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No. XI.

New Series.

VOL. V.



THE  
**AMERICAN**  
**BAPTIST MAGAZINE.**

PUBLISHED BY THE  
 Baptist Missionary Society of Massachusetts.

**November, 1825.**

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# Pronouncing Bible.

*Lincoln & Edmands, No. 59 Washington Street,*

Have just published the 2d stereotype edition of the Pronouncing Bible, the first edition having been called for in the course of a few months from its publication. The Publishers are gratified in receiving from all parts of the United States, the most encouraging testimonials of approbation to the work, and doubt not but it will exert a very powerful influence in effecting a correct pronounciation of the Proper Names used in the Bible. The work is printed on a fine linen paper, and well bound.

*Letter from Rev. Spencer H. Cone, Pastor of the Oliver-street Baptist church, N. Y.*  
 Messrs. Lincoln & Edmands,

I have had in my possession for some time, and have examined your *stereotype edition* of the sacred Scriptures; in which the Proper names and words of most difficult pronounciation, are divided and accentuated in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as Standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both *accuracy* and *uniformity* of Pronounciation. The excellency of the paper, the typographical execution, and the intrinsic value of the PRONOUNCING BIBLE, will ensure, I hope, its rapid and extensive circulation.

*New York, Sept. 1825.*

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*J. Rowe Sculp.*

JOHN WILLIAMS,

*— one of the members of the Baptist Church, N. York.*

*aged 55 Years.*



THE

AMERICAN

# BAPTIST MAGAZINE.

New Series.

No. 11.

NOVEMBER, 1825.

VOL. V.

## BIOGRAPHY.

### MEMOIR OF MR. GORHAM L. FREEMAN.

THE subject of this Memoir possessed uncommon excellence of character. His amiable and dignified conduct, blended with uniform piety and active benevolence, has rendered his memory peculiarly dear to his surviving friends. Although he occupied a station in private life, yet it is thought, that he exhibited an example worthy of imitation, and that it is due to the living as well as to the dead, to delineate some of those moral features by which he was distinguished. This task is undertaken, not merely to gratify the feelings of personal affection and respect, but that others may emulate whatever in him was virtuous and praiseworthy.

Mr. Freeman was born at Brewster, (Mass.) Aug. 9, 1791. With the history of his early life, we are not sufficiently acquainted to give any satisfactory information. In a journal which he kept with more or less regularity to the end of his life, he remarks, Aug. 9, 1812—"This day I am 21 years of age. Borne on the rapid cur-

rent of time, I have left behind me the scenes of childhood and youth. Much that I have enjoyed, and much that I have suffered until the present moment, are now buried in oblivion. The sports of childhood, and the excesses of youth; the illusions of hope, and the pangs of disappointment; the pleasures of knowledge, and the bitterness of guilt, have each in their turn occupied my mind. But the ideas associated with most of these scenes have passed away, like the baseless fabric of a vision, without leaving a single trace behind. Yet this impression is distinctly left on my heart, that I have lived almost exclusively under the direction of wrong principles. It is now more than four years since I professed to have experienced religion. For a time, I enjoyed inexpressible delight in its services. My closet was often visited, and I engaged in devotional exercises with fervour and alacrity. I hastened with willing feet to the courts of God; and the tears of affection

and penitence often bedewed my cheeks. The bleeding cross filled me with admiration and joy; and I returned home with new resolutions to pursue a holy life." But after lamenting that it was not with him as in months past, he closes his journal of this date, with the following prayer—"O! may the cleansing blood of Jesus wash my polluted soul. And may pardoning grace blot out the memory of actions, which deserve the most exemplary punishment."

Mr. Freeman left his father's house and became a resident in Boston while he was yet a youth. Although in this new situation, he very laudably endeavoured to improve his understanding, yet he neglected the state of his heart. He was preserved from immoral practices, but he felt an aversion to a course of humble and self-denying piety. And it was not till he had attained his seventeenth year, when on a visit to the town of Barnstable, that his views and feelings on the subject of religion were completely changed. The nature of this change, and the manner in which it was effected, will be best described in his own words.

"In the summer of 1808, my attention was first arrested by the power of divine truth. I was, at that time, on a visit at my father's house in Barnstable. Until my arrival, I knew nothing of the revival of religion which had just commenced in that town. I was filled with astonishment at the change which appeared so visible in the conduct of many of my former associates. A universal seriousness prevailed. The common avocations of life were suspended; and the time of most individuals was almost exclusively occupied in religious meetings and in christian conversation. At first, I was disposed to speculate on the subject. I very much doubted whether what I witnessed was the

effect of a supernatural agency. I rather considered those who were the subjects of this work, as highly visionary and enthusiastic. At times, however, my skepticism forsook me. The evidence, that the power of God was in this work, was too clear to be resisted. But yet I had no realizing sense of my own condition. A little more sleep, a little more slumber, was the language of my heart. If I should become religious, I often said to myself, my happiness will be at an end. Religion is a dull and melancholy thing. It is important, indeed, that I should be acquainted with it before I die. But now, just as I am entering on the world, to bid adieu to all that felicity which I have so fondly anticipated, to give the parting hand to my old companions, and probably receive nothing but their scorn and derision in return, are considerations too painful for me. I was, therefore, determined not to make the sacrifice.

"But forever adored be that grace that plucked me as a brand from the burning. To rich, sovereign, unmerited mercy, I would ascribe all my salvation. Blessed be God, he did not suffer me to have my own way. He did not seal my sentence of condemnation by saying, "he is joined to idols, let him alone." After spending a day in a very careless manner, and in using every effort to divert one of my friends from an attention to religion, I left the company I was in, and agreeably to my usual practice, took a walk in the adjacent fields. Here, all at once, the subject of religion occurred to me with uncommon force. I had some discovery of its vast and immediate importance. The danger of my condition as a sinner, filled me with anxiety. I knew indeed, that there was a Saviour provided for the wretched and guilty, but alas, I feared that

his mercy would never reach me. My estimation of the world seemed to be instantaneously changed. I became indifferent both to its scorn and applause. At that moment the resolution was formed that I would seek the Lord. I then felt determined while I lived that I would supplicate the throne of divine grace; and plead for pardon continually. And should years revolve, and even the hour of death come, before the Lord appeared for me; yet I would persist in my application, and if I perished, I would perish at his feet. From that time until I found peace in believing, my distress increased.

"I knew that I had despised and rejected the Saviour; that I had resisted the admonitions dictated by parental affection, and although the light had shone around me, yet I had loved darkness rather than light, because my deeds were evil. I now feared that darkness and misery would be my inevitable portion. I had broken the holy law of God, and its awful thunders aroused my conscience from its slumbers. I felt that I was condemned; and I acknowledged the justice of the sentence that consigned me to everlasting ruin. Often did I fall on my knees in an agony of distress. I hardly dared to utter the words that were ready to burst from my lips. Could I plead for mercy? Could I expect forgiveness, who had so long slighted the overtures of pardoning grace? My heart appeared to me harder than a rock. I thought myself dead to every tender emotion. I knew that my feelings and views were essentially changed, but yet, I could not believe that my exercises were of the right kind. I feared that my convictions were all superficial, and a mere momentary excitement, entirely distinct from the exercise of gracious affections. And yet I was conscious that re-

ligion was the only thing which appeared to me important. Give me, blessed Jesus, I would often say, give me a sense of thy pardoning mercy. Let me but know that thou lovest me, and I will cheerfully sustain poverty and distress, but a wounded spirit who can bear? I continued in this desponding state, for a number of weeks; utterly destitute of consolation, until I was enabled to make an entire surrender of myself to the Lord. All my legal expectations vanished, and the language of my heart was: "Here Lord, I give myself to thee,

"Tis all that I can do."

"It was then, glorious Immanuel, the time of thy love. The peace of God now took possession of my bosom. All my fears at once were dissipated; and I felt as though I was in a new world.

"My rapture seem'd a pleasing dream,  
"The joy appear'd so great."

"A satisfaction unknown before, pervaded my soul. All nature smiled around me. Every surrounding object seemed to proclaim the goodness of God. O! thou precious Saviour, I was ready to exclaim, hast thou indeed taken my feet out of the horrible pit and miry clay! Hast thou indeed redeemed my life from destruction, and crowned me with loving kindness and tender mercy! To thee, then, blessed Jesus, I devote my life. Do with me as thou pleasest. Make me any thing that may seem good in thy sight, only let me be engaged in thy service.

"Such were my reflections. And never shall I forget the interesting moment when I followed my divine Saviour into his liquid grave. If ever I enjoyed communion with God; if ever the world appeared to me less than nothing and vanity, it was then. I enjoyed a peace which I believe the collected universe could not have disturbed. It was a sweet tranquil-

lity produced by a consciousness that I was in the presence of God, and that he viewed me with approbation. From this period the Bible became the man of my counsel; and the people of God appeared to me, to be the excellent of the earth in whom was my delight."

Having given himself to the Lord, Mr. Freeman believed that it was both his duty and interest to join himself to a Christian Church. He made a publick profession of his faith at Barnstable, but afterwards he became a member of the Second Baptist Church in Boston, under the pastoral care of Rev. Dr. Baldwin. His connexion with this people was a source of mutual happiness and advantage. His correct deportment and enlightened zeal, which were associated with unaffected modesty, gave him a large place in the affections of his brethren. While he was thus deservedly beloved, he was growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, under the ministry of one whom he never ceased to venerate and love. Without feeling the least alienation of attachment from his Pastor and Christian friends, circumstances occurred which induced him to solicit a dismission to the Third Baptist Church in Boston. His request was kindly granted, and he continued a highly valued member of that body, until, as we confidently trust, he was called by death to join the Church triumphant.

As he had, under a deep impression of the mercies of God, expressed a strong desire to dedicate himself to his service, it will not be difficult to believe that a consecration of his life to the work of the ministry was to him a subject of long and painful solicitude. For more than four years his mind was perplexed in attempting to ascertain the path of duty which Providence had prescribed

for him. There were seasons when he seemed to have an irresistible conviction that he ought to preach the Gospel, and then again, the work appeared so great to him, that he sunk under the most distressing feelings of despondency.

An extract from the record which he has left of the state of his mind at this period will perhaps be read with interest. Having expressed great fears lest he should run before he was sent, and thus be guilty of presumption in taking upon him a work to which he was not called, he says, "I think, if I know myself in this case, a desire to do the will of God, and to submit entirely to his guidance, is the governing principle of my heart. If I am under a mistake, I pray God to convince me of it; but I do think that I should infinitely prefer a large participation in all that variety of distress which has been the portion of the most distinguished champions of the cross, with a consciousness that I was engaged in the service to which the Lord had appointed me, than to be able to call this little globe my own with all its pleasures, honors, and emoluments." And yet, at last, he came to a conclusion which was afflictive to himself, that it was not his duty to become a preacher of the Gospel. Had he engaged in the work of the ministry, he would no doubt have been one of the most popular preachers in our country, but the humble opinion which he formed of his own talents and attainments, and the qualifications which he thought ministers at the present day ought to possess, finally settled the question which had so long agitated his mind. Had there been the same facilities for obtaining literary and theological knowledge, which now exist, it is believed that Mr. F. would have given himself to a work that was most congenial to

his mental habits, and to all his feelings as a man of piety.

He did not suppose, however, that if he was not a minister, knowledge would be of no importance to him. Nor did he think there was no sphere of usefulness for him in the Church of God. He regularly appropriated certain portions of his time for the purpose of extending his information on literary and religious subjects. He composed many discourses, which, had they been delivered, would have been heard with profound attention. And he adopted one practice which his biographer would venture to recommend to others. The remarks with which he so frequently delighted and edified his hearers at conference meetings were the result of previous meditation. Some of his exhortations which produced such an intense interest as to be distinctly remembered after a lapse of twelve years, have been found in substance among his papers. And why should not christians, if they mean to be edified themselves, or to instruct others, meditate on some subject, in the anticipation of speaking at a social religious meeting? If it be admitted that ministers ought to meditate on divine truth before they preach, we can see no peculiar advantage which private brethren possess that renders it more unnecessary for them when they offer a word of exhortation. Were the example of the deceased in this instance imitated, conference meetings would be greatly more interesting; they would be much more generally attended, and more conducive to general edification.

Mr. Freeman manifested a lively interest in the pious and charitable institutions of the present age. When the object was good, and practicable, calculation might always be made on his support. His charity was not confined to expressions of good will. He con-

tributed liberally when pecuniary aid was required. Tract Societies, Domestic and Foreign Missions, Theological Institutions; and Sabbath Schools, from their first establishment, found in him a generous, efficient, and constant friend. Not only were his tongue, and his pen occasionally and successfully employed in recommending these benevolent associations, but his purse was ever open to their just claims. There are beneficiaries now pursuing their studies, and ministers who are occupying respectable stations, who will never forget the delicate, but timely and substantial aid which he afforded them in their literary and theological pursuits. He took an active part in the promotion of Sabbath schools when they were first organized in Boston, and pleaded their importance and utility in several communications from his pen, when many good men viewed them with indifference. He assisted in the formation of the Howard Benevolent Society, and for several years from its commencement was its secretary. Indeed, in works of compassion he abounded. He not only endeavoured to do good to the souls, but to the bodies of men. And his deeds of kindness were not circumscribed to his friends, or the members of the church with which he was connected. The writer of this memoir had at different times the happiness and the honor of being the almoner of his bounty and the only intimation he received was, that it might be best to relieve those who in their lonely and destitute condition, had no friends to whom they could with confidence look for aid.

It is possible however for an individual to be active in publick charities, and yet lamentably defective in personal religion. He may shine abroad like a star of the first magnitude, but at home he

emits no cheering light to bless his family circle. Such was not the character of the deceased. He was a bright example of every personal and domestick virtue. In the endearing relations which he sustained as a husband and a father, the benign tendency of his religious principles was conspicuous. He not only maintained the practice of family devotion; but he walked so circumspectly before his house, that those who dwelt under his roof felt convinced he was a man of God. Several young men who acquired from him their knowledge of business will always remember his exemplary conduct, his judicious counsels, and his gentle restraints with gratitude. They became a part of his household when they had not the least concern for the salvation of their souls, but they did not leave it, until they had given evidence of their conversion to God, and had made a publick profession of their faith.

Mr. Freeman was fully persuaded that religion must have its root in the heart, or there will be no good fruit in the life. He therefore kept his heart with much diligence. He watched its motions with vigilance. He often retired from society to attend to the humiliating but salutary process of self-examination. He caused the principles and motives of his conduct to pass before him in review, while he also measured his conduct by the unerring standard of truth. No one can read his Diary without being satisfied that like the Psalmist, he thought on his ways, he turned his feet unto the divine testimonies, he made haste and delayed not to keep the commandments. One extract from it will be sufficient to confirm the preceding remarks.

“Being convinced of my absolute inability to think a good thought, or perform a right action, without divine assistance, and

having had mortifying evidence in my own experience of the depravity of human nature, I am conscious that the annexed Resolutions will not only be disregarded, but forgotten, unless God is pleased of his boundless goodness, to sustain me by the energy of his spirit, and create within my bosom a hearty and sincere love to holiness; and a hatred and detestation of iniquity. I would humbly supplicate his presence, to enlighten my understanding, to purify my passions, and to direct all my actions for Christ’s sake.”

*Read these Resolutions every Lord’s day.*

No. 1.

*Resolved,* That I will do whatsoever I think to be most to God’s glory, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. *Resolved,* To do whatever I think to be my duty, and most for the good and advantage of mankind in general. *Resolved,* To do this, whatever difficulties I meet with, how many and how great soever. *Edwards.*

No. 2.

*Resolved,* After afflictions to inquire, what I am the better for them, what good I have got by them, and what I might have got by them. *Edwards.*

No. 3.

*Resolved,* Never to lose one moment of time, but improve it in the most profitable manner I possibly can. *Edwards.*

No. 4.

*Resolved,* Never to do any thing, which I should be afraid to do, if it were the last hour of my life. *Edwards.*

## No. 5.

*Resolved,* To live so at all times, as I think is best in my devout frames, and when I have the clearest notions of the gospel and another world. *Edwards.*

## No. 6.

*Resolved,* To maintain the strictest temperance in eating and drinking. *Edwards.*

## No. 7.

*Resolved,* Never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him. *Edwards.*

## No. 8.

*Resolved,* To inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also, at the end of every week, month, and year. *Edwards.*

## No. 9.

*Resolved,* Never to do any thing that I so much question the lawfulness of, as that I intend at the same time, to consider and examine afterwards, whether it be lawful or not, except I as much question the lawfulness of the omission. *Edwards.*

## No. 10.

*Resolved,* To endeavour to my utmost to deny whatever is not most agreeable to a good, and universally sweet, and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, modest, submissive, obliging, diligent, industrious, charitable, even, patient, moderate, forgiving, and sincere temper, and to do at all times what such a temper would lead me to;—examine strictly every week, whether I have done so. *Edwards.*

## No. 11.

*Resolved,* Constantly, with the utmost niceness, and diligence, and the strictest scrutiny, to be

looking into the state of my soul, that I may know whether I have truly an interest in Christ, or not; that, when I come to die, I may not have any negligence respecting this to repent of. *Edwards.*

## No. 12.

*Resolved,* Never to make any positive engagement: but in all cases to promise conditionally, and to be as scrupulous in the performance, as would be the case if my veracity were pledged for the accomplishment. *Original.*

## No. 13.

*Resolved,* “To speak evil of no man.” Titus iii. 2. And never to tarnish my sentiments, with ungenerous sarcasms, or the bitterness of personal invective; to treat no man’s judgment with contempt, nor wilfully pervert his meaning, but assiduously endeavour to avoid every species of detraction, which may injure the reputation of a fellow creature. See James iii. 2. Psalm lvii. 4. *Original.*

## No. 14.

*Resolved,* In conversation never to manifest a dictatorial spirit; but to listen with respectful attention to the sentiments of others; and to bear contradiction with the meekness of wisdom. *Original.*

## No. 15.

*Resolved,* Never to express a suspicion of any person’s motives, though his conduct may be censurable, unless it be of a very flagitious character. But to consider whether under the same circumstances, I might not, with innocent intentions, guided by the impulse of the moment, without viewing the consequences connected with the act, have conducted in the same manner. *Original.*

## No. 16.

*Resolved,* Never to be precipitate in forming an opinion, nor assent to any sentiment, without consideration. *Original.*

These Resolutions were not intended for the perusal of the public, and would not have been inserted in this Memoir, were it not thought that they place the private character of the deceased in its just light, and may be productive of good to those who shall read them.

In 1818 Mr. Freeman became the subject of a pulmonary complaint, which finally terminated in his death. A hope was indulged at times, that his constitution would rise superior to the shock it had sustained in the rupture of a vessel in the lungs. But at last, his friends were compelled to fear that one whose society they loved, and who was so well qualified to be useful in the world, would soon be taken from them. Having travelled considerably in his own country, and passed a winter at the South, without deriving that benefit to his health which had been fondly anticipated, he was induced, as a last resort, to visit France and Italy. But while on his passage the most alarming symptoms appeared. He frequently expectorated blood, and the profuse perspiration which he experienced every night, greatly diminished his strength. After being detained in Paris by sickness, he pursued his journey until he arrived at Nice. Here he was persuaded to remain. But he saw the beautiful skies and breathed the soft air of Italy in vain. The powers of nature were exhausted, and he gradually became weaker and weaker, until the hour of his dissolution came.

Although Mr. Freeman died in a land of strangers, and was surrounded by persons previously to his decease who spoke a language with which he was unacquainted, yet he received from them the kindest attentions. Stranger as he was, he excited a deep interest in his favour. In an English clergyman residing at Nice he

found a spiritual comforter, and a sincere friend. And the conversation and sympathy of some other kind and pious individuals, served to diminish the loneliness of his situation, and to smooth his path to the tomb.

The following letters, the first of which is from a clergyman, reflect so much honour on the good feelings of those who wrote them, and show how much the deceased had gained on the affections of strangers, that no apology will be required for introducing them at the close of this Memoir.

*Nice, March 17, 1825*

Dear Madam,

A very painful duty has been imposed upon me, from which, however, painful as it is, I must not shrink, now the time is actually arrived for discharging it. I am aware, that you are not without some apprehensions respecting your husband; and it is now my duty to inform you, that it has pleased our Heavenly Father at length to remove him from this world. He departed from among us about 8 o'clock this morning, very quietly and tranquilly. His decline was very gradual; I saw him for a considerable time most days, and he was perfectly aware of the event which was approaching; he looked forward to it with great composure, and with great confidence in our blessed Lord, to take him to himself on his departure hence. On the day before his departure, I read to him part of the first chapter to the Colossians, from the 9th to the middle of the 23d verse—On the day before that, the 4th chapter of the first Epistle to the Thessalonians, from the 13th to the end of the 11th verse of the 5th chapter—in which he appeared to take great pleasure, though very weak in body. And I would earnestly hope, that these same Scriptures

may, thro' the grace of the Father of Mercies, be a mean of administering some consolation to your mind also. I need not remind you of the tenderness of our Great High Priest, who, amidst all the glory that surrounds him, is still capable of being touched with the feeling of our infirmities, and who, if he make your sufferings to abound, can make your consolations to abound much more. Hoping that even this severe affliction may lead you to a deeper acquaintance with the consolations of God, believe me, Dear Madam, with every feeling of sympathy in your distress, your faithful Servant, and Brother in the Lord,

EDWARD WHITBY.

MRS. FREEMAN.

P. S. It may perhaps be a satisfaction to you to know that there is an English Protestant Chapel at Nice, and that your late husband's remains will be interred in the burying ground belonging to it.

*Nice, 21st March, 1825.*

Mr. Cobb,

of the Firm of

Freeman & Cobb, Boston.

Sir,

You will have learned from the last letters of Mr. Freeman the sudden change which took place in his health about the beginning of the month of December, and his subsequent illness which gave no hope of a recovery from the moment it declared itself. The purport of this letter is to convey to you the melancholy intelligence of his death, which took place here on the morning of the 17th of this month.

I am extremely happy to have it in my power to assure you, that although your friend was in a land of strangers when it pleased the Almighty to terminate his earthly pilgrimage, yet that he experienced from several persons at this place with whom he had become

acquainted, the most constant and friendly attentions. I would name particularly the two Clergymen, who are resident here, the Rev. Mr. Whitby and the Rev. Henry Livius, both of England, and Mr. Rivardi, a native of Philadelphia, who has been living at Nice for some years. From the moment I first became acquainted with Mr. Freeman, independently of his being a fellow countryman, and therefore entitled to every attention and kindness which it might be in my power to show him, I felt the strongest desire to be useful to him on account of the peculiarity of his situation, removed as he was at so great a distance from his family and friends, and labouring under a painful malady, in a country whose language he did not understand; the sweetness moreover of his disposition and manners were calculated to enlist every body's feelings in his favour, and so grateful was his heart for the slightest attention and kindness, that I have felt myself quite oppressed by the expression of his thanks for the few worthless services I had it in my power to render him. The lodging which he occupied was remarkably comfortable, and one of the best situated at Nice; and he had a servant who was one of the most attentive and faithful I have ever seen.

As I was anxious that every respect should be shown to the memory of our friend, I had invitations sent to all the English families here to attend the funeral. And I have the satisfaction of assuring you that they attended generally, and, forming a procession to the English burial ground, witnessed the last solemn rites performed at the grave. The officiating minister was the Rev. Mr. Whitby, a truly good and pious man, who has resided five years at Nice, and is minister of the English Protestant Chapel here.

I had the grave walled in with

stone, as is usual among the English, in order to support any superstructure that may be raised over the grave. Not knowing the wishes of the family in this respect, I have ordered a simple slab of white marble, supported by a stone wall two feet high, stuccoed, and nearly the size of the grave, to be placed over the body, and bearing the following inscription.—“To the memory of Gorham L. Freeman of Boston, in the United States of America, who died at Nice the 17th of March, 1825, aged years.”

I am Sir, very truly,

Your most ob't Serv't.

F. CAMPBELL STEWART.

*Liverpool, 16th Aug. 1825.*

Madam,

It is with a truly melancholy pleasure, that I feel myself imperiously called upon to pay a small tribute to departed excellence. I do so with a firm conviction that the subject of my letter is now far away from all pain, and has long since sat down with Abraham, Isaac, and Jacob in the kingdom of his Saviour. About 12 months ago, I ruptured a blood vessel which rendered it necessary for me to pass my winter upon the Continent. At Nice I had the happiness of becoming acquainted with Mr. Freeman, then in a very delicate state of health. A Christian friend of mine, the brother of Sir James Smyth, now in Canada, was my accompanying friend. And for a month one or the other of us saw, and sat with him every day. It is not necessary for me to add more than that by his patient resignation and holy faith, he glorified the majesty and grace of his Redeemer, and showed to all around him the efficacy of that redemption, which can give placidity, calmness, and even rapture, when standing upon the verge of eternity. His conversation was

limited: we did not suffer him to talk because it raised an expectation which was dangerous: but he wrote down his thoughts, which to us were most profitable and edifying. He constantly pointed out to Mr. S. and myself those chapters which he wished us to read; and those expressions of St. Paul which speak of future glory, always kindled the smile of joy, and raised his drooping spirits. Mr. Whitby, an evangelical minister of the Church of England, often visited him. He frequently spoke of you and his beloved children; you seemed to be the only idols which attached him to the world, but I think I may venture to say, that much as he loved you, he loved his Saviour better. His attendant spoke English very well; she had lived some years in Ireland, and was of Irish parents; he experienced considerable kindness and attention from her and his medical attendant, Dr. Skirving. Early in March we left Nice to stay some time in Italy and Rome. Before I took my final farewell of him he laid a solemn injunction upon me to write you a letter of consolation, containing his last blessings and regards, in case I should hear of his death. We wrote to him from Genoa and Rome, both of which letters he received. I also wrote from Bologna a few weeks afterwards, but it was too late. I have heard from the son of a pious clergyman whom we knew well at Nice several particulars of Mr. Freeman's death, chiefly relating to the portions of Scripture, Mr. Whitby read to him a day or two previous to his departure. I cannot for a moment doubt his present glory. Dignified, sanctified, triumphant, he is risen far above all worldly things, and is now safe in Abraham's bosom.

It is hard, indeed, to part with one we love. I have experienced its bitterness; but I must say, that

I should consider it a glory—a joy, if all who are near and dear unto me were to die as your husband died “*in the Lord.*” He has now a name that shall be recorded in the Lamb’s book of life. When the deeds of the warrior and the splendid achievements of the hero shall be passed by as utterly unworthy, O! the glories which await the blood bought spirit when it is ushered into the presence of a reconciled Father. Eternal peace, eternal praise, the weight, the weight of glory; what should induce us to keep back our husbands, our wives, our children from such an high and sacred destiny? Let us rather pray that all whom we love may be fitted by divine grace for so happy a change, and be quickly received into the mansions of Jesus. *There is no possibility of sinning—no fear of transgression—there the wicked cease from troubling, and there the weary are at rest.* Oh rejoice that you have a husband not struggling with mortality, but walking the golden streets of Paradise, and ranging the heavenly fields. He was by persuasion a Baptist. I am a member of the Church of England, but our views were the same, only his were the brightest; our hopes the same, but his are first realized. His congregation may rejoice in a sheep taken to the fold of their Redeemer. Oh may they follow his faith, and “consider their ways.” May all his children, hearing of their father’s happy end, be led to see that to die the death of a christian, they must live his life. And if ever they expect or wish to see their father again, they must

keep the commandments of God, and follow the Lamb whithersoever he goeth. Since I have heard of Mr. Freeman’s happy and triumphant exit, I have often heard the voice from heaven, saying, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, for they rest from their labours. I would gladly have pursued this train of reflection, but writing is injurious to my breast: I would merely say in conclusion, May God bless you, and again re-unite you to my dear friend, your *happy* husband, in his eternal kingdom.

If this letter should arrive safely, please to direct to Mr. Samuel Holme.

Believe me to be, though a stranger, most truly yours in the best of all bonds,

SAMUEL HOLME.

MRS FREEMAN.

Thus died one whom even strangers respected and loved, and whose loss is deeply lamented by all who knew him.

We do not know so much of the state of his mind in his last sickness as we probably should, had he died in the midst of his family. Nor is this at all necessary to satisfy us that he was a genuine christian. We trust, however, that the following prayer which he offered in his own sweet poetick lines was fully answered.

“ May faith and hope be bright;  
And thou my guide and light;  
Then death’s dark vale I’ll tread,  
Nor pain, nor evil dread,  
Sweetly sustain’d and bless’d,  
As on thy staff I rest.  
Triumphant I’ll glide,  
Through Jordan’s swelling tide,  
And rise to seats above  
Encircled by thy love.”

## ORIGINAL COMMUNICATIONS.

Messrs. Editors, I wish to offer you a few remarks on a subject which appears to me of great importance, and if I have used great plainness, I trust that an insertion of them in your useful Magazine, will not offend your readers. Yours, &c. A. Z.

## ON PRAISING MINISTERS.

The Pastor, either vain  
By nature, or by flattery made so, taught  
To gaze at his own splendour, and to exalt  
Absurdly, not his office, but himself;

\* \* \* \* \*  
Exposes, and holds up to broad disgrace,  
The noblest function, and discredits much  
The brightest truths, that man has ever seen.

*Cowper.*

WHEN I was a young man, christians generally, were so afraid of ministers being lifted up with pride, that they cautiously abstained from expressing a just approbation of their labours. This was probably an error. Instead of being injurious, it may add much to the consolation and encouragement of a minister, to be informed, that he has instructed the ignorant, strengthened the weak, and comforted those that were cast down.

But the times are altered. Christians are now extravagant in their praise; and it is to be feared that, in some instances, ministers themselves have tacitly agreed to laud each other.

I have, for a long time, noticed with dissatisfaction and sorrow, the compliments which in the Magazines and religious newspapers of the day, are paid to the talents and acquirements of christian ministers. This evil is not confined to any particular denomination, and lately it seems to have increased.

It would, perhaps, be difficult to find an account of an Association, Ministers' Meeting, or Ordination, in which there is not too much incense offered to the pride and vanity of man.

The following are only a few quotations, but they are sufficiently numerous to prove the exist-

ence of an evil which every christian should deprecate. They are taken from publications, whose professed object is, to promote a religion, which censures those, who receive honour one of another, and seek not the honour that cometh from God only. "All the services were performed in a style of unusual elegance." "The prayers were neat, appropriate, comprehensive and chaste." "The discourses were learned, able, fine specimens of eloquence, rich, impressive, uncommonly good, proceeding from the fountain head of inspiration."

Now, nothing improper may be intended by the use of these and many other epithets of a similar kind, but nothing can be more clear to my mind, than that they ought never to be used. Surely the ministers of the gospel neither pray nor preach with a view of gaining the admiration and applause of their fellow mortals. They have nobler aims, even the conversion of sinners, and "the edifying of the body of Christ." And no encomiums should be passed upon them, that are calculated to divert them from these high and holy objects.

The moral tendency of such praise is bad. Unless a minister possess a considerable share of self-knowledge, he cannot see such a flattering statement of his own performances without some feelings of self-complacence. His modesty and humility will be endangered; and if he do not become wise in his own conceit, and forget, to a degree, his entire dependance upon God, it will be a fortunate circumstance. If

there be any thing to counteract this tendency, it will be found, perhaps, in the indiscriminate applause that is so profusely bestowed, for where all is so appropriate and excellent, there cannot be so much cause for individual pride.

But one of the greatest evils to be apprehended from the practice under consideration is, that it will divert ministers from that simplicity of purpose, which should constitute their chief praise. Instead of preaching Christ Jesus the Lord, they will preach themselves. Instead of aiming to be *good*, it will be their object to be *great* ministers. Usefulness will not have such attractions for them as eminence and distinction. Instead of recommending themselves to every man's *conscience* in the sight of God—they will recommend themselves to every man's approbation.

Its effects also on hearers may be very pernicious. There will be great danger lest they should attend on the ministry of the word, not to receive profit, but to be entertained. One will be for Paul, and another for Apollos; and ministers will be approved, not because they reason on righteousness, temperance, and judgment to come, declaring the whole testimony of God, but because their discourses are neatly arranged, embellished with brilliant sentences, and handsomely pronounced. Now it must be admitted, that however much persons may talk about religion, and attend in crowds at a place of worship, if they have no higher sentiments and feelings than these, they are yet carnal.

That such is the tendency of this undue praise both on ministers and hearers, no one, it is believed, who is acquainted with the human heart, will doubt.

I would recommend an attentive perusal of the New Testament, with particular reference to

this subject. In its sacred pages, we have an account of the best sermons that were ever preached. Meetings for social worship, and ordination services, are also mentioned. But the most beautiful simplicity pervades all these statements. There is no attempt whatever to leave a favourable impression of the talents or learning of those who officiated. What is said of our Lord's sermon on the mount? "When he was set, his disciples came unto him; and he opened his mouth, and taught them." At the close of this admirable discourse, the narrator only remarks, "When Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority and not as the scribes." Of the memorable sermon on the day of Pentecost, it is remarked that Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, hearken unto my words. There is no praise ascribed to him, except indeed, it be praise to state, that when they heard, they were pricked in the heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? It is said, that "Philip went down to the city of Samaria, and preached Christ unto them;" and that "Paul, as his manner was, reasoned with them out of the scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead."

Now let any sober-minded person compare these statements with the praises which are now generally bestowed on such services; and say, which are most in agreement with the spirit of christianity, and of that ministry which was appointed for the purpose of "casting down imaginations, and every thing that exalteth itself—and of bringing into captivity every thought to the obedience of Christ."

Were the Apostle of the Gentiles permitted to address us on this subject, it is more than probable, that he would exclaim, as he did on another occasion—"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." It is an inquiry, which ought to awaken the most solemn consideration, whether the practice alluded to, and the spirit which it naturally generates, have not caused the Lord to withhold, in some degree, his gracious influences from us, in order to teach us, "that no flesh should glory in his presence."

I trust to your candour to consider whether there be any force in the above remarks. Should your views accord with mine, you will probably deem it important, to set an example to other Editors, of a plain and sober statement of those publick services in which the ministers of Christ will be occasionally engaged.



The following remarks are from Cecil's Works lately published in Boston. We are glad to see an American edition of writings which are so distinguished for evangelical piety, and good common sense.

#### *On Family Worship.*

FAMILY religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his tempers and manners they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend.

Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God"—"There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

In my family-worship I am not the reader, but employ one of my children. I make no formal comment on the Scripture: but, when any striking event or sentiment arises, I say "Mark that!"—"See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and sometimes ridiculous answers; but I am pleased with them: attention is all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family.

I particularly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants—they take their standard from the neighbourhood and their acquaintance,

and by this they judge of every thing. I endeavour to raise them to a persuasion, that God's will in Scripture is the standard; and that this standard is perpetually in opposition to that corrupt one around and before them.

The younger children of the family will soon have discernment enough to perceive that the Bible has a holiness about it, that runs directly contrary to the stream of opinion. And then because this character is so evident, and so inseparable from the Scripture, the heart will distaste and reject it. Yet the standard must be preserved. If a man should lower it, they would soon detect him; and he must after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth; but, still truth will remain irksome, till God touch the heart.

I read the Scriptures to my family in some regular order: and am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson sent for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking.

I find it easy to keep up the attention of a congregation, in comparison of that of my family. I have found the attention best gained, by bringing the truths of Scripture into comparison with the facts which are before our eyes. It puts more *stimuli* into family expositions. I never found a fact lost, or the current news of the day fail of arresting the attention. "How does the Bible account for that fact?—That man murdered his Father—This or that thing happened in our house to-day—What does the Scripture say of such things?"

It is difficult to fix and quiet your family. The servants are eager to be gone, to do something in hand. There has been some

disagreement, perhaps between them and their mistress. We must seize opportunities. We must not drive hard at such times as these. Regularity, however, must be enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in confusion.

Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding: it should be mild and pleasant.

I avoid absolute uniformity: the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read: but, at another time, nothing. I make it as NATURAL as possible: "I am a religious man: you are my children and my servants: it is NATURAL that we should do so and so."

Nothing of superstition should attach to family duty. It is not absolutely and in all cases indispensable. If unavoidably interrupted, we omit it: it is well. If I were peremptorily ordered, as the Jews were, to bring a lamb, I must be absolute. But this service is my liberty, not my task. I do not, however, mean in any degree to relax the proper obligation.

Children and servants should see us acting on the Psalmist's declaration, *I will speak of thy testimony before Kings*. If a great man happen to be present, let them see that I deem him nothing before the word of God!

#### *On the Influence of the Parental Character.*

The influence of the parental character on children is not to be

calculated. Every thing around has an influence on us. Indeed, the influence of things is so great, that, by familiarity with them, they insensibly urge us on principles and feelings which we before abhorred. A drop of water seems to have no influence on the stone ; but it will, in the end, wear its way through. If there be therefore, such a mighty influence in every thing around us, the parental influence must be great indeed.

Consistency is the great character, in good parents, which impresses children. They may witness much temper ; but if they see their father “keep the even tenor of his way,” his imperfections will be understood and allowed for as reason opens. The child will see and reflect on his parent’s intention : and this will have great influence on his mind. This influence may, indeed, be afterwards counteracted : but that only proves that contrary currents may arise, and carry the child another way. Old Adam may be too strong for young Melancthon.

The implantation of principles is of unspeakable importance, especially when culled from time to time out of the Bible. The child feels his parent’s authority supported by the Bible, and the authority of the Bible supported by his parent’s weight and influence. Here are data—fixed data. A man can very seldom get rid of these principles. They stand in his way. He wishes to forget them, perhaps ; but it is impossible.

Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel : but then I liked to be an infidel in company, rather than when alone. I was wretched when

by myself. These principles, and maxims, and data, spoiled my jollity. With my companions I could sometimes stifle them : like embers we kept one another warm. Besides, I was here a sort of hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles.

I find in myself another evidence of the greatness of parental influence. I detect myself to this day, in laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of the thing.

It is of incalculable importance to obtain a hold on the conscience. Children have a conscience ; and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us—this gains at length such a hold on them, that, with all the infidel poison which they may afterward imbibe, there are few children who, at night—in their chamber—in the dark—in a storm of thunder—will not feel. They cannot cheat like other men. They recollect that ETERNITY, which stands in their way. It rises up before them, like the ghost of Banquo to Macbeth. It goads them : it thunders in their ears. After all, they are obliged to compound the matter with conscience, if they cannot be prevailed on to return to God without delay :—“I MUST be religious, one time or other. That is clear. I cannot get rid of this thing. Well ! I will begin at such a time. I will finish such a scheme, and then ?”

The opinions—the spirit—the conversation—the manners of the parent, influence the child. Whatever sort of man he is, such, in a great degree, will be the child ; unless constitution or accident give him another turn. If

the parent is a fantastic man—if he is a genealogist, knows nothing but who married such an one, and who married such an one—if he is a sensualist, a low wretch—his children will usually catch these tastes. If he is a literary man—his very girls will talk learnedly. If he is a griping, hard, miserly man—such will be his children. This I speak of as GENERALLY the case. It may happen, that the parent's disposition may have no ground to work on in that of the child. It may happen, that the child may be driven into disgust: the miser, for instance, often implants disgust, and his son becomes a spendthrift.

After all, in some cases, perhaps, every thing seems to have been done and exhibited by the pious parent in vain. Yet he casts his bread upon the waters. And, perhaps, after he has been in his grave twenty years, his son remembers what his father told him.

Besides, parental influence must be great, because God has said that it shall be so. The parent is not to stand reasoning and calculating. God has said that his character shall have influence.

In the exercise of this influence there are two leading dangers to be avoided.

Excess of SEVERITY is one danger. My mother, on the contrary, would talk to me, and weep as she talked. I flung out of the house with an oath—but wept too when I got into the street. Sympathy is the powerful engine of a mother. I was desperate—I would go on board a privateer. But there are soft moments to such desperadoes. God does not, at once, abandon them to themselves. There are times when the man says—"I should be glad to return, but I should not like to meet that face!" if he has been treated with severity.

Yet excess of LAXITY is another danger. The case of Eli affords a serious warning on this subject. Instead of his mild expostulation on the flagrant wickedness of his sons—*Nay, my sons, it is no good report that I hear*—he ought to have exercised his authority as a parent and magistrate in punishing and restraining his crimes. *ib.*

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## MISSIONARY INTELLIGENCE.

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By the politeness of Capt. Titcomb of Newburyport, letters have been received from our Missionaries in Calcutta. It is however with extreme regret that we state that no intelligence whatever has arrived from the Mission at Ava. The following extracts will present our readers with all the information which has been received.

EDITORS.

### BURMAH.

EXTRACT OF A LETTER FROM REV. J. WADE TO ONE OF THE EDITORS.

Calcutta, April 1, 1825.

Rev. and Dear Sir,

Your letter gave me much pleasure, while it renewed in my mind the remembrance of the scenes, privileges, and above all, the dear friends of my native land, but without creating regret that I have sacrificed them all for a residence in

a land of heathen, where instead of the privileges enjoyed under a government and in a country like that of America, are all the evils arising from despotism, superstition, and ignorance; and when instead of dear friends and relatives, there are scarcely any persons to be met with, but those who are uncivilized, I might add *barbarous*.

But we have now a prospect of living in Rangoon under an enlightened government. If we are not disappointed in these hopes, we, and all interested in this mission, will feel amply repaid for the temporary hinderance in our missionary labours which the present war has occasioned: but if in the mean time these advantages are to be obtained at the expense of the invaluable lives of several of our dear missionary associates, our loss will be great indeed: what has been the fate of our friends at *Ava*, is still uncertain; we can obtain no information concerning them.

I fear the supporters of this mission will feel too much discouraged while looking upon its present aspect, in connection with past events. But I hope they will also look upon the divine blessings which have attended their exertions in behalf of the poor heathen, as well as upon the dark providences with which the mission has, from time to time, been visited. Let them reflect that about twenty Burmans have been brought to the knowledge of the truth, whose names are enrolled with the innumerable multitude who have washed their robes and made them white in the blood of the Lamb. This being the case, I am persuaded no real christian can, for a moment, regret whatever he may have done for the support of this mission, even if the work were to stop here. I am as yet far from believing that present events are ominous of evil to the mission. Should the dear missionaries at *Ava* fall a sacrifice to Burman cruelty, our loss would indeed be incalculable, our grief inexpressible; but we hope even in that case, the friends of the mission, instead of fainting under the affliction, and leaving us to faint also, will send others to supply their place, and to strengthen our hands. Is it not the cause of God in which we are engaged, and if he take away some, can he not raise up others to fill their place? With God are the issues of life and death; and we may be sure whatever he does, he has his own glory in view; if therefore we seek the glory of God, we ought to acquiesce in all the operations of his providence. Yours, &c.

EXTRACT OF A LETTER FROM MR. LAWSON TO THE LATE REV. DR. BALDWIN

*Calcutta, April 18, 1825.*

My Dear Sir,

I AM sorry to say that we have not yet heard from our dear friends at *Ava*. The day-before-yesterday Government despatches announced that Arracan had fallen to the British arms. I trust that some news may eventually be obtained from this quarter, as I should think that some prisoner or other may be found who may be acquainted with the state of things at *Ava*. We are completely at a loss what to think on this subject. We can only leave the matter with Him who rules in righteousness. The last letter I received from Mr. Judson was dated 13th February, 1824. Letters, parcels, &c. both from America and Europe, have been accumulating under my care for Mr. and Mrs. J. and Dr. Priece; but there is no possibility of sending them to *Ava*, nor would it be proper to send them if I could, till we hear from our friends.

I am, my dear Sir,

yours very affectionately,

JOHN LAWSON.

EXTRACT OF A LETTER FROM MR. WADE TO THE LATE DR. BALDWIN.

*Calcutta, March 19, 1815.*

Dear Sir,

Your inquiries concerning the Burman converts: The mission and the missionaries at *Ava*, renew the remembrance of scenes through which they and we have passed. None of the converts who fled at the time Rangoon was taken, except Moug Shwa-ba, have been since seen or heard from. If their lives are spared, we shall doubtless have the pleasure of seeing them come to us again after the termination of the war. Moug Shwa-ba whom we left at Rangoon is employed by an English physician of the army as a Burman Teacher, which is a very happy circumstance, as he was unable to leave Rangoon with us on account of his wife, who is insane.

Yours, &c.

J. WADE.

EXTRACT OF A LETTER FROM MR. WADE  
TO ONE OF THE EDITORS.

Calcutta, April 1, 1825.

Rev. and dear Sir,

WITH regard to this Mission, our feelings are on one hand much depressed, while on the other we are greatly encouraged. We feel depressed from the consideration, that for so long a time we are obliged to be absent from the stations, though with regard to myself, not being able to speak the language with sufficient correctness and fluency to convey much religious instruction to the minds of the Burmans, it is of little consequence where I am at present, provided I have the advantages of studying the language. I find it much easier to read the language and understand the meaning of words, than to put words together in sentences, (according to the Burman idiom) as is necessary in conversation.

But the chief cause of our depression is the awful suspense which hangs over our minds, relative to the fate of the dear Missionaries at Ava, concerning whom I am sorry to say, we have as yet no information. Probably we shall hear nothing from them until the English troops reach Ava, for which place they have already marched, and from latest accounts we suppose them at this time to be about half way up the river. As we expected, but few troops were left for the defence of Rangoon.

There is also much to encourage us with regard to the future success of the Mission; because if, as we have reason to hope, we can hereafter preach the gospel to the Burmans without their being deterred through fear of persecution from embracing it, and if the blessing of God attends our labours, I see no cause why the word of God should not have free course and be glorified. Burmah will then open such a field for missionary labours as perhaps will not be exceeded by any in point of importance which can be found. We feel anxious for the time when we shall welcome Mr. Boardman and his Lady to these heathen shores. I hope they will not be detained on account of the war, for I think there is no doubt but before they could reach this

place, the war will be brought to an issue, but if not, they can study the language in Bengal to very good advantage; they can have a Burman teacher, and other Burmans if they like.

I remain very sincerely and  
affectionately yours,  
J. WADE.

EXTRACT OF ANOTHER LETTER.

Doorgapore, April 8, 1825.

Rev. and Dear Sir,

To find ourselves once more at home after having been travelling so long, to meet at last the little endeared spot we had so long prayed to see, to find ourselves at once surrounded by the little Burman flock and beloved missionaries, truly excited feelings unknown before. No news respecting the war had reached Rangoon when we arrived. Dr. Judson was then ready to proceed to Ava, and we all hoped that being Americans might save us from molestation if war really took place. Mrs. Judson had been a kind affectionate sister to me during all our journeyings, and our short acquaintance with Dr. Judson had been interesting, so that it was with much feeling that we parted with these dear friends. As no ship was permitted to sail from Bengal to Rangoon after we left, we received no communications respecting the war, until the English fleet anchored at the mouth of the river about thirty miles from Rangoon. Dear Brother, you have long since heard what ensued, and though ten months have now elapsed since the dreadful scene, yet my heart still bleeds at the recollection, and my feelings compel me to lay aside my pen.

You ask, my dear brother, if I do not find "*Christ* a firm support under every trial?" When my dear husband, my only surviving earthly comfort, was torn from me by the enraged Burmans, when I well knew that he was under sentence of immediate death, and saw him led forth in chains towards the place of execution, and when I expected every moment to behold the messenger of my own fate, what then could have sustained this frail tenement of clay, if *Christ* had not

been my portion? What but the grace of God could have given us a sweet composure of mind under *such* trials, and even caused us to rejoice in an immediate prospect of *eternity*, and to say in our hearts, "though he slay me, yet will I trust in him, I will rejoice in his salvation?" Oh, my brother, at this trying period I felt as never before the immediate presence of God. And if all below the skies sinks into nothing from only a faint anticipation of *his* glory, what shall we realize when permitted to enter the pearly gates of the New Jerusalem? By our last letters to America you have no doubt heard the reasons of our being now in Bengal. Here we are surrounded with all the necessary comforts of life, and enjoy the loved society of the dear English missionaries, yet we feel it a peculiar trial to be obliged to leave Rangoon. Our afflictions have endeared this interesting mission more than ever to our hearts, and we long for the time, that we shall be entirely among Burmans again.

But where are the dear native christians, who have so much endeared themselves to us by their affectionate behaviour and pious conversations? Where are our dear missionary brethren with whom we hoped to spend the remainder of our days? The poor christians, excepting one, are all scattered we know not where, and of our dear friends at Ava, alas! we cannot cheer your hearts by one word of intelligence. A dreadful gloom hangs over their destiny—words would do injustice to our feelings for them. War still rages in Burmah, and while the English troops have made numerous conquests, and are now pressing on towards the capital, the Burmans though poorly able to defend themselves, are engaged in a civil war, and already there is a cry for food. It is more than a year since our dear friends at Ava have had any supplies from Bengal, so that they must now be entirely dependant upon the wretched Burmans for their daily subsistence. Oh, I could weep from morning till evening over this sad picture of our mission. "Is thy mercy clean gone—Oh, my Father, wilt thou be favorable no more?" But faith presents a brighter

scene. Burmah will soon rest from war, and we firmly believe that God is permitting this war to humble Burmah's proud monarch who rejected the religion of Christ, and to erect the standard of the cross in the midst of this heathen empire. The prospect of returning to Rangoon, and living under the English government, where the poor pagan will not fear to examine the christian religion, nor the poor converts fear persecution, cheers our hearts and encourages us to apply closely to the language. How dark, how trying the scenes through which we have entered upon missionary labours! How unfit we must have been for our divine Master's service to need such afflictions. Oh, pray that all may be sanctified to us. We have much reason to feel grateful for good health in this unfriendly clime. We generally enjoy excellent health, have never been ill, excepting at Rangoon after the commencement of the war, and we think the greatest cause of this, was unwholesome food. In time of peace we can live very comfortably at Rangoon, but during the war we suffered exceedingly. Our present residence is quite retired from all the bustle of Calcutta; and though our dwelling is but a cottage, it is all we wish.

We have a good Burman teacher, and think we were never getting on better in the language. I hope to gain a sufficient knowledge of Burman to be able to teach more female schools as soon as we can return to Rangoon. I anticipate this departure with much pleasure, as it is what I have been particularly partial to, from childhood. You say, dear brother, that you "long to hear that I am happy;" will you believe me sincere when I say, that I count the days since I left all I so dearly loved in America, as the happiest of my life. Truly I have left the dearest of parents and friends, yet the kindest and best of husbands is preserved from death to repay me for all. I trust and firmly believe that God has called him here, he is useful and happy, and I should be ungrateful indeed if I was not so. We have passed through very trying scenes, but God has been our support. We have indeed no home on earth, but this leads

us to think more upon our house on high. The present state of our mission and friends is, indeed, a dark providence, but we still hope much from that *Almighty* arm which was extended to deliver us, and desire to bow in humble submission, and say, "it is the Lord, let him do what seemeth him good." Thus, my dear brother, I am happy, and would not willingly exchange my situation for any other on earth. If I can be in any way useful to poor Burmans, I shall envy no one the pleasures of the world, no not even the dear delights of an *American home*, a father's house, and the loved society of a mother and sister. But this is a dangerous subject for my feelings; ah! how little can our dear friends ever know what it costs us to leave them. You ask if a "Mission Station is, as you fancy, a little secluded spot, where we can enjoy constant communion with heaven, and with but little to draw our hearts from God." My dear brother, I think missionaries should be sanctified vessels to the Lord, and I do believe, that to those whom he calls to labour in these heathen lands he often manifests his presence in a very peculiar manner. I have sometimes thought that Rangoon was a little *Bethel*, where God was pleased to dwell. Yet even here, the christian warfare is the same—we have the same sinful unbelieving hearts, and satan is also *here* with his ten thousand snares to watch for the poor pilgrim. Truly we are secluded from most of the tempting vanities of life, yet we have here no christian society to encourage us and cheer our way; but all this idolatry and wickedness with which we are surrounded, have an influence to depress the spirits and harden the heart. If I answer your question with regard to myself, I must say, that though I think I *do* daily desire to live only to *God*, yet I find more reason than ever to mourn over my slow progress in the divine life. And now let me beg your prayers, not that we have long life or worldly enjoyments, but that we may have that wisdom which is profitable to direct, and a double portion of the Holy Spirit. You very kindly ask me to write for any thing that would add to our comfort. I can

think of many things that I once thought necessary to my comfort, but I am now resolved to make myself comfortable with what I can most easily obtain, and would not willingly allow such trifles to occupy my thoughts. Nothing can be more acceptable to us than letters and publications. As we brought but very few books from America, we feel the loss of a good Library here most sensibly. Books will therefore be most gratefully received. Will you also permit me to repeat the request for a pair of Globes, with some good abridgement of Geography, Astronomy, and History for the Female Schools? Perhaps you will smile at the request, and think that after schools have been established two or three years, there will then be time enough to ask for such things. But when you remember that the Burman system of Geography, Astronomy, and all their History, is such a catalogue of absurdity, and so interwoven with their religious system, that they must fall together, you will not be surprised that we should feel anxious to give the infants some correct ideas before they are able to learn much of their own superstition.

I think something very concise and simple might be prepared and taught by asking questions daily, even before they are able to understand much by reading themselves. And when we consider that a correct idea of things, is necessary to convince them that there is a God, the subject rises into importance. Please to present my very kind love to the dear sisters of your church; tell them that the remembrance of the very happy season I spent with them, and to know that they still remember me in their prayers, often cheer my heart on the burning shores of India. I should be most happy to write them, but my engagements forbid. I will answer any letters they write with heart felt pleasure.

And now, dear brother, pray for us, though we now dwell in safety; the afflicted state of the mission is ever *ours*. Will God even bless Burmah as he has Ceylon of late? Oh, when shall the Heathen be given to Christ for a possession?

Respectfully yours,

## ENGLISH BAPTIST MISSION.

CHINSURAH.

*Extract from a Journal.*

21st Jan. 1825.—ONE of my Moghul visitors this evening declared that he was satisfied the religion of Christ is the best, and requested I would be his Hadee (teacher.) I hereupon sounded him thus.

*Ques.* "Well, and what makes you think so?" *Ans.* "I see there is more truth and uprightness amongst Christians than any other." *Ques.* "And what do you think now of Mohummud?" *Ans.*

"He appears both to have been a gross sinner and a madman. A sinner, because he having become enamoured of the wife of a friend, contrived to seduce her. A madman, because he used to pretend that an angel from heaven came and declared the words of the Koran." *Ques.* "Well, but our Bible says Jesus is the Son of God,—what do you say to that?" *Ans.*

"I think it must be correct, for we are all the sons of God." *Ques.* "But the Bible says, he is particularly so, and that he is equal with God." *Ans.* "I believe it—I

wish to know more of it; do, sir, instruct me. I am yours, do with me whatsoever you please. I wish to be made a partaker of the faith you profess. I will do whatsoever you desire me." I replied, "I rejoice that such is your disposition, but you must look into *this* Book, and see further into the matter. I will gladly help you as far as I am able. If you will come to me when convenient, I will read with you, and explain such parts as may be incomprehensible to you. Many other things passed between us, and he left me, promising to do what I had advised.

26th.—The Moghul called again this morning, and was very urgent to be received as a disciple of Jesus. I endeavoured to point out to him the necessity of further inquiry into this important subject, and desired him not to be too hasty in his conclusions;—to consider well the step he proposed to take; and that if he thought a pure profession of Christianity would avail him any thing, as it regards emolument, he would find

himself mistaken in his expectation. To all which he replied, "Perhaps, sir, you think I will, or may draw back from my profession hereafter; but I have resolved to take my *chance* for all things that might befall me. I know I shall meet with much derision and persecution, but I am not afraid. I am prepared to encounter all things," &c. He, however, does not seem to have examined his own heart much: he does not speak of the heinousness of sin; he does not see that he must be lost without such a Saviour as Christ. In short, he has to learn much yet, but chiefly needs to be taught from above: yet I believe he is sincere, but am certain he is very *weak* and precipitate. I desired him to read the 2d and 3d chapters of the Acts, and requested him to call every other day, when I would do all I could to put him in the way of knowing what sort of a religion christians professed. I endeavoured to penetrate into the motives whereby he might be actuated. He does not as yet seem to have sinister objects in view; but time will shew what the Lord is going to do with this poor man. Oh that he may be indeed one of the chosen ones of Jesus. I long to embrace him as a brother; but God's will be done.

## REVIVAL IN MONGYR.

MANY of our readers, we are persuaded, will unite with us in grateful acknowledgments to God for the success in Missionary labour which the following extracts of letters from Monghyr describe—May it be increased a hundred fold!

Feb. 28, 1825.

"The Lord at this place has been doing great things for us. About the beginning of last November, we felt very much depressed at the loss of our excellent native preacher, Hingham Mir, an account of whom you may have seen in the December Herald. All appeared to be darkness. Our ranks were thinning, and we saw no prospect of their being recruited. But amidst our gloom, the

Lord caused light to arise upon us. In the course of two or three weeks after the death of Hingham Misr, I was visited by a young man, whom we had formerly employed as a Lallah (school-master,) who told me that he had renounced his caste, and was desirous of professing himself a Christian. In a week or two more, I was visited by a young woman, a relative of one of our native members, on the same errand. The next week a Mrs. M—— called on me, who is also a native, but who had been married to a European; and also the widow of Hingham Misr. The following week, a mother and her son also waited on me, requesting admission to the church. On the following week I was visited by Mrs. R——, a person whom you may remember to have seen at Monghyr. You may conceive our astonishment. We had not the most distant idea that the Lord was working so extensively in the hearts of the people. All gave decided evidence of true conversion, and none among them more so than those who are natives. After waiting some time after they were proposed to the church, they were unanimously received, and I had the pleasure of baptizing them in the Ganges, close to a small idol temple. It was a solemn time, and I believe the Lord was with us. The greatest stillness and order was observed by all the people. Not a word was heard, nor an irreverent action performed. Since that time, I have been visited by another woman, who gives evidence of sincere conversion, and whom we hope, in the course of a week or two, to have the pleasure of adding to our number. I am sure you will give thanks to God with us for his great and unexpected goodness. The Lord is at present doing great things for Monghyr. Every Sabbath afternoon, the meeting-house is almost crowded with natives, listening with the greatest seriousness to the word of God."

A. L.

March 26th, 1825.

"The Lord still appears to be favourable to us in the great cause that has

brought us here. The recently baptized members, as far as we can judge, go on well; and much harmony and union prevail throughout the church. The last time we sat down together at the Lord's table, we amounted to 22 or 23; and then there were four of our resident members absent from Monghyr, besides all those who live at a distance. This morning I have had with me a Rajpoot, who has for some time past been very diligent in his attendance upon our native worship, and who has also been very earnest in his inquiries about the gospel. He tells me he is a great sinner, and that he is convinced Christ only can save him. He is at this time giving us many evidences of a work of grace upon his heart; and we cannot help looking upon him very favourably, as we know he can have no worldly motive in casting himself in amongst us, since he is in comfortable circumstances. His wife, also, has been to our native brethren, upon the same errand with himself. There are, also, two or three other instances in which God appears to have begun to work, from two of whom I have received an application for baptism. But at present I intend only to propose one of them to the church,—one whose change of conduct and feelings has been so striking, that we cannot doubt but that God must have been the author of the change that is effected. Thus, my dear brother, you perceive what cause we have for gratitude, and for encouragement to proceed in making known the gospel, even to the Hindoos, with their chain of caste, and their almost unconquerable prejudices.

The account of the extraordinary conversions in America, and the revival of religion in Germany, and also of the outpouring of the spirit in Ceylon, which you have given us in your monthly Herald, has, with the goodness of God in the conversions which are taking place here, quite revived us, and made us hope that the day cannot be far distant when such blessings will be given to Hindostan in large abundance."

A. L.

[Calcutta Miss. Her.]

**CAREY STATION.**

MR. M'COY TO ONE OF THE EDITORS.

*Carey, Aug. 26, 1825.*

Dear Brother,

The affairs of the mission have not undergone any material change since I wrote you June 27, and few events have occurred that need be mentioned to a correspondent.

Several new scholars have been admitted, and about an equal number have completed their courses, so that the school remains the same in number. We have lent to several of our neighbors, each a milch cow, under circumstances and arrangements calculated, we believe, to encourage among them the rearing of live stock.

The evils complained of in my last, growing out of the intercourse of the Indians with the white settlers in these new countries, continue to become more and more formidable. Looking to heaven for help, we have resolved to oppose to the threatening tide which is pressing in upon us, increased efforts, and of that kind which the case demands. We propose that some one of us at a time, be almost constantly travelling among the natives, and exhorting them from house to house. These arrangements are now in operation, and so far, we have generally been received with great attention. In a few instances we have been obstructed by the intoxication of the natives.

Some days since, a messenger from THOMAS,\* brought us the unpleasant intelligence that the Indians had been drinking in the neighborhood for about two weeks, some of whom had been insolent and troublesome to our hands who were at work at the Station, and had injured some of our cattle.

The Chiefs of the place also sent us a message, begging us to forgive the misconduct of some of their young men, who had been persuaded to mischief, they said, by a white man whom they named to us, a story which we have too much reason to credit. They had not forgotten the advice we had often given them, and they knew that they ought to have taken better care of our people and property. They begged that we would not abandon them, and promised that in future no ardent spirits should be drank within eight miles of the establishment, (a promise which will likely soon be broken) and earnestly requested me to visit them as soon as possible, and see their Chiefs in council.

Suffice it to say, that this intelligence has not occasioned any change in our arrangements, in relation to that Station. After such remarks on their late disorders as we deemed proper, we taught them to expect some of us at their place the 9th September, prepared to prosecute the building of houses, &c. and in the hope of being able to open a school for their children in the course of a few months.

Judge, my brother, of the want of Missionaries, when we tell you that in opening a school at THOMAS we shall be obliged to hire the school master, and indeed every other person who will regularly reside at the place, until Missionaries can be found. Indeed we are yet at a loss where to find a man and his wife suitably qualified for teachers, even to hire; to such we would give liberal wages.

Six of our family are now afflicted with fevers, though none severely. My health is still poor.

Most affectionately,

Your Brother,  
ISAAC M'COY.**RELIGIOUS INTELLIGENCE.**

ELEVENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, SEPT. 1825.

In reviewing the history of the rise and progress of this Society, and par-

ticularly the transactions of the past year, your Committee find occasion for much devout and humble thankfulness to God. The great Head of the Church has thrown around this Institution so much light, and has made its

\* The name of a station near Carey. ;

way so plain, that there is great encouragement to go forward in its highly interesting and important designs.

It is matter of rejoicing, that the popular sentiment in our churches now very generally harmonizes with the objects of this Society. Much of that indifference and opposition which was felt in some minds to the cause of education, there is reason to believe, has subsided. The churches hold as firmly as ever, the sentiment, that no irreligious man, however learned, should be encouraged as a preacher of the gospel; that those whom God designs for the sacred office of the ministry, he designates by a special internal call—these sentiments, it is ardently hoped, will ever be held by the churches dearer than life. But in general, they now esteem learning a very important qualification for him whose business it is, rightly to divide the word of truth, and to feed the churches with knowledge and understanding.

At the close of the last year, twenty-six young men were engaged in study under the direction of your Committee. Since that period, five have been admitted, five have withdrawn from our patronage, four have graduated, and one has completed a year's study in Hebrew, leaving the present number under the direction of the Committee, twenty one. Sixteen of these are pursuing a collegiate course, and five are engaged in English and theological studies. The character given of the beneficiaries, as christians and as students, by their instructors, is, in general, fair and satisfactory.

Since the formation of this Society, sixty-five young men have been received to its charities. Between twenty and thirty of these have been ordained, and many others are labouring as licentiates in different places with happy prospects. Within the last two years, the Lord has been pleased to give some special tokens of his approbation of the labours of those who were recently students under the direction of your Committee. Thus it will be seen, that many considerations are presented to stimulate and encourage the friends and patrons of this Society. Nor is it a matter of indifference, what dispositions are manifested by the young men who receive aid through the medium of your Committee. If they evinced a total insensibility respecting the charities bestowed on them, this would discourage us. That this is not the case, may be learned from the following extract of a letter addressed to the Committee by a graduate of last year.

“In closing my studies under the patronage of the M. E. Soc. I could not well resist the desire I had of making to the Society a further disclosure of the gratitude I feel for their great kindness. To your munificence, my fathers in Christ, I am secondarily indebted for the rich treasure which can be equalled only by the gift of divine grace, viz. that of a liberal education. Whatever good may be advanced by means of me, must be attributed first to God, and next to you. My pecuniary embarrassments would have probably raised an effectual barrier to any considerable attainments in knowledge, and I must have entered the work of the ministry under all the discouragements to which ignorance is prone. That God would reward my kind benefactors with treasures infinitely superior to those of silver and gold, is, my dear fathers, the prayer of your affectionate and highly obliged son in the gospel.”

Under such circumstances as these, when pecuniary aid is needed from churches and benevolent individuals, they will not, they cannot, be reluctant to furnish it, and to use every necessary exertion to strengthen the hands of the Committee.

Besides attending to the ordinary duties, the past year, your Committee have, in compliance with the recommendation of a large meeting of ministers and other brethren convened in Boston, May 25, 1825, taken into consideration the establishment of a Theological Seminary in the vicinity of Boston. This measure has for many years been in contemplation. Your Committee are now convinced that the time has arrived to build this part of the Lord's house. Although attempts have been made to establish Theological departments in connexion with two of our Colleges, and some success has attended them, yet your Committee are of opinion that a Theological Institution established by itself alone, where the combined powers of two or three or more men of experience, and men of God, can be employed in instructing and forming the manners and habits and character of pious young men for the work of the ministry, is greatly to be preferred. They have therefore appointed two sub-committees, one to draw up a general plan for an Institution, and inquire concerning a suitable place for its location, and the other to solicit donations and subscriptions, both which have made some progress. The committee are well aware that the step they are now about to take is a very im-

portant one. The work before them involves great responsibilities. Whatever is done in relation to this Institution will have a bearing upon the great interests of the Redeemer's kingdom, and especially upon the denomination with which we stand connected.

One wrong step may do great injury. If your Committee ever had a claim to the fervent prayers of the churches, and to their faithful and kind co-operation, that claim exists in relation to this important concern; for what will guide them safe but that wisdom which is from on high, and which God alone can give, and which he imparts in answer to prayer?

It is not suitable to close this annual Report without a notice of that solemn and afflictive providence by which this Society has been bereaved of its President, and this Committee of its Chairman. No one has taken a deeper interest in the rise and prosperity of this Institution than Dr. Baldwin. He was its presiding officer from its first existence. The discriminating mind, the sound judgment, the pious heart which God had given him, rendered his presence in all meetings of the Committee highly important, cheering, and welcome. But now he is gone, what remains but for his brethren who survive him to profit by his wisdom and prudence, his piety and zeal? Does not his sudden death remind us that whatever we do in the cause of Christ, we must do quickly?

E. NELSON, *Sec. pro tem.*

BOSTON BAPTIST FOREIGN MISSION  
SOCIETY.

THIS Society held its annual meeting by adjournment in Boston, on Thursday, the 20th Oct. when a revised Constitution, as reported by a Committee, was adopted, and the Society was reorganized, with the name of "The Boston Society, Auxiliary to the Baptist Board of Foreign Missions." To combine the efforts of Primary Societies with the Auxiliary Societies, it is provided, that the Board shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer, together with the Presidents and Secretaries of all the Male Primary Societies which shall deposit their funds in the treasury of this Society. The following persons were chosen officers for the ensuing year: Rev. Daniel Sharp, President, Rev. Joseph Grafton, Vice Presi-

dent, Mr. E. Lincoln, Recording Secretary, Rev. Francis Wayland, jr. Corresponding Secretary, and Dea. James Loring, Treasurer.

On the following Sabbath evening, a Sermon was delivered before the Society at the 3d. Baptist meeting-house, by Rev. Daniel Sharp, from Matt. xxviii. 19. "Go ye, therefore, and teach all nations." At the close of which, a collection was taken amounting to \$46,05.

On entering the meeting-house the same evening, a letter was given to Mr. Sharp, which, when opened, was found to contain the liberal sum of \$100 for the Translation of the Scriptures. An extract from it will perhaps be interesting to the readers of the Magazine.

Boston, Oct. 23, 1825.

Dear Sir,

The enclosed one hundred dollars, is a tribute of gratitude to the Almighty for his unmerited goodness towards me. I approve, in some measure, of the Missionary Societies; but I judge it better to contribute the enclosed, to the *Translation of the Scriptures*, believing there is greater probability that good will accrue from opening the sacred fountains to the thirsty, and leaving the healing virtues of that fountain to the direction of the great Arbiter of the universe.

Rev. Mr. Sharp.

Although we are persuaded that missionaries are absolutely necessary to explain and enforce the Scriptures to the heathen, yet we rejoice in all the aid that is given for the translation of the sacred writings. While we render our thanks to this unknown, but liberal benefactor, we would say to others who possess the ability, Go ye, and do likewise.

BENGAL CHRISTIAN SCHOOL SO-  
CIETY.

[Extract from fourth Annual Report, 1825.]

It is with the deepest conviction that the demand, "Give an account of thy stewardship," is characterized by justice, prudence, and piety, that the Committee of the Female Department of the Bengal Christian School Society proceed to lay before their kind supporters a statement of the manner in which the funds intrusted to their disposal the past year have been appropriated. They earnestly hope the result of this statement will be a complete justification, as it regards themselves, of the use to which they have applied them; and as satisfactory a con-

viction to their liberal friends, that their benevolence has been promoting the happiness of their fellow creatures and the glory of God.

It was stated in the last Report of the Committee, that the total number of schools supported by this Society was *six*, and of scholars educated at its expense, *one hundred and fifty*. It is most gratifying to your Committee to report a very considerable increase of *both*. They have now in connexion with the Society about *twenty* schools, and between *three* and *four hundred* children. Surely if success will animate to exertion, that motive is now presented in full force.

PRIMARY FOR. MISS. SOCIETY.

AMONG the gentlemen of the North Baptist Society, Randolph, (Mass.) there has been a Society recently formed for the aid of Foreign Missions, called the "Primary Foreign Missionary Society." The sum of 48 dollars has been raised and transmitted to the treasurer of the Foreign Missionary Society, through the Warren Association. The Officers for the ensuing season are

REV. BENJAMIN PUTNAM, *Pres.*  
DR. JONA. WALES, *Vice Pres.*  
A. C. DU BOIS, *Sec'ry.*  
SETH MANN, *Treas.*

John V. Arnold, Capt. Otis Spear, Zeba Smith, Thomas W. Tolman, *Collectors.*

THE ladies have also formed a Society, called the "Female Missionary Society of Randolph," which has been in operation for two years; upwards of 20 dollars each year, have by them been collected and forwarded for Missionary purposes. Their Officers are

JOANNA PUTNAM, *Pres.*  
NANCY SPEAR, *Vice Pres.*  
SARAH TOLMAN, *Sec. & Treas.*

After a Missionary Sermon by Rev. Benjamin Putnam, on the Sabbath previous to the meeting of the Warren Association, a collection was taken from the congregation for the Foreign Mission, of 12 dollars.

ORDINATIONS.

On the 29th June last, WILLIAM SEAR, was ordained at Sackville, (New Brunswick,) to the work of an Evangelist. Elder Edward Manning preached the Ser-

mon from Col. i. 7.; Elder Theodore S. Harding proposed the Questions; Elder Joseph Dimock, gave the Charge; Elder Robert Davis offered up the Consecrating Prayer; Elder Joseph Crandall presented the Right Hand of Fellowship; Mr. Hezekiah Hull made the Concluding Prayer.—The season was very solemn and interesting.

On Saturday, July 16, 1825, at the Baptist Meeting-house at Maia Creek, Knox county, Indiana, Mr. JOHN GRAHAM was solemnly ordained to the work of the Gospel ministry.

On the 24th of August, HENRY WEIGHTMAN, of Lansingburgh, (N. Y.) was set apart to the Gospel ministry, by solemn ordination, as an evangelist.

On the evening of the 28th of August, in Buncombe county, (N. C.) during the session of the French Broad Association, brother WILLIAM ROBERTS and brother ISAAC MILES were ordained to the work of the Gospel ministry. The presbytery consisted of ten ministers, viz. Holland, from South Carolina, Meeks, from Georgia, Center, from Tennessee, Taylor, from Missouri, and Posey, Byers, Morgan, Ring, Dewees, and Freenan, of North Carolina. The ordination sermon and prayer by Elder Holland; the Bible was presented, and charge given by Elder Posey. The season was solemn and deeply impressive.

Ordained in Sidney, (Me.) Sept. 1, to the work of the Gospel ministry, Rev. Ezra Going, of Worcester, (Mass.) who proposes going as a missionary to the Western States, and Rev. Addison Parker, a Tutor in Waterville College. The Introductory Prayer, by the Rev. John Butler, of Winthrop; Sermon, by Rev. Jonathan Going, of Worcester, (Mass.) Consecrating Prayer, by Rev. Phineas Pilsbury, of Nobleborough; Charge by the Rev. Dr. Chapin of Waterville; Fellowship of the churches by the Rev. T. B. Ripley, of Portland, and the Concluding prayer by Rev. Daniel Chessman, of Hallowell. The exercises were interesting and impressive.

Ordained, Sept. 29th, at the Old South Meeting-house in Boston, LUCIUS ALDEN, JOHN M. ELLIS, HIRAM BINGHAM, and AUGUSTUS POMEROY, as Missionaries to labour in the destitute settlements of our Western Country, by preaching the gospel, and to assist in gathering and organizing churches. They are to labour, we understand, under the direction of the United Domestic Missionary Society of New York.

Sept. 29, 1825, at the close of the Wendall Baptist Association, which held its first session at Royalston, (Mass.) the services of the afternoon were devoted to the solemn ordinations to the work of the gospel ministry, the Rev. ASAPH MERRIAM as pastor of the Baptist Church in Royalston; Rev. WHITMAN METCALF a member of said church, who has engaged as a domestick Missionary, under the direction of the Baptist Missionary Society of Massachusetts, and Rev. ELIAS JOHNSON, who is devoting his labours to the Baptist Church in Sunderland and Montague. Rev. Elijah Montague, of Leverett offered the Introductory Prayer; Rev. Stephen Chapin, D. D. of Waterville,

(Me.) delivered a very pertinent discourse from Prov. xi. 30 "He that winneth souls is wise;" Rev. David Goddard of Wendall offered the Consecrating Prayer; Rev. Elisha Andrews of Princeton gave the Charge; Rev. Ezra Gong, A. Niles, and James Parsons, gave the Fellowship of the Churches; Rev. Joseph Elliot of New-Ipswich, (N. H.) addressed the Church and Congregation; and Rev. Thomas Rand of West-Springfield made the Concluding Prayer; Psalm and Benediction by the Pastor elect.—All the services were appropriate and highly interesting to a crowded and respectable audience.

## OBITUARY.

### MRS. LYDIA HODGDEN.

MRS. LYDIA, wife of Mr. E. HODGDEN, aged 31 years, died at Mount Desert, (Me.) Mar. 28, 1825. In the death of Mrs. Hodgden her husband is bereaved of a pious companion, his two little sons of a tender and affectionate mother, who would, no doubt, had she lived, trained them up in the fear and admonition of the Lord; but their loss is her eternal gain. Mrs. Hodgden was one of those of whom it might be truly said, "Blessed are the dead, who die in the Lord." In 1804, being about 10 years of age, she was the subject of serious impressions, and became sensible of her lost state as a sinner. At the age of 21 years her convictions were greatly increased by means of a death which took place in her father's family. From this period she began to hope in the mercy of God, though she had no clear manifestation of the divine favor; but was almost uniformly subject to much fear and despondency. Her life and conversation in the world did, however, reprove many a forward professor, but the grand inquiry in her mind was, "How can man be just with God?" In 1823 it pleased her heavenly Father, while pouring out his holy Spirit in this place, to visit her soul in a wonderful manner with the influence of divine grace. Being questioned about this time concerning the state of her mind, she said, "I have been praying for a reformation all winter," it being then in March, "and now I think the Lord has come, and I shall have a part in his salvation." She then proceeded and gave a relation of a work of grace in her heart, which it appeared had been gradually progressing for more than seven years. Soon after this Mrs. Hodgden met in conference with the church of Christ, related her experience, and was received as a candidate for baptism. She fre-

quently gave solemn and pathetic exhortations to the people of God to be faithful in the discharge of duty, persuading at the same time poor sinners to come to Christ, that they might have eternal life. Her joy in believing was frequently for several months unspeakable and full of glory; and although very weak and feeble in body, her words seemed clothed with power, and were so irresistibly penetrating that many have wept while she has been speaking of the goodness of God, and the love of Christ to perishing sinners, particularly to one so vile as herself. It appeared evident, however, that she was fast ripening for glory, and that her stay on earth would be short. In the autumn of 1824 her health, which had been for some time very poor, began now rapidly to decline; and by the first of December she was confined within doors of a consumption. During Mrs. Hodgden's sickness she was calm and resigned to the divine will, though at times loth to part with her husband and children; yet at other times she manifested entire willingness to leave all, and go to be with her blessed Saviour. She was remarkably patient, and bore her Father's rod without a murmur or complaint, and often expressed a great anxiety for the welfare of her friends. Her afflicted husband, sought medical aid in vain; human means proved ineffectual, and her body wasted to a mere skeleton. She now was left to mourn the loss of that sense of divine things she once enjoyed, and was ready to say, "Oh! that I were as in months past, as in the days when God preserved me." Job xxix. 2. The people of God now were very anxious for her, not that she might live, for of this there was no ground for hope, but their chief concern was, that she might enjoy the light of God's counte-

nance in the hour of death, and leave her dying testimony in confirmation of that religion, the moral excellence of which shone so conspicuously in the latter part of her life. For this many fervent prayers were offered up at her bedside, in which she would join with holy fervor, and often express the satisfaction and solemn joy she felt in these seasons of devotion.

A little before the close of life, when the lamp of nature began to reel in its socket, she was thought to be dying, but revived again, and lived several days. Lord's-day evening, March 27th, she was enabled to sit at the tea table; but soon desired to be laid in bed, remarking how easy and comfortably she felt. She, however, remained so but a short time, when, to the astonishment of those present, she started up, and, calling on her husband, said, "I am dying! send for Mr. N——." On being informed he preached in the opposite part of the town that day, and was not at home, she replied, "Send for Dea. M——, I am going to glory; I am going to meet my Jesus." Dea. M——, and the neighbours soon came in, and were astonished at her appearance, when they beheld her, with hands stretched out, calling on them to come and take hold of her hands, and help her praise God, saying, "Oh! this is what I have been praying for, that I might have my senses at the last, and an heart to praise God when passing through the valley of the shadow of death." She then requested that they should tell her mother not to mourn for her, for she was gone to Jesus. Addressing her mother-in-law, she said, "I hope God will reward you for consenting to take care of my two little children after I am gone. To her sister-in-law she said, "We have lived in friendship in this world, and now I am going to leave you, I charge you to be a faithful mother to your children, and bring them up in the fear and admonition of the Lord. She then sung most of the 77th hymn, 2d book, "Stand up my soul," &c. the last verse of which,

"There shall I wear a starry crown,  
And triumph in almighty grace,  
While all the armies of the skies  
Join in my glorious Leader's praise"—

seemed peculiarly interesting, and adapted to her views. To her weeping companion she said, "You have been a kind and faithful husband to me, but now I leave you; Oh! take care of our dear little babes." A number of young people being in the room, she observed that she wanted to do something more for the Lord in her feeble way, and then proceeded to warn them in the most affectionate manner to prepare for death, and not delay the work of repentance; that a sick bed was no place to prepare for

another world; but that the period of youth was the fittest and best time. She retained her senses as long as the vital spark remained, and said many things well calculated to convince the infidel and atheist of the reality and worth of the Christian religion, and then calmly fell asleep in Jesus without a struggle or a groan.

The following reflections naturally arise from a consideration of Mrs. H.'s pious life and peaceful death.

1. The importance of giving religious instruction to children while quite young is greater than most parents are apt to imagine. Mrs. H.'s early concern for her soul never left her, till she was brought to rejoice in God her Saviour. And we have good ground to believe that the early impressions made on her mind were the fruit of parental piety, care, and faithfulness. Religious impressions made on the young and tender mind are seldom if ever wholly obliterated, and often prove a powerful check to the vanity of childhood and youth; they, too, as in the above case, not unfrequently issue in final conversion to God.

2. The weak and feeble of God's children, who are subject to much fear and despondency, may take encouragement from a consideration that though Mrs. H. was remarkably blest with the faith of assurance at some particular seasons in the latter part of her life, and especially in the hour of death, yet she spent the most of her days in solitude, not venturing to rank herself among the children of God. We may also observe in her case something of the beauty of our Lord's comparison in Matt. xiii. 34. The grain of mustard seed, that is, the kingdom of heaven and grace of God sown in her heart, though it was very small in its beginning, and its progress very slow, yet it grew; and before the close of life it became a tree, so that numbers took delight in the shadow of it.

3. In view of the above, we may learn the importance of the Apostle's injunction, Thess. v. 17. "Pray without ceasing;" and also the faithfulness of God, who said not to the seed of Jacob, "Seek ye me in vain." Mrs. H. was a person of prayer, especially in the latter part of her life, she prayed without ceasing; that is to say, she was constant and faithful in the discharge of this important duty. She prayed for a reformation; and to use her own words, she prayed "all winter" for it; and did not pray in vain. God heard and answered her prayers; a reformation followed; sinners were converted to God; numbers were brought out of darkness into light, and rejoiced with her in hope of the glory of God; and her own soul shared abundantly in this good work, so that her joy was at times unspeakable and full of glory.

Account of the Treasurer of the Massachusetts Baptist Education Society

Expenditures.

1824.			
Sept. 17.	To Cash paid Isaac Goward,	- - -	3,00
"	" Ephraim Evelth,	- - -	30,00
Oct. 15.	" E Lincoln, late Treas. balance due him, pr. receipt,	- - -	600,12
26.	" Rev. Dr. Baldwin's two orders favour of Rev. N. W. Williams,	- - -	4,00-10,63
14,63			
Dec. 11.	" Moses Gould, for his Note of May 4, 1824,	- - -	10,00
"	" paid do. for his Note of Sept. 30,	- - -	5,00
"	" Eli B Smith, for his Note of Nov. 17,	- - -	25,00
"	" Ezra Fisher,	- - -	13,86
1825.			
Jan. 3.	" Lincoln and Edmands' bill, For beneficiaries at Waterville,	- - -	35,80
240,64			
10.	" Rev. William Leverett, on account of Young Men's Aux. Ed. Soc. pr. order of Rev. F. Wayland, jr. President,	- - -	79,43
12.	" Alden S Bailey,	- - -	33,50
15.	" loaned for Note on demand,	- - -	780,00
March 3.	" paid Thomas H. Marsh,	- - -	30,00
23.	" Barnas Sears, Rev. Dr. Baldwin's order,	- - -	36,78
"	" Josiah West,	- - -	46,99
April 15.	" Clark Sibley, of Amherst College,	- - -	16,00
27.	" Ezra Fisher,	- - -	11,91
May 10.	" for beneficiaries at Waterville,	- - -	238,05
26.	" Edward Mitchell, pr. Rev. Dr. Baldwin's order,	- - -	30,00
June 16.	" loaned for Note on demand,	- - -	3100,00
23.	" paid Barnas Sears, pr. Rev. Dr. Baldwin's order,	- - -	39,82
"	" Josiah West,	- - -	46,65
July 19.	" Alden S B iley,	- - -	33,50
Aug. 19.	" Rev. E. Nelson's bill for stationary and postage,	- - -	4,05
22.	" for beneficiaries at Waterville,	- - -	222,94
25.	" loaned Eli B Smith, for his Note on demand,	- - -	25,00
30.	" Barnas Sears' bill, tuition, &c.	- - -	43,32
Sept. 7.	" Clark Sibley,	- - -	60,00
9.	" Stephen P. Hill,	- - -	15,00
12.	" Ezra Fisher, a beneficiary pr. receipt,	- - -	37,08
16.	" Balance in Treas. hands to credit new account,	- - -	458,01
			dolls. 6368,08

Receipts.

	By sundries, as published in the Magazine, Nov. 1824,	- - -	449,63
Oct. 12.	Asa Wilbur, Treas. of the Young Men's Auxiliary Soc.	- - -	110,00
13.	Six months' Int. on Mrs. Cordis's Note, 93,00		
	Semi annual dividend on 60 shares N. E. Bank stock, 3 pr. ct.	- - -	180,00
	Semi annual dividend on 35 shares, State Bank stock, 3 pr. ct.	- - -	63,00
	Quarterly dividend on 6000 dollars U. S. 6 pr. ct. stock,	- - -	90,00
Nov. 24.	Asa Wilbur, Treas. of Young Men's Auxiliary Soc.	- - -	150,00
Dec. 10.	Treasurer of Bap. Ed. Fund,	- - -	144,10
11.	Rev Luther Rice, by Lincoln & Edmands, in part of Int. due on Columbian College stock,	- - -	79,25
1825.			
Jan. 7.	William Hilliard's Note, dated April 25, 1824,	- - -	780,00
	Interest on do.	- - -	32,89
March 3.	Rev. Henry Jackson of Charlestown, (Mass.) to constitute him a Trustee for life,	- - -	50,00
	Thomas H. Marsh, by Rev. Dr. Bulles, being the balance due on his Note of Oct. 21, 1818,	- - -	25,00

March 9.	One quarter's dividend on 7200 dollars, 6 pr. ct. stock,	- - -	108,00
April 6.	Oliver Holden, which is endorsed on his Note,	- - -	100,00
13.	Received 1 year's Int. on Note of 1000 dollars,	- - -	60,00
25.	Semi annual dividend on 42 shares in State Bank, 3 pr. ct.	- - -	75,60
	Semi annual dividend on 6000 dollars N. E. Bank stock, 3 pr. ct.	- - -	180,00
	One quarter's Int. on 7200 dollars, 6 pr. ct. stock,	- - -	108,00
25.	Six months Int. on E. Cordis's Note of 3100 dollars,	- - -	93,00
May 4.	Rev. Adiel Sherwood, (which, with 40 dollars paid July 23, 1819, will constitute him a Trustee for life,)	- - -	10,00
	Dividend of Lynn Bank stock, 1500 dollars, 3 pr. ct.	- - -	45,00
	Mr. and Mrs. J. of Calcutta, by Rev. Dr. Bulles,	- - -	4,00
27.	A friend in Metbuen, by Rev. C. O. Kimball,	- - -	50
June 15.	Dea. J. Loring, for Mrs. Cordis's Note, do. Int. on do	- - -	3100,00
			27,11
July 12.	One quarter's dividend on 7200 dollars 6 pr. ct. stock,	- - -	108,00
Aug. 22.	One year's Int on Note, Received of Oliver Holden, Esq. balance due on his Note of Jan. 13, 1807,	- - -	60,00
			42,00
			dolls. 6368,08

Sept. 16. Balance in Treas. hands from old Acc't. 458,01  
 Errors excepted. Boston, Sept. 16, 1825.

HEMAN LINCOLN, Treas.

Boston, Sept. 17, 1825.

We have examined the foregoing account, and the stocks referred to, and find them correct, and duly vouched.

E. LINCOLN, }  
 LEVI FARWELL. } Committee.

Money received by the Treasurer of the Education Society, since Aug. 28, 1825.

From First Bap. Ch. and Soc. Charlestown,	- - -	13,47	
African Church, Boston,	- - -	3,00	
Fem. Mite Soc. Salisbury and Amesbury,	- - -	1,00	
Third Bap. Ch. and Soc. Boston,	- - -	75,00	
Miss Matilda Saltonstall, Haverhill,	- - -	5,00	
First Bap. Ch. Haverhill,	- - -	6,23	
Fem. Ed. Soc. in First Bap. Church Haverhill,	- - -	17,21	
Benev. Soc. Newburyport,	- - -	4,45	
Female Soc. do.	- - -	10,00	
West Cambridge Ch.	- - -	1,00	
John Woodbridge 2d, Marblehead,	- - -	1,00	
Bap. Ch. and Soc. Lynn,	- - -	7,54	
Bap. Ch. and Soc. South Reading,	- - -	9,00	
Second Bap. Ch. and Soc. Boston,	- - -	33,57	
Boston Bap. Fem. Ed. Soc.	- - -	40,00	
Bap. Ch. and Soc. Salem	- - -	55,50	
Salem Fem. Bap. Ed. Soc.	- - -	51,00	
Salem Juvenik Ed. Soc.	- - -	8,00	
Rev. Josiah Conyers,	- - -	5,00	
Nathan Oliver, Chelmsford,	- - -	5,00	
A friend,	- - -	1,00	
Jonathan Pierce,	- - -	52	
Newton Fem. Aux. Ed. Soc.	- - -	26,00	
Oct. 6.	By interest on stocks,	- - -	363,60
15.	By cash of Thomas Goodwin, Executor to estate of David Goodwin, Esq. note and interest,	- - -	190,00
17.	By cash of Azubah Hayden, being two cents a week for a year,	- - -	1,04
			934,13

E. LINCOLN, Treas.

Account of the Treasurer of the Boston Baptist Foreign Mission Society.

Expenditures.

1825.		
May 25.	One counterfeit bill, - - -	1,00
July 2.	Tu cash paid Heman Lincoln, Esq. Treas. of the General Convention of the Baptist Denomination, &c. - - -	600,00
Sept. 10.	Cash paid for collecting monies from subscribers, - - -	3,20
		dolla. 604,20

Receipts.

1824.		
Oct. 13.	By balance in Treasurer's hands on annual settlement, - - -	275,40
	From Rev. T. B. Ripley, contributed in the Baptist meeting-house, Brunswick, - - -	3,12
	Hugh H. Brown, Esq. Treas. of Warren Association, - - -	86,67
	Ladies of First Bap. Ch. and Soc. Boston, for the education of a heathen child to be named Sarah Wayland, - - -	15,00
	Female Benev. Soc. North Yarmouth, - - -	23,23
	Minor Benev. Soc. North Yarmouth, - - -	25,26
	Benevolent Soc. of North Yarmouth, - - -	6,00
	Monthly Concert, Collect. North Yarmouth, - - -	3,75
Nov. 1.	Collection at prayer meeting at Rev. Mr. Sharp's, - - -	11,00
	Livermore Female Juv. Soc. - - -	1,50
	Paris Fem. Miss. Soc. by G. D. Boardman, - - -	50
		176,03
	14. Collection at Dr. Baldwin's meeting-house, Rev. Mr. Seaman preached, Sabbath evening, - - -	38,30
	Danville, (Vt.) Association, by John Clark, - - -	10,00
	20. Female friend in Milton, - - -	75
Dec. 6.	Bap. Fem. Mite Soc. Dedham, for Mc' Coy mission, - - -	11,38
	Collection at prayer meeting at Rev. Mr. Wayland's, - - -	13,66
1825.		
Jan. 3.	Collection at prayer meeting at Rev. Dr. Baldwin's, - - -	11,30

Feb. 7.	Collection at prayer meeting at Rev. Mr. Sharp's, - - -	4,80
March 7.	Collection at prayer meeting at Rev. Mr. Wayland's, - - -	12,10
April 4.	Collection at prayer meeting at Rev. Dr. Baldwin's, - - -	8,70
	C. Haven, 2,00 H. Lincoln, 2,00 - - -	4,00
	W. Jackson, 2,00 J. Sullivan, 2,00 - - -	4,00
	T. Kendall, 2,00 E. Lincoln, 2,00 - - -	4,00
	M. Crocker, 2,00 J. Hyler, 2,00 - - -	4,00
	I. Macomber, 2,00 J. Loring, 2,00 - - -	4,00
May 2.	Collection at Rev. Mr. Sharp's, (prayer meeting,) - - -	7,80
	25. Rensseler Bap. Association, - - -	52,00
June 6.	Collection at prayer meeting at Rev. Mr. Wayland's, for Calcutta schools, - - -	12,72
		92,52
	20. Middlesex Bib. Soc. by Mr. Calvin Blanchard, Treas. for Bap. For. Miss. - - -	50,18
July 2.	Cash from Fem. Bap. For. Miss. Soc. of Second Bap. Ch. and Soc. Boston, by Mrs. Sarah Homer, - - -	102,15
	4. Collection at monthly prayer meeting at Dr. Baldwin's meeting house, - - -	22,79
Aug. 10.	M. S. Dedham, for Burman Mission, - - -	6,00
Sept. 5.	Collection at Rev. Mr. Sharp's (July) monthly prayer meeting, - - -	11,28
	Collection at monthly prayer meetings at Rev. Mr. Wayland's, - - -	12,88
	D. Beal, 2,00 S. Lothrop, 2,00 - - -	4,00
	A. T. Penniman, 2,00 J. B. Jones, 2,00 - - -	4,00
	J. Carleton, 2,00 N. R. Cobb, 2,00 - - -	4,00
	G. L. Freeman, - - -	2,00
		14,00
Oct. 10.	Collection at monthly prayer meeting at Second Baptist meeting-house, - - -	12,00
		886,31
		604,20
	Balance in Treasurer's hands—dolla. 282,11	

JAMES LORING, Treas.

We hereby certify, that we have examined the foregoing account, and find the same correctly added and duly vouched. The balance remaining in the Treasurer's hands, amounts to two hundred eighty two dollars, eleven cents.

H. LINCOLN,  
J. B. JONES, } Committee.

Monies received by the Treasurer of the Bap. Miss. Soc. of Massachusetts.

1825.		
June 30.	By interest on Note, - - -	73,00
	Cash of Samuel Hill, Boston, - - -	3,00
July 21.	Interest on Stock, - - -	4,50
Aug. 8.	Cash of Edward Smith, - - -	1,00
Sept. 19.	Cash of H. H. Brown, Treas. of the Warren Association, - - -	37,50
	From Charlestown Fem. Bap. Miss. Soc. - - -	20,48
	Fem. Benev. Soc. Cambridge & vicinity, - - -	44,05
	Fem. Mite Soc. Salisbury & Amesbury, - - -	14,70
	Monthly Concert of Prayer, do. - - -	1,83
	Collection at Bap. Ch. and Soc. do. - - -	4,11
	Bap. Fem. Cent Society in Baptist Church Haverhill, - - -	10,33

	Bap. Ch. and Soc. Danvers, - - -	6,81
	Benev. Soc. Newburyport, - - -	5,00
	Female Soc. Newburyport, - - -	5,70
	Mission Box, do. - - -	1,40
	Rev. Mr. Ormsby, West Cambridge, - - -	1,00
	Mission Box kept by do. - - -	1,75
	Fem. Cent Soc. Lynn, - - -	20,00
	Fem. Benev. Soc. Newton and vicinity, - - -	32,00
	Mission Box, by Mrs. Grafton, - - -	1,00
Oct. 6.	By interest on Stocks, - - -	24,00
		522,25

E. LINCOLN, Treas.

Receipts by the Treasurer of Salem Bible Translation and Foreign Mission Society, from Nov. 1, 1824, to Oct. 15, 1825.

Dea. B. Kent, of Danvers, - - -	3,00	Mr. and Mrs. Jones, of Calcutta, a donation, by the hand of Dr. Bolles, - - -	100,00
Mr. Brown, of Hamilton, - - -	1,00	Prim. For. Miss. Soc. by R. Cogswell, Treasurer, - - -	57,25
A female friend in Salem, by Dr. Bolles, - - -	1,00	Salem Fem. Burman School Society, - - -	57,78
A friend to Missions, in Beverly, - - -	6,00	Collection at the monthly prayer meetings of Baptist church in Salem, - - -	16,00
Collection after the Annual Sermon in Dr. Bolles' Meeting-house, - - -	20,14	Readfield For. Miss. Soc. by Dr. Bolles, - - -	20,00
Members of Salem Bible Trans. and For. Miss. Soc. - - -	25,00	Collection at the Bap. Meeting House in Salem, for Salem School at Calcutta, - - -	29,52
Interest on loan to Columbian College, - - -	18,00		

Ryam Dodge, Salem, for Schools, - - -	2,00	Female Cent Soc in Rowley, received at Association,	6,00
Ebenezer Seccomb, Salem, do. - - -	2,00	Benjamin Kent, Drivers, received at do. - -	2,00
Daniel Kugg, Salem. do. - - -	1,00	Benev. Soc. in Newburyport, received at do. - -	5,50
Collections at Monthly Prayer Meeting in the Bap. Ch. in Beverly, - - - - -	3,00	Female Society, Newburyport, received at do. - -	10,00
Female Judson Soc. of Lynn, by Rev. E. Nelson, - - -	20,00	Mission Bux. Newburyport, received at do. - -	1,84
J. Eveletn, being a donation from the Juv. Societies at Eastport, in aid Mrs. Judson's School for heathen children, by the hand of Dr. Chaplin, - - -	10,12	Monthly Concert of Prayer in Lynn, received at do. - -	10,54
Miss Eliza Turney, sec. to the Stratfield Female Mite Soc. by the hand of Dr. Bolles, for Foreign Missions, - - - - -	25,00	E. W. and J. v. South Reading, received at do. - -	1,50
Monthly Concert of Prayer, from Salisbury and Amesbury, received at the Association, - - -	6,69	South Reading Fem. Miss. and Ed. Society, received at do. - - - - -	18,02
		Monthly Concert, South Reading, received at do. - -	2,56
		Baptist Ch. and Soc. South Reading, received at do. - -	12,18
		Upper Sidney Fem. Bap. Fur. Miss. Soc. - - -	13,00
			dolla. 507,64

Receipts of the Carey Station, from March 1, to June 1, 1825.

*Cash.*

1825.	
March 15.	By allowance of Government, two thirds thirds of the value of buildings at Carey, estimated at 700 dollars Received in draft on H. Lincoln, Treas. Cum. Boston, - - - - -
	466,66
	First quarter's allowance of government for this mission, viz. from Jan. 1, to March 31, 1825. Received in draft on L. Rice, agent of Com. Washington, - - - - -
	150,00
	Second quarter's allowance of same, viz. from April 1, to June 30. Received in draft on same, - - - - -
	150,00
	17. Balance of collection in Troy, (Ohio), - - -
	1,31
April 19.	Ezekiel Clark, at Carey, - - -
	75
23.	John Henry George, at same, - - -
	11,12
May 9.	Henry W. Reeder, - - -
	2,75
19.	Hand of Robert J. Anderson, Green Co. (Ky.) through Saml. M'Kay of Bloomfield, from Green River Miss. Soc. U. S. paper received in exchange for 100 dollars Commonwealth paper, - - -
	50,00
	Moneys received by virtue of our Agencies under the government of the U. S.
June 1.	By one quarter's allowance for myself, at 400 dollars per an. - - -
	100,00
	One quarter's allowance for Rubert Simerwell, misinnary, blacksmith, at 365 dollars per annum, - - -
	91,25
	One quarter's allowance for W. Polke, missionary, at 400 dollars per annum, - - -
	100,00
	One quarter's allowance for blacksmith, at Thomas, - - -
	91,25
	Wages of two farmers for Ottawas, at 200 per an. each, - - -
	100,00
	482,50
	Cash received by personal exertion and sale of property at Carey, - - -
	198,65
	dolla. 1513,74
	<i>Goods.</i>
1825.	
April 19.	By E. Clark, at Carey - - -
	2,50

April 19.	By E. Clark, from Mrs. Brown, Huron river, (M. T.) 8 yds. of domestic cluth, 2 skeins sewing thread, 4 skeins silk, - - - - -
	2,37
May	Mrs. M. Galoway, Pres. of Fem. Benev. Sec. Scovia, (Ohio) a lot of clothing, worth, - - - - -
	12,75
	J. R. Juhn, Treas. of Miss. Soc. Troy, (Ohio) sundries of clothing, - - -
	8,87
	J. Dall, from sundry unknown friends in Zanesville, (Ohio), sundry articles, - - -
	19,00
	R. J. M'Aboy, from sundry unknown friends in Lancaster, (Ohio), various articles of clothing, bedding, tin ware, glass ware, &c. - - -
	32,00
	By Schooner Detroit Packet, a box of goods directed to Carey, - - -
	24,50
	By sawe conveyance, from unknown friends in Milford, (N. H.) clnthng, - - -
	25,00
	By same conveyance, from Boston, duonors unknown, to Watts' and I Collier's Hymns, - - - - -
	5,50
	By same conveyance, from "Bap. Soc. Concord, (N. H.)" 2 small coats, 4 pair footings, 1 pair stockings, shirt, coat, and pantaloons, - - -
	5,00
	John Chase, from female friends in Brookfield, (Mass.) a lot of clothing, worth, - - - - -
	19,72
	Mrs. Ford, Boston, in box last mentioned, 1 surtout coat, 1 vest, cotton coat, and a lot of books, - - -
	4,00
	Rev. Joseph Grafton, from "The Fem. Aboriginal Relief Soc. of Newton," near Boston, a box of clothing No. 3, worth, - - - - -
	30,00
	Rev. Zenas L. Leonard, from friends of his congregation in Sturbridge, (Mass.) various articles of clnthng, - - -
	20,00
	Mrs. Eliza Howe, "Treas. of Bap. Fem. Miss Mite Soc. in Wendell, (Mass.);" a box of clothing, worth, - - -
	26,45
	John Conant, agent for "The Brandon, (Vt.) Fem. Mite Society," a box of clothing, worth, - - -
	64,79
	dolla. 502,45

To Correspondents.

*Phlographes* is under consideration. Extract of letters from our missionary, Rev. John M. Peck, may be expected in the next Magazine. The Treasurer of the Baptist Board for For. Miss. in the United States being from home, his account is unavoidably omitted this month.

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☞ Mr. Murray, in his English Reader, remarks, that "by attentively consulting Walker's Pronouncing Dictionary, the young reader will be much assisted in his endeavours to attain a correct pronunciation of the English Language." This object is in this publication, as in the Pronouncing Testament, greatly facilitated, by dividing and accenting the proper names, and numerous other words, according to the orthoepy contained in Walker's Dictionary and Key.

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## *The Elements of Arithmetick,*

By Question and Answer. Designed for the use of the Younger Classes in Publick and Private Schools. By James Robinson, jr. 12 $\frac{1}{2}$  cts.

☞ The want of an Elementary Work on Arithmetick, like the present, has long been felt by great numbers of instructors; and the valuable little work here presented, it is believed, cannot fail to have an extensive circulation. It contains definitions and rules, by Question and Answer, as being best suited to young children; practical questions precede each rule, to be answered mentally, and a number of abstract questions are added. The tables of addition, subtraction, multiplication, and division, are printed in a form easy to be read.

Boston, March, 25, 1824.

"At a legal meeting of the School Committee this day;—Ordered—That Robinson's 'Elements of Arithmetick, by Question and Answer,' be hereafter used by the third and fourth classes, in the writing department of the publick Grammar and Writing Schools of this city."

A true copy. Attest.

E. CLAP, Sec'y of the School Committee.

## Dr. Adams' Geography and Atlas.

Geography, One dollar—Atlas, 50 cents. Eighth Edition.

☞ This Geography cannot fail to receive the approbation of all who examine it. The *First Part* consists of the names of places, rivers, &c. divided and accented. The *Second Part* consists of a Grammar of Geography, to be committed to memory, and, by being placed by itself, prevents all uncertainty relative to the part to be committed. The *Third Part* is an interesting description of the world, to be read in classes. To this edition is added, a concise view of Ancient Geography.

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