Holy Spirit, incapacitates the soul for prayer and every heavenly delight, and thus disqualifies us for that fellowship with the Father and his Son Jesus Christ which constitute the life and felicity of every real believer. Are you willing then, my brother, to forego these secret and sacred pleasures with which the Lord graciously cheers his pilgrims while travelling here below—an antepast of still more exquisite enjoyments preparing for them in the mansions above—are you willing to forego these, for the sordid and empty delights of a present evil world? "No; you are ready to say, "in my best moments the world, with all its parade of vanity, vanishes from my view as a morning dream; and I *feel* that in religion, and in religion alone, the correspondence of the soul with its Creator and Redeemer, true and stable happiness is to be found." Cherish these convictions—yield your heart to these sacred impressions—cultivate communion with God. The allurements of the world will then be deprived of their power to ensnare; its wealth will appear but contemptible dust, and its applause as the noxious breath of the devouring pestilence.

Finally, we remark that conformity to the world *diminishes the future glory of the Christian*. He is placed here in a state of trial. This implies the existence of danger and difficulty; and one design of his heavenly Father, in leaving him in such a situation, is his own ultimate benefit. To be surrounded by enemies, or beset

with temptation, seem at first sight far from pleasant ; but it must be remembered that the christian, by the influence of faith and constancy, can make these enemies his friends ; and, from the real or apparent evils by which he is encompassed, draw a large revenue of heavenly glory. This interesting truth appears to be involved in the following passages of sacred Scripture :—Our light *afflictions*, which are but for a moment, *work for us* a far more exceeding and eternal weight of glory.”—“My brethren, count it all *joy* when ye fall into divers *temptations*—*Blessed* is the man that *endureth temptation*.”

“That the *trial* of your faith being much more *precious* than of gold that perisheth, *might be found unto praise, and honor, and glory*, at the appearing of Jesus Christ.” Is not this principle contained in these passages, that if the Christian endure afflictions with patience, or overcome temptations with firmness, or sustain trials with fortitude, his *future bliss* will be enhanced, in proportion to the frequency, the extent, or the poignancy, of these various tests of his fidelity ? Now the existence of such a world around us is a permanent test of our attachment to Christ—is a trial which we have continually to sustain. And the only way to educe good out of the seeming evil is to keep at a distance from the world, or to preserve ourselves unspotted from its pollutions. Thus shall the trial of our faith be found to *our* praise, and honour, and glory, at the appearing of Jesus Christ. But, if the future bliss of the Christian is increased by a steady endurance of temptations, the necessary consequence is, that it must be diminished if he falls under its power. By his worldly conformity, and the meagreness of his Christian character, he not only mars his present happiness, but casts a gloom over the prospect before him. By every unholy action he dashes a jewel from his crown, and extinguishes in darkness those rays of glory that might have encircled his head ! Let us then, like Moses, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, and esteem the reproach of Christ greater riches than the treasures of the world, supported and animated by the prospect of a glorious reward. If any one can be satisfied, merely with such a degree of holiness as he imagines will secure his safety, and can with unconcern leave the higher stations in glory to the pursuit of others ; let me warn him, that, by such a feeling, he betrays his utter destitution of vital godliness. Such is not the cold and calculating nature of Christian obedience. No, the man who has a spark of heaven’s love, burning within his bosom, feels that he cannot be too holy and too devoted in the service of Him “who died for his offences, and rose again for his justification. He feels that he is not his own, but bought with a price, and therefore aims at “standing perfect and complete in *all* the will of God.”

In conclusion, let us seriously review the baneful effects of worldly conformity, whether on the church at large, or on the individual Christian ; its direct opposition to the ultimate design of the Redeemer’s sufferings : its tendency to amalgamate two bodies so essentially distinct as the kingdom of God, and the kingdom of Sa-

tan ; to frustrate the great end of the conversion of the soul to God ; to extinguish the spiritual joy and peace of the mind ; and to diminish the Christian's glory in the world to come ; and then shall we feel the reasonableness, the imperious necessity of the sacred command, "Be not conformed to this world." [Bap. Mag.

BIBLE DICTIONARIES.

A Dictionary of important Names, Objects, and Terms, found in the Holy Scriptures. Intended principally for Youth. By HOWARD MALCOM, A. M. *Second edition.* Boston : Lincoln & Edmands.

A Pocket Dictionary of the Holy Bible. Containing a historical and geographical account of the persons and places mentioned in the Old and New Testaments : and also a description of other objects, Natural, Artificial, Civil, Religious, and Military : together with a copious reference to texts of Scripture, under each important word. Prepared for the American Sunday School Union, and adapted to general use. By ARCHIBALD ALEXANDER, D. D. *Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J. Revised by the Committee of Publication.* Philadelphia. American Sunday School Union. 1830.

IN this age, characterized by the most universal dissemination and study of the sacred Scriptures, it is not strange that Bible Dictionaries should be multiplied. The convenience of such manuals for frequent and easy reference, gives to the principle of their arrangement a decided preference to most of the *helps*, which in such variety, abundance, and excellence, have been furnished within the last few years. Less adapted by their nature, and the narrowness of their limits, for thorough and original investigation, than for the humbler, but no less important purpose, of readily recalling what an unfaithful memory has let slip ; and for giving a wider extension to the circulation of truths and facts, which had been previously evinced to the entire satisfaction of competent judges, the evident design of such a compilation should be, the benefit of the many, rather than the entertainment of the few. Such was the opinion of the great English lexicographer, Johnson, who very justly remarks, that "it is not enough that a *Dictionary* delights the critic, unless at the same time it instructs the learner." To bring forward embodied and arranged, the results of criticism and thorough investigation, without the parade of learning, and the minuteness of detail, is the point of excellence which should be constantly kept in mind by every one in this department of Biblical production.

To us it seems no less obviously important to be remembered, that those for whom a *Pocket Dictionary of the Bible* is now desirable, are uniformly those who already possess the proper and necessary *Defining Dictionaries* of the English language, and al-

so the Bible itself. To what purpose is it that we have in a Bible Dictionary the simple definition of such words as *afar*, *affect*, *afinity*, *affirm*, *afflict*, *affrighted*, *afresh*, and *after*, which follow each other consecutively, and occupy half of a closely printed page, without furnishing a single idea not equally as well given in our ordinary school Dictionaries? Nor can any better reason be furnished for occupying very many pages by repeating what is certainly as well said in the Bible of such men as Cain, Noah, and many others, of whom we know nothing beside the simple and sufficiently connected sketch furnished by inspiration. Even an abridgment of this sketch, in a Bible Dictionary, is of doubtful utility; and mere conjectural enlargements, with various alterations of the language in which the amplified and hypothetical biography is presented, has a positively pernicious influence. It is neither paraphrase, nor preaching, nor Scripture; and its tendency is, to cause the early and simple records of Revelation to be regarded as interesting fables, which may be appropriately rehearsed, with such variations and additional coloring, as each wayward taste prefers.

Such faults—and we do not think them small—abound in the Dictionary sent forth by the American Sunday School Union, with the sanction of their Publishing Committee's revision. The work is stereotyped, too, which almost forbids the hope of such alterations and improvements in the future editions as the other work named above has received in this second impression—improvements which in our estimation materially alter its character, and increase its value. Justice seems to require, that the claims of the author to public gratitude should be measured by the excellencies of the amended and greatly enlarged edition. Of this edition it was our purpose to present to the readers of the Magazine, some interesting extracts as specimens of its value. But we learn on inquiry, that the public are beforehand with us,—and though six months have scarcely elapsed since the work was first offered, such has been the demand, that besides exhausting the first, very nearly all the copies of the second large edition are also taken up. This will quite supersede the necessity of any quotations on our pages. We may more profitably occupy the space allotted to this article, by instituting some comparison between the two works mentioned at its beginning.

In attempting this we would carefully avoid all invidiousness, and only perform a duty which we owe to the Compilers, to the public and to ourselves.

Keeping in view the legitimate objects of a *Pocket Bible Dictionary*, as above described, we think the one published by the American Sunday School Union, suffers materially by the attempt to crowd into it much that is nearly useless. Brown's Dictionary of the Bible, which Dr. Alexander made his guide, has often, we think, misled him. To this cause are we inclined to attribute the insertion, especially through the first half of the volume, of many words with a mere English definition. And to the same cause it is probably owing, that so much of the Bible narrative, a little diluted or condensed, is found in the pages of

this Dictionary, by those who, having the Scriptures in their hands, do not desire articles of this character. Most of the large Dictionaries of the Bible, and Brown's among the rest, seem to have been based on that of Calmet, which was published a *century since*, and in a Roman Catholic country, where the Bible itself was not generally accessible. This fact, while it accounts for the extensive transcriptions from the pages of revelation, with which they abound, should certainly suggest to an Editor at this day, the propriety of many alterations, in a work founded on such a basis.

Such alterations were expected from Dr. Alexander, by the public; but, though very considerable improvements have been made, we cannot but think they are less, both in the plan and execution of the work, than they should have been. So far as the wants of Sunday School Teachers are concerned, we are quite sure that the plan of Mr. Malcom's Dictionary will be decidedly the most acceptable. It is not a body of divinity which the Teacher wants; but concise and clear definitions, with Scripture references; and brief, pertinent illustrations. Information of this character, the Teacher can easily make available, with great benefit to himself and his class; while an article like that under the name *Hebrews*, in Dr. A.'s Dictionary, extending through thirty-two close columns, would repel him from the attempt to make the information it contained, of use to his pupils. What would be the surprise of a teacher, in turning from this disproportionately long article, to the word *parable*, (a most useful and satisfactory article in Malcom's Dictionary,) to find only a meagre definition of *four lines*! Numerous words of importance which in Mr. M.'s book are suitably explained, such as, *anathema, calling, holy, hope, humility, mystery, Nicolaitans, praise, prayer, pride, reproof, &c. &c.*, Dr. A. has entirely omitted.

Another point of comparison, in which we think the public will award the preference to Mr. Malcom's Dictionary, is the size and price of the books. Were the value of these works to be estimated by the number of pages or words contained in each, that of the Society, notwithstanding its higher price, would undoubtedly be the cheapest. But when the adaptedness of the matter for general usefulness is considered, and especially when it is known that in order to compress the greatest possible amount into a portable sized book, a type and margin so small have been resorted to, that it will be found quite impracticable for ordinary optics to read the longer articles especially, without a severer trial than comfort will allow, we think the above estimate of their relative value will be reversed. Still we feel bound to suggest to the publishers of the smaller work, that if another large edition of their Dictionary shall be soon called for, the public will expect, either that the work shall be considerably enlarged, without altering its plan, or the price reduced to one half that of the larger Dictionary.

There is one more view in which we wish to compare these volumes, of a more important, or certainly with our denominational preferences, a more difficult character. It is the principle of catholicism on which they are prepared. That of Mr. M. does not indeed make any pretensions of this character, but yet so far as we have examined, it seems to be guarded with scrupulous fidelity, against what ever might be repugnant to the sentiments of those evangelical christian denominations who are combined in the S. S. U. To our minds there is much of true christian magnanimity in thus consenting to merge the Baptist in the nobler name of Christian, without any loud pretensions to superior charity. We happen to know, however, that to some even of his own denomination, the worthy author is thought to have shunned to declare the *whole counsel*, because he has not in this book declared and defended what we regard as our scriptural peculiarities. Such persons seem to forget that even on these themes there is a time to speak, and a time to refrain.

But in the Dictionary "revised and approved by the Committee of the American Sunday School Union," we find such assertions as these:—"Baptism is a seal of the new covenant." And again: "Proselytes were baptized on their admission to Jewish privileges." The first has no authority in Scripture; and the latter, though contended for with equal earnestness by some Pedobaptists, for a *particular purpose*, has not a syllable of proof of its observance till long after the Christian era; and is candidly given up by the more impartial, even of their own writers. What, too, in the article on Abraham, will be thought of the speculations on what is called with repeated emphasis, *the great Abrahamic Covenant*; in which the sentiments of the Baptists are controverted at length! On this subject, however, we shall not enlarge.

We have adverted to the last particular with more regret than willing captiousness. From the first we have been the decided and unwavering friends of the Union. Its name, its objects, and above all, its blessed results, are sacred to our best affections. We believe, too, that, in every past instance of complaint, the Society have promptly removed every objectionable feature of their publications. Such, it is fair to presume, will be their course in the present instance. Our earnest desire is, that all their labors, and especially the efforts they are making to place all necessary helps in the hands of Sunday School Teachers, in whose responsible duties we esteem it our privilege to share, may be appreciated and improved. We trust their Bible Dictionary, which, notwithstanding the minor faults, has more than redeeming excellencies, will be extensively useful.

Something it was our purpose to have said in the close of this article, of the solemn duty of Teachers to prepare themselves, by a faithful use of such auxiliaries as these, for their weekly labor. But that purpose must be deferred till a future Number.

MR. GRAFTON'S SERMON.

A Sermon exhibiting the Origin, Progress, and Present State of the Baptist Church and Society in Newton, Massachusetts. Preached before them on the first Lord's day in January, 1830. By JOSEPH GRAFTON, Pastor of said Church. Boston: William R. Collier.

THE aged and respected author of this Sermon has chosen for his text, Numbers xxiii. 23. The propositions which are illustrated and enforced, are, 1. The safety of God's people. 2. The obligations they are under to attribute their salvation to him. But the principal object of the preacher is, to present a concise historical view of the progress of the Baptist Church in Newton, during one century from its commencement, the first person having been baptized in December, 1729. We extract from the Sermon the following items.

Many Baptist churches originated in the great revival experienced in New England, during the period of Mr. Whitfield's ministry; and with this period the commencement of the church in Newton is intimately associated. In the autumn of 1740, he travelled from Newport to Boston; visited Maine, and returned through Connecticut and New-York to Georgia.

In reference to this journey, he thus wrote in his journal: "O my soul, look back with gratitude for what the Lord hath done for thee in this excursion. In seventy-five days I have been enabled to preach, I think, one hundred and seventy times in public, besides exhorting frequently in private. I have travelled upwards of eight hundred miles. Never did God vouchsafe me greater comfort." Newton, among other places, was favored with a gracious influence, which occasioned the formation of what was termed a separate church, because they separated from churches which they conceived had departed from the truth. Not long after the formation of the church, some began to have their minds exercised respecting baptism, which issued in their renouncing Pedobaptism; and in time a majority were converts to believers' baptism. The Separate Church became extinct; but the Baptists maintained public worship, procuring such occasional preaching as could be obtained. "Thus they 'continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers,' for near twenty years, waiting for the salvation of God; and several of them lived to see that promise fulfilled, 'Be not weary in well doing, for in due time ye shall reap if ye faint not.'"

In 1780 a season of refreshing was enjoyed, which commenced with the labors and visits of a number of young persons in the town. "Several ministers, hearing of the revival, visited Newton; and the blessing of God attending their labors, and the number of converts increasing, they were advised to organize themselves into a church. This took place on July 5th, 1780." The number who were constituted was 39; but in November following, they had increased to 64. During the half century since the organization of the church, only two pastors have officiated—

Mr. Blood having sustained the relation about seven years, and the present pastor forty-two. "Since the organization of the church, including those who were first embodied, five hundred and thirty-one have united with it; ninety-two previous to the dismissal of the first pastor, and four hundred and thirty-one since that period. Ninety-two of this number have died; one hundred and twenty-seven have been dismissed in good standing; and thirty-eight have been excluded. Towards thirty were dismissed to unite with members from other churches to form the church in Cambridge; a number to assist in forming the church in Roxbury; from ten to fifteen to Lowell; and several to unite with others in organizing the church in Brookline."

There was a period when there were members belonging to this church from eleven towns; and at present in five of those towns Baptist churches have been gathered, and meeting houses erected.

The venerable author of this Sermon devoted himself in youth to the cause of truth; and he has *kept the faith* to good old age, maintaining the principles of his denomination with a firm and liberal spirit. In contemplating the progress of the churches in his vicinity, with him many friends will mingle their notes of gratitude, and respond to the closing remarks of the discourse: "We have great occasion upon a review of God's goodness towards us, with lively gratitude to exclaim, 'What hath God wrought!'"

JAY'S LECTURES.

The Christian Contemplated in a Course of Lectures, delivered in Argyle Chapel, Bath. By WILLIAM JAY. *Second edition.* Boston: Lincoln & Edmands. pp. 432. 18mo.

THIS work having been copiously noticed in a former Number, when published in the octavo form, we shall very briefly advert to it in the present article, and chiefly for the purpose of expressing our gratification at seeing it in so cheap and neat a form, as will ensure it an extensive and rapid circulation. A prominent excellence in Mr. Jay's publications, consists in the felicitous manner in which he incorporates the language of the sacred Scriptures into his pulpit performances. No Christian can peruse these Lectures, without being delighted with the constant recurrence of the most appropriate, impressive, and exhilarating quotations from the Bible. Nothing so enriches a sermon, as well adapted citations from Scripture; and to secure this object, the Bible must be rendered familiar to the mind. If in every theological seminary, students were required regularly to commit to memory portions of the word of God, they would acquire, in a good degree, the happy tact of bringing Scripture to illustrate their discourses, for which Mr. Jay is so pre-eminently conspicuous, and thus be materially aided in the successful discharge of their ministry.

MISSIONARY REGISTER.

FOR AUGUST, 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. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

BURMAN MISSION.

MR. JUDSON'S JOURNAL.

1829, *Nov. 29th*. Since my last, we have finished revising the New Testament, and the Epitome of the Old,—a work, in which we have been closely engaged for above a year. We have also prepared for the press several smaller works, viz.

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

2. The view of the Christian Religion, thoroughly revised for a 4th edition in Burmese. It has also been translated in Taling and Siamese.

3. The order of worship of the Burman church.

4. The Baptismal Service.

5. The Marriage Service.

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

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

8. A Catechism of Astronomy.

9. A Catechism of Geography.

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

11. The Memoir of Mee Shway-ee.

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

The Gospel of St. Matthew was also translated in Siamese by Mrs. J. and is now translating in Taling by Ko Man-poke, our assistant in that department, under the inspection of Mrs. Wade.

Mah Men, mentioned Aug. 13th, daughter of Mai Hlah, has been baptized, and Mah Men-san, half sister of Mah Tee, resident at Pah-ouk, a village between this and Amherst. Four European soldiers also have joined the little church in the English 45th Regiment. Between ten and twenty attend our English worship, Lord's day morning and evening and Friday evening, some of whom are very hopeful inquirers.

As to the Hindoo branch of the church, composed of six members, we found them so ignorant of both English and Burmese, as to be neither capable nor desirous of attending worship with us; and we, therefore, set them off, as a distinct church. But the principal member, he who acted as interpreter, and in whom we had most confidence, having proved a very fickle, unsteady character, and ceased to be in the employ of the mission, and some of the others having moved away, we have no hope, at present, of doing any thing further in that department.

At Rangoon, five more have been baptized, three men and two women. Poor Mah Ing, mentioned March 5, had finally requested baptism and been accepted by the church; but previous to the administration, she was taken ill with a fever and died. We have heard also of the baptism of three more Karens at Tavoy, since Brother Boardman's return.

In regard to Amherst, the prospect is quite dark. Mounng Ing has had no success at all, though he has not been wanting in diligence and faithfulness. At length, we advised him to remove to Tavoy. He, however, preferred Rangoon, and is now co-operating with Thah-a. His wife remained behind.

Her conduct has been very exceptionable, since her baptism, and soon after her husband's departure she became openly vicious. She is now suspended from communion,—the first case of church discipline, that has occurred amongst the native members.

A. JUDSON.

Rev. Dr. Bolles, Cor. Sec.

EXTRACT FROM MR. BOARDMAN'S JOURNAL.

June 1, 1829. Having nearly completed the arrangements necessary after our trip to Mergui, we are about resuming our wonted labors.

9. Employed Sergeant Richardson, at government expense, to teach English in the day school. This arrangement secures more instruction to the boys than I could give, and saves me considerable more time for missionary duties.

16. Baptized Moug Shway-Kyo, *Stephen Chapin*, the eldest [adopted] son of good old Mah-men-lay. He was the first boy admitted to our boarding-school in Maulmein, and though on our first arrival here he gave us considerable trouble and anxiety, he has conducted himself with propriety, and given evidence of piety for the last four months.

21. Baptized two of the boarding scholars—Moug Lek-kyee, a Karen youth, the first person who entered our boarding school in Tavoy; and Shway Hmong, an Indo Chinese, fifteen years of age, who was admitted to the boarding school nine months since. These two persons, with Stephen Chapin, applied for baptism several months ago, and have ever since given pleasing evidence of piety. They are noticed in my journal for March, and were with me in my tour among the Karens. They were all admitted to the communion this evening. They read Burman, and are studying English; and we hope they may become useful to the perishing heathen around us.

July 6. A rich feast on the letters and Magazines, brought by the Arabella from Boston. In the evening observed the monthly concert with the native members of the church. Considerable ardor of desire, and fervor of appropriate prayer, characterized the meeting.

10. Our children, (especially the eldest one,) are ill. To-day she has a fever and other unfavorable symptoms.

11. Poor little Sarah is worse, and we fear a determination of blood to the head.

12. Lord's day noon. Our dear little Sarah has just breathed out her spirit into the hand of Him who gave it. O, how painful is the stroke to her fond parents! But, blessed be our Redeemer, we have not an anxious thought about her present welfare. She is, I trust, unspeakably happy in the bosom of her Saviour. But it grieves me to think I am so sinful as to need so severe a chastisement. May we at this time of the Lord's dealing with us, be enabled to lay open our hearts to the influences of divine grace, and receive any impression which the Holy Spirit may see fit to impart.

13. At 7 o'clock this morning we committed the dear remains of our first born to the grave. By her side are reserved places for her heart-stricken, but submissive parents to sleep. Although bereaved of our dearly beloved child, we felt thankful that God had raised up for us in this land of strangers, a few friends who truly sympathized with us in our affliction. Several English gentlemen, and a large concourse of Portuguese, Burmans, and Chinese, assembled to pay the tribute of affection to the remains of one who was so interesting and so dear to all who knew her.

20. Mrs. Boardman is confined to her couch by a lameness with which she has been afflicted several months, and which her assiduous attention to our sick babes has considerably increased. Five of the native members of the church are also ill, and one of them has gone to his native (Karen,) jungle, in quest of health.

Aug. 1. Received at the zayat, a short visit from Moug Shway-ging, the head Burman of the town. He was courteous and affable, and read some portions of our Scriptures; but, like many persons at home, seemed too much occupied with worldly cares to think much of religion.

GEO. D. BOARDMAN.

Rev. Dr. Bolles.

ENCOURAGEMENT TO MISSIONARY EFFORTS.

A friend has kindly furnished us with the copy of a letter, recently addressed to a minister in a neighboring

State, by the Corresponding Secretary of the Baptist Board of Foreign Missions. As the information it imparts is of a character which is likely to be sought by many who are desirous to aid the missionary enterprise, we present it to our readers, with the hope that it will contribute to excite and cherish the spirit of Christian benevolence.

Boston, July 14, 1830.

Dear Brother,

Yours of the 12th came to hand this morning; and I rejoice to hear that our respected female friends at —, are arranging themselves for spirited action in support of Foreign Missions. The cause they propose to sustain is God's, and will prevail. It has already triumphed over much opposition, and is now making greater strides, and enlisting more hearts and hands, than at any former period. A conscious satisfaction attends all who engage in it from right motives; and what is more, *they shall gather fruit unto life eternal.*

In reply to your inquiries, I must say that our schools in Burmah have been unavoidably subjected to some changes; partly from want of more missionaries, and partly from the hostility of native priests; and of course we have not attained to that precision in expenses, at which we hope soon to arrive. From a comparison of the statements furnished at different times, I may venture to say that thirty dollars will cover *all* the expenses of a child in the boarding school for a year, while it is hoped by a system of rigid economy that the amount may be reduced to twenty five dollars, in a short time. Contributors may have the satisfaction of assurance, that whatever is given for schooling, will be carefully applied to the object; and should a reduction in the expenses of living take place at the station, the number of pupils will be increased in the same ratio, and to the full extent of our pecuniary ability. A district school under a native instructor, subject to missionary inspection, may be supported for one hundred and twenty dollars per annum. A native preacher can be sustained for one hundred dollars.

I need not say to you that we greatly need assistance in reference to all

these, as well as the general objects of the mission. We are attempting to do something worthy of the denomination to which we belong, and to the immense claims which Heaven has upon us, with our wealth and numbers, and are therefore sending out the present season more foreign laborers than all we had on the ground before. How is this rapid stride to be supported? We believe God will show us, for we trust the impulse is from him. Too long have we slumbered; too long have we done little or nothing; and since our feeble hands have been stretched out to the work in earnest, he has blest us abundantly. And he will bless *you*, my dear Sir, and our *sisters* who are coming up to his help in this great matter. Our Christian associates are beginning to send up their offerings from sections of the country, where in time past, they have been actually opposed to Missions. Let us be humble and thankful—it is the Lord's doing; and while we give him the glory, we will indulge the persuasion, that he means to wipe off the reproach that has so long rested upon us.

I am much gratified with the prospect of laborers, which now presents, although too many of them are like the promising friend of whom you speak, quite *young*, and have much to do in the way of preparation. While we are anxious that every one of them may, in due time, exhibit the qualifications which shall recommend them to patronage, we earnestly desire that God will incline the hearts of men whose minds are already disciplined to say,—
“Here are we, send us.”

LONDON MISSIONARY SOCIETY.

May 13, 1830, the London Missionary Society held its annual meeting, at the City Road Chapel. Peculiar solemnity marked the meeting, from the afflictive dispensation of Providence in the decease of their most highly esteemed Foreign Secretary, the Rev. Mr. Orme. Abstracts from the Annual Report were read, and it was stated that special efforts had resulted in procuring extra subscriptions to the Society's funds of £6,640. Various interesting addresses were presented. We

select the address of Rev. J. A. James, as he is well known in the United States, as the author of the "Church Member's Guide," and other valuable works.

The Rev. J. A. James, of Birmingham, moved the first resolution:—If under ordinary circumstances, and at all times, it would be a matter of onerous responsibility, and of somewhat painful anxiety, to come forward as the first speaker on such an occasion as this, you will readily believe me, Sir, when I say, that in thus attempting to give the key-note to this hallowed union of Christian minds, this sublime harmony of benevolent feeling, I strike the chord with a trembling hand and a palpitating heart, in as much as the resolution intrusted to my care makes such specific reference to an event which has thrown, even amidst the pleasing details to which we have listened from the report, a feeling of deep solemnity over this deeply affected audience. The resolution is to the following effect:—

"That the report, an abstract of which has been now read, be received and printed. That this meeting would ascribe devout and grateful praises to the Heavenly Majesty for the past tokens of his favor towards this Society; offering, at the same time, fervent supplications for its future and increased prosperity. That, while summoned afresh to lament the loss of several esteemed friends and fellow-laborers, this meeting would especially record its sense of that mournful bereavement which has deprived the Society, and the church at large, of the invaluable services of the late Rev. William Orme, Foreign Secretary. That to these inscrutable appointments of an all-wise Providence, this meeting desires to bow with deep prostration of spirit, earnestly praying the Lord of the harvest to raise up other well qualified laborers; above all, to point out one eminently fitted to fill the vacant office, and to confer a larger portion of wisdom and grace on all intrusted with the management of the Society's affairs."

We meet this morning, Sir, under the shadow of that cloud, and on the precincts of that darkness which Jehovah has drawn around his throne, and behind which he carries on, far beyond the reach of our officious and

meddling curiosity, his mysterious and inscrutable purposes. From that cloud comes a voice—"Be still, and know that I am God!" The resolution, Sir, refers to the loss of many valuable men, and if I dwell not upon their names it is not because each is not entitled to be spoken of with peculiar emphasis, or lengthened notice, but because we have sustained a heavier loss, which absorbs and engrosses all others—a desolating stroke, and one of the heaviest calamities with which it has pleased Jehovah ever to visit this institution. To say that our loss is irreparable would be to set limits to Omnipotence—would be to attempt to penetrate the purposes of Jehovah, and to anticipate the undeveloped secrets of futurity; but when I recollect the manly intellect, the great good sense, the extensive acquirements, the exhaustless energies, and the genuine and deep piety of that man—when I recollect the prudence warmed with benevolence—the zeal, untinged with wildness, which he possessed—when I recollect the fluent tongue, and the ready pen—when I consider his habits of business, the labors—alas, for us! too abundant—under which he fell a sacrifice; and especially, when I recollect his devotedness to this society, to which he was attached with the fidelity of a servant and the zeal of a lover—when I recollect that he never appeared in the council-chamber but to be listened to with deference—where, firm but not dogmatical, he was the centre of union—when I recollect all this, I must be permitted to say, that our loss if not irreparable, is incalculable (*hear hear.*) Sir, we have lost other and great men, and I will not be guilty of the indelicacy of drawing any invidious comparisons, but one circumstance ought not to be forgotten—their sun, happily for us, shone through a lengthened summer day, and went down in the evening of life—but his, at noon-day! He was fully ripened, and fell with all the freshness of his bloom upon him; the powers, the noble powers of his mind and heart, exhibited no symptoms of decay. I offer my sympathy to his bereaved wisdom, to his afflicted church, to the denomination of which he was a splendid ornament, to this Society, to the Christian church, and to the world at large—for all are mourners, though we the chief ones, upon this occasion. But his name, Sir, is written on the page of our marty-

rology in character of gloom and glory—upon the pages of that book where there were names already written dear to us all; and he, Sir, is gone to hold intercourse, which we are incompetent to conceive of, with Townsend, and Roby, and Harris, and Bogue and Shrubsole, and Pellatt, and Julian, and Waugh, and Wilks, and Hardcastle, and all the rest who have departed, leaving behind them the remembrance of the just and holy upon earth. And God grant that we, when our work is finished, may join that blessed assembly of the spirits of the just made perfect, and hear the voice from heaven saying, “Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them!” And the voice still cries, and it saith, “What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.”

And now, Sir, I take my harp from the willow, I leave the strain of elegy, and adopt that of thanksgiving and praise. He has fallen; but not one promise on which the Society rests has been blotted from the pages of inspiration; not a sinew of the arm of Jehovah has shrunk; not a stone in the foundation been loosened; not a pillar of the Divine throne trembled. All that is essential to the ultimate success of our cause remains; the purposes of eternity—the perfections of Deity—the grace of Christ—the immutability of truth—and the power and influence of the Holy Spirit—these all remain unchanged. Our cause has passed through many trials, and trials may yet await it; but it rests on the rock of eternal ages. It is balanced like the ark upon the sublime summit of Ararat, arched with the bow of promise, and like that uniting the germs of light and the elements of happiness for a new world. It will be expected, Sir, considering the resolution that I hold in my hand, that I should allude to the report; but it presents such a scene of bewildering statement, of diversified objects, and varied beauty, that I really know not where to commence. Allow me, however, to express my joy that China and India oc-

cupy so large a share of the directors' attention, and so large a space in the records of their operations. I will not deny, that the intelligence we are receiving from Tahiti and South Africa, is gratifying; but my ambition is not to be satisfied chiefly with insular spots, or the conquest of Nomadian tribes; my prayers and desire, Sir, are to a higher object. India, Sir, is the very strong hold of Satan, the citadel of idolatry, and to that, therefore, let us direct our chief attention. We will, indeed, furnish you with the means of taking these outposts; but, *onward to India*, I say; and never, till this becomes a blazing diamond in the mediatorial crown of the Redeemer, and China a vast ruby to glitter there, shall I conceive, do what we will, accomplish what we may, that we have achieved the great victory on which our hearts are set. The sons of commerce, the children of this world whose wisdom often puts ours to the blush, are in a state of feverish excitement in reference to India and China. I blame them not, Sir; I wish them success with all my heart; for I believe from my soul that all their efforts on the subject of free-trade—sure I am, that all the movements of commerce—are only pioneers for the missionary cause—Cooke led us to Otaheite; Vasco Da Gama to Bethelsdorp; Columbus to America; and British arms and commerce have introduced us to India. Our senators think not, nor does it enter into their hearts, that they are often settling at Westminster, plans that are to have their influence in Austin Friars, and in the counsel chambers of the various missionary societies. And I believe, Sir, that the movements that are now taking place are not unconnected with the cause of missions. Yes; these merchants and senators are doing your work, and opening a wider and more effectual door for your admission into the East. Allusion has been made to Africa, and I rejoice, Sir, notwithstanding the ardor of that ambition which leads me to India, I rejoice in the intelligence from Africa. Lattakoo begins to reward our efforts; and I rejoice in this not merely on account of its own intrinsic value, but as adding another proof to that furnished by Isaiah, that it is always too soon to begin to despair. I have just heard an interesting fact connected with the African missionaries, which, with your

permission, Sir, I will mention. Upon Dr. Philip's return to Bethelsdorp, how do you think he was received? Why, just as the liberator of Africa—the man who smote the fetters of those who were enchained till he broke them, ought to be received. One hundred and fifty Hottentots assembled at a public dinner to give him a reception, and to acknowledge him thus publicly as the liberator of Africa. Here, Sir, we see the connection of that liberty that is from beneath with that which is from above. And these have a close connection, and a mutual influence on the world. God hasten the time when all the negroes in the different parts of the world may be assembled in a similar manner to hail that freedom which we are all anxious they should receive.

There is one thing more to which I wish to allude, Sir, before I sit down. It is probable that our cause may have to contend with new enemies from that strange monstrous medley of controversy which has arisen in the evangelical world. I would say to the friends of missions, Let not theological doctrines, as startling for their novelty as they are heretical in their tendency; let not visionary speculation—splendid visions, partaking more of the illusion which is in the mind of the mistaken Jew, than in accordance with the spirituality of the Christian dispensation—let not the minute calculations of symbolic prophecies for one moment loosen your hold on Christian missions. You are in the life-boat of salvation, putting off for shipwrecked nations of the world: quit it not for an air-balloon. You are holding up that blessed torch of truth which is to illuminate a dark world, drop it not for fire works. You are standing beneath the tree of life, plucking and scattering those leaves which are for the healing of the nations, and gathering that fruit which is for the life of the world—quit not your station to cull flowers or to gather weeds. Keep where you are, and suspect every thing that would for a moment alienate your minds from efforts for the salvation of sinners. For myself, if a seraph form were to appear, and say I had better spend my time in study, and give up my exertions, I should believe that it was the father of lies transformed into an angelic shape. Let the persons to whom I refer obstruct my course as they would, with volumes of crude, ill-assorted, undigested theories, I would take the two tables of the law, and working right and left, would

soon put them aside, and make way for my career in fulfilling the command of my Master, "Go ye into all the world, and preach the gospel to every creature." Sir, let us supplicate, and, in the devotion of our souls, pray, O thou, who in ancient times didst send forth thy seraphim to touch us with a live coal from thine altar, thine own consecrated prophet, to perfect and purify him for his high mission, send down upon us all thy heavenly influence; baptize us with the Holy Ghost, that thy ministers may be as flames of fire, that thy churches may catch the missionary flame, that it may burn till the whole earth shall reflect its splendour, and with all her melody of tongues proclaim—The tabernacle of God is with men!

Dr. Milnor, from the city of New-York, a Delegate from the American Bible Society to the British and Foreign Bible Society, attended the Missionary meeting; and by request of the American Board of Commissioners, presented congratulations on the success of missions, and expressed the fraternal feeling of American Christians towards their brethren in England.

The Chairman moved in reply,

"That this meeting receives, with unfeigned pleasure, the communication now made to it by Rev. James Milnor, D. D. on behalf of the American Board of Commissioners for Foreign Missions, which he represents; and it begs that he will offer in return, the warmest assurances of its Christian esteem and affection to the highly respected body by which he is deputed."

This resolution was carried by acclamation, as was also the one moved by the Rev. Mr. Mundy.

In relation to the effect of missionary effort, the Rev. H. Heugh, of Glasgow, remarked:

"Now upon the subject of our success, I have often thought that the distance of our operations tends to weaken the effect upon our mind. We do not see these instances of success; they are remote from us; they are scattered over a large field of exertion; and from being so distant, so detached, they have not that effect upon our minds in the way of exciting our grateful energies which they ought to have.

Suppose the valuable jewels that are contained in a casket, and all the coins and medals that are found in the hoards of the antiquary, were scattered abroad, they would have the same intrinsic value as when brought together, but they would not strike upon the eye with the same lustre. The wonders of the works both of God and man that are contained in the British Museum, would be just what they are, if they were scattered in various parts of the world; but then, unless they were brought together, it would not produce the same effect upon the mind to know simply that they were in existence. Now suppose the fruits of missionary enterprise were brought together, and set before you upon one of the plains of your own England. Suppose the fruits of your missions in Otaheite were there within your view, and you could there see the villages and churches that have been built and formed: and then suppose in another part of the same plain, the fruits of Africa were to be seen; and suppose the scene which has been brought before us this day from the East Indies were exhibited in another department of the field; and suppose we also saw all that are engaged in the same work belonging to the London Missionary Society, (for we are not hostile bands conflicting with one another, but are so many detachments fighting against the common enemy, under one common leader;) and suppose our Baptist friends from India were brought into the field from Serampore, and Marshman and Carey were there; and suppose the fruits of the Church Missionary Society were gathered to that field, and that there we saw the sainted Martyn, and the accomplished and fascinating Heber, and what that Society is now doing in the East Indies; and suppose we saw the fruits of the labors of the Wesleyan Missionary Society, great as they are; and last, though not least, the fruits of the Moravian Missionary Society, all presented in one field. I say it would be a field such as England does not present—a field which the Christian world could not behold without exclaiming, “What hath God wrought!”

RELIGIOUS TRACT SOCIETY, LONDON.

The annual Breakfast of this Society was held at the City of London Tavern,

at 6 o'clock on Friday morning, May 14, being the thirty-first anniversary of this excellent institution. The honorable Thomas Erskine in the Chair.

The report presented many most interesting accounts of the glorious effects produced through the distribution of tracts. It mentioned the conversion of many Chinese and natives in every part of India, eulogizing at the same time, the great liberality of the East India Company, in transporting their works free of any expense.

To these statements Dr. Milnor, Dr. Stewart, and other speakers, added some pleasing instances of the operation of this Society in America, Ireland, and other places which our limits will not allow us to insert. We regret to add that these bright specimens were, however, shaded by other facts of a dark and discouraging aspect. A decree has been issued at Lunenburg, dated Dec. 11th, 1829, by order of the King of Great Britain's and Hanover's provincial Counsellor, Baron V. D. Decken, prohibiting the circulation of religious tracts in the kingdom of Hanover, and threatening the transgressor with fine, imprisonment, and the confiscation of his tracts. In the kingdom of Poland the Emperor of Russia had intrusted the censorship of the press to two Jews; they of course, as was to be expected, had interdicted the printing of the Testament, lest it should injure the true religion.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held at Freemason's Hall, on Wednesday, May 5. In the absence of the President, Lord Bexley occupied the Chair, supported by several individuals of rank and eminence.

The following is a brief account of the Society's proceedings during the past year:

From Russia the Committee had received a series of the most interesting letters, from which it appeared that no fewer than 8,568 Bibles, Testaments, and Psalters, had been distributed in that part of the world; in Poland, Turkey, and Greece, in many of which places it was gratifying to think that the Bible had been accepted as a rule of faith and conduct. It had been also, since the last anniversary, translated into some additional oriental tongues, and its progress and operations in India were most encouraging. The Committee lamented to state, that they had scarcely made any considerable advance, owing to the political convulsions affecting South America; but in North America they had been more successful.

The Committee had to acknowledge a donation of books, the property of the late Mr. Fawcett, with which his widow had favored them; they were books likely to prove of much assistance in their future translations of the Scriptures into the oriental tongues. Passing over a variety of other topics, upon which the Committee enlarged, we shall only add, that the income of the Society during the past year amounted to £84,982; its expenditure to £81,610; and its total amount of distributions to 434,422 copies, and that 111 new branch societies had been formed; that the operations of the Society at home had been highly gratifying; and the account of the Hibernian Society in Dublin, was such as could not fail to be received with general pleasure and gratitude to Almighty God; but still there was an ample field of labor before them.

Though many from whom better things might have been expected, had proved themselves apathetic, yet that had been balanced by the meritorious and extraordinary zeal manifested in other quarters, even amongst the scattered children of Israel, from whom they had frequent demands for the Bible without note or comment.

[*Eng. Bap. Mag.*]

HINTS TO SPEAKERS AT ANNIVERSARIES.

The following is an extract from a gentle hint to public speakers at anniversaries, published in the Baptist Miscellany for June:

Sir, only consider the various parts which go to make up a good speech,

and say whether it *can* be restricted within such narrow limits as some people seem to wish. First, you know Sir, a speaker should apologize for being called upon unexpectedly—that may take three minutes. Then he must say a little by way of commendation of those who preceded him—which requires at least as much. Promises to be brief—it would never do to omit—and these can scarcely be dispatched in less than four minutes more. From two to three minutes may do just to sketch out a kind of map of what is going to be said—and then comes the body of the speech itself; and it would be out of all proportion for that to occupy less time than the preparatory matter. Before closing, you have to read your resolution, and to apologize again; first, for being so long; and secondly, for speaking so little to the purpose; after which, you may sit down. Now, Sir, from this detail, and I appeal to yourself whether it is an extravagant one, it will clearly appear that half an hour for each speaker is a very fair allowance—and yet, I am afraid, if this be taken at our ensuing anniversaries, some persons will be unreasonable enough to complain of being kept too long.

Not to weary your readers, Mr. Editor, I have thought of one method which may be acceptable to all parties. The proposal is a bold one, I confess; but I beg leave just to throw out the hint for circulation. It is, that the speakers would unanimously agree to lay aside all matter prefatory, and matter supplemental—all apologies, explanations, and compliments—and confine themselves *to the speech itself*.

[*Eng. Bap. Miscel.*]

PROGRESS OF TEMPERANCE.

Amidst the multiplied evils resulting from the prevalence of sin, the friends of religion, and all who cherish sentiments of kindness to man, cannot fail to exult in the unprecedented success which has attended efforts for suppressing intemperance. The reformation which has auspiciously commenced, is extending to sailors and soldiers, and every class of the community; and by continued zeal, with the blessing of God, the drinking of ardent spirit may

be rendered so odious, as to banish the practice from society.

We have received with high gratification, a communication from the Mission station at Sault de St. Marie, announcing the formation of a Temperance Society, in which many of the United States soldiers most cordially united. The following is the account of the organization of the Society :

At a meeting of citizens, (officers and soldiers of the United States Army, stationed at Fort Brady,) Sault de St. Marie, Michigan Territory, on the evening of the 4th of May, 1830, for the purpose of adopting measures for the suppression of vice, and the promotion of virtue and temperance ; the following were the proceedings :

1. Meeting opened by Prayer, by the Rev. A. Bingham.

2. Rev. A. Bingham chosen Chairman of said meeting.

3. John Hulbert chosen Secretary of said meeting.

4. The Constitution of said Society read and adopted.

5. Rev. A. Bingham chosen President of the St. Marie Temperance Society.

6. John Hulbert, Esq. chosen Secretary of said Society.

7. Constitution presented again for Signatures.

8. Dr. E. James, of the United States Army, solicited to deliver an Address at the next meeting of the Society, which was accepted by him.

9. Meeting closed by Prayer, by Rev. A. Bingham, Chairman.

JOHN HULBERT, *Sec'ry.*

N. B. The number of Subscribers. Citizens, 7—Officers, 4—Soldiers, 41—Total, 52.

LETTER FROM DR. CAREY.

The name of William Carey is endeared to the friends of the Bible, and to the friends of Missions. We have of late years been less favored with communications from him than formerly ; and we perused with much pleasure, a letter recently addressed by him to Joseph Maylin, near Philadelphia, and published in the *Columbian Star*.

Although it has been circulated in many of the periodicals, we copy it, that its valuable contents may be preserved on our records.

Serampore, Dec. 31, 1829.

Dear Brother Maylin,

I received yours of the 30th of April, 1829, with the religious communications, magazines, &c. by brother Bennett. Accept my thanks for the same. I suppose that gentleman is gone to the place of his destination before this, as he came to breakfast with me, and take my good wishes with him last Tuesday week. I however saw him again on Friday, when I went to Calcutta to preach for the Benevolent Institution. Mr. and Mrs. Bennett are well. I am preserved hitherto, through much goodness ; and though I enjoy excellent health, I cannot expect to continue much longer in the church militant. "The days of our years are threescore and ten ; and if by reason of strength they be four score, yet is their strength but labor and sorrow." I am past sixty-eight, and therefore not far from threescore and ten. May I join the church triumphant, when my few remaining days have passed away.

India, I am sure, is still dear to you ; and any account of its affairs must be interesting. I will therefore give you a short history of what is passing here. The first important thing is the prohibition of burning Hindoo widows with their dead husbands. This was finally stopped by a government regulation, dated the fourth of the present month ; with great labor some of the most zealous Baboos in Calcutta, got up a petition against it ; while on the other hand, two addresses of thanks to the Governor General in council for it— one by Europeans, and another by natives—signed by a vast number of persons—has been presented.

The cause of our Redeemer continues to advance. Connected with us are twelve stations, without reckoning Serampore and Calcutta ; viz. Celhi, Cawnpore, Allahabad, Benares, Dinapore, Burripore, Jessore, Dacca, Assam, Burrisal, Chittagong, and Arracan, to which I might have added Dum Dum. In all these places, and the country round about them, the word of God has been preached, and at the most of them, additions have been made. Three of these stations have

been formed since last June; viz. Assam, Burrisal, and Burripore. The latter place is about sixteen miles south of Calcutta—its origin is highly interesting. Four or five years ago, our Independent brethren met with considerable success at a village below Calcutta. People from that village, anxious to obtain religious information, conversed with the inhabitants of other places with hopeful success. One person in one of these villages, was married to a young woman who had been in one of the Serampore schools, who talked to them about believers' baptism; and the result was, a deputation from a village unheard of before, to brother Robinson, at Calcutta, requesting him to go and visit him. He did so; and after an agreeable interview, sent two native brethren to reside among them, and to preach to them. The happy result has been, an addition to the Bow Bazar church of more than thirty persons from that and neighboring villages.

A young man raised up in the above-mentioned church, named Rabiholm, was set apart to the ministry in another part of the same tract of country, and is settled at Burripore, near which a church has been formed at a village called Lulkiya; which, though begun in the midst of much opposition, is now flourishing. When I say, begun in much opposition, in a storm, I refer to a dreadful assault made by the heathen, in which an old disciple, Kishore, who was sent among them, was murdered in cold blood. The murderers are all apprehended: but being persons of property, will probably escape, as nearly all the heathen pleaders in native courts of justice, endeavor to suppress the truth. They made two other assaults, but have been brought to justice, which has intimidated them, and our brethren are now in peace.

Believe me to be, yours affectionately,
W. CAREY.

DEATH OF REV. NOAH DAVIS.

It is with painful emotions that we announce the sudden decease of Rev. NOAH DAVIS, Agent of the Baptist General Tract Society. He died at Philadelphia, July 15. We shall in a future Number present some particulars in relation to his life and character.

The annual meeting of the Federal street Young Men's Baptist Tract Society occurred on Monday, the 19th of July, at which time intelligence of his decease reached the city. A deep sensation was created in the assembly, and the following resolves were unanimously passed.

Resolved, That we learn with regret the lamented decease of Rev. NOAH DAVIS, for some time past the Agent of the Baptist General Tract Society.

Resolved, That we view with emotions of deep and sincere admiration, his arduous services in the promotion of the cause of Tract Societies, to which he has for some time devoted his time and talents, with persevering zeal, and unwearied ardor.

Resolved, That we consider his example as a precious legacy to all who are engaged in the same pursuit.

ORDINATIONS, &c.

May 5. James S. Morris, Kent Co. Vir. was ordained to the christian ministry. Sermon by Rev. Richard Claybrook.

9. George Stacy was ordained as an Evangelist, at Rock Spring, Illinois. Sermon by Rev. J. M. Peck.

13. Rufus Chandler was ordained in Caroline Co. Vir. Sermon by Rev. Eli Ball.

19. David Carlisle was ordained at Marion, Wayne Co. N. Y. Sermon by Elder J. Carwin.

June 2. Mr. Eli Adams was ordained as an evangelist, at Middlefield.

22. Wm. W. Snow, Dinwiddie Co. Vir. was ordained to the christian ministry. Sermon by Rev. Mr. Keeling, Richmond.

23. Rev. Jonathan Aldrich was installed pastor of the Baptist church in Beverly. Sermon by Rev. R. Babcock, jr.

25. Mr. Rufus Sabin was ordained, by request of the Middlesex and Gorham church, Oneida Co. N. Y. Sermon by Rev. Eli Haskell.

29. Mr. H. F. Leavitt was ordained at Stratford, Vt. Sermon by Rev. John Wheeler.

30. Rev. Timothy Ropes was installed pastor of the Baptist church in Weston, Mass. Sermon by Rev. Charles Train, Framingham.

May 26. A Baptist church, consisting of 48 members, was constituted at Fairfield, Vt. Sermon by Rev. Ezra Fisher.

29. A Baptist church was organized at Phe-nixville, Chester Co. Penn. Sermon by Elder J. S. Jenkins.

June 18. A Baptist church was constituted at North China, Genesee Co. N. Y. Sermon by Rev. J. Elliott.

20. A church of the Baptist denomination has been constituted at the city of Washington, in the new meeting-house lately erected near the intersection of Virginia Avenue and Four and a half Street. On the same occasion, Elder Charles Polkinhorn was ordained to the ministry, and to the pastoral charge of the church. There are now four Baptist churches in Washington.

30. A Baptist church was organized at Walingford Hill, Vt. Sermon by Rev. A. Leland.

NEW BAPTIST MEETING HOUSE AT SOUTH BOSTON.

On Thursday, July 22, the Baptist Meeting House lately erected at South Boston, was opened with appropriate religious services.

The following was the order of the exercises:

1. Singing. 2. Reading selected passages of Scripture, by Rev. Mr. Knowles. 3. Dedicatory Prayer by Rev. Mr. Grosvenor. 4. Singing. 5. A Sermon happily adapted to the occasion was delivered by Rev. Mr. Malcom, from Psalm cxxxvii. 7-9. After illustrating and enforcing the sentiments of the text, an interesting history of the rise and progress of the Baptist Church and Society in South Boston, was presented, in which the leadings of divine Providence were peculiarly apparent, which resulted in the erection of the house of worship. 6. Prayer by Rev. Mr. Grafton. 7. Singing. 8. Benediction.

The building is a spacious and beautiful edifice. While sitting beneath its roof pleasing ideas were awakened in relation to times gone by, from the circumstance, that the frame formerly composed a part of the First Baptist Meeting-house in Boston, having been removed to South Boston when that ancient building was demolished. Devout aspirations ascended to Heaven, that the gospel might here be successfully proclaimed, as it had been for a long succession of years, beneath the same roof, by the pious and eloquent Stillman, and other distinguished ministers of the word. The other materials for the house are new, and the workmanship handsomely executed. The basement story contains a very convenient Lecture Room, and various apartments for other purposes. A rapid increase of inhabitants may be expected in this section of the city; and it is hoped that enlargement and prosperity may attend the church and society.

Report presented by the Treasurer, at the Annual Meeting of the Baptist Missionary Society of Massachusetts, May, 1830.

1829.

		Cr.
	By balance brought forward,	838,80
May 27.	By cash collected at First Baptist Church, Salem,	33,76
	" East Cambridge Church and Society,	22,20
	" First Baptist Church and Society, Cambridge, viz. Bela Jacobs, 2—Levi Farwell, 10—Prudence Farwell, 10—Wm. Brown, 5—James Hovey, 1—Charles Everett, 5—Ebenezer Hovey, 1—John Greenleaf, 1—Collection, 26,02,	61,02
	" Profits on the Magazine, collected from balances due on former years,	378,16
28.	" Of Rev. S. Glover,	1,00
	" Baptist Female friends in Dunstable, N. H.	11,42
	" Federal-Street Baptist Church and Society, Boston,	47,97
	" Collected at the annual meeting in Federal-street meeting-house,	73,20
	" Donation from Mr. N. R. Cobb,	100,00
June 16.	" Calvin Blanchard, Treas. of Middlesex Bap. Miss. Soc.	30,00
22.	" From Salem-Street Bap. Ch. and Soc. Boston, per Rev. Mr. Knowles,	76,40
July 4.	" From a friend in Roxbury, being one dollar per month, from July 4, 1828,	12,00
9.	" Interest on Mr. Toby's legacy,	71,00
27.	" Interest on note,	73,00
Aug. 15.	" From Ezra Fisher,	1,40
Sept. 15.	" From Bap. Female Benevolent Society, Newton,	19,80
17.	" From First Baptist Church, Charlestown,	18,00
30.	" From Benevolent Society, Cambridge,	25,
Oct. 6.	" Dividend at Columbian Bank,	30,
28.	" From Michael Shepard, Treas. of the Salem Association, viz.	
	From Newburyport Bap. Benevolent Society,	5,00
	Salisbury and Amesbury Miss. Society,	7,50
	Do. do. monthly concert,	,88
	Female Miss. Cent Soc. in the First Bap. Soc. Haverhill,	20,83
	Female Missionary Society, South-Reading,	16,59
	Male Primary do. do.	10,84
	Public collection, do.	8,56
	Lynn Female Cent Society,	14,00
	Hannah French, Haverhill,	,50
	Missionary Society in Second Baptist Society, Haverhill,	8,27
		—92,07
Nov. 4.	" From J. B. Jones, Treas. of Mass. Bap. Ed. Soc. interest on the legacy of Mr. Cornish,	400,00

1830.

April 2.	By cash of Caleb Atherton,	-	-	-	-	-	-	-	1,00
3.	" From a friend in Medfield,	-	-	-	-	-	-	-	1,00
13.	" Dividend, Columbian Bank,	-	-	-	-	-	-	-	20,00
29.	" Donation from Moses Hadley,	-	-	-	-	-	-	-	2,50
May 5.	" Proceeds of the legacy of Miss Dolly Smith, Exeter, N. H.	-	-	-	-	-	-	-	100,00
18.	" From mission box, kept by five children, at South Boston,	-	-	-	-	-	-	-	6,50

Dolls: 2548,10

Dr.

1828.

May 28.	To cash paid Eliab Going,	-	-	-	-	-	-	-	54,00
June 2.	" Secretary for postage and stationary,	-	-	-	-	-	-	-	7,87
4.	" Rev. J. M. Peck, for services in Illinois,	-	-	-	-	-	-	-	61,37
18.	" Rev. Peter Chase, for missionary labors in Vermont,	-	-	-	-	-	-	-	65,00
25.	" Rev. Whitman Metcalf, Sardinia, for missionary labors,	-	-	-	-	-	-	-	100,00
July 2.	" Baptist Church at Hampton Falls and Seabrook, to support preaching,	-	-	-	-	-	-	-	50,00
4.	" For preaching at Hingham,	-	-	-	-	-	-	-	75,00
9.	" Rev. John Peak, for missionary labors,	-	-	-	-	-	-	-	48,80
9.	" To expense of collecting the interest on Mr. Toby's legacy,	-	-	-	-	-	-	-	2,00
Aug. 12.	" Waterville Church, to aid in support of preaching,	-	-	-	-	-	-	-	100,00
17.	" Baptist Church in Somersworth,	-	-	-	-	-	-	-	50,00
Sept. 26.	" Baptist Church, Oswego, to support preaching,	-	-	-	-	-	-	-	50,00
Oct. 28.	" Rev. Asa Averill,	-	-	-	-	-	-	-	60,00
Nov. 23.	" Rev. Benj. Oviatt, per Wm. Nichols,	-	-	-	-	-	-	-	14,00
25.	" East Cambridge Church,	-	-	-	-	-	-	-	25,00
30.	" To support meetings in Watertown,	-	-	-	-	-	-	-	25,00
30.	" Branch church in South Boston, to support preaching,	-	-	-	-	-	-	-	100,00
Dec. 16.	" On Account of mission in the Valley of the Mississippi,	-	-	-	-	-	-	-	100,00
21.	" For printing Circulars,	-	-	-	-	-	-	-	3,00
31.	" Rev. John Peak, for missionary labors,	-	-	-	-	-	-	-	53,12
31.	" Expense of meetings at Watertown,	-	-	-	-	-	-	-	115,25

1830.

Jan. 5.	" Church in Chester, N. H. to assist in support of preaching,	-	-	-	-	-	-	-	30,00
12.	" For support of preaching at Hingham,	-	-	-	-	-	-	-	75,00
14.	" Rev. Thomas Marshall, for missionary services,	-	-	-	-	-	-	-	50,00
25.	" Rev. Benjamin Oviatt, balance on his mission,	-	-	-	-	-	-	-	45,00
28.	" Rev. J. M. Peck, for labors in Illinois,	-	-	-	-	-	-	-	66,00
30.	" For support of preaching at Hingham,	-	-	-	-	-	-	-	25,00
Feb. 13.	" East Cambridge Church,	-	-	-	-	-	-	-	25,00
20.	" Rev. Peter Chase, for labors in Vermont,	-	-	-	-	-	-	-	100,00
Mar. 30.	" For preaching at Watertown,	-	-	-	-	-	-	-	25,00
Apr. 12.	" Mr. Curtis, for labors at Gloucester,	-	-	-	-	-	-	-	20,00
Apr. 12.	" Rev. Thomas Marshall, for missionary services,	-	-	-	-	-	-	-	15,00
16.	" Baptist Church at Dennyville, Maine,	-	-	-	-	-	-	-	30,00
17.	" To expense of postage,	-	-	-	-	-	-	-	5,79
29.	" Rev. Reuben Curtis, for missionary labors,	-	-	-	-	-	-	-	20,00
29.	" Dunstable Church to aid in preaching,	-	-	-	-	-	-	-	50,00
May 5.	" Expense of drafting, copying, and acknowledging deed,	-	-	-	-	-	-	-	2,00
8.	" To expense of preaching at Watertown,	-	-	-	-	-	-	-	20,00
15.	" John Spalding, for labors in Vermont,	-	-	-	-	-	-	-	58,26

Dolls. 1821,46

Balance to new account, - - - 726,64

Dolls. 2548,10

S T O C K S .

Note,	-	-	-	-	-	1216,43
Columbian Bank,	-	-	-	-	-	800,00
E. B. Smith,	-	-	-	-	-	50,00
Columbian Bank,	-	-	-	-	-	200,00
Balance of Notes,	-	-	-	-	-	445,00

TRANSLATIONS.

Eighteen Shares State Bank,	-	-	-	-	-	1080,00
Three Shares Columbian Bank,	-	-	-	-	-	300,00
Cash,	-	-	-	-	-	329,00

E. LINCOLN, *Treas.*

As one of the Committee with Dea. Lincoln, for auditing the foregoing account, I have examined the same in his absence, by the Treasurer's book and vouchers, and find the whole correctly cast and satisfactorily stated.

JAMES LORING.

Boston, May 25, 1830.

TO CORRESPONDENTS.

The Report of the Federal Street Maternal Society, and of the Baptist Youth's Assistant Missionary Society of New York, reached us too late for the present Number. They will be inserted next month.

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