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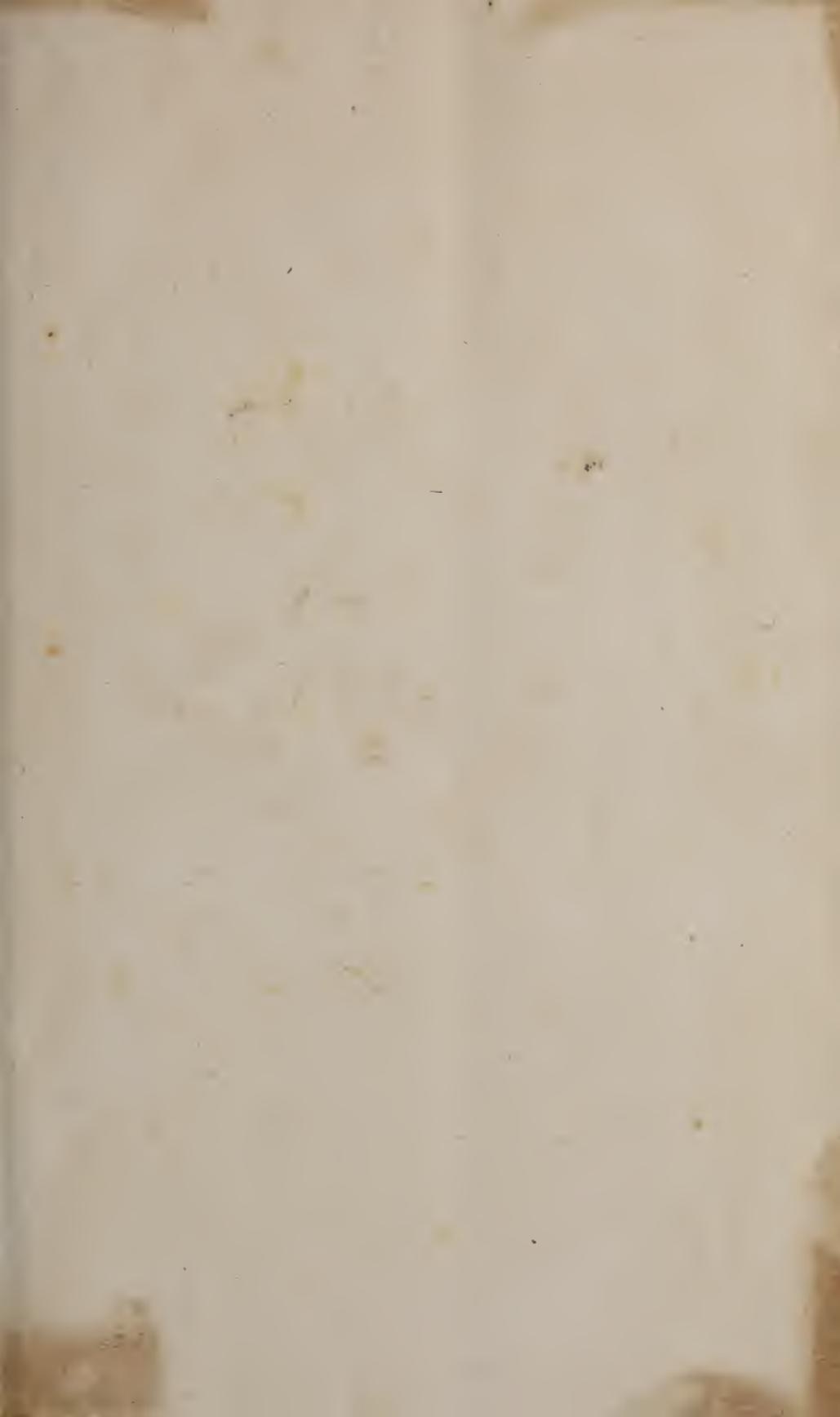
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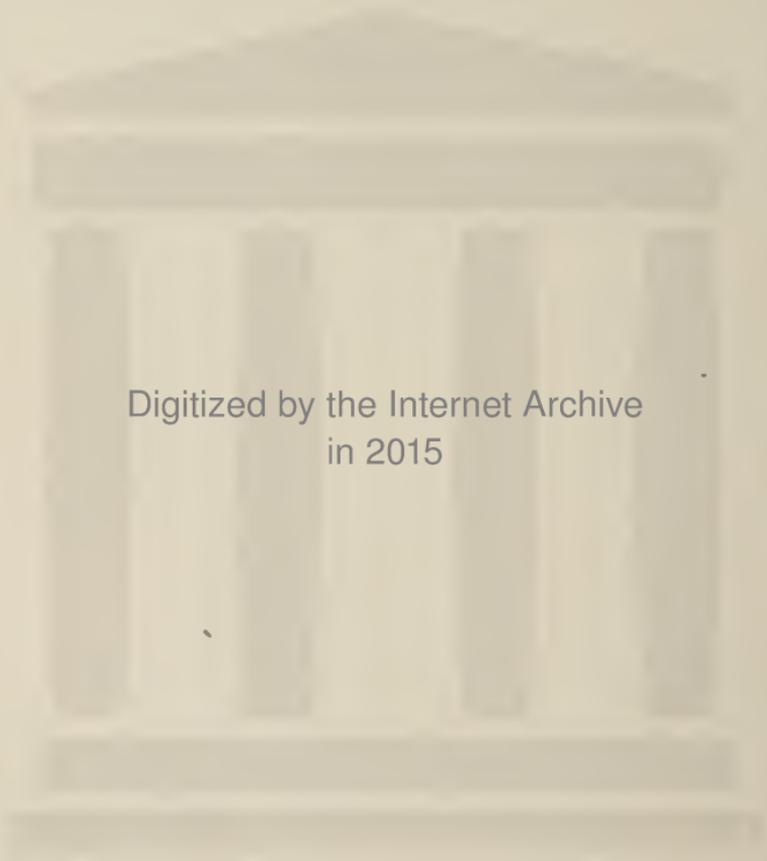
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CONSECRATED TALENT.

Among the ancient systems of philosophy, there was one which supposed the human mind a part of God—a portion of his divinity, actuating, for a season, the mortal frame, and then returning to be absorbed in, and form an integral part of its original source. Through the gospel, which hath 'brought life and immortality to light,' we have been introduced to a better theory. We are taught, that the mind, though not in reality a part of God, has, nevertheless, some of his attributes. It is the creation of his own hand—the fairest and noblest piece of his workmanship. He formed it, originally, in his own image; and endowed it with those capabilities, which enable it to advance nearer and nearer to his own perfection. Sin, indeed, has introduced confusion and disorder into his universe, and degraded that noble work into subjection to mere animalism; yet God has reserved unto himself resources and provided means, through which it may become again a partaker of the divine nature—an image of himself not only in immortality of existence, but in holiness, in loveliness and in glory. The attainments already achieved in mental cultivation will serve us as a specimen of that to which the mind of man is adequate. The times, and places, and circumstances, where mind has acted under all possible advantages, have, it is true, been singularly infrequent. In the most refined periods of antiquity, for example, in the time of the philosophers of Greece and Rome, there were national and vulgar prejudices in the way—an untoward influence in the forms of government—and above all, the darkening power of sin, which sent its own shadows deep into the intellect and led even the best of men to grope about in midnight. Perhaps the apostle Paul furnishes the best and only example, in all the records of antiquity, of what the pure mind can attain. Under the guidance of the divine Spirit, and with powers naturally of a high order, he truly 'brought philosophy from heaven to earth.' Entering into the deep things of God, and drawing from the treasures of a mind educated in all the wisdom of his age, he revealed the mysteries which had been hidden from the beginning of the world. Laying the grasp of a vigorous intellect, aided by the matchless influence of a sanctified heart, on themes the most glorious and absorbing, he unfolds them to our view, with astonishing clearness and power. Heaping together argument on argument, and clothing the whole structure in living language, we look on him as a magician, who, with his wand, makes things that are not appear as if they were—gives almost tangible existence to things not seen, and substantiality to things hoped for. It was not till a comparatively recent period of our own era, that the human

mind under favorable circumstances, began to develop itself; and many of those who have gone farthest might have gone much farther, if all the obstructions which hung about them had been taken away. Multitudes, indeed, who ought to have been leading stars in the intellectual firmament, have wandered away into narrow and eccentric orbits, or, in a perpetual aphelion, have been lost to their race. Only, comparatively, here and there one has put forth all his energies—acted worthily of his being and destiny—and shone in all his brightness upon the darkness beneath. Our intellectual world, in its history thus far, has too much resembled a night when the sky was covered with thick and angry clouds. Occasionally a star has kindled up amid the gloom, and shot forth rays of intense brilliancy and beauty; but, in the main, though the clouds were irregular and broken, and seemed to tell that there was motion among them or behind them, yet if Elijah's servant had gone out to look upon them even more than seven times, he must have returned always with the tidings—'there is nothing.'

Of the few men that have arisen among us, who made the most of the powers folded up within them, we might mention some in almost every department of learning—showing that the symmetrical cultivation of every man's mind is possible, because, under proper circumstances, every one may know all that is knowable, and attain all that is attainable, in the universe of ideas. Newton held communion with nature in her secret chambers, and gave to mathematical and philosophical science an impulse that still lives. President Edwards, following in the steps of Locke and Bacon, entered into the deeper mysteries of mind, and in a manner sanctified metaphysics by showing their connexion with religion. A precious company of ministers, in their sermons and religious treatises, have led the way into untravelled fields of thought, and by exhibitions of deep flowing intellect or kindling, burning imagination, have shown that evidence of mind need not be excluded from any department of knowledge—that the preacher is not, necessarily, dull; but, on the contrary, he may attain a loftiness and excellence, and almost a divinity, both in thought and style, befitting the subjects of which he treats. We make these few specifications, because they include all. The world of matter and the world of mind, the material and the spiritual universe comprehend the whole circle in which thought can wander. A full acquaintance with these is an acquaintance with all that God hath made, and with the mysteries of his own uncreated being.

We have said above, that but few have existed under circumstances every way favorable to the cultivation of talent. This, indeed, has not entirely prevented such cultivation, though it may have greatly retarded and limited its progress. There are some noble spirits, that *will* grow, though you take from them every advantage; like the tall trees, which you sometimes see, vigorous and verdant among the crevices of a mountain rock. A lamp will shine, and shine brightest in a dungeon. It was in a prison that Bunyan wrote the book that has earned him his immortal fame; and, in shining, his genius, instead of diminishing its power, gathered fresh light and strength. But although some trees will grow almost without soil, it would not be desirable to annihilate the loam and cultivate the rocks. Although genius will thrive, sometimes, under the most unpropitious influences, we would not choose to subject it unnecessarily to causes that cramp and confine it.

It would be an interesting question, if we had room to discuss it, what circumstances are most favorable to the greatest development of talent. And in answering it, we must examine the government and climate under which a man lives, his constitutional temperament, his habits of life, the comparative advantages of poverty and wealth, and the time most fit for commencing an education. To all this would be added an inquiry into the kind of training which ought to be pursued, the kind of authors to be read, the kind of books to be studied, and the propriety or impropriety of mingling with this or that sort of society. But all this would lead to a discussion quite too protracted for our present purpose. We will dismiss it by a brief notice of the facilities for the improvement of talent, as they now exist.

We shall probably express an opinion of universal prevalence, when we say that the present age and our own country are pre-eminently favorable to the cultivation of mind. We are freemen and the sons of freemen. Liberty is the heritage we have received from our fathers. It is the blood of freedom that rushes through our veins, and the spirit of freedom that throbs in our hearts. Shackles of every description have been thrown off, at an expense of treasure and of life; and that precious boon, which animated the last generation in anticipation, is among our most animating fruitions. In the pride and gladness of emancipated spirit, we delight to reflect that we are free. The green fields—the sky—the pure sunlight—the billows of the majestic ocean, which we behold in our dominions, are all for a free people.

But mere physical freedom—by which we mean the absence of kingly or magisterial restraint—is a very small thing. The glory of our free institutions is that they provide means for delivering the human intellect from the bondage of ignorance and error, and from that degrading submission to the intellect of others, whom they are taught implicitly to trust—which prevails over millions of our race. America is the land of free thoughts and of free minds. Every man is not only permitted, but encouraged and stimulated to bring out and make available for the good of his brethren, the talents which God has bestowed upon him. And providence has so ordered it, from the commencement of these American colonies, that mind should here have special advantages for cultivation. It was in the restless hungerings and thirstings of souls that could not bear the restraints of English aristocracy and episcopal narrowness, that the scheme of the early settlement of New England originated. Those noble thoughts grew more lofty and determined by the pressure of difficulty and opposition, and new oppressions excited only new energies to adjust the proper antidotes. The discouragements that attended the little band at Plymouth on their first landing and during their first winter, and the important matters of their early organization, political, ecclesiastical and literary, called forth and matured the best talent the land could furnish. Even down to the trials which eventuated in our revolution, fresh exigencies were perpetually summoning into service the mental vigor of the colonists. But those times, in comparison with those that have followed, scarcely deserve notice, except as they seem to stand as necessary antecedents to important and glorious consequences. They are moreover interesting, as being, notwithstanding, superior to any other example where mind *must* act. But when the clouds of 1776 began to darken and thicken around us, the whole mass of mind was rapidly brought into action. Our fathers had not slept before; but now every faculty was stretched to the utmost. The barriers were taken away; judgment, and skill, and discretion were imperiously needed, and every man felt the obligation to bring his contribution. The trumpet had sounded, which created a responsive thrill in the breast of every citizen. Its reverberations among our rocks and mountains awakened a spirit, which could not but think. The speeches and deliberations, the debates and consultations of those days taught men to unfold the talent within them—to kindle into warmth and brightness the dormant spark, and to put forth the greatness of intellectual strength, that they might secure the blessings of political freedom.

As the exigencies of our revolution opened sources for the development of mind, so the whole train of subsequent events has contributed to the same end. The nature of our government is favorable to such a consequence. Every man may think and judge for himself. Every man may tell his opinion freely. And then our various opportunities of public speaking—our debating clubs, moral and literary associations, anniversaries, meetings of nomination and political celebrations—to say nothing of the ministry—furnish a proper and necessary opening for the continued cultivation of mind. Our studies and investigations, too, whether theological or literary, designed for the benefit of the state or of individuals, are the nurses of talent. By intercommunication with all the world, we are not only storing up, as a people, the riches of every clime, but what is far more important—we are adding to our stock of know-

ledge—acquiring fresh data for the improvement of every branch of science—incorporating and embodying the ideas of all nations, and making them our own. Enlarging gradually the hemisphere of our vision, we are favored with the sight of new luminaries in the firmament. Fresh and brilliant constellations are breaking forth upon us, where all was once dark and void. Every science and every land seem to be contributing their all, that our talents may be developed. And thoughts, seized with avidity by the master-minds of the age, are soon worked over into a practical and useful shape, and made to generate others, in endlessly varied succession. The world of matter hath limits, though we know not where. But who shall set bounds to the immensity of mind? Who shall stay it in its progress of development? Every effort prepares it for greater efforts yet to succeed; and each step it advances brings it nearer the summit of perfection. As, in ascending a mountain, every rise of ground opens before us new and delightful prospects, and gorgeous scenery, and adds grandeur to all above, and beauty to all around and beneath us, so in the progress of mind—we are introduced by every new acquisition to purer and better views, to more distinguished energy, to a nearer resemblance, in might, of the angels of God—yea, to a greater likeness to the all-wise Jehovah. And though we can never attain to the infinity of his mind, yet we may eternally approximate it; and if piety be added to intellect, we may comprehend, so far as man can do it, what it is to be ‘partakers of the divine nature.’

The guardians and friends of education in our country understand this. They perceive the ennobling influence of knowledge on the human race. They are sensible that cultivated talent is the source of a most pure and lofty pleasure—and that a diffusion of the means of intellectual development is desirable, because such a development is necessary to bring out the full dignity of our nature. It is the well-spring of happiness and utility. It makes man worthy of his name as an intellectual, and of his destiny as an immortal being. It introduces us to all that is grand and inspiring among the Creator’s works, and leads us to feel an interest in the world of beauty that surrounds us.

With such views, universal education is now the watchword of our land. The grand inquiry is, how can we most simplify knowledge, and bring it within the reach of every man, woman and child? An aristocracy of learning is no longer tolerated—unless it be the aristocracy of those, who, by laboriousness and native superiority, are able to keep always beyond their fellows. The press swarms with books, and the great, absorbing theme is popular education. In no age and in no country, has the cultivation of mind been so general a business, as with us at present. And never has there been such an age for the development of the noble faculties of our nature.

At such a period, and under such circumstances, it is most appropriate that we should reflect awhile on the subject of **CONSECRATED TALENT.**

The church of God, we have reason to rejoice, is now becoming the central point, which attracts the gaze of every eye; and the Christian religion, notwithstanding the prevalence of infidelity, we believe, is winning more and more widely, every day, both the respect and the affection of mankind. They look up to it as the grand renovating power, which must give force to the dictates of morality, and plant the elements of peace and purity in every soil. It is the beauteous star, in the morning of this latter day, whose early rays promise so much of blessedness, that even mere speculative religionists are inclined to bid its ministers ‘God speed.’ One evidence of the truth of this assertion is the fact that some, who, a few years since, ridiculed the project of Christian missions, now esteem it one of the brightest emanations of modern philanthropy—a subject of such sublime and thrilling interest, that one cannot but be eloquent in speaking of it. There is, hence, abundant reason why talent, if it seek only the notice and applause of men, should be enlisted on the side of religion. But more especially should it be consecrated to the service of the church, because thus alone can it be of permanent utility. The uses which earth has for magnificent discoveries and useful inventions are temporary. ‘The world passeth away and the fashion (scenery) thereof.’ The paltry con-

trivances, then,—the puppet-shows, got up to make men merry, or to furnish them a momentary gratification, all originate in a perversion of mental energy—an abuse of talent, unworthy of an immortal intellect. No invention or discovery—no exertion of talent is truly valuable, which looks not to the church of God—to the eternal destiny of the human race—to the glory of the great Author of all. At least, if the ultimate benefit of the church be not wrought out by the agency of any man's talents, so far his talents are wasted. He who has taken right views of Christianity and the influence it is destined to exert on the whole course of human existence, in this world and the world to come, cannot help feeling the beauty and the surpassing excellence of a mind, whose powers are all put forth in the promotion of holiness. To such we need not proclaim the duty, which binds us to yield up our talents to the service of the Redeemer.

The word *talent*, as here used, may be regarded as synonymous with *mind*—signifying the whole collection of faculties and powers which God hath given into our charge, with the design that we should improve them. The origin of the current usage of the term is probably to be sought in the parable of our Saviour, in which it is related that talents (pounds) were given to the servants, to be laid out for the benefit of their Lord. As the talents, the pounds, were committed to their trust, so talents of another kind, mental qualities and powers, are committed to every man, which ought to be used for Christ. Mind, or talent, (the words are equivalent,) is then, the special gift of God. It is a divine spark, lit up in the human economy for the holiest purposes. The man in Eden, however beautiful in form and admirable in structure, was but lifeless clay, till 'God breathed into him the breath of life.' Then he 'became a living soul.' A succession of immortal being then commenced, which can never end. The embryo capacities, which may be trained up for unutterable consequences of weal or wo, were then implanted. And through all subsequent generations, the emanation of divinity, the mind, the heaven-inspired talent has still been, and will always be the crowning glory of humanity.

But in order to attain to its highest excellence, talent must be cultivated. The seed must be sown and watered and diligently nurtured, if we would rejoice in the yellow harvest. The little acorn must be put into the soil, and by the shines and showers of summer, and the frosts and snows of winter be gradually trained up to the strength and firmness of the majestic oak. So the young bud of mental power must be nourished and cherished, that it may bring forth worthy fruit. The early cultivation, we take it for granted, will be cared for by those whom it concerns. Parents and teachers will begin the work of development, and so far make the student master of his own powers, that he can proceed in the noble work to which he is destined. And then, if he have determined to dedicate his abilities to the cause of God, what a noble field opens before him! As he emerges from the necessarily contracted system of his early education, he finds himself in a broad expanse of all that is exquisite and inviting. There is now no opportunity for indolence. A thousand new objects present themselves before him, all crowded with considerations of interest. Every thing is calculated to wake up in his bosom deep thought, and to lead him into acute investigations. He discovers, what so few suspect, that the world is full of themes of meditation—that every particle of matter furnishes topics of inquiry, which might interest and puzzle the profoundest intellect. And as he goes on in his immortal progress, while the field still grows more wide and beautiful, he will by and by come to look upon his loftiest attainments, as Newton did upon his. After his splendid discoveries, 'I feel myself,' said he, 'like a child wandering upon the sea-shore, picking up pebbles.' The great and wide ocean of knowledge will still stretch away before him. Eternity itself will not be too long to explain to him all its wonders. With ever growing powers, and themes for their action, augmenting themselves in a corresponding ratio, he will learn somewhat of the majesty of mind.

The subjects, to which consecrated talent may be usefully directed, deserve here to be specified. And among them, first comes the political condition of

the human race. A well-disciplined mind soon learns the form of government, under which man may best fulfil the high obligations of his being, and the nature and kind of restraints which may or may not be advantageously imposed. Every man cannot influence other countries than his own, except so far as spotless example and fervent prayer may do it; nor at this need we repine. But there is a duty to his own country, which every American is bound to fulfil; and that is, so far as in him lies, to promote the election to office of men whose prime motive in government will be the glory of God and the good of the people. Not that we would have Christians plunged into all the wicked bickerings and narrow minded party-feeling in the country; but only in so far as they are citizens, let them feel that they are under obligation to make use of the rights, which God has given them, by seeking, in the election of worthy and competent magistrates, to promote the cause of holiness. Because the progress of Christianity is identified with the progress of political enjoyment and prosperity, talent is well laid out in endeavoring to bring the heathen under the influence of piety. But of this, more hereafter, when we come to speak of missions. And as the outlay of mental energy on political subjects can be a matter of special interest to comparatively few—the few engaged in governmental concerns—we will here dismiss this part of the subject.

The whole range of science furnishes an appropriate field for the development of talent, which is to be devoted to Christ and the church. The work of intellectual education begins, as soon as the sentient being enters into this our world. First, the animal instincts show themselves. Then come out by degrees the first evidences of a percipient spirit—comparison, memory, dislike, choice, affection, curiosity. In the beginning, it can scarcely be determined that there is a mind within. But the infant soon shows that it is not a mere animal. The appropriate acts of a thinking, reasoning soul appear. The envelope of childishness and infirmity bursts from the mind. Its faculties one by one, or rather all simultaneously, though gradually, are brought under control. The habit of attention is acquired. The power to pursue long and intricate trains of thought, and the capacity to enter into profound philosophical investigations bear testimony to the inward strength that has been treasured up. The powerful intellect having a character of its own, distinct from that of all other men, takes up the mysteries of science in its own way, and brings out its own peculiar, but lofty and satisfactory results. The mind of the accomplished student melts down, if we may so say, by its warm and searching operations, the materials that come under its investigation. And then, it easily draws out the natural conclusions, explains the wonders that were concealed, and stamps upon the whole its own 'image and superscription.' If that image were the image of holiness and we could find in it traces of the love of Christ how glorious would it appear! And how splendid would be all the results that science has achieved, if we could say of them, 'they were made by consecrated talent, and their authors dedicated them to God!'

There is not a branch of science or knowledge—not a useful discovery or invention, which cannot be made subservient to the purposes of the church. For although the church be not secular in her nature, yet she is *in* the world; and her concern is with mankind. Hence she must carry on her operations through the same means essentially that men do, in pushing their interests, though purified and exalted by being appropriated to her use. The church is no merchant; yet every improvement in navigation and astronomy, and kindred sciences is a matter of vast importance to her, in the work of sending the gospel to the heathen. The church is no mechanic; yet whatever of mechanical art is required in rendering her mission-ships safe and rapid, and in raising the character and habits of the heathen—teaching them to leave their mud-huts and build cottages, to throw aside their bark-dresses and put on the comfortable garments of Christians—all the mechanical art required for this, and similar uses, is available in the cause of religion. All will tend the sooner to civilize and Christianize the human race. The church is no poet nor painter; yet he who brings the sweetness of verse to inspire her devotions, and the harmony

of music to waft them to heaven, does her a most worthy service. The painter who delineates sacred subjects with the pencil and the spirit of an angel, opens the fountains of taste and refinement, cultivates the sensibilities of the soul; and indirectly nurtures and elicits that gentleness and loveliness of character, which shone pre-eminently in Jesus and the beloved disciple. The church, properly speaking, is no minister; although her holy example and her united effort is the purest and loudest preaching on earth. Yet he, who, with living thoughts and living language, pleads the cause of piety, and is instrumental in bringing men to God, is her best auxiliary. By him are her ranks replenished, her graces set forth, her beauties made known, and her excellence rendered lovely in the eyes of the world.

In the more abstract inquiries of science, that is, in inquiries which may seem to be abstract, until they are completed and their practical influence brought to bear on the interests of men, the mind of the profoundest philosopher often struggles with the immensity of the subjects of thought. The world of matter is stored with wonders that man cannot comprehend. We have learned, indeed, to talk familiarly of gravitation, cohesion, attraction, and repulsion, of orbits and revolutions, of planetary distances and the motions of the comets, as if they were common things. We let imagination, aided by science, wander off into the mysteries of the universe, till it comes back to us, overwhelmed with a sense of human weakness. But while, in the infinity of space, there are inexplicable wonders, so there are in the blade of grass that we tread under our feet, and in every dew-drop that reflects the morning sun. We live in a mysterious world, full of mysterious agencies and mysterious effects; and we can no more explain the wonders that meet us every hour and at every step, than we can predict the forms the clouds will assume to-morrow.

And it is not in matter alone, that there are things too deep for us. The incomprehensible nature and operations of spirit are far more astonishing. Imagination takes her wings, and makes the past and the future alike present to us. She renews the memory of our griefs and our joys, and bears us, at our bidding, throughout the universe. The understanding pursues her deep and complicated work, mining, by the light of truth, after the hidden 'treasures of wisdom and knowledge.' Judgement examines and decides, and directs us to worthy gratifications; while the whole train of the affections keep at their busy motion—the natural, mere animal instincts, in fulfilling the office which God has assigned them; and the moral, according to their direction or neglect, treasuring up for us eternal wrath or eternal glory. Besides our own minds, acting with their various and untiring faculties, we are in the midst of living spirits. God, the infinite essence, who pervades all space, is round about us. And the myriad-multitude of the souls of the departed from the beginning of the creation, with the innumerable company of angels, 'sent forth to minister to the heirs of salvation'—all live, and act, and think, as much as we. Though we see them not, yet are they all part of God's creation—a portion of his world, and among the mysteries of his workmanship. While we contemplate these things, we are lost in amazement. Our minds stretch all their powers, but cannot comprehend the vastness of infinity. The spiritual world baffles us more quickly than the material. Amid our inquiries and investigations, the powers within us keep unfolding, and our ability day by day increases. The talent improved gains us 'five more talents beside it.' But as the ability increases, so do the wonders that task it. As we approach in understanding nearer and nearer to the divine nature, new and dazzling glories are ever crowding upon us. As we rise higher towards the summit of the hill, the wider is the prospect around us, and the more do we see of those dim and distant mountains, which fill us with emotions of the sublime, and inspire an earnest desire to see them more clearly. And when the redeemed soul enters into heaven, a scene will open upon its enlarged faculties of more absorbing wonder and strangeness than any it has ever beheld. In the splendor of the throne and in him that sitteth thereon, are garnered up more of mystery and incomprehensibility, than the intellect of man, yea, than the intellect of the highest angel can ever

unravel. Oh, what a field is there in the world above for the developement of every power! What a banquet of spiritual enjoyment, where consecrated talent may adore, and wonder, and admire forever and ever! What an unfathomable and shoreless ocean is there, in which the sanctified intellect may go forth in its strength, having burst the tabernacle of earth, and know what it is to *live!* How is force added, beyond the grave, to the apostle's exclamation—'Oh, the depth of the mystery!'

The religious mind, even in this world, when entering into the deep discussions, and examining the glorious doctrines of the word of life, forms a faint conception of the things yet to be revealed. No subject is so crowded with lofty mysteries, as the nature, and attributes, and administration of Jehovah. The mysteriousness of the Trinity, and the equal mysteriousness of the divine unity, the sovereignty, the omnipresence, the perfect knowledge, the decrees, the eternity, the justice, the mercy, the holiness, the glory of God—all are full of interest. All inspire us with reverence. All lead the soul out from the little narrow circle of terrestrial investigations and terrestrial enjoyments, and encourage deep and holy contemplations. We enter the sanctuary of the divine perfections, and while glory brightens, and beauty after beauty, and wonder after wonder opens upon us, we feel that we cannot return. The growing mind finds food enough for its growing capacities. In converse with spiritual objects, we perceive that we have found at length the ultimate destination of the human soul. We discover that this is the fit world for so noble a being—that here the Almighty designed it should refresh itself with the life-giving waters of knowledge—that these investigations, and these only, are worthy of the last and loftiest of God's creation.

It will not do for us here to indulge ourselves in presenting the various doctrines of theology, and the wonders of religion and the spiritual world, with the glories and beauties that enshroud them. Every man, who has gone but a little way in examining any doctrine of revelation or any scene of future blessedness, perceives it to be full of interest. And, after a somewhat protracted examination, he feels like one who always thought the narrow arm of the sea, on the shore of which he had long wandered, the great Atlantic; but, in pursuing his walk, he comes all at once in sight of the broad ocean, charming the eye with its majestic beauty and brilliancy, stretched out under the blue heavens, reflecting a glorious sun, rolling onward its eternal waters, and reaching to the boundary of human vision. How does such a scene, in nature, fill the soul with unutterable emotions! Yet who can tell how vast the difference between earth and heaven—between time and eternity—between the wonders of this world and of the world to come—between the themes of mystery that surprise and delight us here, and the revelations of God's own presence! If the matters that concern man and his destiny be wonderful, those which concern God must exceed in wonder. And this is the grand storehouse, from which consecrated talent may draw forth the treasures of heaven. These are the unsearchable riches which it may begin to understand here, and learn in their perfection hereafter. It is both the Christian's duty and his delight to enter into this holy of holies—this inner court—this sanctuary of divine doctrine. Jesus hath opened for us a medium of access 'through the veil, that is to say, his flesh.' And now we may come near the Father of spirits. We may hold communion with his infinite attributes. We may gaze, and wonder, and admire, while we see him robed in transcendent glory, and dwelling in approachless light. We may ascend into the third heavens, and behold the unspeakable things that were revealed to the apostle. Amid all that is sweet, and lovely, and desirable in spiritual things, the sanctified heart may wander abroad, gratifying every hallowed wish, unfolding every power to new and energetic action, imbibing immortal strength, being 'filled with all the fulness of God.'

Such is the destiny—such the abundant joy of consecrated talent. In the mere thought of it, the soul glows—earth sinks and withers in our esteem—heaven and its glorious scenes brighten—new fountains of life seem to burst forth in our path—the spirit unfolds her pinions, and is ready to soar away from mortality.

But in the present age, we must not be merely contemplative men. It is a time of action. We must consent to wait for our rest, till the toil is over. We must consecrate our energies rather to a course of duty that is more common-place and unattractive, than to the beautiful meditations that have been described. We are in the midst of a 'world lying in wickedness;' and our growing faculties must now be satisfied with the glances of glory they can catch at intervals. Our business is to 'work while the day lasts.'

Though we would by no means disparage any employment, or think lightly of any mode of the outlay of talent, yet we must be allowed to say, that the portion devoted to the ministry seems to us possessed of a peculiar consecration; it is consecrated to God and the good of souls. The faithful minister, from the moment of his entering the sacred office, voluntarily relinquishes earthly emolument and earthly pleasure. He is, in a sense, married to the church; and all his life is devoted to her interests and her pleasure. The hour that witnesses his ordination-vow, marks him as neither of this world nor for it. Henceforth, if he reads, it is for the church. If he studies, it is for the church. If he travels, it is for the church. If he pleads, it is for the church. The sweets of literature must be forsaken, if they cannot be made available in his duties as a minister. The deep investigations that fill the intellect with enjoyment must be given up, except so far as they may make him more useful in his office. The charms of social life must be considered and used as attractive, only as auxiliaries to his great work. By this we mean not that the minister should cease to cultivate the mind, or develope the affections. We would be the last to have him throw aside his books, and abandon his friends and his useful recreations. But all must be enjoyed in view of a specific end. His talents are consecrated, and he cannot prostitute them. His health is not his own; and he must take care of it, because it is consecrated to another. He may and he ought to wander abroad in the fields of literature, that he may gather beauties to allure the thoughtless. He is bound to search deep in the mines of truth, that he may bring out the gems that lie hidden. He is under obligation to cultivate his intellect to the utmost, that he may captivate to Christ the intellect of others. Every faculty of his soul is committed in trust to him, that he may render it 'mighty through God,' in promoting the cause of holiness. Through the intensity of the labor required of him, 'the tabernacle of clay' may sometimes totter; the 'outward man' may perish. But the minister is not therefore at liberty to lead a life of ease; and wo be to him that attempts it! He must pursue his toil, sometimes unpitied and broken-hearted, looking only for a recompense 'at the resurrection of the just.' But he who hath a heart like the Saviour's, will not feel that talents thus consecrated are wasted. Though he suffer a thousand sorrows which the man of the world cannot understand, yet there is satisfaction—there is a source of abundant joy in the work of his calling. To arouse the slumbering sinner—to lead the penitent to the peace-speaking blood of Christ—to reclaim the wandering—to guide the forward—to build up the church—to replenish the fold of God, are pleasures, than which he seeks no greater. As he goes into the humble chamber and points the poor saint to heaven—comforts him in his pains—refreshes him with the pure enjoyment that flows from the throne—encourages him in life, and accompanies him to the threshold of death, he feels that he has his reward. And when he meets in heaven the multitudes saved by his instrumentality, the poor clothed in robes of glory and dwelling in celestial mansions will be to him a crown of rejoicing that cannot fade. Many a man regards the minister now as performing a most laborious and undesirable work. But who would not be cheered by the prospect of his future reward?

Talent consecrated on the missionary altar is, perhaps, that which most of all deserves our regard. It was, indeed, the notion of such a use, which prompted the present article. The thought of a man of splendid and commanding powers, going to bury himself in the wilderness for the good of his degraded fellow-beings, is most inspiring. The noble disinterestedness, the spirit of self-sacrifice, the godlike benevolence of such an example arise upon the soul

like a new sun in the system. In the common concerns of life, we meet with so much of narrowness and self-seeking, that the Christian missionary seems to us almost superhuman. Both the man and his work are admired, not only by the believer, but even by those who know little and care less about the spirituality of religion. But we, doubtless, wrong ourselves and injure others by investing the subject of missions with such a glory, that the dazzled eye sees the brightness only, while the less desirable details of the work are forgotten; like one who should be so enraptured with the splendor of the meridian sun, as to make no account of the dark nucleus, in which its inflammable gases are elaborated. We caress and almost adore our young men before they go abroad, as if the victory were already won; while in fact they are but just girding on their armor. The crowded assembly where they bid adieu to Christian privileges, the farewell scene at the vessel, the last press of the hand, the throbbing hearts, the swelling sails, the blue expanse of waters, the sultry seat of their labors, the forest-scenery, the *zayats*, the pagodas, the idolatrous heathen, and the native churches—these all go to make up the picture, in vulgar minds, of Christian missions. There is truth in all this—the picture is a legitimate one, and no wonder the imagination loves to dwell upon it. But he who dedicates himself to a foreign mission, will find that this was only the bright side of it. This was the colored part;—there remains a portion that cannot be painted—there is yet to be remembered the music of the stretched and broken heart-strings, that cannot be written. These grand and moving spectacles would prompt almost any one to embark in the cause; but on a distant island or continent, all these hallowed beauties will be wanting. The scenes so delightful to the departing missionary will have passed away, even from the *memory* of all but himself and a few friends. The heathen will be slow to listen and slower to believe. The first inquirer may come timidly and tremblingly at midnight—the first baptism may be performed under cover of the evening twilight—and the Lord's supper, year after year, may be administered, not, as in our burning imaginations, to three or four hundred devout and refined Christians, with nothing native remaining except their color and their language, and in a beautiful and convenient church—but to perhaps one or two poor, degraded men, who know and barely know the love of Christ, in a little mud-hovel among the woods, with no spectator but the eternal God. Oh how different will be that feeble company—the missionary and his wife and a couple of converted natives—silent and solitary, eating and drinking the memorials of a Saviour's death, from our gorgeous representations! The refinements of education, the sweetness of social intercourse, the joyous attendance of multitudes in the sanctuary are unknown. And the very memory of the peace and pleasure of home must be painful, because between himself and those scenes are oceans which he will no more cross. Be assured, enthusiasm will not sustain the soul in the actual work, however much it might promise in anticipation. The tints of imagination, when the reality comes, will be covered with sackcloth, unless a man has a support, better than he can find in his contemplations of the moral grandeur of the enterprise.

These remarks are not made with the design of deterring any man from entering the missionary field. He who has properly weighed the subject, and who would embark on right principles, has doubtless considered them all before. Neither would we disparage the success of missions, and say that nothing has been or can be effected, worthy of such an expenditure of means. On the contrary we rejoice in promulgating the fact that multitudes of ransomed heathen have already gone up to join the chorus of heaven, and probably thirty thousand, in various countries and islands, who once worshipped idols, now humbly worship God. But divide these among all the missionary stations, unequally too, as they are in fact distributed—and how would the man be disappointed, who has never gone, in his understanding, beyond the magnificent sketchings of fancy! We do not disparage missionary success by saying its beginnings are scarcely yet developed. Missions are mostly the fruit of our own generation. And had the cause of Immanuel more of success during the

first thirty years? Yet as the religion of Jesus has gained to itself the hearts of millions in civilized lands, so we believe will its conquests go on, till all nations shall be Christian nations, and every heart a temple of the Holy Ghost.

But what we have said of the plain, matter-of-fact state of actual missions shows it to be actually true, that there is something noble in the man, who, in view of all the consequences, consecrates the energies God has given him to such a work. We cannot help admiring the Christian as he goes forth to his work, freely abandoning the prospect of wealth, and fame, and friendship, and leaving all he holds dear. Yet notwithstanding discouragements, why should not many more do thus? There is an unjustifiable delay among the children of God to bring the heathen to Christ. The church has, somewhere in her ranks, men who are out of their place. She has concealed or fettered at home consecrated talent, which belongs to other quarters of the globe. In the present age, we must not say, in obedience to the dictates of selfishness, '*we must have this or that man for our own enjoyment.*' The ministry is of divine appointment. Ministers are the servants of Christ—the property, not of a little band of self-seekers, but of the church; and having dedicated themselves to the welfare of mankind, they are bound to go, and their brethren are bound to let them go, wherever, all things considered, their talents will probably effect most in the cause of holiness. We firmly believe that many of our students and some of our settled pastors could be far more useful among the heathen than at home. Ye, whose talents are consecrated to God, the world is the field to be cultivated; judge ye, if in this fair vineyard of our inheritance ye can do more to redeem the barrenness of the rest of the globe to Christ, than by going to the wilderness, and girding yourselves to the work. How can they believe in him of whom they have not heard? And how can they hear without a preacher? and how can they preach except they go?

But all the talent which is consecrated to the missionary cause, is not necessarily to be sent out of the country. The short arm of our lever and the mass to be lifted are abroad. But we need the might of strong men to labor at the longer arm. There are vital interests at home to be watched over; and if they be left neglected or are delivered up to feeble and inefficient men, all will fail. Hence consecrated talent, even in the cause of missions, may find abundant room for action at home. A moving speech—a thrilling paragraph in our periodicals—a missionary sermon—a hymn, where the inspiration of poetry shall combine, in a single stanza, all that is moving and melting, all that is glorious and sublime in this most glorious and sublime of all themes—for each of these talent must remain in the bosom of the church; and it must be talent of distinguished and singular excellence. The field is wide enough, and the exigencies of the world are pressing enough to summon into action every faculty—to enlist every affectionate heart—to employ the most brilliant imagination—and to give full play to the noblest intellect. And while every power of the mind is thus occupied and adding strength to strength day by day, the increasing demand will furnish endless means of employment. For among the redeemed in glory, when the consummation is brought to pass, and the drama of earth is finished, the powers that were expended here in promoting, will be there devoted to rejoicing over the salvation of the heathen forever and ever.

We have thus spoken briefly of the source of talent, the means of its cultivation, and the field of its action. We cannot forbear to add a few remarks on the effects produced by its agency, when dedicated to the cause of piety.

The effects produced by consecrated talent, in its operations, constitute the reward of such consecration; and they are partly direct, and partly reflex. First, they are reflex. The employment of the mind on appropriate subjects, worthy of its nature and destiny, improves its capacities. For every talent expended, we receive other talents in return. In our investigations, where God and duty are the themes of inquiry, human weakness becomes strength. When we hold communion with the mysteries of heaven, and mine deeply after the hid treasures of divine knowledge, we catch the glory and the greatness

of the topics of our meditation. We are oppressed with the grandeur of the conceptions that open upon us. We are astonished at the abundance of the revelations; yet power is given us to comprehend the mysteries of God. The soul, entering on the ocean of infinity, spreads all her sails, not knowing how far she may proceed, nor whether she can get beyond the shallow waters of her own intellect; and ere she is aware, a gale comes from heaven, wafts her out over the bright billows, places her beyond the reach of clouds and storms, where, in the brightness that surrounds the throne, she may ride at anchor, and enjoy the glorious prospect. The strength thus gained, the blessed views thus acquired, are not momentary. They are treasures—laid up in the soul's own storehouse; talents, on which she may afterwards trade, and accumulate intellectual might and holy enjoyment unto life eternal. While our powers are laid out in God's service, we are not losing; but gaining—inconceivable treasures, durable riches and righteousness. To the man who loves to cultivate his powers, and train them up into an approach to the likeness of his Creator, there is something specially delightful in contemplating this reflex influence of the outlay of talent for God.

But the direct effects, because they are more palpable, are, to minds in general more attractive. These tangible results can hardly be treated at all, as they merit, without drawing a fuller picture than we can here admit. In order to give but a hint of them, we should be obliged to take every department of knowledge and effort, and show to what advancement consecrated talent, invigorated by the power of the Most High, can bring them. We must imagine much of the mystery that now envelopes the principles of science, and the hallowed doctrines of our faith, taken away. We must behold the world freed from all that is hurtful; the glory of God, every man's motive of action; the gospel of Jesus Christ, universally prevalent; the sanctuary crowning every hill, and beautifying every valley in the world; and the whole intelligent creation, sending up the morning and evening sacrifice of praise to the beneficent Creator. When all talent is consecrated to its legitimate ends, and every portion of the universe of mind is devoted to the most fitting objects, such a consummation will be effected. If it be a vision, it is a glorious one. It is a vision of truth—a sight of the things that shall shortly come to pass. The word of Jehovah shall not return unto him void; but shall accomplish that whereto he hath sent it. How glorious a scene will be presented, when all the talent in the world is thus directed into the channels of the church—when every man, like the angels in heaven, is intent on doing the divine will—when every exertion of the intellect, when every throb of affection is *designed* to promote the cause of God! How happy the men, whose feebleness may, through God's strength, be instrumental in achieving such effects!

There is one example in the universe of a community where every talent is thus consecrated to God. There is one society, in which, with cultivated understanding, and glowing fancy, and sanctified heart, and joyous soul, in every exercise of mind, in every thought, they have reference to God and glory. We need not say that community—that society is heaven. We need not attempt to describe the unutterable emotions, that thrill through their bosoms. We need not follow them in their ever-varying occupations, while, in all, they seek the honor of the Lamb that was slain. The lofty intellect there expands under the teachings of the Holy Ghost. The imagination, like the painted rainbow, shines brilliant and beautiful—the rain-cloud of earthly anxiety and the darkness of earthly motive having subsided toward the horizon. Under the pure and serene glow of divine favor, the mind with all its powers advances towards perfection. The unveiled sanctuary is open, to which it may continually resort. There is no bar of flesh—no deadening system of material things, which can intervene and shut out the soul from its high and holy communion. Let all the mental energy on earth be directed to similar ends, and what will be wanting to make it an image of heaven?

There was never a time when consecrated talent could be so advantageously employed, nor when its exertion promised so large a reward as the present.

The whole world, like a melted, plastic mass, is in a condition to receive whatever impression predominant holiness or predominant sin may make upon it. Facilities, such as never were known, are now offered to those who would benefit the human race. And he who in any way contributes to demolish the empire of sin and to set up the empire of God, will earn a brighter fame than he who should be governor of the world. The efforts to move upon the public mind, to exert upon it a sanctifying and ennobling influence, will be successful. The author, whose thrilling thoughts waken up kindred strings in a thousand bosoms, and arouse to holy action the dormant elements of society, will have performed a worthier service for the world than did all the orators and poets of antiquity. When their productions sink away in the ruin of the globe, the fruits of his exertion will be like the eternal stars, shining beyond clouds and tempests in their unfailling beauty. His well-directed instrumentality, with the blessing of God, will save some; and they shall be to him a crown of glory forever and ever.

After such an exhibition as the foregoing pages present, it would be entirely out of place for us to urge upon Christians the motives for self-consecration. If there is nothing attractive in the intrinsic excellence of the work—if there is not sufficient motive in the rapid growth of the intellect and in the improvement of every faculty—if it is not blessedness enough to make men blessed, we should be absurd to add any thing more. A heart that cannot feel these, could feel no appeal. But we trust no appeal is necessary; no further representation is demanded. The generous Christian soul, trained up under the teachings of Christ and humbly devoted to his cause, has already pledged its vows, and is ready to redeem them. To such, especially, and indeed to every disciple of Jesus, we would present, in conclusion, the apostolical argument. It is based on truth and will bind us forever. 'Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's.'

EGYPT—A MISSIONARY FIELD.

It becomes those who survey the world with the philanthropic intention of converting it to Christ, to watch the *times* as well as the *places*, most favorable for the commencement of their operations. There are periods in most pagan governments—under peculiar reigns—when to propagate a new religion would be viewed as a capital crime. But under other reigns, Christianity may be easily planted, and strike its roots so deep that no subsequent efforts can eradicate it. It becomes Christians to watch the politics of every pagan country, that they may plant the banner of the cross, at such times, in every part of the earth. Egypt appears, at present, to be just at that point, where every thing is favorable to the introduction of Christianity. The present sovereign has ruled it, ever since 1806, on European principles; and seems ready to introduce every thing European into his dominions. The existing state of the country is well set forth in the following extract of an address by Sir Alexander Johnstone before the Asiatic Society.

"The Pacha of Egypt, one of our Honorary Members, a chief of a clear and vigorous mind, observing the advantage which European states have derived from a similar policy, has publicly encouraged the introduction into Egypt of all those arts and sciences, which are calculated to improve the understanding of the people, to mitigate the effects of their religious feelings, and to secure the stability of the local government.

"He has assimilated his army and his navy to those of Europe, and subjected them to European discipline: he has formed corps of artillery and engineers on European principles: he has attached regular bands of military music to each of his regiments, with European instructors, who teach the Arab mu-

sicians, according to the European notes of music, to play on European instruments, the marches and airs of England, France, and Germany: a short distance from Cairo, he has established a permanent military hospital, and placed it under European surgeons, and the same rules as prevail in the best regulated hospitals in Europe; and he has formed a school of medicine and anatomy, in which not only botany, mineralogy, and chemistry are taught, but human bodies are publicly dissected by students who profess the Mohammedan religion, and who are publicly rewarded in the heart of a great Mohammedan population, according to the skill and the knowledge which they display in their different dissections. At Alexandria he has established a naval school, in which the Mohammedan students are instructed in the several branches of geometry, trigonometry, mechanics, and astronomy, connected with naval architecture and the science of navigation; and a dock-yard under the control and superintendence of an European naval architect, distinguished for his talents and his skill, in which, besides frigates and other vessels of smaller dimensions, four ships of the line, three carrying 110 guns upon two decks, and one of 130 guns, have been recently built: he has opened the Old Port, which was formerly shut against them, to all Christian vessels. He has encouraged the formation of regular insurance offices; and authorized Christian merchants to acquire a property in lands, houses, and gardens. He has employed an English civil-engineer of great eminence on a very liberal salary, to improve all the canals in the country and the course of the Nile: he is about to construct carriage-roads from Alexandria to Cairo, and from Alexandria to Rosetta and Damietta; and M. Abro, the cousin of his minister, is about to establish on them public stage-coaches, built on a model of one sent to him by a coach-maker from this country: he has introduced steam-boats, which navigate the Nile, and steam-engines, which are used for cleansing and deepening the bed of that river, and for various other public works. He has patronized the employment, by Mr. Briggs, of two Englishmen, taken for the purpose from this country, in boring for water in different parts of the Desert; and he has discovered, through their operations, some very fine water in the Desert between Cairo and Suez. He has encouraged the growth of cotton, indigo, and opium; and the former of these productions is now a great article of trade between Egypt and England, France and Germany. He has established schools in the country for the instruction of all orders of his people, in reading, writing, and arithmetic: he has sent, at great expense to himself, young men, both of the higher and lower ranks of society, to England and France, for the purpose of acquiring useful knowledge; those of the higher rank, in those branches of science and literature which are connected with their service in the army, the navy, and the higher departments of government; those of the lower, in those mechanical arts which are more immediately connected with their employment as artisans and manufacturers. He has constituted a public assembly at Cairo, consisting of a considerable number of well-informed persons, who hold regular sittings for forty days in each year, and publicly discuss, for his information, the interest and wants of his different provinces. He patronizes the publication of a weekly newspaper in Arabic and Turkish, for the instruction of his people. And, finally, he protects all Christian merchants, who are settled in his country; not only in time of peace, but also in time of war; and afforded the European merchants, who were settled at Alexandria and at Cairo, a memorable instance of his determination to adhere under all circumstances to this policy, by informing them, as soon as he had received intelligence of the battle of Navarino, that their persons and their property should continue as secure as if no such event had occurred."

The above representations are peculiarly cheering. They seem to us like the first rays of morning, after a long and tedious night. They promise the return of learning and knowledge to their mother-country, after having kindled their radiance in all the west. If Christianity—the pure and holy religion of the Bible—could now be planted in Egypt, we cannot doubt an early and abundant harvest would follow. These remarks, however, are not made

with the design of dividing public attention. We feel it necessary, while the men and means provided are so far below the demands of the world, to confine ourselves to the wide empires already entered. It is better, if our forces are few, to concentrate them at one point, than to distribute, and thus to weaken them. But we would, at the same time, seize every opportunity to show the Christian world how much is to be done, and on what noble fields we might enter at once, if our faith and prayer and liberality, both of persons and property, were sufficient to justify us in proceeding.

PIETY IN STUDENTS.

[It is frequently and justly lamented, that there is too little of spirituality among students designed for the ministry. If they were filled with religious ardor at the commencement of their studies, a few years or even a few months of residence at some seat of learning, in many cases, quenches the flame of piety, and brings them down to the level of common Christians. Perhaps no problem so much needs a good solution in the system of our theological schools as this—How shall students be induced to use strenuous efforts for the maintenance of devoted piety? A work has lately been issued from the press, which has a bearing on this subject. The ‘Memoirs of James Brainerd Taylor’ show, at least, how *one* student grew in grace, as he grew in knowledge. The beauty and fervor of his religious character, as displayed in the Memoir, render it a valuable acquisition to our list of biographies. We understand, at some of our divinity schools, it has obtained extensive circulation, and is read as a model of what students ought to be. We cannot recommend it too highly, especially to young men preparing for the ministry. We copy, as a specimen, an extract from one of Mr. Taylor’s letters to a friend, in which he relates the history of the *revivification*, if we may so call it, of the divine life in his soul. This is by no means the most striking or beautiful article in the book. We select it only because it is in keeping with the theme expressed in the above title.]

“I re-perused with interest a letter received from you in 1819. Among other things contained in it, I found the following:—‘It is thought by some pious persons, that the course of study usually pursued, in the present day, by candidates for the ministry, is calculated to abate that fervor in religion which is so desirable.’ However this may have appeared to the observation of others, I have not discovered it to be the case in many instances. On the contrary, it is to be hoped, that young men in a course of preparation for the sacred office, grow in grace as they advance in knowledge. Surely, if they do not, they will have occasion to accuse themselves of base ingratitude, and very culpable negligence. That some are thus wofully remiss, cannot be doubted. In the words of your correspondent, as quoted, they become, in the course of their education, ‘very different men, with a very different kind of piety; and time must show whether it is better or worse.’

“But thanks, everlasting thanks to the great Head of the church, that he has not suffered *my* graces to languish and die. It is to *his* rich grace that I owe it all. He has done great and wonderful things for me, since I commenced studying for the ministry. Shall I tell you? My tongue could not, much less can my pen, express the loving-kindness of the Lord to me, who am less than the least of all his mercies. ‘Eternity is too short to utter all his praise.’ But I may tell you some of the merciful dealings of the Lord to my soul.

“You will doubtless recollect how often I have complained to you of the littleness of my attainments in the divine life; how much of sin was still remaining within me, notwithstanding my profession that I had crucified the world, the flesh, and the devil. I have had keener sorrows for indwelling sin, than I ever experienced before conversion. Oh the distress which I have felt on account of pride, envy, love of the world, and other evil passions which have

risen up and disturbed my peace, and, separated between God and my soul! But the Lord heard my cries and groans, and was witness to my tears, and my desires for holiness. I pleaded and wrestled with him; and—praise to his name!—after six long years, I found what I had so long and so earnestly sought. It was on the 23d of April, 1822, when I was on a visit (in the town of Haddam) in Connecticut. Memorable day! The time and place will never, no, never be forgotten. I recur to it at this moment with thankful remembrance. For then, through the great love and power of our Lord, my feet were set in a large place.

“I cannot give you the particulars better than by making an extract from my journal:—

“For some days I have been desirous to visit some friends who are distinguished for fervor of piety, and remarkable for the happiness which they enjoy in religion. It was my hope, that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and ‘baptize me with the Holy Ghost.’—My cry to him was, ‘*seal my soul forever thine.*’ I lifted up my heart in prayer that the blessing might descend. I felt that I needed something which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—every thing hostile to *holiness*, and opposed to the divine will, crucified; that holiness to the Lord might be engraved on my heart, and evermore characterize my conversation. * * * My mind was led to reflect on what would probably be my future situation. It recurred to me, I am hereafter to be a minister of the gospel. But how shall I be able to preach in my present state of mind? I cannot—never; no, never shall I be able to do it with pleasure, without great overturnings in my soul. I felt that I needed *that*, for which I was then, and for a long time had been hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world.—At this very juncture, I was most delightfully conscious of giving up ALL to God. I was enabled in my heart to say, Here Lord, take me, take my whole soul, and seal me thine—thine now, and thine forever. ‘If thou wilt, thou canst make me clean.’ * * There then ensued such emotions as I never before experienced—all was calm and tranquil, silent, solemn—and a heaven of love pervaded my whole soul. I had a witness of God’s love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me. ‘Twas music in my ear.’ He came as king, and took full possession of my heart; and I was enabled to say, ‘I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.’ Let him, as King of kings, and Lord of lords, reign in me, reign without a rival forever.’ * *

“But this is not all—since that blessed season, I have enjoyed times of refreshment, in which I have gained *nearer* access to God. I have enjoyed his presence from day to day. Not one, I believe, has passed, in which I have not had the witness in myself, that I am born from above. Oh the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. But I ascribe all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me,—not unto me! I am nothing—Jesus is all. To his name be the glory! He is the author and finisher of faith. I know, and am as fully assured of my acceptance with God, as I can be of my existence;—that is, if ‘love, joy, peace,’ are evidences of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my heavenly Father and my brethren, possesses me. Surely, I am a miracle of grace; a sinner saved by grace—free grace,

sovereign grace, almighty grace. I feel that I love the Lord, because he first loved me. And even now, I am favored with the gracious presence of *Emmanuel*. How suitable and delightful is this name—*God with us*. Yes and *formed within us* the hope of glory.

"I find the scriptures increasingly delightful. I read no book with so much pleasure. It is indeed not a *dead letter*, but *spirit and life*. Divinity is stamped on its pages; and when carried home to the heart, its truths are life and power.

"In closet duties, you doubtless find most pleasure. Here, I too find the heavenly manna. My soul has had gospel measure in my evening's retirement. 'Tis here the Christian comes at the *essence* of religion, while he holds intimate communion with Heaven, and partakes of joys sublime and substantial, such as the world knoweth not, the unrenewed never taste. But they are real; they are pure; they are foretastes of good things to come, earnest of future, endless bliss.

"The prospect before me is a pleasant one. I have no anxiety about the future. My only wish is to know what my heavenly Father will have me to do. I have, indeed, the ministry in view. I believe that the great Head of the church has called me to prepare for it. But whether he will count me worthy to be put into it, is not for me to decide. *I would not determine*. He may see fit to remove me hence, before I shall have finished my course of study. Pleasing thought, if it be his will! With some he has dealt thus, and so taken them from rendering service below, to render a perfect service above. But whether my life be protracted or shortened, my inquiry is, 'Lord, what wilt thou have me to do?' 'Speak, Lord, for thy servant heareth.' I am not my own keeper, neither would I be at my own disposal. 'Godliness with contentment is great gain.' I trust that I have won this prize. Pray that I may keep, and finish my course with joy. * * *

"Thus I have spoken of the Lord's dealings, and testified to his goodness. I have spoken to you with the familiarity and confidence of a friend. Do not think me an egotist.

"And now may I ask you, 'Is it well with thee?' If I mistake not, you were once not a little harrassed with fears, and perplexed with doubts. Have you gained the ascendancy over your adversary? If not, be assured it is your privilege. 'For this purpose was Jesus manifested, that he might destroy the works of the devil.' And it is not his pleasure that we should always be babes, or even young men. He would have us arrive at the stature of perfect men in Christ Jesus. Alas! how many seem to be ever learning, and never able to come to the knowledge of the truth. There are some who are always complaining of their deadness and want of spirituality. Do you know the reason? Certainly it is not because they have religion, but because they have *no more* religion. The effect of true piety is to quicken and enliven the soul, to make its possessor spiritual and heavenly-minded, which is life and peace. All, all should be on the alert, 'up and doing' for their Master's cause. Indeed, there is much land to be possessed; much in our own hearts; much in our families; much in our neighborhood; much in the world at large. Who will be Christians in deed and in truth? who will be decidedly for the Lord—eminently holy and devoted servants of the Most High? There is much to do—much for you, and much for me to accomplish; and our time is short. Oh for more of Enoch's spirit, that I may walk with God continually; for more of the meekness and the ardor of our Saviour! In a word, let us live for God, for heaven, for eternity. Then shall we 'rejoice evermore, pray without ceasing, and in every thing give thanks.' The world will sink into nothing before us—souls will be valued according to their worth—the divine glory will be our chief aim, and heaven our final home. * * *

"What shall I say more? May you and I seek to be *uncommon* Christians—that is, *eminently holy*. Holiness becometh the house of the Lord. It is this which conforms us to his image, which fits us for communion with him here, and which only will fit us for heaven and for glory."

SENSIBILITY IN A CHRISTIAN MINISTER.

The term sensibility is susceptible of different meanings. We may refer it to a peculiarity of natural temperament, abstractly considered; and as such, it becomes a subject of philosophical inquiry; but cannot, in itself, be considered either a fault or a virtue. If we understand it to mean a morbid sensitiveness, or a nervous irritability, we consider it an unfavorable habit—an infirmity, arising partly from physical causes, and partly from a wrong direction given to the mind. It is sometimes used to denote the faculty of taste;—and then means the *foundation* of taste; as a person must have sensibility, before he can feel the emotions which are necessary to produce any impression of natural or moral loveliness. But in none of these senses do we propose to employ it at this time. We take it in its most natural signification, and call it *feeling*—virtuous, refined feeling. That it has its basis indeed in some happy constitutional temperament, we cannot doubt; and certainly it would be impossible to separate it from a cultivated taste. It implies every thing comprehended in virtue, and, consequently, every thing around which lingers an association of moral beauty. We speak of it, (of course in the best sense of the word,) as allied to benevolence, strengthened by active exertion, and regulated by proper principles. We speak of that sensibility which is cultivated, warmed, and refined;—which gives birth to generosity of sentiment, purity of conception, and grandeur of purpose. We speak of it as identified with taste, the imagination, and the affections:—above all, we speak of it as the offspring of a mind that contemplates God in every thing that is cherished with a wise regard to his glory, and that reposes upon him the weight of life's woes, in the spirit of pious confidence. We denominate it *Christian* sensibility, as it is that quick perception of the pains and innocent enjoyments of mankind, which prompts to sympathy with them whenever found;—a principle which belongs exclusively to the genius of the gospel. We call it so, as it is inculcated in the writings, and exemplified in the lives of the apostles, whose maxim and whose practice it was, to weep with those who wept, and rejoice with those who rejoiced; and especially as it finds its highest and perfect pattern in Jesus Christ himself, whose heart ever moved with holy emotion, and who often gave expression to *that* emotion in tears. *His* is the sensibility to which we would refer, as an illustration of what it should be in his followers. Ever free from morbid excitement or depression, it dwelt in his breast, without any mixture of sin, pure as his own spotless nature. While it ever avoided the semblance of wrong to others, it submitted with patience to the wrongs it received, and bore the most cruel agonies without a murmur. It was a sensibility also, which, every where, and at all times, was warm with melting benevolence, and full of delicate susceptibility to every thing which softened human character and human life. It knew nothing of coarseness, not even in manners,—was ever ready to sanction the refined civilities of society,—watchful to cherish every lenient endearment, and prompt to soothe every disturbing sorrow. A yet lovelier exhibition of this virtue was to be seen in the Saviour's conduct, amid the intercourse of the domestic circle. There, in the bosom of friendship, he made the home of his kind sympathies. There, by the influence of his serene and affectionate temper, would he dispel every shade of sadness and despondency; and, like the calm sunlight, would kindle the glow of happiness around him. There, deep in the affections, would he ever cause his lessons of pious trust to take root; and there, in the hour of grief, would he administer the balm of hope and consolation. "*He hath left us an example that we should follow his steps.*" We are to speak of sensibility in the ministers of his religion; and shall maintain, that the ministry, to be what it should be, requires it, in its purest and most virtuous exercise, as the foundation of all other qualifications. To understand the governing sentiments and principles of mankind,—to adapt itself to their capacities, circumstances, and wants,—to bring home the doctrines, duties, and hopes of religion, to their business and

bosoms, and to touch successfully the springs of feeling in the human heart,—this is the object of the ministry; and though, to a skilful and holy man, it is vantage-ground, such as angels might rejoice to gain, it is, notwithstanding, ground where angels might fear to tread. A prominent part of a minister's duty lies in the *pulpit*. Here, as elsewhere, his aim is to impress the heart. For this purpose his own heart must be impressed. Eloquence, to be persuasive and successful, must ever take its rise from feeling. We may fascinate an audience with the elegance of taste, the flashes of fancy, and the very lightnings of genius; but nothing will melt the stony heart, but the warmth of pure and fervid tenderness.

There is a vast deal of truth in the trite maxim of the poet—

'Si vis me flere, dolendum est
Primum ipsi tibi'— *

which cannot be too deeply engraven on the minister's memory. Let the glow of affection be wanting in the services of the sanctuary, and how dull, how graceless, how much like mockery they are! We call it a waste of sacred time, and a trifling with the means of religious improvement, to talk so much, and to feel so little. Moonlight falls not so cold, so powerless on the cold snow, as do the words of an unfeeling preacher on the ears of his audience. He freezes up every warm avenue to the heart, and chills even the fire of devotion, which the retirement of the closet may have kindled. It is painful to think that services which might fill the capacity of an angel with happiness, oftentimes become, by the lifeless manner in which they are performed, "stale, flat and unprofitable." Like a cold statue of marble, they have no warm, living, breathing energies. The spirit is not there. We speak not against the graces of oratory. They are valuable, as aids to devotion. But let them flow naturally from it. Let them constitute a happy union with it, and form an essential part of it; and then no objection can be made to the embellishment they afford. Thus viewed, it will be still more clearly seen how very essential sensibility is to the formation of an impassioned eloquence, since eloquence must gather her materials from those quarters where taste, talent, and feeling only can travel. Every event in life, pleasant or painful,—every striking object in nature,—every beautiful and instructive effort of art,—every peculiarity of circumstance and character in the audience we address, must be collected, analyzed, and compared. Their resemblances must be traced, and their moral lessons illustrated. Sensibility is the messenger employed to collect these materials; and, at the same time, the agent, to produce their proper impression upon the mind. Examples of this may be seen in almost every thing. Suppose, for instance, we would describe a character: let it be that of St. Paul. What is necessary to enable us to give *such* a description of it as would awaken the glow of admiration, and prompt to an imitation of his excellencies? Certainly, that we should feel them ourselves, that we ourselves should have an inward perception of the beautiful and strong traits of his intellect and his heart. Or, if we would describe a fine landscape, what is more necessary, than to perceive and feel ourselves its beauties? to suffer the imagination and affections to go forth wherever the inimitable pencil of nature has gone, and to hold delightful converse with the Being whose hand has traced it? Or, once more, if we would convey a strong impression of any celebrated work of art, we must be familiar with the conceptions of the artist, and feel an admiration for his work. So will the Christian minister, if he enters *deeply* into the spirit of his sacred calling, perceive himself, and place before his hearers the sublime truths of the Bible, of nature, and of life. He will describe the worth and danger of the soul, the loveliness of virtue, the deep things of a spiritual life, and the hopes of the gospel beyond the grave, with a vivid conception, forcible illustration, and glowing persuasiveness, which will carry to the hearts of those who hang on his lips, the strongest power and conviction. There are ministerial duties of a *private* character, to the right performance of which, an

* If you would make others feel, you must feel yourself.

affectionate sensibility is equally essential. These lie along the retired walks of domestic intercourse, in the happy home, in the hut of poverty, in the dwelling of bereavement, and in the chamber of sickness. Among persons of every class and every age, in all the different scenes that a minister will here be called to witness and to soften, how necessary the sympathizing heart! How much are the offices of affection then prized! and what others are prized? In prosperity, we love the man, who, in beholding our enjoyments, feels pleasure himself;—and in affliction, the sympathies of a friendly heart come to us like the ministrings of a pitying angel. Who, but he who has felt it, can understand the inexpressible relief, that sympathy sends to the heart of a sufferer, though it be expressed but in a single benevolent word, or a single affectionate tear. Such relief, it is the privilege of the Christian minister to impart. His very character, as a messenger of divine mercy, makes it his duty to impart it. He is to operate on the affections. His office implies every thing tender, attractive, and endearing; and he will be successful in his ministrations of benevolence, in proportion to his quick and lively sense of the distresses around him. And what can make any one successful in reaching and influencing the heart, but to study and to feel its wants,—to kindle with its hopes,—and to struggle with its fears;—to understand and to explain the causes of its disquietude,—and to know and to tell where it may find repose. There are passages in the life of every one, which must be cheered, if cheered *at all*, by the glimpses of benevolence, and the softening of affection. And where can these kindly influences come so well, as from him who sustains the character of a messenger of God? And surely *he* will feel himself blest in imparting them. He will delight, if possessed of a pious sensibility, (and no one who is not, should ever dare tread such holy ground) in alleviating pain, and administering hope. He will mingle his tears with those which innocence sheds, and calm the grief in which bereaved affection indulges;

“ And in his duty, prompt to every call,
Will watch, and weep, and pray, and feel for all;
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,—
He'll try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way.”

Such are some of the uses of sensibility in a Christian minister. Let it not be supposed that it is without its *pains*. Some of these are found in its very nature,—grow out of its most virtuous exercise, and become an inseparable part of the virtue itself. I speak now of trials which every man must expect to meet; but which the *good* man, from the very cherishing of tender affections, becomes unable to bear. To illustrate my meaning,—It is *his* duty and privilege to aim for the highest point of excellence. As he advances in years, he is expected to advance in moral worth. His taste becomes purer, his affections softer, and his perceptions more delicate. Now it is easy to perceive, that, in proportion to the purity and loftiness of his aspirations, he is removed from the ordinary level of thought and feeling;—the nourishment of sensual and earthly pursuits becomes too gross for his mind;—and, consequently, the common sources of enjoyment are closed, while other sources of pain are opened. When another would bury in a moment his woes in oblivion, or treat them with stoical indifference, or cast them off with proud defiance, they are, to the man of sensibility, barbed arrows, that enter his heart, and drink his blood.

I do not say, that the heavenly proof of the good man's armor does not ward off far greater, and far more dreadful evils. I do not even say, that the habits of refined feeling he has cherished, do not ultimately work the antidote against the poison of these lesser ones. I merely state the fact of his liability to be wounded in parts, where others show no signs of vitality.

To suppose an instance. A man's character is unjustly traduced. He is a proud man, and looks with contempt upon the opinions of the world; or, if he care for them, and feel himself injured, he seeks the reparation of his

wrongs in means which are sanctioned by maxims of worldly honor;—or if he permit the wound to rankle in his breast without resorting to these means for its cure, time, and the pleasures to which he flies, soon bring their emollients, and the injury fades from his recollection. Suppose now the calumniated man to be a *Christian*—a Christian minister. To him the trial is the most killing and sore of all trials, and that for many and obvious reasons. In the first place, the interests which are at stake in his reputation, are much higher interests than any other man's can be. If this suffer, he must consider his usefulness at an end, and his name not *shadowed* merely, but *stained* with indelible darkness. And then all his mental and moral habits have been so constantly and so conscientiously formed by the nourishment of *kind, tender* affections, that he is certainly far more susceptible of the injury, than another *could be*. Indeed it comes upon him with a tremendous weight of suffering. He pines and writhes under it in bitterness and agony. What can he do? Cold indifference cannot assist him, or the bleeding wounds of his heart had not been opened. He cannot have recourse to the maxims of falsely-called honor, to wash away the stain; for they are opposed to the maxims of his religion. Forget the wrong, he cannot; for it weaves itself in every thread, through the woof of his happiness, and twists itself around every fibre of his heart. It is true he has his assuaging medicines. He considers that the best of men have suffered before him; that even his divine Master did not often pass along the smooth and generous current of kind affections; that God is just in permitting the trial, and that it is a part of the discipline by which he is to be fitted for a better world. Such, however, being the difference between these two characters, it is clear that the good man, by becoming more susceptible of pure and holy influences, is peculiarly liable to be affected by whatever wounds his sensibility.

We pretend not to deny that it may be carried to *excess*. It is so, when it bleeds under evils of its own creation; when it recoils at the slightest touch of neglect; when it is stung with keen distress at the *bare suspicion* of injury; when it is ready to aggravate the smallest matter into bitter and torturing poison; and when, by a sort of mental process, it converts every thing into gall. This we call a *diseased* sensibility, deserving of compassion, indeed, but *still diseased*. The fault perhaps arises in the first instance, from making one's own keen feelings the measure of those of others; which, being cherished too long, change at length their character, and come to act from un-governable impulse.

The best remedy for this state of feeling is employment—constant and vigorous employment. Let the individual who possesses it, exercise patience, fortitude, self-denial, and diligence, and the disease of his mind will be weakened, if not subdued.

The proper test of it is the effect to which it leads. If it be morbid, the mind becomes obscured and oppressed with gloom. Even the few rays of happiness that cheered its horizon, die away, and cast the realities of life into deeper shade. But let it be healthful, and, though clouds come, as they *must* come, they will only make the man cling more closely to God, and cause his faith to cast a fairer light upon the bosom of the storm.

We must only add, that such as cannot fully enter into the feelings of the individual described, who are disposed to ridicule his sensibility as a weakness, and treat it with harshness and cruel censure, should remember the pangs they may unwittingly inflict, and the waste of suffering they may occasion. They will remember, that if to possess extremely delicate, susceptible feelings, be a fault, it is a fault which grows out of the very excess of virtue. They will consider, too, that the habit of sympathy, even in its most tuneful harmonies, like the vibrations of a harp, gives out its sweetness, or complains of injury, as the hand that touches it be gentle or severe; and they will forbear to play rudely on an instrument so disposed to discord and pain.

THE IDEA OF HEAVEN.

In forming his notions of spiritual things, every man is swayed more or less by his own peculiar modes of thinking. There is no one, who has not his preferences and dislikes among conceivable objects, which always cling about him. As the words which belong to material things are necessarily transferred to spiritual subjects, so, when we endeavor to form a conception of spiritual things, our material images are mingled up with them. Perhaps in nothing is this fact more striking than in our notions of heaven. Some Christians, indeed, shrink from the grossness of physical imagery, as applied to the enjoyments of the soul; and thus by their dim and shadowy conceptions, void of distinctness, and almost of the power to produce impression, deprive themselves of that happiness, which the scriptures authorize them to seek. But most men, each according to his habits, paint to their minds a future heaven, in which they collect whatever has for themselves peculiar charms, and exclude whatever is to themselves undesirable. If we accurately watch the processes of our own minds, we shall find this a truth, full of interest. We shall discover, in our examinations, traits in our characters, which, perhaps, we never before suspected; and, by this discovery, we shall be able to direct our attention to the eradication of whatever is unworthy, and the cultivation of whatever is excellent.

The most common idea Christians have of heaven is, that it is a place of *rest*. This arises partly from the fact that the scriptures describe it as a rest, which remains for the people of God. But the grand reason why this point is so prominent, is, that the present is a world of fatigue and toilsomeness. Every day brings its sources of anxiety and its demands for labor. At the sunset of every day and the close of every week, we feel in our own frames that earth is a weary abode; and the mind most naturally dwells on the sweetness of rest. Accordingly you will observe that the aged, who are less able to endure fatigue than the young, speak of heaven under this image more frequently than they. Ministers, too, on Sabbath evening, after the toils of the sanctuary, expatiate with the most evident freedom and satisfaction on the rest of the eternal Sabbath. The sick, who are fatigued almost by the pure light that enters their windows, love to contemplate heaven as 'the end of toils, the end of pains.' As the sun goes down in his splendor, and the calm, soothing hum of evening begins, how is the mind of the tired traveller crowded with images of serenity and repose, of gentle fountains and soft breezes, prepared by him who has left peace with his people. The reason is evident—to persons at such times and under such circumstances, fatigue naturally induces the idea of rest; and when they think of heaven, the influence of their present feelings leads them to think of it chiefly as a place of rest.

A less common notion of heaven is, that it is the abode of *friends*. The persons to whom this idea is most prominent, have, by nature, a deep sensibility. This quality does not at once come to maturity; nor in the earliest years of life is it always perceptible. But through the influence of those untoward circumstances which the sensitive heart is least able to sustain, its acuteness of perception is cultivated and increased. Amid the ceaseless driving and jostling of this world, such hearts often bleed with sorrow. Little attentions are indeed received by them with the liveliest gratitude; but if those little attentions are withholden, they are pressed and weighed down with the supposed neglect. Persons of this character esteem most highly the blessings of friendship; and when they wander, as it were, alone on the earth, feeling themselves friendless and a useless burden to society, the idea of entering a world of kindred minds comes to them with the sweetness of evening music. By long contact with the coldness of earth, they are taught that it is a broken reed, that its brightest flowers fade, its fairest skies are overclouded, its firmest friends prove faithless, and death finally fills up its cup of wretchedness. If you have ever felt thus, you know the pleasure of meditating on a world where the friendships of earth will be re-united, the fragments of your peace will be again bound together, and your union with those you love will become eternal. It may not be

amiss here to observe, that as the above characteristics are the native inheritance of poetic minds, so this idea, more frequently than any other, appears in their descriptions of heaven. It was the case in antiquity, and continues to be so still. To them, in the mere words—kindred spirits—is concentrated a world of blessedness. The same notion of heaven is also uppermost in our minds, when we are parting from those we love.

Another, and a small class of persons, think of heaven as deriving much of its charm from its sweet and inspiring music. They love to gather together the representations of the apostle John, where he describes the celestial inhabitants with their palms of glory and their harps of gold, singing the new song to the Lamb that was slain. Having by nature a love for music, they imagine themselves in the midst of the glory of heaven, listening to the magnificent chorus of the multitude that no man can number, now swelling its overpowering melody, and now dying away with inexpressible softness and sweetness, and they feel that this is heaven. It is a joy 'worth dying for,' to dwell in the midst of such a world. Their full souls overflow with delight. Their loftiest anticipations are exceeded; and as we sometimes whisper in our dreams, they exclaim in their bliss, 'Can this be heaven—and am I one of its inhabitants?'

These ideas of the world of light are all tinged with our own natural characteristics. They spring from our predominant habits and modes of thinking. They are, in part, a fruit of that selfish desire that seeks our own private gratification. We may regard it as a cause of thankfulness, that God has provided in his word, images of future blessedness, adapted to the peculiar characters and circumstances of all his people. But we should esteem it a worthy triumph of grace over nature, if we could habitually fix our minds on another notion of heaven, in which our own likings should be merged and forgotten. And just in proportion as the Christian is sanctified, and led to entertain right views of God and himself and spiritual things, we believe he will dwell on another characteristic. This is, that heaven is *the glorious residence of Christ*.

While by the other conceptions, the imagination of unregenerate men may be warmed and delighted, this can attract none but a holy heart. If we do not love Christ, we shall not desire to be with him. If we have not been often in communion with him on earth, we shall not joyfully anticipate being with him in glory. But if the whole course of our lives has led us to esteem him the dearest of all enjoyments, we shall with good reason exult in meditating on heaven under such a view. This view, too, includes all the Christian can desire. If we are with Christ, we shall be like him. As we fix our eyes upon his excellence, we shall be changed into the same image from glory to glory. In his presence there is fulness of joy; and we cannot but be perfectly happy. He has gathered about him all the good, and wise, and lovely, from the beginning of the world; and we shall have their blessed society forever and ever. If there be harmony in the universe, it is that which is poured forth in his praise; and if we are with him, we shall feast upon it. The idea that heaven is the glorious residence of Christ, combines the excellence of all other notions, and is itself a test that will guard us from disappointment. If we anticipate that world because our Redeemer is there, we shall not fail of enjoying it.

CAUSES OF THE LOW STATE OF RELIGION.

In a late article on the present state of religion,* some general remarks were made on the desirableness of a revival. Two prominent causes of the prevailing declension were specified. The first was the general devotion to the external affairs of the church, and the second, the spirit of controversy. It has seemed to us that several other errors in Christians are exerting an unhappy influence. We would not press unnecessary or unreasonable charges

* Am. Bap. Mag. for September, page 347.

against the church; nor would we suppose the majority of the evils, hereafter to be specified, exist in every member. 'We are persuaded better things of you, brethren, and things that accompany salvation, though we thus speak.' Yet that all these deviations from duty occur, every man knows; and it is equally certain that their effect is to grieve away the Holy Spirit. We here speak of them, because if we do not know our errors, we shall not know what is to be reformed. If they are pointed out to us, we are under sacred obligation to take these obstacles out of the way. While we speak kindly, in this article, we shall endeavor to speak plainly. Christian duty requires that we should deal faithfully. It is a miserable policy, that covers up the truth, or blunts its edge, for fear of offending men. If we use the sword of the Spirit, let it not be wrapped in flowers.

Some of the specifications have already been treated somewhat fully,* so that we shall here need to say the less. But we entreat Christians to read carefully, and with self-application.

1. Neglect of the Bible. It is very certain that most Christians, at the present day, think less highly of the word of God than David did. It was his meat and drink, sweeter than honey and the honey-comb; his best companion in the house of his pilgrimage. He read it diligently by day, and arose in the night-watches to meditate on its beauties. But his was a meagre portion, in comparison with ours. Since his departure, we have, in addition, most of the splendid and glowing prophecies, and the whole record of the Redeemer of men contained in the New Testament. Yet it is a truth that some professors of religion suffer whole days to pass by, without looking into its pages.

2. Desultory reading of the Bible. There is a multitude of persons, whose consciences will not let them wholly neglect the word of God. But they carelessly and sleepily run over a few verses or a chapter every evening, to soothe the voice of the inward monitor; and that is all. Or, if they read more, it is merely for the sake of saying they have done so—not with self-application, meditation and prayer.

3. Neglect of spiritual treatises. By these we mean the works of such men as Baxter, and Edwards, and Owen. It is said, and by some perhaps with good reason, we have not time for these and the Bible too. But we hazard nothing in saying, that on the Sabbath, at least, there is time. Take only a part of the hours devoted to religious or other newspapers, and expend it on these authors, and you will find a rich recompense in holiness, and loveliness, and heavenliness of spirit. The great difficulty with most Christians of the present day is that they read too much, and think and pray too little. When such books are read, let it not be, as is too often the case, in a listless, desultory manner, but as if you were in communion with the very spirits of the men who wrote them.

4. Neglect of meditation and prayer. In this, too, the excuse is, we have no time. But it is well answered by referring to the life of Jesus. Hurried as he was from place to place, and surrounded all the day by a crowd of followers, he still found time for his holy duties. He was often sought in the desert alone, whither he had gone for his heavenly communion. The mountains and cold night-breezes witnessed his solemn devotions. Christian, who can get no time by day, do the same solitary stars that shone on thy Saviour's retirement, ever testify to the fervency of thy prayers?

5. Want of system in meditation and prayer. The best of men have found that a *set time* and *place*, and *punctuality* were necessary to the maintenance of a religious life. If we appoint for our private duties, that concern only God and our own souls, no specific time, they are likely to find no time. If all our hours are appropriated to other matters, they will have no place. If we had a system, with decision and firmness enough to adhere to it, there would be no want of opportunity. Let us also inquire of ourselves what blessings we need, and why we need them; and assure our own hearts of the depth and pressure of our necessities, that we may plead for a supply, as the suffocating man would for vital air. We would by no means speak lightly of social meetings, or

* See "Thoughts on Piety."—Am. Bap. Mag. for March, 1833, page 85.

discourage Christians from assembling together. But it does not admit of a doubt that some, who can scarcely find an hour a week for secret intercourse with heaven, can find two, three, or four evenings for meetings with their brethren. In meditation, too, the difficulty lies not in the fact that men cannot think—for what were they created but thought?—but in their neglect of system. If they would choose for themselves every day a subject of meditation, and pursue it in regular order, they would soon learn both the possibility and the sweetness of it. Payson and Summerfield recommended this practice. The Moravians act upon it, in all their settlements. We are living for future generations, for Christ, and for eternity. Is it not suitable that we should live by rule?

6. Disregard of the Sabbath. Whether, as an individual, he keeps every hour of the Sabbath 'holy unto the Lord,' we leave every Christian to judge for himself. It is not without reason, however, that we suspect there is here a great deficiency. Religious newspapers were designed for a worthy use;—not to occupy those hours which God has set apart for the cultivation of piety. We believe many professors devote those holy hours, which are God's and not their own, to these and similar periodicals. The sermons of the Sabbath, too, are heard rather from habit, than with the express purpose of learning the will of God and *doing* it.

7. There is too much satisfaction with the existing state of things. By this we do not mean that Christians are not loud enough and full enough in their complaints; but that they do not really feel dissatisfied, that all is so dull and dead. The reason is, they do not diligently examine into the dreadful results of such a condition. They say, but do not feel. If they felt, they would arise and call upon God, that he would save the world from perishing. If they would carefully think on these things, could they help feeling?

8. Christians are not faithful to one another. They have forgotten the obligations conferred by the right hand of fellowship. They talk familiarly of the watch and care of the church over her members; that is, of the tender watchfulness of one member over another, and their mutual faithfulness. But who, in the churches, discharges his obligations? Who feels that they have been discharged towards himself? If Christians converse with one another on religious topics, is not the inquiry rather, how did you like this and that preacher; and, were you present at this or that meeting—than, how can we most rapidly grow in holiness? And do not Christians, through fear of offending, smooth over the few faithful addresses they dare to present, by trying to make their brethren believe some one else is meant, and not those who hear?

9. Professors of religion do not sufficiently consider their personal responsibility. Our churches have become so large, that most men expect to hide themselves among the multitude. The address of Nathan to David—'Thou art the man' had force in it, for it pressed him with personal obligation. Oh that every minister could persuade every hearer to believe him, when he says, 'I have a message from God *unto thee!*' Whether we feel it or not, the messages of God do come to us, and lay us under specific obligations as individuals. Every man is bound to do his own duty, as much as though he were the only accountable being in the universe.

10. The covetousness and selfishness of professors of religion. This is a very plain charge, garnished by no soft words; but we believe it is a reasonable one. That selfishness is the great, prevailing principle of action before regeneration, every body allows; and it would be strange, if the believer were at once and entirely delivered from it. But it is carried into religion. How often do we feel and say that we attend social religious meetings for our own good, that *we* may be comforted, and the like! And how do professors go from service to service with the great absorbing motive—our own advantage! We merely present this subject for thought, adding only, how much more Christ-like it would be, to go with the sole design of benefiting others—of promoting the conversion of sinners—of building up the kingdom of God, forgetful of our own little selves! We may also be permitted to ask the con-

sciences of our brethren, if they cannot sometimes detect a covetousness in their mode of trade or in their benefactions, which the religion of Jesus will not justify?

11. It is believed that many Christians have no proper apprehensions of the nature and effects of religion. In the apostle Peter's time, it was a source of 'joy unspeakable and full of glory.' Who feels that joy now? Our Saviour declared faith to be a 'well of water, springing up to everlasting life.' But how few Christians find their religion such a well-spring! Men seem now to be satisfied, if they think they do the duties required by their religion, while they do not expect lively enjoyment. We talk of it, indeed, as that which is solid and satisfying; and a few feel it to be so. But if the hungerings and thirstings of the immortal soul, or rather the dead stupidity of many could be read by all the world, how would they ridicule our professions! We do wrong to be contented with any thing short of that perfect love and peace and glory, which the religion of the Bible promises. We wrong ourselves, the church, and the world.

12. Procrastination. This is as injurious to, and as common among Christians, as the irreligious. They know and acknowledge their obligation to be *uncommon Christians—eminent for holiness*—but they are not quite ready. They must first get through with this or that pressing engagement. They will wait till they are a little older; or till they get into some new situation, a new sort of business, a new course of study, a new house, or a different kind of society. But, be assured no new situation will be more favorable for the cultivation of ardent piety, than your present one. Wherever you go, difficulties will meet you, and you must break through them. An effort must be made—a *strenuous effort*—or you will never succeed.

While all these crimes lie upon our churches, can we wonder that God remains at a distance, and the Holy Spirit is grieved away? Should we not rather have reason to be astonished, if a revival of religion should commence among us? Hear now the word of God—"Remember whence thou art fallen, and repent, and do thy first works; else, if thou do not repent, I will come unto thee quickly, and will remove thy candlestick out of his place."

Thus have we briefly and plainly stated some of the causes of the present low state of religion. The subject needed no flowers of style. We could not clothe it with alluring beauties; but affectionately do we present our own contemplations for your consideration. 'I speak as to wise men; judge ye what I say.'

GETHSEMANE.

Among the mountain-trees
The winds were whispering low;
And night's ten thousand harmonies
Were harmonies of wo:
A voice of grief was on the gale—
It came from Cedron's gloomy vale.

It was the Saviour's prayer,
That on the silence broke,
Imploring strength from heaven to bear
The dread and wrathful stroke,
As in Gethsemane he knelt,
And pangs unknown his bosom felt.

The fitful starlight shone
In dim and misty gleams;
Deep was his agonizing groan,
And large the vital streams
That trickled to the dewy sod,
While Jesus raised his voice to God.

The chosen three that staid
Their nightly watch to keep,
Left him through sorrow's deep to wade,
And gave themselves to sleep.
Meekly and sad he prayed alone,
Strangely forgotten by his own.

Along the streamlet's bank
The reckless traitor came;
And heavy on his bosom sank
The load of guilt and shame:
Yet unto them that waited nigh
He gave the Lamb of God to die.

Among the mountain-trees
The winds were whispering low;
And night's ten thousand harmonies
Were harmonies of wo;
For cruel voices filled the gale
That came from Cedron's gloomy vale.

THE CHURCH AND HER WATCHMAN.

THE CHURCH.

Watchman, on Zion's wall,
The night hath hovered long;
No voice hath answered to thy call,
Nor joy broke forth in song;
Yet must thou kindle still
Thy watch-fire's feeble light;
And keep thy lonely post, until
Thy faith is changed to sight.

WATCHMAN.

Why should my spirit yield,
Ye ransomed, to despair?
The rays may be awhile concealed,
But yet the sun is there.
I hear the frequent wail
Of those who near me weep;
But why should faith or duty fail?
God will his promise keep.

THE CHURCH.

Watchman, on Zion's wall,
Hath not some lovely star
Burst from the gloomy midnight pall,
And sent its rays afar?

Is there no heavenly light
To cheer thee on thy way,
Whose beams thy fainting hopes excite,
And tell of coming day?

WATCHMAN.

The eastern clouds are fringed
With brilliancy divine;
And all the heavens, with crimson tinged,
In smiles begin to shine;
Children of God, lament
Your absent Lord no more;
His Holy Spirit he hath sent—
His promises are sure.

THE CHURCH.

Watchman, the tidings tell
To those who watch with thee,
That joy may every bosom swell,
That all the light may see.
Wake the whole earth around
One general song to raise,
And pour with grand, o'erwhelming sound,
Creation's hymn of praise.

SPIRITUAL GLORY OF CHRIST.

The Scriptures present this blessed being as one of infinite moral beauty and loveliness. Numerous appellations, strikingly expressive of this, are given him: 'the bright and morning star;' 'the sun of righteousness?' 'the brightness of his glory;' 'the chief of ten thousand;' 'altogether lovely;' 'blessed and only potentate;' and he is described as receiving those eternal ascriptions of praise, due only to infinite moral excellence. There must be that, then, in Christ which is suited to inspire the mind with the highest admiration, and to fill it with unspeakable delight. Abraham, Job, David, and Isaiah, all saw this glory, and spake of it. John saw 'the glory of the only begotten of the Father.' Paul counted earthly attainments nothing, in comparison with the excellency of this knowledge. And the 'beloved disciple' John reiterates, that it is the very consummation of the heavenly bliss to 'be like him and to see him as he is.'

So of later saints. 'Oh, the ravishing sweetness,' said Pearsall, 'that appeared in every feature of Jesus the Mediator!' 'I have no heart,' said Payson, 'to speak or write about any thing but Jesus. Oh for language suitably to speak his praise and to describe his glory and beauty! Methinks if I could borrow for a moment the archangel's trump, and make heaven, earth and hell resound with 'worthy is the Lamb that was slain,' I could contentedly drop into nothing. What a transporting thought, to spend eternity in extolling God and the Lamb, and in beholding their glory! This is heaven indeed.' 'I continued,' said Mr. Edwards, 'in a constant, clear and lively sense of the heavenly sweetness of Christ's transcendent love. It seemed to be all that my feeble frame could sustain of that joy which is felt by those who behold Christ's face in heaven.'

There is then infinite spiritual beauty and glory in Christ. And is there any barrier by which the great body of the saints are prevented from beholding it? Has Christ opened the overflowing fountain to the *few*, while the *many* are restricted to scanty drops? Who can bring this accusation? I ask, how came the saints, whose language I have quoted, so high upon Mount Zion? Because they strained every nerve to gain this glorious eminence. And why are ten thousand others so far below them; so far below them, that it requires charity to believe they have begun to rise at all? What but sloth, love of ease, love of the world, reluctance to duty? What but unwillingness to give themselves heartily and earnestly to this great work, keeps them at the porch, when they might enter the palace?

Disciple of Christ, there are glorious and delightful visions of Christ within your reach. The scanty gleam of light now enjoyed, might have one degree of brightness after another added to it. The star might become a sun. Why be contented with your dim visions? Shall the twinkling of a solitary star suffice you, and are you willing the remaining horizon should be shrouded in darkness? As eminent saints, by earnest diligence, have risen to higher and higher discoveries of the glory of the Redeemer, so may we. '*Then shall we know, if we follow on to know the Lord*; his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth.'

N. Y. Observer.

REVIEWS.

[The following review was received from a respected minister at the south, after the Editor had commenced preparations for a similar article. It has accordingly taken precedence. The other may be presented in some future number.]

Review of the COMPLETE WORKS OF THE REV. ANDREW FULLER, with a Memoir of his Life. By ANDREW GUNTON FULLER. In two vols. 8vo. BOSTON: published by *Lincoln, Edmands & Co.*

This work, in the material and style of execution, is highly creditable to the American press. It contains a good likeness of the author, a full table of contents, a copious index, both of subjects and of scriptures illustrated, and about eighteen hundred pages of matter. The publishers, in issuing this work, have conferred an obligation upon community, and will, doubtless, be rewarded in a liberal return of their investment. We are not about to enter into a critical examination of the literary merits of the deceased author. This would be unnecessary. The productions of his pen have been long before the world, and are prized as standard works in divinity, on both sides the Atlantic. But, though they need no commendation by the reviewer's pen, yet the conviction of their sterling worth may, perhaps, be increased, by a few remarks upon the qualifications of this author, and upon the design and influence of his publications.

Mr. Fuller was among the few extraordinary men who have ever appeared in this world. Robert Hall, who lived in an age and nation famed for distinguished names, said of him, "He is, in many respects, the most memorable man it has ever been my happiness to know." He possessed great vigor of intellect, an uncommon share of good sense, inflexible integrity, and the most ardent love for truth. From the strength of his desires to be useful, and from consciousness of mental superiority, he was led to conclude that he was destined for distinguished labors. All his powers, therefore, were early consecrated to the service of the church. His mind was turned, even before he en-

tered the ministry, to the study of those great truths, which involve the highest honor of God, and the dearest interests of man. These truths he embraced with all the affections of his heart, and maintained with wonderful acuteness, and by invincible arguments; for they were indeed the sheet-anchor of his soul.

He possessed very clear and consistent views of human depravity, and of the grounds of moral obligation. To gain them, however, he had to endure heavy trials and severe studies. Indeed, it was a dispute about the extent of the ability of man, which deprived him of his beloved pastor, and proved the occasion of his own introduction to the ministry. When he entered the church, he sat under the preaching of a high Calvinist, who maintained that the impotence, which the scriptures ascribe to sinners, is wholly innocent, rendering them just as unworthy of blame for not repenting of sin and believing in Christ, as they are for not having power to stop the motion of the heavenly bodies. But this sentiment, he soon perceived, agreed neither with his own experience, nor with revealed truth. For he had been, from time to time, deeply convicted of sin in neglecting the duties of religion. And he knew that the scriptures frequently, and in the plainest manner, command sinners to perform spiritual duties. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Repent, and turn yourselves from all your transgressions; and make you a new heart and a new spirit, for why will ye die, O house of Israel?" "Circumcise your hearts, and be no more stiff-necked." These are a few out of a multitude of texts of the same character. But he was led to reflect: Would God give these commands, and threaten sinners with eternal death, in case they persist in neglecting them, if their impotence to obey them were innocent? If depravity be a natural calamity, like the loss of sight, or hearing, then it would be as manifestly absurd to exhort the wicked to turn from their evil ways and seek the Lord, as it would be to attempt to allure the blind by the beauty of color, or to charm the deaf by the power of music. But Mr. Fuller believed that depravity is something quite different from a physical evil, and that, therefore, it did not render it as preposterous to urge sinners to duty, as it would be to preach the gospel to the inhabitants of the tomb. Hence, after much reading, and prayer, and reflection on the subject, he was led to believe that depravity consists in an aversion to things of a spiritual and holy nature. This aversion, or disinclination to comply with the divine commands, so far from excusing impenitence and unbelief, is, he believed, the very essence of guilt, and stamps its own criminal character upon all its issues and productions. The only reason why the unrenewed do not perform spiritual services, is to be found, not in their ignorance, not in their want of natural power, but in the unwillingness of their heart to comply with gospel requirements. As the disposition to obey constitutes no portion, no element of obligation, so indisposition cannot destroy any particle of obligation. He therefore perceived that the same kind of obligation rests upon believers and upon unbelievers—that the same gospel should be preached to both classes—that the same duties should be urged upon both, and that the practice of making two sorts of duty, one for sinners and one for saints, is wholly unscriptural, and calculated to mislead and ruin souls. While Mr. Fuller believed that depravity consists in the aversion of the heart to real holiness, he also believed that this aversion is so fixed, that it is not to be overcome by the mere power of suasion, but that it is to be conquered by the direct agency of the Holy Spirit. This agency he never lost sight of, but leaned upon it as his only ground of hope in all his abundant labors. In taking this view of depravity, he perceived the consistency between commands and promises—that it was consistent for God to command the sinner, as a matter of duty, to make himself a new heart, and to promise to give him a new heart, as a matter of grace. The propriety of commanding and exhorting sinners to embrace the gospel, rests upon the fact, that their depravity does not destroy their accountability, and upon the fact, that the preaching of the gospel is an appropriate mean to convince and persuade moral agents. And our encouragement to do

so, rests upon the fact, that, in the economy of grace, God is wont to grant the greatest aids of his Spirit, where the compassionate minister of Jesus Christ keeps up before his hearers the brightest array of divine truth and motive. And the propriety in God of promising to give repentance, rests upon the fact, that he can change the heart without human agency or obligation. By the power of his Spirit he can turn the heart of the proudest monarch—dissolve it in holy grief for sin, and fill it with a joyous faith in Christ. We have stated these conflicts of Mr. Fuller, because they are the most memorable items in his history; and because they led him to embrace those views which were the main spring of his life, and which imparted to his numerous publications their highest value. This was certainly his own view of their influence. Speaking of his labors and sufferings in finding his way out of the labyrinth of his early errors, he says, "I never look back upon these contentions but with strong feelings. They were to me the wormwood and gall of my youth: my soul hath them still in remembrance, and is humbled in me. But they were ultimately the means of leading my mind into those views of divine truth, which have since appeared in the principal part of my writings. They excited me to read, and think, and pray, with more earnestness than I should have done without them; and if I have judged or written to any advantage since, it it was in consequence of what I then learned by bitter experience, and in the midst of many tears and temptations. God's way is in the deep." The Calvinists in general, and the Baptists in particular, are under great obligation to Mr. Fuller for the clear light in which he has set some of the most important doctrines of revelation, and for emancipating them from the fetters of prejudice, and giving free scope to the publication of the gospel. By these means, a considerable revolution has been effected in this country and in Europe, both in sentiments, and in the earnest and untrammelled manner of preaching the word to every class of hearers. Truth has thus shone forth with brighter lustre, and the ministry of the gospel has been rendered more simple, more practical, and more efficacious.

The works of Mr. Fuller are the result of deep, personal experience, rather than the fruit of professional leisure, and acquired talent. He was brought up at the feet of no renowned Gamaliel, nor was his mind fostered and pruned within the walls of Oxford or Cambridge. He was not a profound scholar, nor did his situation allow him to become so. He was the son of a plain farmer, and went almost directly from the plough to the desk. It was not in schools of theology, but it was in his labors among an unlettered people, in his incessant readings of the Bible, and in his study, upon his knees in prayer before God, that he caught his heavenly fire, and learned his best divinity. Had this great man been educated in America, by Edwards or Bellamy, it is likely that he would have thought less, prayed less, and searched the scriptures with less intensity of desire to know them, and that the church would never have been enriched by the volumes now before us. These remarks are not designed to disparage learning. But by them we intend simply to express our belief, that there are a few minds, possessing original strength and elasticity in such an eminent degree that they are more likely to bless the world with certain important productions, without the aid of education, than they would be, with all its highest advantages. Such minds act with the greatest vigor, when most oppressed, as the steel spring increases in power as you tighten its coil. We never should have seen the *Iliad*, or *Macbeth*, or *Pilgrim's Progress*, had Homer, and Shakspeare, and Bunyan received the most polished education in modern universities. It is true that wealth and the best literary advantages might have given to Bunyan a style as elegant as that of Addison, and talents as various as those of Burke or Priestly. But to produce his enchanting dream, he must not be greatly learned—but he must be a person of deep spiritual conflicts—he must be persecuted and imprisoned, with no other library than his Bible and Book of Martyrs.

The grand design of Mr. Fuller, as a writer, was to produce moral action. He believed in the divine purpose, that the rest of heaven shall be gained

through constant vigilance and labor. In this way the Christian character is to be formed, and the soul fitted for future blessedness. But notwithstanding the necessity of this painful care and effort, man is much inclined to be heedless and slothful; and this proneness has been strengthened by ingenious and plausible theories in religion. Of this truth Mr. Fuller had abundant evidence. In his life and travels, he witnessed the hyper-calvinistic, or antinomian spirit, sweeping over the churches, withering up, like the Sirocco's blast, their vital principle, and converting them into barren wastes. Nor was the influence of this spirit confined to professors. Its legitimate tendency is, to keep both saints and sinners in a state of inaction. For it exalts the former above obligation, and sinks the latter below it. This spirit he knew had its origin in the false notion, that human apostacy releases sinners from the duties of piety, and that the gospel dispensation is designed to render the law useless, and to excuse the people of God from complying with its requirements. Over these things Mr. Fuller prayed and wept. And when he took up his pen, it was his chief purpose to correct these errors, and thus to rouse the church from their paralyzing influence. In accomplishing his object, he resorted to no unwarranted expedients. He believed that God had provided adequate agents to sway the soul, and that these are principally three: truth, motive, and the influences of the Divine Spirit. Truth convinces the understanding, motive affects the heart, and the Spirit overcomes the will. The great cause, he believed, why the means of salvation have produced so little effect, is—that their power has been greatly weakened by human devices. Truth has been eclipsed, conscience stupified, and the heart allured by unscriptural motives. The constant aim, therefore, of this eminent man, was to disperse the darkness, in which truth was involved, that it might shine forth in all its heavenly lustre. He labored to remove from the divine law the deadening swathe, with which it had been bound, by those who feared its edge, that it might act with unobstructed force. It has been said of the immortal Butler, that he has done more than any other man to restore to conscience her sovereign sway in the human soul. So we may say, that Fuller has, probably, done more than any other divine, to restore to the law of God, or to gospel truth, its sacred dominion in the economy of grace. Truth and the voice of conscience are the two great ruling powers in the moral world. Hence the well-being of society requires, that they should be constantly kept in the clearest light. And that man, who is the instrument, in giving these chief elements of power the freest action upon the human mind, renders the most important service to his fellow-men.

Another important quality in the polemic writings of Mr. Fuller, is the popular and satisfactory manner in which he supports his positions. This he does by making success or tendency the test of truth. This was the standard to which he appealed in his most important publications. In sustaining himself, he did not resort to hair-spun metaphysical arguments, but to facts—to the object, and to the character of the success, of the respective systems, which he brought into comparison; the gospel and deism, orthodoxy and secinianism, and the doctrines of Agricola and Sandeman with primitive Christianity. The aim of Mahomet was, to win disciples by the hope of a sensual paradise. By this and the terror of the sword, he gained his countless followers. One object of the Pope is to make converts to the belief that he has a divine right to grant pardons for past offences, to give licenses for future transgressions, and a safe passport to heaven, and he has gained to himself a great portion of the earth. The aim of Atheists is to disprove the existence of God, and to persuade men, that the doctrine of immortality is a chimera, and that future judgment is the terrific device of a crafty priesthood—and their success has been the destruction of the throne and altar of France, and the drenching of Europe in the blood of her armies. Mere success, then, as Mr. Fuller well knew, is not full proof of the truth of any creed. The aim of a system, and the quality, rather than the quantity of its success, constitute the proof of its goodness. The design of the gospel—of evangelical truth, is to overturn the

empire of sin in the human heart, and to build up in its place the kingdom of righteousness—to make the proud, humble—the sottish, active—the revengeful, meek—the selfish, generous—the impious, devout; and the success, which has attended its administration in this revolted world, is a certain proof of its divine origin. In erecting this empire, Mr. Fuller imitated the inspired writers. To this they constantly appeal in their controversies with false prophets. “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” “Hereby we know,” that is, by the effect produced, “the spirit of truth and the spirit of error.”

The works of Mr. Fuller will secure a lasting interest. The influence of ingenious and popular systems, though not based upon revelation, is great and of long continuance. This was the fact in reference to the doctrines of the Sadducees, of the Stoics, of the Epicureans, and of modern sceptics. What then must be the protracted effect of those writings, which rest upon the unchangeable principles of human nature, and discuss those permanent relations, which involve our highest interest? Bunyan's *Pilgrim's Progress* will doubtless be read till the close of time; because, in every age, it will find a loud response in the experience of every believer. Such is the character of the compositions now under review. They are built upon Scripture, and illustrate and enforce, in the happiest manner, those great truths which most concern our present and future existence. Though we do not view these volumes as faultless, yet we believe, as they embody truths of the highest concern, and so much in accordance with the word of life, and with the general experience of believers, that they are destined to survive the vicissitudes of opinion, and descend as a rich legacy to future generations.

There is another light in which we are anxious the publications of Mr. Fuller should be viewed—in their adaptedness to prevent two evils, to which the Christian world at the present day are peculiarly exposed. These are, first, losing sight of that mysterious and divine agency, on which the success of all their efforts must depend. And, second, failing to keep in full view those cardinal truths of the gospel, by which they must gain and support all their victories in the empire of darkness. In every period the church has been inclined to forget her dependence on divine influences; but, perhaps, never so much so, as in the present. There are special reasons why we should fear our liability to the above specified evils.

The present religious community is not distinguished for deep-toned piety. Though it be unrivalled in its benevolent efforts and institutions, yet, in personal discipline and ardor of devotion, it is much behind the age of Baxter or of Edwards. This want of rich experience in the animating and consoling power of the Spirit, renders them liable to undervalue his promised aid.

The present is an age of great activity. The whole church, as if suddenly electrified, has risen up to engage in the missionary enterprize. They are busily employed in augmenting their treasures—in founding schools—in multiplying their preachers, and the number of missionary stations. Now, in these constant efforts to spread the knowledge of the gospel among all nations, the church will be tempted to under-rate the concurring agency of the Holy Spirit, to give effect to all the means of salvation.

We are exposed to the same evil by the very imposing spiritual apparatus now in requisition. When we look at the number of our Colleges and Theological Seminaries—at the corps of young men, annually leaving them to enter the missionary field—at the amount of our yearly subscriptions—at the number of our charitable societies—at the illustrious characters embarked in this great work—at the posts we now occupy in foreign lands—at the talents and zeal of our missionary laborers—at the translations of the word of God now going on in various languages, and at our numerous printing establishments, which are so rapidly multiplying copies of the Scriptures;—when, I say, we look at all this appropriate and powerful array of means, we are strongly tempted to be too sanguine, and to forget our dependence on that Almighty Spirit, without whose constant aid all our toils and resources must prove ineffectual.

We may prove our exposure to these evils from present facts. Look at the new doctrines, now prevailing, both in the south and in the north. By these, we are taught that conversion is the result of moral suasion—that the agents in revivals are of human origin; and, by consequence, that any church can originate and continue one at pleasure—that faith is the passive effect of light in the understanding, independent of the agency of the Spirit upon the heart—that God, on his part, has done every thing he ever will do to effect the salvation of the sinner; so that if he be lost, it must be ascribed to his neglect to regenerate his own heart. Besides, many divines, who remain sound in the faith amid all these innovations, dwell, in their preaching, almost exclusively upon duties, and upon practical topics; and rarely bring forward the unpopular doctrines of entire depravity, of divine sovereignty in converting sinners; and the vicarious character of the sufferings of Christ. Considering this prevalence of error and suppression of truth, is there not imminent danger that the church will recede farther and farther from the faith, employ more or less carnal weapons to advance her cause, and fail to lean alone on the power of the Holy Ghost? That the army now marching forth to overcome the idolatrous nations, do not sufficiently feel their need of aid from on high, seems evident from their comparatively small success. In one point of view, they have accomplished much. But when we look at the sums expended, at the number employed, at the labors performed, in the last fifty years, on modern missions, we may ask, what impression has been made upon the kingdom of idolatry? A few churches have been formed, a few thousand converts have been gained, a few idols have been cast away, and a few temples have been abandoned. This is the grand result of all their toils and sacrifices. We do not say this in the spirit of complaint. What has been done, independently considered, is truly great, and ought to quicken our zeal, and to excite our highest praise. But what is this whole amount of success, when compared with the costly combination of means employed to effect it? The number of missionaries in the last half century is, probably, as great as it was in a period of similar length from the ascension of Christ, and their expenditures vastly greater than those of the first preachers of the gospel. But compare the accompaniment and the fruits of these two distinct efforts, and what an amazing contrast! On the first promulgation of the gospel, God bowed the heavens and came down, infusing that immortal energy and fervor into the primitive heralds of the cross, to which we are utter strangers. Fired with the love of Jesus, and baptized with the Holy Ghost, the first ministers of Christianity went forth, and told the affecting story that God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life; and the hoary system of paganism crumbled into the dust before them, and in a less space than that allowed to modern missionaries, they triumphed in Christ in every part of the Roman world, and made manifest the savor of his name. Now, why should their success be so ample, while ours is so scanty? Why should they be honored with a constant triumph, while we are often repulsed? It may be said, that theirs was a day of miracles, ours of ordinary means—theirs a protracted Pentecost, ours a season of mourning. But these replies do not account for the difference. For would not the same faith and fervor in prayer, in which the prayers of the apostles were made, procure as rich a blessing for us as they did for them? God declares, that he is more willing to give the Holy Spirit to them that ask him, than parents are to grant favors to their children. Besides, the scriptures teach us, that just before the millennium, the influences of the divine Spirit will be granted in more copious measures than at any previous period. When, as a presage of the approach of that happy day, Jesus Christ shall pour out his Spirit upon all flesh, then “the wilderness shall become a fruitful field, and the fruitful field be counted for a forest;” then it will be a most glorious era! We shall see nations casting off their idols, returning to God, “asking the way to Zion with their faces thitherward;” then will be again “heard on the high places weeping and supplication, because they have perverted their way

and forgotten the Lord their God." Have we not, then, ground to fear that the reason why the present missionary field is so unfruitful, is because we do not exclusively use the appointed weapons; or because, with our motives, we mingle the spirit of vanity and rivalry, and do not cherish a humble conviction, that this world of guilt and misery is to be turned into the paradise of God, not by might, nor by power, but by the Spirit of the Lord. If these remarks be just, surely the visible church occupies very momentous ground. She is coming up out of her state of bondage and concealment, to take possession of the Gentile world; and who can say, but what her entrance into the glories of the millennial state may be accelerated or retarded, according to the course she may pursue? The Jewish church, through unbelief and rash movements, were driven back before their enemies, and doomed to wander in the wilderness thirty and eight years, before they were permitted to enjoy the promised land. This folly of theirs and consequent suffering excited the lamentations of Jehovah. "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever"—and "their peace had been as the river, and their righteousness as the waves of the sea." How momentous then is the situation of the Christian church! If, in their warfare upon the kingdom of wickedness, they do not fully lean upon the Lord, or if they use unconsecrated weapons, they must suffer, and countless millions must suffer with them; and the day of their triumph may be long delayed. To prevent such results, let all who are engaged in the great work of evangelizing the world, pray much, study much, and, if any human works are worthy of attention, let them read those of Fuller. For they not only inculcate the spirit, that must be cherished; but they clearly state those cardinal doctrines, which must be believed and urged in all our efforts to enlarge the Redeemer's kingdom. They fully describe the holy armor, with which we must make all our conquests. They also specify the evangelical principles, which must be instilled, that the ground obtained may be held in lasting possession. If, instead of using this armor, we should, in our zeal for success, go forward in our own strength, and be permitted to spread visible Christianity over heathen tribes, our success must be transitory; and in this, our history will be like that of Sesostris and Bacchus, who overran kingdoms and provinces with ease, but made no permanent settlements, and soon left no trace of their achievements.

Though for thirty years we have been conversant with the writings of Mr. Fuller, yet we must say, that this revision of them has greatly heightened them in our estimation. And viewing them in the light we do, we cannot but indulge the belief, that they will, for ages yet to come, continue to enlighten and bless the church of Christ.

OCCASIONAL DISCOURSES, *including several never before published.* By FRANCIS WAYLAND, *President of Brown University.* Boston, James Loring. 1833. pp. 376, 12mo.

The seal of public opinion has already been set on several of these discourses. The rank, too, which Dr. Wayland holds in the literary and religious world is so well ascertained and so generally conceded, as to render remark or recommendation from us unnecessary. The present work, we learn, has been eagerly purchased; and the adherents of 'another gospel' have been among the most forward in praising and perusing it. We cannot, however, admit the righteousness of a sentiment expressed by one of them, in a recent review (*American Monthly Review*.) "It would be difficult to ascertain, from most of these discourses, to which of the two great divisions of the Christian public the author belongs"—orthodox or non-orthodox, we presume he means.

Now, although we utterly deprecate bitterness of spirit, and an unnecessary foisting of a man's own peculiarities into public notice, yet we condemn the policy of 'becoming all things to all men,' in any other sense than that in which the apostle did so. We trust the published sermons of Baptists will ever bear the image and superscription of the evangelical faith. We believe the present discourses are not deficient in this point. Witness the following titles—"Moral Dignity of the Missionary Enterprise"—"The certain Triumph of the Redeemer"—"Moral Efficacy of the Doctrine of the Atonement"—"Elevated Attainments in Piety, essential to a successful study of the Scriptures"—"Objections to the Doctrine of Christ crucified, considered." From the whole manner of proceeding in the other discourses also, we think no one would be led to suppose the author a believer in the lax theology. The literary and temperance addresses are, of course, here excepted—where the author lays aside the divine, and becomes the philanthropist.

The improvement of the pulpit is in our opinion a matter of so deep importance, that we hail with pleasure every attempt to promote it. The religious literature of our own country, and indeed of all civilized countries, is far below that which is denominated the polite. And yet, both the moral and religious interests of mankind, and the respectability and usefulness of the ministry, require that the former should be in advance of the latter. Our communities are becoming daily more intellectual. The public mind is awake and restless. It must find spiritual *food*, or it cannot be satisfied. If the pulpit on the Sabbath presents nothing but an array of sentences, having no connection nor dependence,—a mere repetition of quotations, to occupy the time,—or the denunciations of the law, without a distinct exhibition of its requisitions,—intellectual men, however orthodox in their creed, cannot and ought not to be content. The world is beginning to discover the excellence and the necessity of the apostolical exhortations, that a preacher should not be a novice—that he should give attendance to reading—that he should be able to adapt his instructions to his people, be they learned or unlearned. We would not make our pulpits the theatre on which men shall enter purposely to display their intellectual powers. But we believe it essential to the prosperity of religion, that the fact should be distinctly recognized that men have minds, though they be in the house of God, and are bound to use them. The present discourses, we hope, will have influence in raising the standard of sermonizing, wherever they are read.

The prominent characteristic exhibited in the work is, a *habit of thought*. We cannot help feeling that the writer has a mind, and uses it. In his anxiety to make his readers think too, he sometimes mars the easy and beautiful flow of language. But if his grand object can be attained in this way, the fault may easily be pardoned. The processes through which he arrives at his conclusions, are sometimes stated with great particularity, so that the reader must find himself compelled to think, as he reads. In the view of some persons, this is a defect; but in these *unthinking* days, what can be more needful?

Another characteristic, particularly of the literary discourses, is a thorough knowledge of what is necessary in promoting the work of education, and of those laws of mind, of which we are to take advantage. These qualities augur well for the prosperity of the institution, over which Dr. Wayland presides. We can never successfully guide students into the various branches of sound learning, without an acquaintance with mental philosophy—not merely that philosophy which is derived from the books; but that which is learned by actual observation.

For the present, we deem it unnecessary to add any thing in praise of this volume. It is Dr. Wayland's first offering to the literature of his country—with the exception of sermons and discourses, which have appeared as pamphlets. We hope for future volumes, especially on the grand topic of education, for which the President seems peculiarly fitted. In the mean time, let us recommend to a wide circulation these discourses.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmañ.

REV. MR. KINCAID'S JOURNAL.

The following journal, as a whole, presents many interesting features. In the period it includes (about six weeks,) more than 3000 tracts were distributed, which have gone out to work their holy effect, through all the length and breadth of the empire.

DISCUSSION.

January 2, 1833. Took one hundred and fifty tracts, an equal number of the Balance, Investigator and Awakener; by sunrise they were all expended; when, by the request of the owners of the house, I sat down in the veranda, and began discoursing with seven or eight persons who sat down to listen. I had not proceeded far, when one man proposed calling a celebrated teacher, who lived in that street; to this, I could not object.—The teacher soon appeared, and sat down before me. He was a man past the middle age, and rather prepossessing in his appearance. Without speaking to him, I read the first section in the View; after a short pause, he inquired, 'Is God without *beginning* or *end*, and is he exempt from *old age* and *death*?' 'It is true.' 'And where is God?' 'In heaven.' 'Has God a body?' 'He is a Spirit.' 'How shall we know this, when we cannot see him?' 'Just as you know you have a soul, though you cannot see the soul with the eyes of the body.' 'After death, will we see God?' 'Before death, if you receive divine light.' 'What is it?' I then read to him, as the

multitude gathered around us, several passages about Christ, his coming into the world, his death on the cross, and his resurrection. To believe in Christ, repent of your sins, and pray for the Holy Spirit, is the way to receive divine light, and to have great peace of mind, and to be free from the love of *worldly riches*, from *passion*, *anger*, *darkness*, and from the fear of *death*. Now, all your offerings and counting beads, gives you no peace of mind, and does not deliver you from the fear of *hell*. Thus I continued reading, explaining, and exhorting, for nearly an hour, without any interruptions, except from one female on the outside of the ring, who had on her head a splendid offering for the kyongs, and therefore expected much merit. On the whole, this was one of the most interesting street-assemblies that I ever had.

3. Gave away one hundred tracts in the morning, mostly to boatmen. Went on board a large boat from Ava; there were five men and two women; gave them six tracts. They inquired, 'must we worship the books?' 'No, you must read these books, and get light; then you will worship the God who made all things.' I find many who suppose they must worship the books; this arises from their being taught, in their sacred writings, that there are three objects of worship, Gaudama, the Law, and the Priests.

IDOLATROUS CHILDREN.

4. Visited one of the largest kyongs north of the city. Before ascending the steps, I heard a confusion of voices, as if a hundred were speaking at once. On entering the great open area, in the centre

of the building, I saw sixty or seventy boys, all decently clad, supporting themselves on their knees, and with the palms of their hands placed together, and raised together to the forehead, occasionally bowing so as to touch the floor, and uttering prayers with as much rapidity as possible. Before this assembly of little pagans, at one end of the area, on a wide plank elevated about seven feet from the floor, stood fourteen golden images of Gaudama, about one cubit in height. I could not help contrasting this assembly of little immortals, with the Sabbath schools of America. My mind turned inadvertently to the schools I had visited in Boston, New York, and Philadelphia. I thought, could those favored children stand with me, and gaze a few moments on this affecting scene, they would know how to sing more sweetly than ever—

Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music 's like thy charming name,
Nor half so sweet can be.

There are more than six millions of children in Burmah, and they are all bowing to idols. I did not leave this building till I had given away about forty tracts, Mrs. Judson's excellent catechism, and talked to them more than half an hour; and I should have continued longer, but a great number of priests entered, and by their actions hinted that I was no welcome visitor. After talking to them a few minutes, and giving a few of the Investigator and Balance, I left, praying that some of these youth might read and understand. Distributed as many tracts as gave an opportunity for one hundred and thirty persons to read. Oh that the good seed might fall on good ground!

5. Gave away one hundred tracts. Found one man, who said he had listened to this religion, and he desired to read and consider. Gave him two tracts, and urged him to pray for a good heart. Several reviled most bitterly, and all I could do was to bear it patiently. Had a prayer-meeting this evening; six prayers were made, and the season was refreshing.

6. Lord's day. Twelve disciples were at worship. The number of visitors was so great that Ko Shoon was obliged to stay in the verandah to preach and give tracts. A great number of visitors from Toung Oo, two hundred miles from this, and many from towns up the Irrawaddy. Gave away one hundred tracts, mostly to boatmen high up the river, and talked some time with seven or eight men, on one of the

wharves or bridges; but they were profoundly ignorant.

7. In my morning excursion, distributed seventy-five tracts. Spent part of the afternoon in the verandah; thirty or forty listened for some time, till one of the government men entered, sat down beside me, and in a vehement manner began to prove, in his own estimation, that all religions were the same. He went on for about half an hour, rose suddenly and walked away. The assembly gazed so intently on me, that I was conscious they expected some reply. I observed, *that man* has many words, but they give no light. You all know there is true silver and there is false silver; there are false gods, and a true God. If there is a false god, there is a false law; and if there is a true God, there is a true law. A man who has a little light will consider this, and desire to know the true God. Several exclaimed, 'this, sir, is true.' I find that comparisons and allegories strike the mind of a Burman more forcibly than instruction conveyed in any other form.

8. Gave away one hundred tracts. Received letters, magazines, and papers from America. Oh how welcome are those messengers! The glory of God is revealed in the American churches. When, oh when will such power be displayed in Burmah? True, the morning star has risen upon these heathen shores, and there is some hope that the day is beginning to dawn.

11. Distributed, in my morning excursion, 125 tracts, and at evening visited the great pagoda; gave to the worshippers, mostly priests, fifty tracts. One man began expostulating with me for profaning the sacred place by keeping on my shoes. I asked him what made the place holy? He did not reply, only to apologize for saying any thing, as I was a foreigner, and did not know any better.

In one part of the great area, which encloses this far-famed pagoda, its idols, buildings, and bells, I saw, under a rich ornamented canopy, a couch, with its covering and pillows; beside it, goblets of water, and cups, and wash-basins, and rice dishes, candlesticks, and candles burning, all fantastically ornamented. I inquired the use of all this. They said it was for God to refresh himself. I replied, 'You know this is deception, just a trick of the priest.' They laughed, and walked away.

12. Gave away seventy-five tracts, and spent all the morning, till 8 o'clock, reading and explaining. About twenty re

mained the whole time, others were coming and going. One man said, with a proud look, 'Do you expect the Burmans to throw away their religion?' 'Yes; a wise man will throw away an old worn-out Pso (or garment,) if he has offered him a rich and new one. Now the Eternal God has sent you *his* commandments, and *He* offers you the heavenly riches. The Burmans will consider this; and in fifty or sixty years they will all throw away their idols, and worship the most high God.' The man replied, he would consider this religion. Our prayer-meeting this evening was more than usually interesting. The disciples prayed with much fervency, for the outpouring of the Holy Spirit, and for the salvation of sinners. I related to them the prosperous state of religion in America, and what the churches are doing to send the gospel over all the world.

INTERESTING VISITER.

13. Gave away one hundred tracts; and when I returned from my walk, found a young man in the house, who has been attentively listening for several days past. He is a relative of the governor's wife, and a few weeks since, escorted her from Ava. His case, so far, is interesting. His father was acquainted with bro. Judson while in Ava, and from him learned there was an eternal God, and a Saviour. The young man says he often heard his father talk on the subject of religion, and declare himself satisfied that the Christian religion was true. He says, after reading the first two tracts I gave him, he felt troubled and prayed, and has been reading and praying every day since: he says he has found some peace, and wishes to be a disciple of Jesus Christ. He wished me to give tracts to his attendants, six young men. I did so, and commended them to the grace of God.

14. Gave away 100 tracts, and had much conversation with a group of people who were preparing an expensive offering for the pagoda. Oh what midnight darkness envelopes this land! All the energies of the people are expended in monuments of superstition. In the afternoon, called to see the governor, gave him a bottle of peppermint, and the four evangelists in Burman, neatly bound in a little volume. He said, he was much pleased to get the book, and inquired if I could furnish him with something on history and astronomy. I gave him the catechism on geography, astronomy, and an excellent chronological table in Burman. His lady is a bigoted Boodhist, and manifested no

disposition to hear about Christ; but she asked many questions about the political state of Europe, and seemed particularly anxious to know if England took any part in the war with Russia. She told me she had a daughter near thirty years of age, who was one of the king's wives, and on that account she spent most of her time in Ava, and there the governor lived with his young wife.

16. Yesterday and to-day gave away one hundred and seventy-five tracts. The number of visitors is daily increasing, as the great festival approaches, which will take place the 5th of March.

ROBBERY.

17. Was waked by some noise between three and four o'clock; on getting up to ascertain the cause, I found the house pillaged of every thing they could carry off. But that which I most feel is the loss of my clothes; every valuable garment was taken away, except one coat which was overlooked. The thieves came in through the roof, by removing a mat.

HINDOO FAKEER.

18. Gave away seventy-five tracts in a village east of the city. Seeing a number making bricks at a distance, near an ancient pagoda, I went to them. They left their work, took tracts, and began to read. I asked them why all these bricks were made. They said, to make the god—their meaning was, to repair the pagoda, which was now in ruins. On inquiring why that pile of bricks was worshipped, they said there was a lump of fat from the lungs of Gaudama, of the size of a rupee, under this pagoda. I tried to point them to the living God. Saw today, for the first time, one of those miserable beings called *Fakeers*, or Devotees. This man was a Hindoo, his left arm was raised above his head, and could not be moved from that position; it was withered, and the finger-nails had grown into the flesh, the hand being always shut.

19. Gave away one hundred tracts. Our prayer meeting this evening was not well attended, but two of the brethren prayed with much fervency of spirit. Had considerable conversation with them on the subject of revivals in America. We concluded that the time was not distant, when such showers would begin to fall upon Burmah.

PROMISING ASSEMBLY.

20. Gave away fifty tracts. The young man mentioned above, on the 13th,

came to the house soon after sunrise : we had much conversation, reading and prayer. After breakfast he came again, and joined in worship. He says he sees and feels too much ever to abandon the cause of Christ. I shall be a disciple, he says, let what will come, life or death. This evening another government man came, and entered freely on the subject of religion. He wished me to give books to his attendants ; nineteen or twenty of them were sitting around him at a respectful distance. I gave each of them one tract, and to their master the Balance, Investigator, and the Gospels of Luke and John. Oh that the word of God might become *quick* and *powerful* in the heart of this man ! He appears to have an open, ingenuous heart, but blinded by the fables of his national religion. I felt a degree of pity and compassion for him, while talking with him, that is rather uncommon for me. I felt a yearning of spirit, which forbade utterance. Here were twenty young men, all hanging in breathless silence on the lips of their master. Whatever interested him, interested them. They seemed to comprehend all the emotions of his heart, and to feel what he felt. Several times he turned to his young men and explained to them the new ideas he got. He said he had called to hear for himself, and to get books ; for he had heard some revile, and others pronounce it a true religion.

22. Gave away one hundred and twenty-five tracts, and disputed a long time with a man, who did not lack in intellect, and who displayed a zeal worthy of a better cause. Many of my assembly laughed and ridiculed, particularly about the birth and resurrection of Christ ; at this I felt indignant, and reproached them for their blindness and hardness of heart, and turned the whole force of my reasonings against the absurdities of Boodhism. I found means to silence them, but went away ashamed and confounded at my own hardness of heart. Oh how unlike to the forgiving, meek spirit of the Saviour, who, when he was reviled and murdered, could pray, 'Father forgive them.' The government man, who came on the 20th, called again this evening, said he had read much in the books I gave him, but could understand little. We then had a long discourse on the influence of the Holy Spirit, and I urged him to pray for a new heart.

A BURMAN'S OPINION OF CHRISTIANITY.

25. These three days past, I have given away three hundred and twenty

tracts, and I have not given to half that have asked. My practice is, to take a walk in the morning very early, and always with a bundle of tracts under my cloak, generally one hundred or more ; but these are soon expended, and often a number follow me to the house, in order to get a tract. We have had a visiter to-day of more than ordinary interest—he lives about two hundred miles above Ava—he is past the middle age of life, very intelligent, and talked like a Christian—he says a tract fell into his hands about twelve or fourteen months ago ; he read it—he also resolved to know more about it, and if possible, to see the man who taught this religion. He says it is a great light that is visiting the world.

26. Gave away one hundred and thirty tracts, and five copies of Luke and John, and as usual found many inclined to listen, though I fear most of them had more curiosity to hear, than anxiety to learn the truth. By one priest I was bitterly reviled—these priests are the most hopeless, and at the same time the most stupid class of people in Burmah. They seem to understand that if this religion prevails, their craft is in danger. Their influence presents one of the most formidable obstacles to the progress of truth in this land. Our prayer meeting was very well attended.

27. Gave away eighty tracts, in a large village on the north-east side of the city—fourteen at worship this morning. Towards evening, two government men called. As soon as they and their attendants were seated, I began preaching to them the *word of life*. Contrary to my expectations, they listened for more than half an hour, with an apparent desire to understand the subject. At length one of them said, 'How far is it to your country ?' 'About one thousand *u za nas*,' I replied. 'Did you come here for the purpose of making known this religion ?' 'I did.' 'Do any teachers of religion go to other countries besides Burmah ?' 'Yes, and many thousands of people have thrown away their idols, and now worship the Eternal.' 'How far is your country from England ?' 'Two hundred and fifty *u za nas*.' 'You expect then, that this religion will shine over all the earth ?' 'After a few years, divine light will shine upon all nations.' 'The *Be-da-gat* says, there are four great islands, and five great rivers ; what do you say ?' 'There are but two great islands, the eastern and western, and more than fifty great rivers.' 'What is the greatest sin ?' 'To forget the Eternal God, and worship the idols which men

make.' After much conversation, one of them said, 'I shall call again, and you must consider me your friend.'

28. Gave away one hundred tracts, mostly to men from the inland towns. About nine o'clock, the young man mentioned first, on the 13th, came in with his attendants, and remained till near evening. I find he has read with much care the books I gave him, and appears to be sincerely inquiring the way to heaven. He says he is trying to cast away his old heart—Two young priests called. One of them was, on the whole, the most interesting Burman I have ever seen. He was modest, yet not bashful. In all his manners he was graceful; but when he spoke, intelligence beamed in his countenance. How agonizing to see a young man of such brilliant parts enlisted on the side of the powers of darkness. They live fifteen days' journey to the north of Ava. I gave them three tracts each, and the Acts of the Apostles: they said they would carry them to their native city, read, and let others read.

31. Yesterday and to-day gave away one hundred and eighty tracts. This morning while giving tracts, and talking to the people, a little boy about ten years of age, kept begging me to give him a book, and I as often refused. At length seeing only two or three books left, he fell down at my feet and begged in a most feeling manner that I would give him one. I handed him one, saying, 'If you can read it, it is yours.' He read about half a page in a dignified manner, and then said, 'Is it mine?' 'Yes, read it diligently.' He seemed quite overjoyed, and said he would read it to his parents. This evening, Moug En renewed his application for baptism, and wishes to be baptized next Lord's day. He has appeared well for some time, and we are quite satisfied that he has become a child of God.

MOVING INTERVIEW.

February 2. Gave away twenty-five tracts. One government man to-day. He says ever since he first heard, he has been anxious to hear again, and yet he feels quite sure that his own religion is right. Just as he was leaving, I said, 'Where will you go when you die? Is it all dark?' With a countenance that indicated a feeling not easily expressed, he gazed upon me. I then said—the calamity of death terrifies you; God you reject, idols you worship, and you are ripe in years; what is beyond death? The old man shaking his head, replied, 'It is all dark.' He

walked away, saying, 'I will come again; you must be my friend.' Had two strangers at meeting this evening.

3. Gave away fifty tracts—after morning services, we examined Moug En (the second.) His Christian experience and knowledge of the way of life were highly satisfactory. Ko A baptized him in the royal tank; many would follow his footsteps, did they not fear the prison, the stocks, and the executioner's axe. This government, only half emerged from a barbarous state, is clothed with terrors not surpassed perhaps in any part of the world.

8. For four days past, I have been out but little, and have given away but one hundred and twenty tracts. We have had some heavy rains, which is uncommon for this season of the year. The house only being covered with mats, (this is a government regulation,) we were drenched, and it was with difficulty, that we could preserve the books and tracts.

9. Gave away one hundred tracts this morning—went into a beautiful grove north-west of the city, where there are a number of kyoungs. The head priest, or bishop, invited me into one of the buildings, and showed me a great number of books all covered with gold, and each wrapped in beautiful cloth. He was quite surprised when he found I had read some of these sacred books, and knew the whole history of Gaudama—thirty or forty gathered around us as they came in with their rice, and I told them of God and the sacred scriptures, but they appeared stupid. I said to the bishop, 'Tell me what you think of death, and where will you go?' He replied, 'I cannot say; my mind is dark.' I told him there was but one way to gain true light, that was to know the true God. He assented to it, but did not appear interested.

10. Had but a small number at worship to-day—in the afternoon I ascertained the cause—it is reported that a man appeared in Promé, having a plate of gold about the size of a man's hand: on one side was written, that a new religion had appeared, and was to take the place of Gaudama's doctrine—on the other side curses were pronounced on all who did not receive the message, and that they should die, vomiting blood. Orders are sent into all parts to apprehend the man, and cut off his head.

CHRISTIANS IN SECRET.

14. Two priests from Ava called to-day. They said they had heard about the

Eternal God, and Christ, but had never seen a book. In the evening one man called, who gives good evidence of piety; I was pleased with the account he gave of himself, and of a neighbor of his who has become a believer, but neither of them have courage to be baptized. Ko A tells me there are more than twenty in and just about Rangoon, who pray and serve God in secret, but dare not come out, and avow their attachment to Christ.

16. As usual, visited the wharves this morning, and had an interesting conversation. After discoursing with them some time, a mercantile man invited me into his verandah. I accepted the invitation, and continued making known to them the blessed gospel till about eight o'clock, without any interruption.

CHEERING CONCLUSION.

I have had the preceding extracts taken off, but they cannot convey to you fully the state of things in Burmah Proper. I can only notice a few circumstances among the hundreds, that yield to me, who am an eye-witness, the cheering evidence that the Lord of hosts intends the renovation of Burmah—the fields are really whitening for the harvest—the spirit of inquiry appears to be very extensive, and is daily becoming more so—the despotic nature of the government and the tyranny of the rulers, lifts a most formidable obstacle to any change in the civil or religious establishments of the empire—But he who overturned the walls of Jericho, by means that mocked all human wisdom, is able to break down the strong holds of Satan here, and purify this land of all its abominations. The leaven is evidently at work—the most devoted Boodhists think that this religion will prevail. Satan, however, will make an effort, and his struggle may be long or short, according to the will of Heaven. While I write this, a man from a town near Ava sits by me, reading St. Paul's epistle to the Romans. He has before (about four days ago) read the *Balance and Investigator*—every few minutes, he says, 'this is wonderful,' and wants to know what is meant by the *Spirit*. I believe God is now smiting him with conviction. Sometimes I have twenty persons sitting around me at a time. Let all who know Jesus Christ pray for the coming down of the Holy Spirit, that this wilderness may bloom like Eden.

Yours affectionately,

EUGENIO KINCAID.

Rev. Dr. Bolles.

REV. MR. MASON'S LETTER,

to the Corresponding Secretary.

Qua-tha, Jan. 8th, 1832.

Dear Sir,

Next to being Paul to plant, is the privilege of being Apollos to water: this latter, through the favor of God, is mine; yet in such a way as to make it evident that, 'neither is he that planteth any thing; neither is he that watereth, any thing; but God who giveth the increase.' The church at this station was increased, during the year just closed, by the baptism of sixty-seven individuals. One death occurred, but no exclusion or suspension, leaving the present number of native members *one hundred and seventy-seven*. Between four and five thousand tracts and portions of scripture were distributed in 1832, to the inhabitants of more than a hundred different villages, at every extremity of the province. In the performance of this duty, the work has been completed that was commenced the year previous, of leaving, at every house in the province where they would be received, a tract and a portion of the scriptures. (a) The notices with which I have periodically furnished the Board, render further remark on their labors unnecessary.

In relation to the native assistants. Ko Thah-byoo has been discharged with a view to his returning to Maulmein. Moungh Sha-too, I have just engaged for the present year, who will, I trust, prove a valuable assistant. Moungh Shwa Moungh, after another missionary arrives, will probably be set apart to the ministry. Since the commencement of the present year, I sent him out on a preaching excursion of three or four days among ungodly Karens, directing him to keep a journal, and as a specimen of the young man, send you the following translation of a few extracts.

The disciples Moungh Kya, Ko Myat-h'la, Ko H'la-h'tse-moo, Ko Po, Ko Daw-h'pa, (a) (Karens) and myself, before we went to speak of the things of God, united in prayer twice, once at the house of Ko H'la, and once at the house of Ko Po, that the Spirit of God might accompany us, and

(a) The Karens are not to be understood as included; as leaving tracts at every house, through their inability to read, would be throwing them away. I have left them in sufficient numbers for every useful purpose, in every settlement. A few villages on the sea coast, which bro. Wade visited, are not included, as I did not think it expedient to visit them after he had made what he considered a sufficient distribution.

all of one mind we went praying in our hearts. The first day we arrived at Mautha-la creek where there are eight houses, and spent the night with Nga-Touk, the head man, who, during preaching, said, 'The true God truly. Formerly I lived in the suppression of my evil passions for a whole year: I associated with the disciples, and observed the Sabbath, a full year; but afterwards, on account of many of the Tavoyers saying to me, if you become a Christian you shall not enter our houses nor eat with us, I broke my good resolutions and turned again to the world; yet to the present time I have not drank any ardent spirit. This took place about a year ago, and I think when three years are completed of my living in this state, I shall resign my office of *head man* and become a Christian. This is truly my impression.' 'This being the case,' I said, 'when three years are completed Satan will deceive you just as he is doing now; he is leading you to destruction; believe not, I beseech you, his suggestions.' 'That I may not be destroyed,' he replied, 'I shall be watchful.'

At lower Kyouk Dwen, where are three houses, some of the people said, 'We are so devoted to demon worship that we cannot even listen to the words of God; we are the enemies of God; we are exceedingly afraid of evil spirits. When many of the *head men* join you, we will all become Christians.' Others, 'We will question you at another time to ascertain more perfectly concerning what you say;' and some asked questions as though they were thinking on the subject.

There are three houses at upper Kyouk Dwen, and notwithstanding the people here appeared to listen to the preaching, they did not appear to obtain new hearts. They still live in fear of demons.

At Oa-tsoon creek, where there are seven houses, some of Ko Po's relatives live. The people here, from the time of our arrival, before we addressed them on the subject of religion, were in great dread of punishment from evil spirits, for our having come among them, saying, 'These men are regardless of demons, and they will say sinful things against the spirits.' They would not receive us, and Ko Po's sister left her house as soon as he came in, and went to one of the neighbors; yet as she did not forbid us to come in, we thought we would pass the night there. Her daughter and son-in-law asked many questions; and when the disciples talked with them, God seemed to give them a thoughtful mind. After sunset the woman return-

ed, and gave a little attention to what was said. In the course of the evening Ko Po's brother said, 'At first, whenever we met you, we ran out of the road to avoid you;' and his sister added, 'Because my husband has gone to the city, Ko Po has come into my house: had my husband been at home, he should not have entered it.'

REV. MR. JUDSON'S JOURNAL.

Dec. 31. Still detained in Maulmein, by a variety of circumstances, and do not expect to leave for the Karen wilderness till the middle of next month.

During the past year, there were baptized at Rangoon, three; at Maulmein, seventy; at Tavoy, sixty-seven; at Mergui, three,—in all, one hundred and forty-three, of whom one hundred and twenty-six are natives of this country (the majority of them Karens,) and seventeen are foreigners. The whole number of natives baptized in this mission, is three hundred and eighty-six, of whom seven have been finally excluded, and about as many remain suspended from communion. The whole number of foreigners baptized is one hundred and thirty, of whom about ten remain excluded, not counting a few, who were rather hastily excluded and subsequently restored. Total, since the commencement of the mission, five hundred and sixteen.

1833. Jan. 1. Bro. Simons and friends have just arrived, and brought us a multitude of letters and most interesting publications from our own beloved native land. On many topics, I could write all day and night, from a full heart—but must employ myself in more pressing work. I will only say, May God bless the Temperance Societies! May he bless the Tract Societies. May he bless the efforts made to save the valley of the Mississippi, and the efforts made to restore the poor Africans to the land of their forefathers, and to settle the tribes of American Indians together, and unite them in the bond of Christian love! But where shall I stop? May God bless every soul, that loves the Lord Jesus Christ,—and may we all labor to our latest breath, in making known that love to all who know it not, that ere long the whole earth may be filled with the knowledge of the Lord as the waters cover the sea.

Jan. 10. Mrs. Bennett set out for the Karens on the Dah-gyeng, about eighty miles from Maulmein, accompanied by Tau-nah, one of the Karen interpreters.

Expects to be absent about a fortnight. May the power of the Holy Spirit go with her.

Jan. 12. Br. Kincaid in Rangoon writes, 'We have just got a letter from Moug Nyen, who was sent to Pegu, and there imprisoned, fined and whipped in a savage manner. He is becoming more bold, and is almost ready to be baptized. He writes, that in the midst of his sufferings, Christ was his refuge, and he is now prepared to suffer all that may come. We have many inquirers from a distance, but the fear of government makes them timid. Query—Would not a little of that same discipline that poor Moug Dan and Moug Nyen have received, be attended with some salutary effects?'

A. JUDSON.

Rev. Dr. Bolles.

Cor. Sec. A. B. B. F. M.

Siam.

Singapore, Feb. 19, 1833.

My dear Sir,

The Rev. Mr. Burn, the worthy chaplain of this station mentioned in my previous letters, expired on the 17th of January. My labors have therefore been continued until the present, among the European population. Mr. Abeel preaches once and I once every Sabbath, and we unitedly maintain a weekly lecture and the monthly concert.

Before leaving Burmah, you know, I studied Taling or Peguan for two or three months. Acting on the principle that it was our duty to record our attainments for the benefit of others, we made considerable progress in collecting materials for a Vocabulary. Some attention has been given, since our arrival here, to the transcription and arrangement of those materials.

I have only arranged them according to their initial letters, which will render a complete arrangement on the usual plan of dictionaries comparatively easy. We shall expect to enlarge and correct it at Bankok, as our acquaintance with the language increases. It now contains from three to four thousand words, with their definitions.

We had, when we came here, a small Siamese Vocabulary, containing several hundred words compiled by Mrs. Judson, and another somewhat larger by Mr. Gutzlaff. Both were limited in extent. It has been our great object here to collect these materials and a variety of others from different sources, and arrange them, as one of the best means of attaining the language

ourselves, and rendering it attainable by others.

Considerable time has been spent by me in correcting the press here. A fount of Siamese type has been cast, and a small work has been printed which may somewhat facilitate the first efforts to gain the language.

Feb. 20. I am happy to inform you, at length, that I have to-day made arrangements for a passage to Bankok, in the brig *Reliance*, commanded by an American, Mr. Burgess—who has spent two years in Siam. The passage is high, like every thing else, in this place—but this is the only opportunity which has occurred for several months, and probably no other will occur for some time to come.

We expect to sail on the 23d. My next will therefore probably be dated from Siam, where we go with much anxiety, and where, we hope, we shall be followed by many fervent prayers that our labors may not be 'in vain, in the Lord.'

With Christian regards to all the Board,

I am most sincerely yours,

JNO. TAYLOR JONES.

Rev. L. Bolles.

Indian Station.

Valley Towns, July 26, 1833.

Dear Sir,

I have the pleasure to inform you of the addition of seven more, full Cherokees, to the number of the professed followers of the Saviour.

On Saturday night, the 20th inst. arrived in the neighborhood of Dseyohee, thirty or thirty-five miles from hence, in the mountains. Sabbath morning, preached to quite a large congregation. The most serious attention was given, and the people appeared deeply affected. A few came forward for prayer. They seemed to be penetrated with a sense of their condition as sinners and I trust some of them have found the hope of the gospel.

I trust also the Spirit of the Lord is still extending his gracious influences among the Cherokees.

The four days' meeting I mentioned, has been put off to the 29th of next month. I trust our Christian friends will remember us at the throne of grace, and that the Lord will answer their prayers in copious showers from on high.

With best respects, I remain, dear Sir

Your obedient servant,

EVAN JONES.

Hon. H. Lincoln.

Correspondence of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

SANDWICH ISLANDS.

The population of the Sandwich Islands, according to a recent census, is about 150,000. This would give each of the missionaries now there, a charge of seven or eight thousand souls.

The reader will regard the fact as one of great interest, that upwards of 23,000 of the islanders are able to read the word of God.

The whole of the New Testament, having been translated into the Hawaiian language, was published entire in June 1832. Arrangements were to be made for speedily commencing a new edition of 20,000 copies, agreeably to a recommendation of the American Bible Society, which has paid 5,000 dollars to defray the expense of such an edition. As the number of readers is continually increasing, and the books now in use are wearing out, it is easy to see that this large edition will not be a supply. The art of reading is a novelty among the Sandwich islanders; and the native who acquires the art, naturally wishes to own a book; and what book will be desired so much, or what is it so desirable for him to have, as the New Testament?

The Old Testament is in the process of translation, and it is presumed the American Bible Society will authorize the mission to print at least 10,000 copies for the use of the natives.

There are now three printers at the islands, and as many presses, and the mission intends to employ the aid of fifteen or twenty natives in the printing-office and bindery. In these departments, also, the mission is, or will be soon, thoroughly furnished for their work; that the means of intelligence on the great practical questions of this life and the life to come, may speedily be brought within the reach of all the people of all the islands.

The printing, during the last year, swells the whole number of pages printed since the language was reduced to writing and the press introduced into the islands twelve or thirteen years ago, to upwards of 24,000,000 of pages. Reckoning all the works, however, in a single series, the number of pages in the series would be only about 1,620. If these were bound into volumes of 100 pages each, they would make but 16 volumes. Nor is there a printed page in all the Sandwich Islands, except what has come from the mission. That numerous class of philanthropists, who have visited the islands and been so shocked by the *inefficiency* of the mission, has never given the natives a single sentence in print, nor taught one of them to

read! It is affecting, however, to think of the smallness of a Sandwich islander's library, even when he is so fortunate as to obtain a copy of each of the publications in the language. A catalogue of his books, excepting some very small ones, would then be as follows:

The New Testament;
A Hymn Book;
An Arithmetic;
A Geography;
A History of Joseph;
A Compend of Scripture History;
The Rev. Jonas King's Letter to his friends in Palestine, Syria, &c.;
The Decalogue;
A Catechism;
A Spelling book, and three [or four other elementary books.

The geography, in connection with the maps it contains, is said to have occasioned much wonder among the people, with regard to the comparative size of their islands. What before had seemed to them a considerable part of the world has dwindled down to a very insignificant point. Of course their views have been a good deal enlarged.

A grammar of their language is preparing for them, and a dictionary with a tract on civil history, another on book-keeping and another on marriage.

The Christian marriages celebrated by the missionaries during the past year, increase the number of such marriages, in two years, to about 3,500.

It is worthy of grateful notice, that of the 577 persons admitted into the mission church since the commencement of the mission, not more than one in a hundred have been communicated.

The 'verse-a-day system' has been introduced among the natives, as being eminently suited to their condition; and not a few are travelling through the book of the Acts, in company with a great number of their brethren in this country. There is something very striking in the thought, that the time may come, when the greater part of the inhabitants of this world may, by common consent, all be learning the same verse of God's word in the same day!

None of the communications received from the mission, state precisely what arrangement has been made in the government, in consequence of the death of Kaahumanu. A merchant, residing at Honolulu, says, in a letter to a friend, that Kinau has been appointed regent. She belongs to the royal family.

The Jesuit missionaries were safely landed on the coast of California. The government vessel had returned, bringing a certificate from them to that effect.

LONDON MISSIONARY SOCIETY.

CALCUTTA.

The following are extracts from a letter from the brethren at this station, dated March 23d, 1832.

“You are aware that, in connection with the stations in and near Calcutta, churches have been formed, consisting of converts from among the heathen, and places for their stated worship have been erected. The number of native schools, and places in which the gospel is preached to the heathen, is also considerable; and those last mentioned, particularly, might be considerably multiplied; for it may be safely affirmed, that *there never has been such a disposition to hear the gospel as there is at present.* And we would further observe, that there are striking appearances which indicate that *idolatry is not long to be the religion of India.* Indeed, great numbers of the Hindoos themselves look with much anxiety on the present conflict of sentiment, and anticipate, or at least fear, a result unfavorable to their present system. But should these indications of a great revolution in religion disappear, or, as has already been the case in some striking instances, if the place of superstition should come to be occupied by infidelity, there is no ground to doubt that one reason would be, the want of men to state the nature and urge the claims of Christianity. *For an extensive conversion of the heathen we are really not prepared.* By such an event we should be overwhelmed; what little we might do would be neutralized by the pressure. After serious and deliberate reflection on the subject, our decided conviction is, that your mission in this part of India cannot be carried on *efficiently* without *double* the number of men to which the laborers are now reduced, and even that *number* would require to be kept up by an *annual* reinforcement, sent out to fill up the breaches which must be expected to take place every year. Let not this seem extravagant or impossible; but allow us, with due respect and submission, to state our firm conviction, that it is what is absolutely needed, and is what the society *can* do, and *will* do, if the claims and the present condition of this mission are duly regarded.”

Another of the brethren, laboring in the Bengal Presidency, writes:—

“The openings here for preaching the gospel exceed my most sanguine expectations. One who can speak the language well has no difficulty in obtaining congregations. Mr. Lacroix, with whom I have generally gone to these services, preaches *thirteen or fourteen times a week*, and is almost invariably listened to with great interest. On one occasion, as Mr. Christie was about to distribute Bengalee tracts, the people pressed round him with such impetuosity that he was obliged to ascend the pulpit before he could succeed in giving them

to those who seemed most likely to be benefited. To behold such an eager scrambling for the word of life, and the manifest disappointment of those who could not obtain a book, was to me a cheering sight in this pagan land. The temple of God has not yet been erected in this part of the world; but *the mighty fabric of Hindooism is tottering, and many even of its greatest votaries are now apprehensive of its fall.*”

NAGERCOIL.

In forwarding the report for the half-year ending 31st of December, 1831, the brethren at this station communicate the cheering and important fact, that, during the six months embraced by their report, *one hundred and thirteen families had renounced heathenism and professed Christianity*, while the schools connected with this branch of the mission contained 1,643 scholars.

The report for the half-year ending 30th of June, 1832, is encouraging in its details of labor, and statement of results. The brethren observe:

“While we have discouragements in common with many of our brethren in India, we have some advantages which they have not yet realized. They would be delighted to witness, in many villages around them, temples erected for the worship of Jehovah, well attended by those who profess the religion of Christ. This is, in some measure, our privilege, and inspires us with gratitude.

“It is gratifying to observe that, in many instances, a spirit of inquiry has been excited among some heathen of high caste, which frequently leads to interesting discussions on the truths of Christianity, to which they not only assent, but often openly avow that idolatry is absurd and untenable.

“Our chapels in most places are well attended, and the number of professing Christians is gradually increasing. At Tamarakullam, Agatesuram, Muehlunkuddyirrupu, Paracherryvilly, and Puthucramum, considerable additions have been made during the last few months. Two small congregations have been raised in the villages of Kanniamoddam and Alacapuram.”

NEYOOR.

Under the date of the 19th of March last, Mr. Mead writes—

“In the course of the last two months (January and February,) an idol has been destroyed at the village of Kottycodoo, and an household god delivered up to us, together with several cloths and clubs used in the worship of Satan. Several families have begun to assemble for regular instruction at this village. They meet in a place where the devil was formerly worshipped. A school has been commenced at the place. The principal person in the village is a rich man, and was induced to abandon his idols, from having long sacrificed in vain to obtain relief from a dangerous illness. Thus convinced of the impotence of his idols, he was

induced to apply to a friend who is a Christian, from whom he heard so much as led him to send for me and solicit a catechist to be stationed at the place.

I was, yesterday, at a village near Mateodoo, where several families have just abandoned their idols. An altar was marked for destruction, and it would have been immediately demolished had it not been the Sabbath. We met in a temporary place of worship for the first time, with several who had not before bowed the knee to Jehovah. As some of the people from Mateodoo and Vadakancany attended, the little place was crowded with attentive hearers. A part of the boys from three schools were also present; they read the scriptures and delivered the catechism in a satisfactory manner. The people have already commenced a subscription to erect a chapel."

The report for the half-year ending 30th June, 1832, contains the following statements.

"1. At Kotteyodoo, a village in the mountain to the north of Etavilly, eleven families, consisting of nearly fifty persons, have renounced idolatry. A small temple, formerly devoted to the service of Satan, has

been enlarged and is now used for Christian worship, and instruction for these ignorant and deluded people, who three months ago were the willing captives of the devil. A large image of Kalee is destroyed, and a small image of Esakee delivered up by its former worshipper, who had long labored under a grievous disease, and had spent much money to remove it by offering sacrifices to the devil. Finding these efforts useless, he was led to doubt of the evil spirit; he applied for the scriptures and requested us to visit him. He subsequently recovered from his illness, embraced the gospel, and exhorted his friends and relations to do likewise. This led to the appointment of a reader in the village and the opening of a school. The people have hitherto given great attention to religious instruction; about twenty persons daily assemble for the purpose of devotion and instruction. Amongst them are three aged females, who are brought at the eleventh hour under the sound of the gospel. The whole of the people regularly attend on the Sabbath, and several have made a good progress in acquiring a knowledge of the catechism and passages of scripture.

Domestic.

Chester Dist. S. C. June, 1833.

Dear Sir,

I comply with your request, to furnish you an account of the state of that branch of our Lord's church, over which I am placed as pastor.

In July, 1831, when my mind was filled with contending emotions, I was invited to attend a camp-meeting in Edgefield Dist., expecting to be absent from the Theological Institution about 10 days. At that meeting the revival, which has continued almost without abatement in the upper counties of our state, commenced; and, instead of 10 days, my absence was protracted until January, 1832. So many accounts of this work have found their way into the public prints, that it would be superfluous to recapitulate them. As far as I was concerned, it seemed to me and to my dear fellow laborers in those revivals, entirely and decidedly improper for me to leave them. In short, I could not. I hope the Spirit of Almighty God detained me there. I spent three months at Newberry C. H., where a church rose up, and continues now to prosper.

In January, 1832, I left that village, and went to Camden. The church had written to me, requesting me to settle with them; and their situation at the time called forth my sympathy. When I enter-

ed the town, the brethren (the whole church) "were with one accord in one place," praying to its Blessed Head that I (unworthy I) might be sent to them. They could get no minister whose gifts seemed to promise usefulness in that place, to settle with them. I was their last resort, and they would take no refusal. A necessity seemed thus to be laid upon me; and, with a combination of almost opposite emotions, I consented. This step was taken contrary to the opinions and advice of almost every friend I consulted. But, as there was no path more plainly marked before me, I determined to lean on the Lord, and go forward.

In the Camden church, I soon discovered evident signs of an approaching season of revival. The brethren had been long praying that their little church might be remembered and refreshed. The Lord heard and answered them. In April and May, a scene was witnessed, which caused the heart of every friend of Christ to rejoice. Though it commenced in the Baptist church, the Presbyterian and Methodists shared also largely of its influence; and these three denominations were brought into a nearer and more Christian feeling than they had probably ever enjoyed before. In June, almost every one of our congregation were hopefully converted and baptized; and I again began to feel

that the calls of others were to be attended to. The fields around me were whitening to a greater harvest; and so pressing were the calls from other places, that I requested the church to release me from further engagements with her, that I might travel as an evangelist. They did so; and without a single dollar, (except a few which I borrowed,) I gave up my salary for the remainder of the year, and commenced a series of meetings, in company with other brethren, which the Lord blessed to the conversion of many. These meetings ended with the one at the Woodward Baptist church, with which I now live. Here my strength failed me, and I accepted the invitation which the church kindly extended to me. I expected soon to be called away from the field below, to enjoy the fruits above. In this I have however been disappointed. This church contained between 30 and 40 members, during the camp-meeting; and, within a few days after, these were increased to 104; and now we have upwards of 230; besides 62 or 68, who were dismissed to form another church, 6 or 8 miles distant from us, which has, within a few months, been increased to upwards of 120. A very large majority of our own congregation are, I hope, on the Lord's side. It is truly delightful to see so many around the table of the Lord, with streaming eyes, and hearts swelling with gratitude to God, and love to each other, who were, not many months since, decided enemies to God and to each other. For some time, I could scarcely discover which were the most prominent feelings of the older members of the church at beholding the work—those of astonishment or of joy. Frequently did I think that every feature asked, 'Can it be possible?' when, in a moment, their conduct, their lips, and their eyes, alike seemed to speak praises to God.

The church is now coming up, I hope, to the help of the Lord against the mighty in Sabbath schools; and shortly in the missionary effort. We are now doing something for our Theological Institution, (the Furman Academy.)

May the Lord bless my dear brother, and enable you to pray for an unworthy brother in the Redeemer.

JOHN M. BARNES.

Hon. Heman Lincoln.

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this important seminary occurred on Wednesday, the 11th ult. in the Rev. Mr. Grafton's meeting-house. The day was peculiarly beautiful, and the

assembly unusually large. Eleven young gentlemen, having completed their course of theological study, performed the parts assigned them in the following order:—

1. Studious Habits amidst the active Labors of the Ministry.

Mr. Mark Carpenter.

2. The Necessity of ardent Piety in the Preacher.—*Mr. John Holbrook.*

3. The Donatist Controversy.

Mr. Asahel Chapin.

4. Literary and Devotional Characteristics of the Hebrew Poetry.

Mr. Benjamin H. Hathorne.

5. The Effect of Piety in the Churches at home upon the Prosperity of Missions abroad.

Mr. John B. Cook.

6. The Effect of Missions upon the Churches.—*Mr. David W. Elmore.*

7. The Influence of the Pastor's attention to the Young.—*Mr. Nathaniel Hervey.*

8. Traits of Character in the early American Baptist Ministers.

Mr. Joseph Hodges, Jr.

9. The Pastoral Office.

Mr. Rollin H. Neale.

10. On Expository Preaching.

Mr. Samuel B. Swaim.

11. Analysis of the Second Epistle of Peter.—*Mr. Isaac M. Willmarth.*

Much was anticipated from this class, and it is presumed that the most sanguine expectation was fully realized. No one seemed to retire disappointed. All the productions were acknowledged to be above mediocrity;—more than half of them were pre-eminently good. As to *length*, they were all sufficiently brief, varying from eight to twelve minutes each. In *style*, they were simple, pure and perspicuous. Some of them were distinguished by rich originality of thought, and a striking vivacity of expression. The most fastidious taste could not have been offended by any thing of *cant* or *common place*. Their selection of language was marked by a happy preference of Saxon to classic words—a most grateful indication that *these* young gentlemen will appreciate the importance of addressing their future hearers in phraseology which the common people can understand. The *elocution* was spirited and fervent, and though quite enough characterized, in several instances, by the intonations and inflections which *premature* preachers are apt to acquire, yet it was accompanied by the unction of a warm and glowing piety. No friend of evangelical truth could fail to be gratified with the abundant proofs which the speakers gave of devoted attachment to the doctrine of the cross. Depravity, election, the Godhead of Christ, regeneration by the Spirit, justification by faith in the great atoning sacrifice, were distinctly and repeatedly recognized as "the bones and muscles" of Christianity.

The Rev. Irah Chase, the senior professor, addressed the graduating class in a strain of kind and affectionate admonition, warning them of the dangers to which they would be exposed, and exhorting them to love one another with a pure heart, fervently. His remarks upon the importance of affectionate intercourse among ministers, were timely, pertinent, and impressive.

It must be gratifying to the friends of Baptist principles to see the Newton Institution so rapidly emerging from its condition of infancy, and approaching the vigor of manhood. Its list of patrons is almost daily increasing, and the day cannot be far distant, when it shall be supplied with the means requisite to the execution of its important designs. For its proper sustentation and enlargement, it needs additional funds; and it is confidently believed, that when our able and benevolent brethren shall fully understand its high importance, they will readily and largely contribute all that is required. Where can they better deposit their money for the benefit of their children, and their children's children?

BROWN UNIVERSITY.

The annual commencement was holden at Providence, Sept. 4th. The exercises of the day were worthy of high commendation. Twenty young gentlemen received the degree of A. B., and five, that of A. M. The prospects of the college are favorable beyond all precedent in its history. About *sixty* have entered the new Freshman class. Thus happily are the institutions left us by the fathers, sustained by their children; and thus is provision made for filling the pulpits of our own and other lands with a faithful, learned, and efficient ministry—while the other professions are furnished with men from our own institutions, who, we trust, will live for the honor of their patrons, and the benefit of mankind.

BURMAN BIBLE.

The following note, by the pastor of the Baptist church in Pomfret, Con., has been addressed to several periodicals.

Pomfret, Aug. 31, 1833.

"I am authorized to say that a benevolent and responsible individual, belonging to the Baptist church in Pomfret, Con., whose income is moderate, but who feels a deep interest in the translation and circulation of the BIBLE IN THE BURMAN LANGUAGE, will pledge himself to be one of twenty, who shall pay into the appropriate treasury *one thousand dollars* each, for that purpose. Providing, however, that the term for raising the aggregate amount, \$20,000, be not extended beyond October 1, 1834. As the object is to raise that sum, it will not be material that the whole be raised by twenty individuals. Churches, or other communities, or a combination of individuals can aid.

N. BRANCH.

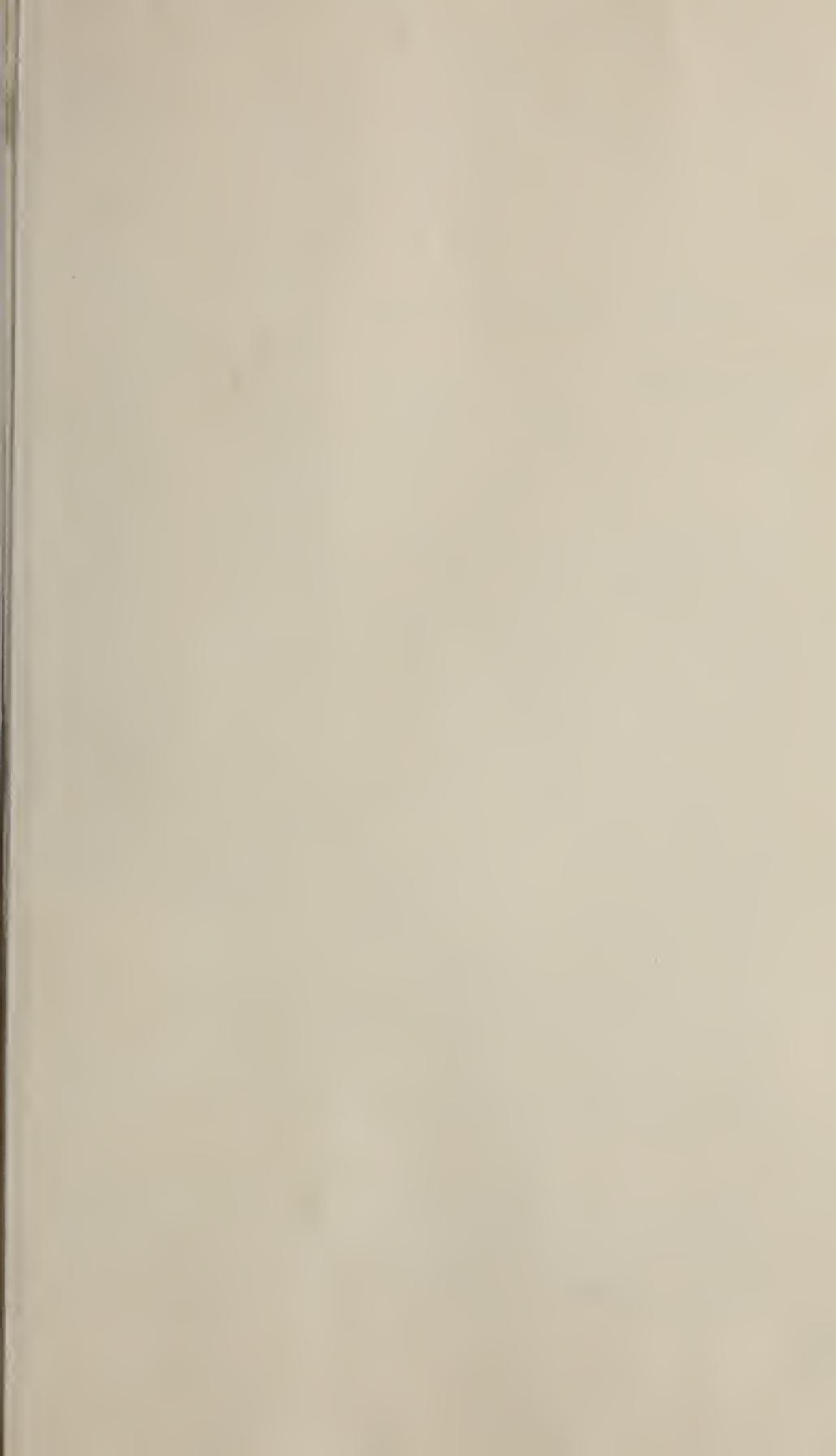
This communication tells its own tale—both of liberality proffered and challenged. We need not here repeat the reasons that have so often been urged, why we should make no delay in this good work. The above offer seems to us peculiarly opportune, because of the present forward state of the translation, and the increasing loudness of the cry—'Give us the word of God.' The money expended in this enterprise, whether by communities or individuals, will bring a large return. Every dollar will tell upon the immortal destinies of many a soul. If he who gives a cup of cold water to a disciple of Christ shall not lose his reward, what reward will be given to him who sends the 'water of life' to the perishing? Let us, in viewing this matter, consider the morality of the gospel. 'As ye would that others should do to you [in like circumstances,] do ye even so to them.' 'If ye love me, keep my commandments.'

Account of Moneys received from Aug. 19 to Sept. 14, 1833.

Cash from C. Entzminger, Esq. for Bur. Bible,	50,
The St. Helena Bap. ch. of St. Helena Island, for Bur. Miss., per Rev. B. Manly,	22,18
Fem. Aux. Soc. of the Bap. ch., Still River, per M. D. Willard, Sec. Philadelphia Fem. Ed. Soc., Aux. &c., for the support and education of two Bur. children named William and Maria Staughton, per Mrs. Mary K. Wythe,	50,
The Bap. For. Miss. Soc. of Portland, per Thos. Norton, Treas., by the hand of Mr. Phinehas Barns,	111,50
S. Reading Academical Miss. Soc., for Bur. Bible, per A. Brown,	7,30
Mrs. Folsom, New Hampton, N. H. for Bur. Miss.,	50
Malden Fem. Bur. Bible Soc., Mrs. M. Stiles, Treasurer, for Bur. Bible, per Jacob R. Scott,	21,43
Jonathan Osborn Jr., it being a donation from the Newark Fem. Bap. Miss. Soc. for For. Miss.,	50,
East Jersey Bap. Miss. Soc. for For. Miss., per J. Osborn Jr. Treas.	120,
S. C. Bap. Convention for For. Miss., per J. B. Miller, Treasurer,	81,
John I. Miller, for For. Miss.,	3,
Mr. Alpheus Alden of Randolph, for Bur. Bible.	5,

E. E.

H. LINCOLN, *Treasurer.*







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