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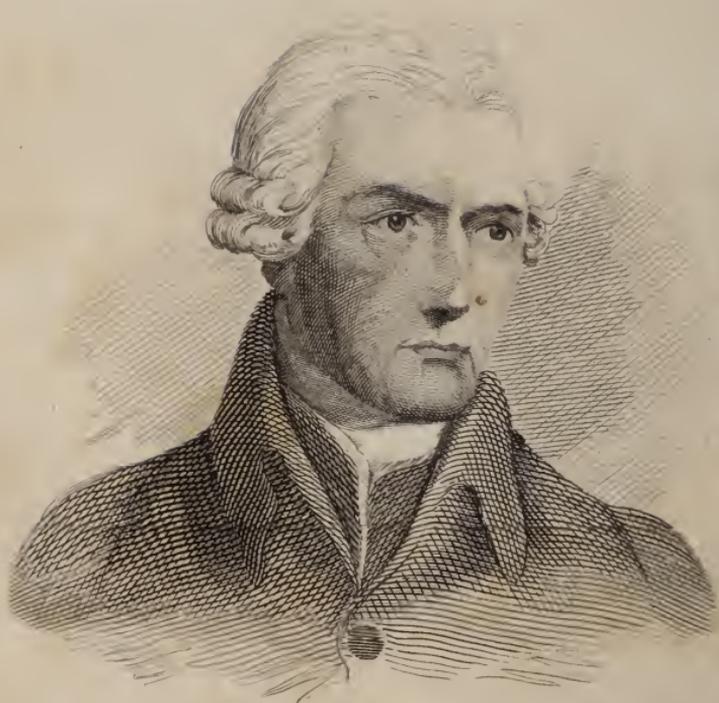
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JOHN HOWARD

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BIOGRAPHY.
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MEMOIR OF REV. JOHN ELIOT.

Missionary among the Indians.

(Concluded.)

SOON after the formation of the church at Natick, Mr. Eliot had the pleasure of completing a work on which his heart had long been set, and which was intimately connected with the success of his labours, the translation of the Holy Scriptures into the Indian language. In 1661, the New Testament, dedicated to his Majesty Charles the Second, was printed at Cambridge in New-England; and about three years after, it was followed by the Old Testament. This was the first Bible ever printed in America, and though the impression consisted of two thousand copies, it was sooner exhausted than might have been expected. A second edition of the whole was published in 1685, in correcting which Mr. Eliot was much assisted by his friend Mr. John Cotton of Plymouth. Besides this great work, he translated into the Indian language various other useful books, as Primers, Catechisms, the Practice of Piety, Shepard's Sincere Convert, Shepard's Sound Believer, and Baxter's Call to the Uncon-

verted. He also published a Grammar of the Indian language; and at the close of it wrote those memorable words: "Prayers and pains, through faith in Christ Jesus, will do any thing."

Besides instituting schools, where many of the Indians learned to read and write, Mr. Eliot and the other gentlemen who had the superintendence of the mission, were at much expense in educating some of them to the work of the ministry, with the view of employing them as preachers among their own countrymen. The plan, certainly, was laudable, but it was not effectual, at least to the extent that was expected or desired. Several of the youths died, after being some years at their education; others were disheartened and relinquished the pursuit, when they were nearly ready for the college; some, however, persevered in their studies, acquired considerable knowledge of the Latin and Greek languages, and were qualified for being employed as schoolmasters and teachers among their own countrymen.

At Cambridge in New-England, a building was erected at an expense of between three and four hundred pounds, under the name of the Indian College. It was large enough to accommodate about twenty persons with convenient lodgings; but for some years at least, it was chiefly occupied by English students, on account of the death and failure of the Indian youths.

With the view of supplying, as far as possible, the want of native preachers, Mr. Eliot, besides visiting the Indians frequently during the week, encouraged the most judicious of them to give their countrymen a word of exhortation on the Sabbath.

In 1674, the number of towns, within the jurisdiction of Massachusetts colony, inhabited by praying Indians, as they were called, had increased to no fewer than fourteen, to all of which Mr. Eliot appears, in a greater or less degree, to have extended his evangelical labours. Of these, seven were of considerable standing; the other seven had begun to listen to the gospel only within the last three years. It is necessary, however, to remark, that under the appellation of *Praying Indians* were included all who merely submitted to be catechised, attended public worship, read the scriptures, and prayed in their family morning and evening, even though they were not able, or not willing to profess their faith in Christ, and of course were not admitted either to Baptism or the Lord's Supper. Estimating each family in these towns to consist on an average of five persons, the whole number of individuals enjoying the means of Christian instruction was supposed to amount to about eleven hundred; but among these there were as yet only two churches; and, indeed, the further progress of the gospel among the Indians was greatly interrupted by the war with Philip, a celebrated chief, which began the

following year, many of the towns of praying Indians being broken up in consequence of it. In 1684, Mr. Eliot informs us, that their stated places of worship were reduced to four; but, besides these, there were some other places, where they occasionally met for divine service.

Notwithstanding these discouraging circumstances, Mr. Eliot persevered in his labours among the Indians, as long as his health and strength would permit; but being, at length, worn out with the infirmities of age, he was scarcely able to visit them oftener than once in two months, instead of every fortnight, as had been his usual practice. Even at Roxbury he was no longer able to perform the duties of the pastoral office to his own satisfaction; and, therefore, he very disinterestedly importuned his people to call another minister, because he could not die with comfort till he saw a good successor settled among them. "It is possible," said he, "you may think the burden of maintaining two ministers too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and, now, Brethren, you may fix it on any man whom God shall make your pastor." But his church, with a handsome reply, assured him that they would consider his very presence among them worth a salary, when he should be unable to do any further service among them. Having, at length, obtained an excellent young man for his colleague, the venerable Mr. Eliot cherished him with all the care and affection of a father toward a child. After this, for a year or two before his death, he could scarcely be persuaded to undertake any public service in the congregation, humbly pleading, what none but himself ever thought even for a moment, that it would be wrong to the souls of the people, for him to do any thing among

them, when they were otherwise so much supplied to their advantage. One day (Dr. Mather thinks it was the last he ever preached,) after a very distinct and useful exposition of the eighty-third Psalm, he concluded with an apology to his hearers, begging them, "to pardon the poorness, and meanness, and brokenness of his meditations;" but, added he, with singular humility, "My dear brother, here, will by and by mend all."

But though this excellent man imagined he could no longer be useful to the English, he thought he might yet, perhaps, do some good among the negroes. He had long lamented the deplorable condition of these poor creatures, dragged from their native land, carried to a foreign shore, and reduced to slavery among strangers. He now, therefore, requested the English, within two or three miles of his house, to send their negroes to him once a week, that he might catechise and instruct them in the things which belonged to their everlasting peace. He did not live, however, to make much progress in this humble, yet disinterested undertaking. Even when he was able to do but little without doors, he tried to do something within. There was a young boy in the neighbourhood, who, in his infancy, had fallen into the fire, and burned his face in such a manner, that he was now totally blind. The good old man therefore, took him home to his house, with the view of teaching him; and he was so far successful, that the youth, in a short time, could repeat many chapters of the Bible from memory, and was able to construe with ease an ordinary piece of Latin. Such was the manner in which this venerable saint spent the evening of life. With him there was no day *sine linea*.

Being at length attacked with some degree of fever, he rapidly sunk under the ravages of his dis-

order, combined with the infirmities of old age. During his illness, when speaking about the evangelizing of the Indians, he said, "There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work I have been doing much and long about. But what was the word I spoke last? I recal that word, *My doings*. Alas! they have been poor, and small, and lean doings; and I will be the man who will cast the first stone at them all." One of the last expressions which were heard to drop from his lips were those emphatic words: "Welcome joy." He at length expired in the beginning of 1690, in the eighty-sixth year of his age, and has since been known by the honourable, yet well earned title of THE APOSTLE OF THE INDIANS.

He was a *man of prayer*. He not only made it his daily practice to *enter into his closet, and shut his door, and pray to his Father in secret*; but he would often set apart days for fasting and prayer. Especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, that when we would accomplish any great things, the best policy is to work by an engine which the world sees nothing of." He kept his heart in a frame for prayer with a marvellous constancy; and was continually provoking thereto all that were about him.

"When he heard of any considerable news, his usual and speedy reflection thereon would be, '*Brethren, let us turn all this into prayer!*' When he entered a house where he was familiar, he would often say, '*Come, let us not have a visit without a prayer; let us pray down the blessing of Heaven on your family before we go.*' Where especially he came into the company of minis-

ters, before he had sat long with them, they would look to hear him urging—*‘Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together. Come, let us pray before we part.’* He was a mighty and a happy man, that had his quiver full of these heavenly arrows of ejaculatory prayer; and when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and very dexterously shot them up to heaven over the head of all.

“In serious and savoury discourse, his tongue was like the pen of a ready writer. He was, indeed, sufficiently pleasant and witty in conversation; but he had a remarkable gravity mixed with it, and a singular skill in raising some holy observations out of whatever matter of discourse lay before him. Doubtless he imposed it as a law upon himself, that he would leave something of God and heaven and religion with all that should come near him, so that in all places his company was attended with majesty and reverence.

“He was a mighty Student of the Bible. It was unto him as his necessary food; nor would he, upon easy terms, have gone one day together without using a portion of the scriptures as an antidote against the infection of temptation, and would prescribe this to others.

“He had a high reverence for the house of God. If ever any man could, he might pretend unto that evidence of uprightness, Lord, *I have loved the habitation of thy house.* It is hardly conceivable, how, in the midst of so many studies, and labours, as he was engaged in at home, he could possibly repair so frequently to the ministry of others. Here he expressed a diligent attention by a watchful and wakeful posture, and by turning to the texts quoted by the preacher; and they whose good

hap it was to go home with him, were sure of having another sermon by the way.

“His observance of the Sabbath was remarkable. He knew that our whole religion fares according to our Sabbaths; that poor Sabbaths make poor Christians; and that a strictness in our Sabbaths, inspires a vigour into all our other duties. Hence, in his work among the Indians, he brought them by a particular article, to bind themselves, as a principal means of confirming them in Christianity, *‘To remember the Sabbath-day, to keep it holy, as long as we live.’* For himself, the sun did not set, the evening before the Sabbath, till he had begun his preparations for it. Every day was a sort of Sabbath to him; but the Sabbath-day was with him a type and foretaste of heaven; nor would you hear any thing drop from his lips on that day but the milk and honey of that country, in which there yet remaineth a rest for the people of God.

“His mortification was exemplary. Never did I see a person more dead to all the sinful pleasures of this life. He became so nailed unto the cross of the Lord Jesus Christ, that the grandeurs of this world were unto him just what they would be to a dying man. Early from his bed, and abstemious in his diet, he endeavoured to draw others to partake with him in the pleasures which he derived therefrom. When especially he thought the countenance of a minister showed that he made much of himself, he would say, *‘Study mortification, brother! Study mortification!’* Modest in his own apparel, when he once saw some scholars, whom he thought a little too gaudy in their clothes; Humiliamini, Juvenes, humiliamini, (away with your vanities, young men, away with your vanities;) was his immediate compliment to them.

“His charity was a star of the

first magnitude in the bright constellation of his virtues, and the rays of it were various and extensive.

“His liberality went much beyond the proportion of his little estate in the world ; and he would, with a forcible importunity, press his neighbours to join with him in his acts of beneficence. The poor counted him their father ; and repaired unto him with a filial confidence, in all their necessities. So great was Mr. Eliot’s charity, that his salary was often distributed for the relief of his needy neighbours so soon after the period at which he received it, that before another period arrived, his own family were straitened for the comforts of life. One day the Parish Treasurer on paying the money for salary due, which he put into a handkerchief, in order to prevent Mr. Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received his handkerchief, and took leave of the Treasurer. He immediately went to the house of a sick and necessitous family. On entering, he gave them his blessing, and told them God had sent them some relief. The sufferers with tears of gratitude welcomed their pious benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent ; “Here, my dear, take it ; I believe the Lord designs it all for you.” And when his age had unfitted him for almost all employment, he would sometimes answer when asked how he did ; *Alas ! my understanding leaves me ; my memory fails me ; but I thank God my charity holds out still. I find that rather grow than fail.*

“His charity led him also to

peace.—When he heard any ministers complain, that such and such in their flocks were too difficult for them, the strain of his answer still was—‘Brother, compass them!’ and, ‘Brother, learn the meaning of these three little words—*Bear, Forbear, Forgive.*’ Nay, his love of peace sometimes almost made him to sacrifice right itself. When there was laid before an assembly of ministers a bundle of papers, which contained certain matters of contention between some persons, which our Eliot thought should rather unite with an amnesty on all their former quarrels, he, with some imitation of what Constantine did on a similar occasion, hastily threw the papers into the fire before them all, and immediately said, ‘*Brethren, wonder not at what I have done ; I did it on my knees this morning before I came among you.*’

“His resignation to the will of God was very great. Some afflictions befel him, especially when he was called to follow his hopeful and worthy sons, some of them desirable preachers, to their graves ; but he sacrificed them like another Abraham with such a sacred indifference, as made all the spectators to say, ‘This could not be done without the fear of God!’ yea, he bore all his trials with admirable patience, and seemed loth to have any will of his own, that should not be wholly melted and moulded into the will of his heavenly Father.

“When sinking at sea, the boat in which he was having been upset by a larger vessel, and he imagined he had but one more breath to draw in this world, it was, ‘*The will of the Lord be done !*’

“He arrived, indeed, at a remarkable *health of soul* ; and he was kept in a blessed measure, clear of those distempers which too often disorder the most of men. By living near to God and *dwelling as under the shadow of the Almighty*, he contracted a more ex-

quisite sense of mind than is usual among Christians. If he said of any affair, 'I cannot bless it!' it was worse to it than the most inauspicious presages in the world."

Such is the picture of this exalted man, drawn by one who had the advantage of long and intimate converse with him, and exhibited before multitudes, who were the most competent judges of its fidelity.

His attention was wholly taken up with his professional duties. He left the management of his temporal concerns altogether with his wife.

Mather says, that one day some of his own cattle stood before the door; his wife, to try him, asked him whose they were; she found as she had expected, that he knew nothing of the matter.

ORIGINAL COMMUNICATIONS.

EXPOSITION OF ROMANS IX. 3.

For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

To ascertain the import of the above passage, it will be necessary to consider its connexion with the context, and compare it with parallel passages, as well as to examine the original.

The Apostle introduces the subject with the greatest solemnity. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." What was the cause of this heaviness and sorrow of heart? It arose from the apprehension of what was to befall the Jews, his natural, but not his spiritual brethren. For ages they had been God's peculiar people, to whom pertaineth the adoption, by which they, as a nation, became his chosen people; and the glory, which was the shechinah, or symbol of his divine presence; and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom, concerning the flesh, Christ came, who is over all, God blessed forever. Long had they been the only true Church of God in the world, and received the greatest marks of his compassionate regard, of which the last, and unhappily for them esteemed the

least, was the advent of the Messiah. Now, in consequence of their stupidity and perverseness in rejecting and crucifying Him, who is over all, God blessed forever, they were to be cut off from the Church of God, their altar deserted, their temple demolished, their holy city trodden down and destroyed, and they become a proverb and a bye word among all nations, until the fulness of the Gentiles be come in. Considering the natural relation, in which the apostle stood to them, all this could not fail most deeply to affect his benevolent heart. Notwithstanding all the marks of violence and abuse he had received from them after his conversion to Christianity, he entertained none but the most affectionate and benevolent feelings for them; and for the sincerity and acuteness of his grief on their account, he gave not only his solemn asseveration; but what would he not do, and what would he not willingly suffer, could he instrumentally save them from the disgrace and ruin that awaited them! could he but persuade them to embrace that Saviour, whom they had despised and crucified! Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved.

I could wish, that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, rather than see them shut out of the kingdom of Christ, and the doors of the church closed against them by their unbelief, and they have no share in the spiritual services, the precious promises, and joyful hope of the gospel. Such ardent piety, and such affectionate sentiments, were a most solemn and powerful appeal to the heart and conscience of his Jewish brethren, well calculated to lessen their animosity toward the apostle, and to persuade them to be reconciled unto God.

Einaí anathema apo tou Christou, as translated in our English version, to be accursed from Christ, conveys no very definite idea, especially to the English reader, and consequently has occasioned much perplexity. If the obscurity of the passage under consideration may in some measure be removed, and the importance of going to the fountain of biblical knowledge be presented to those, who have opportunity, two important objects will be gained.

The Hebrew word, *charem*, which in the Latin Vulgate is rendered *anathema*, was applied to persons, animals, and things, devoted to God according to the ceremonial law, and not afterward to be redeemed, nor applied to any other use. Leviticus xxvii. 21. But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted, (*anathema*;) and the possession thereof shall be the priest's. Again, 28th and 29th verses. No devoted thing, (*anathema*;) that a man shall devote, (*anathematize*;) unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing (*anathema*) is most holy unto the Lord. None devoted (*anathematized*;) which shall be devoted (*anathematized*)

of men, shall be redeemed: but shall surely be put to death.

Charem is also applied to the city of Jericho, Joshua vi. 17. And the city shall be accursed, (*anathematized*;) even it, and all, *omnia*, all things, that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. Verse 18th. And ye, in any wise, keep yourselves from the accursed thing, (*anathema*;) lest ye make yourselves accursed, or *anathematize* yourselves, when ye take of the accursed thing, (*anathema*;) and make the camp of Israel a curse, (*anathema*;) and trouble it. But all the silver and gold, and vessels of brass and iron, were to be consecrated, (*kedesh*;) holiness, to the Lord; these came into the treasury of the Lord, and were set apart for the service of the tabernacle. Verse 21st, And they utterly destroyed, (*anathematized*;) all that was in the city, both man and woman, young and old; and ox, and sheep, and ass, with the edge of the sword. Chapter viiith, verse 1st, But the children of Israel committed a trespass in the accursed thing, (*anathema*;) for Achan took of the accursed thing, (*anathema*;) and the anger of the Lord was kindled against the children of Israel.

These passages are adduced to shew how *anathema* is used in the Old Testament; and from these it appears, that the term does not of itself necessarily express or imply an imprecation, or malediction; but the meaning of the term must, like almost all others, be determined by its application, or the connexion, in which it is used. When inanimate things were devoted to God, or *anathematized*, they were solemnly consecrated to him by a vow, which could not be revoked, and ever after they were to be exclusively applied to his service. When persons or animals

were thus devoted to God, they could not be redeemed; but were to be put to death. In this respect they were typical of Christ, and taught the absolute necessity of the great and only effectual sacrifice for sin, made by his death. When God anathematized the wicked, they were utterly destroyed, and their destruction was an awful representation of his displeasure at sin, and an awful though imperfect representation of the final and everlasting destruction of the ungodly.

Greek and Latin authors have used the term anathema in the sense of *Exitio eterno destinatus*, doomed to eternal destruction, of *sepositus*, separated from, or set apart as something vile and execrable, though not eternally, and of *seorsum ponere*, to place upward. From the foregoing data we must gather the apostle's meaning in the passage at the head of this article. Did he express a wish merely to be devoted to the service of God, and to the work of an apostle, on account of his affection for the Jews? Did he express a willingness to be eternally separated from Christ? Or did he mean a temporary separation from him? Or lastly, was he willing to be devoted to God, so as to include the suffering of death? In 1 Cor. xvi. 22, he says, If any man love not our Lord Jesus Christ, let him be anathema, maran-atha. The Imperative mood is here put for the future of the Indicative, he will be accursed, when God shall come to judgment; and eternal destruction, is undoubtedly intended. After the final judgment the wicked shall, indeed, go away into everlasting punishment. But can this be the apostle's meaning in the 9th of Romans? *Euchomeen*, the Indicative put for the Optative Mood, *euchoi-men*, I could wish to be accursed from Christ, &c. As to be accursed from Christ stands connected with the wish of the apostle, if this

construction be admitted, the apostle was willing, or could be willing, to be doomed to eternal destruction from the presence of the Lord, and the glory of his power, whom he ardently loved; he could relinquish the joys of heaven, and with the enemies of Christ endure the torments of endless and keen despair for his brethren, the Jews. He could not intend to be so understood, because he well knew the thing to be inconsistent and impossible. Inconsistent, because it is written, the wicked shall go away into everlasting punishment, but the righteous into life eternal. Inconsistent, because his eternal banishment from God could be of no service to the Jews. The blood of Christ alone can atone for sin. Inconsistent, because men are not often more benevolent than they ought to be; whereas, if such were the wish of the apostle, he must stand forth as a solitary, and most astonishing instance of disinterested benevolence. Such an instance of benevolence, as God has never required, because it is impossible in the nature of things. Impossible, because the soul, that draws its life and comfort from the presence of God, and rejoices in infinite purity, cannot desire to be forever banished from him, and to associate with the great enemy of all righteousness and his kindred spirits, where, instead of joining the heavenly anthem of blessing and honour to his divine Redeemer, he must hate and execrate him for ever. Impossible, because it cannot be, that a person should be both reconciled and unreconciled to God at the same time.

If the apostle could not wish to be eternally miserable, could he not wish to be separated from Christ for a season? If we adopt this construction, we are led to inquire, in what sense could the apostle wish to be separated from Christ even for a short time? could he wish to be deprived of

the enjoyment of Christ? Could he wish not to taste for a season that joy, which is unspeakable and full of glory? This cannot be reconciled with his own conclusive mode of reasoning in the preceding chapter of this same Epistle, in which he perfectly seals the mouth of objection, and triumphantly asks, who shall separate us from the love of Christ? It would place the apostle in a very awkward position, both as a logician and a Christian, to suppose, that he could so soon forget his own reasoning and conclusion, and wish for a thing, which he had just proved to be impossible. Or shall the apostle be supposed to intend, by being accursed from Christ, to be separated from the church, the mystical body of Christ? As it is impossible to conceive how the Apostle could wish to receive in the day of judgment the same doom, as will all those who love not the Lord Jesus Christ; and impossible to conceive how he could wish for a temporary suspension of his communion with God; so it is equally difficult to conceive how he could be reconciled to an excommunication from the church, which is the mystical body of Christ, where those ordinances and privileges are enjoyed, the very design of which is to preserve, increase and sweeten such communion. How can it be imagined, that the man, who from his conversion to Christianity had been so warmly attached to the cause of Christ, had suffered so much, had laboured so abundantly and successfully in preaching the Gospel and establishing churches, should wish to be an outcast from those very churches, and to have no share in their affections, privileges and joys? Furthermore, what advantage could the Jews, or the cause of God receive from his expulsion? The reproach must have fallen upon the churches, which withdrew their fellowship, and not upon the apostle. He cer-

tainly could not wish, that any doings of his might render it necessary and just for the churches to close their doors against him; and for him to be unjustly and unnecessarily excluded could have no other effect, than to injure the cause he most tenderly loved. To admit, therefore, of such an interpretation of his language, militates with every principle of religion and church discipline.

There can be no doubt, that the apostle uses the word *anathema*, devoted, or accursed, in the passage under consideration in such a sense, as is perfectly consistent with his duties as a Christian and an apostle of Jesus Christ; perfectly consistent with his present joys and hope of future blessedness. Nor can there be a doubt but, that he included in the use of the term, the idea of suffering even unto death. Indeed he had suffered almost every thing except death. Five times he had received of the Jews forty stripes save one. Thrice they had beaten him with rods. At Lystra they had stoned, and dragged him out of the city, supposing him to be dead. But none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God. If we consider, that *anathema* may here be very properly translated by *seorsum ponere*, to place upward, and that the apostle alludes to crucifixion, in which mode of torture the sufferer is placed upward upon the cross, on which he expires; also if we should translate the Greek preposition *apo* after the manner of, instead of from, as it now stands, the passage will read thus, I could wish, that myself were crucified after the manner of Christ for my brethren, my kinsmen according to the flesh. This translation of the passage is not more liberal, than

that of many others in the Scriptures; we have, it is conceived, the idea precisely, which the apostle intended to convey, and the English reader is essentially benefited. Crucifixion was considered an accursed death. Gal. iii. 13th. Cursed is every one, that hangeth on a tree. In this sense the apostle could be willing, and, indeed, was willing, to be accursed, or to be so considered. This he could willingly endure, to shew the Jews his love to Christ, and his constancy in the faith of the gospel. Accordingly when the time of his departure drew nigh, with the faith and the hope of exalted piety, he could say, I am now ready to be offered. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not unto me only, but unto all that love his appearing. In this joyful manner, and agreeably to his own desire, he finished his course, and testified by his martyrdom the gospel of the grace of God to Jews and Gentiles, and received the crown of life, the glorious reward, through grace, of such distinguished piety, faithfulness and benevolence. This is the highest degree of benevolence required, and was all the apostle could wish, or hope to attain. 1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our life for the brethren. John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends. Thus the apostle, though dead, yet speaketh by his patience of hope, by his labours of love, by his constancy in suffering, and exhorts us not to count our life dear unto us; but to do all things, and suffer all things, for Christ and the brethren's sake, assuring us, that if we do this thing willingly, our great and final reward is certain.

For the Am. Bap. Magazine.

JOURNEY TO THE FALLS OF NIAGARA.

LETTER II.

Saratoga Springs, July 21, 1824.

My dear Sister,

I RECEIVED your letter this morning, and am much gratified to hear that the family are all well. As I am aware you feel a deep interest in whatever concerns the happiness of your absent friends, I shall give you a brief sketch of the events in which we have participated since the date of my last communication.

We left New-York in company with M. and C. last Friday in the afternoon. The boat was excessively crowded. The fare is reduced to two dollars, so that every body is now going to Albany. Many of the passengers were obliged to sit up all night, and those who were so fortunate as to obtain births or settees, were almost suffocated with the heat.

But notwithstanding the inconveniences of a crowded boat, it is impossible for a person of any reflection, to pass up the North River on a pleasant summer's day, without being surprised and delighted with the objects which successively meet his view. About one half the distance, the scenery is truly sublime, and as you survey the massive palisades, and the lofty mountains which form the western bank of the Hudson, your thoughts are elevated to Him, who before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting is God. Although the other part of the distance does not present such a succession of magnificent objects, yet the eye is frequently gratified by views which are beautiful beyond my feeble powers of description. It was also peculiarly interesting to see not less, perhaps, than thirty vessels under sail, moving in different directions; some, deeply laden with the produce of the country, were on their way to

the great city; and others, freighted with the manufactures and luxuries of almost every clime, were conveying them to the interior of the State. You may think there is some effort of imagination in this account; but I do assure you it comes far short of a sober statement of the impressions which these various objects made on my mind.

It added much to our pleasure while on board the Steam boat, that we were favoured with the company of Mr. and Mrs. Bethune. Mr. B. is a most exemplary Christian. I scarcely ever knew a man in his situation, who manifested more humility, simplicity, and sincerity of character. There are few, if any persons in the country, who have been more active in works of faith and labours of love. As we had much conversation together, I became acquainted with many facts in the history of his life, of which before I had not heard. I had previously received an impression that he was an American: but I learned that he was a native of Scotland; that when a young man he went to reside in the West Indies, and finally took up his abode in the United States. After he came to this country, he became hopefully pious, and joined the "Associate Reformed Church." He informed me, that before there was any "Tract Society" in New-York, he had distributed at his own expense, several thousands of tracts; and that he had also procured Bibles for gratuitous distribution, before there was a Bible Society in America. And if any blessings will accrue to our country from the general establishment of Sabbath schools, it is more indebted for them to Mr. and Mrs. B. with their pious mother, Mrs. Isabella Graham, than to any other individuals. They not only supported Sunday schools at their own expense for several years, but at last, they successfully called the attention of the religious public to these very important institutions.

He by no means mentioned these things in a way of boasting. So far from this, he expressed his deep regret at the manner in which his name and charities had sometimes been noticed by his friends; and he spake of it as an evil much to be lamented, that in doing good at the present day, so much incense is offered to human vanity.

I am sorry to say that Mr. B. is very much out of health. He intends to stay six weeks at this place, with a hope that the waters will remove his complaints. But he appears to be a dying man, and I should judge from his conversation, that he is ripening for heaven.*

While we were several miles below Albany, a person came on board for the purpose of supplying such as were travelling farther, with carriages. We engaged one conditionally, and when we came to the wharf, we found a number of elegant stages with the horses harnessed, and ready to start at a moment's notice. Our party seated themselves in one of these vehicles about three in the afternoon, and after passing through Troy, Waterford, and some other towns, we arrived here about 11 o'clock on Saturday night. We ordered the stage to drive to Union Hall, but it was so pre-occupied with guests, that we were obliged to seek accommodations at another house, and when we stopped, we found that was full also. We then went to Congress Hall, which is an elegant and spacious building, where we remained for the night. I resolved, if possible, not to continue there, for when we came up to the door, although it was very late on Saturday night, a band of music was playing, and a ball was just terminating. I felt as though we had indeed arrived at "Vanity Fair," and that I was not in a house where

* This eminent servant of Christ died on the 18th of September. His loss was lamented by Christians of all denominations.

a Christian could calculate on much religious enjoyment.

As many pious persons annually visit the Springs, it is surprising to me, that an establishment has not been opened, where sober minded strangers may enjoy the benefits of the place, without being annoyed by scenes of folly and dissipation. I trust that before long such a house will be found. I would have it fitted up with taste and elegance; but I would also have such regulations, that piety should not be laughed out of countenance, nor should a blessing at the table, or morning and evening prayers be dispensed with, to avoid the ridicule of the thoughtless and profane. From the remarks I have repeatedly heard, I am confident, that he who shall offer these accommodations, will receive an extensive and liberal patronage.

At seven o'clock on Sabbath morning, I called on Mr. — who gave us the most cordial invitation to his house, which was as cordially accepted. I must say that I have never spent three or four days more pleasantly from home. Our time has passed away in resuming the intimacies of a personal friendship, which commenced nineteen years ago, and has only been interrupted by the providence of God separating us from each other. On Lord's day I preached twice. I also delivered a discourse last evening. The congregation was not large, but I have some reason to hope, from the attention and feelings which were manifested, that the services were not unprofitable.

Every morning we take the Congress waters. When I draw near the place, and see what a collection of people there is about the spring,

it always puts me in mind of the Pool of Bethesda. It is, however, rather amusing to see the immense provision that is prepared for these invalids at the hotels. You would not suppose that such tables could be spread for the sick. Every body, however, has the dyspepsia, and has come here to be cured. The way in which this desirable object is sought, is early in the morning to drink six or eight tumblers full of Congress water; then eat a breakfast sufficient for two or three people; and at 11 o'clock, drink three or four tumblers more. Having done this, they are prepared at 2 o'clock, P.M. to sit down to a table which is loaded with all the substantials and superfluities of the season. At the hall where some of our friends are, there are about 150 visitors, and other large boarding houses are completely filled. I have much more confidence in the medical qualities of these waters, than I had previous to my visit, and have no doubt that in innumerable instances, their effects have been salutary in removing disease, and imparting health and vigour to the human frame.

It is, indeed, a place of great resort for the gay and fashionable world; and without peculiar caution, Christians are in danger of a dissipation of mind, unfavourable to the health of the soul. This evil might to a considerable degree be avoided, were there such an establishment as I have mentioned, and were Christians faithful to themselves, in seeking the society of those who are both intelligent and pious.

I am yours, &c.

REVIEW.

The History of the Christian Church from the Birth of Christ to the Eighteenth Century, including a very interesting account of the Waldenses and Albigenses. By WILLIAM JONES, Author of the *Biblical Cyclopaedia*, &c. First American, from the 4th London Edition, published by Spencer H. Cone, (N. Y.) 1824. 2 vols. pp. 483, 492, and Albany, by John B. Johnson, pp. 575.

[Concluded from page 42.]

IN the last Number, we remarked some of the characteristic traits of the Christian church, during the three first centuries, as they are detailed both by their own apologists, and their persecutors. The question naturally arises, Whence arose this persecution? That it continued for about three hundred years with short interruptions, is the historical fact. That the Christians were never guilty of any thing which deserved such barbarity, nay, that they were peaceful, inoffensive, benevolent members of society, is equally historical fact. Why then was it, that throughout every province of the Roman empire, under the mildest as well as under the most tyrannical emperors, they were butchered by thousands, and the name of Christian was sufficient to condemn a man at any time to ignominious death?

To this question, several answers have been returned. That generally received as the true one, and which our author considers satisfactory, is given by Bishop Warburton in his "Divine Legation of Moses." It is briefly expressed in the following passage: "When Christianity arose, though on the foundation of Judaism, it was at first received with great complacency by the pagan world. The gospel was favourably heard, and the superior evidence with which it was enforced, inclined men long habituated to pretended revelations

to receive it into the number of those already established. Accordingly we find one Roman Emperor introducing it among his closet religions, and another proposing to the senate to give it a more public entertainment. But when it was found to carry its pretensions higher, and, like the Jewish, to claim the title of *the only true one*, then it was that it began to incur the same hatred and contempt with the Jewish. But when it went still farther, and urged the necessity of all men forsaking their own national religions, and embracing the gospel, this so shocked the pagans, that it soon brought upon it the bloody storm which followed. Thus you have the true origin of persecution for religion; a persecution not committed, but undergone, by the Christian church."

In proof of this opinion, the Bishop relies much upon the following passage in the memorable letter from Pliny to Trajan: "For I did not in the least hesitate, but that whatever should appear on confession, to be their faith, yet that their forwardness and inflexible obstinacy would certainly deserve punishment." "What," continues Bishop Warburton, "was the inflexible obstinacy? It could not be in professing a new religion; that was a thing common enough. It was the refusing all communion with paganism,—refusing to throw a grain of incense on their altars." p. 193, vol. 1.

Now, although this might be considered a circumstance among others which contributed to the bitterness of that persecution which assailed the church, yet we must confess it appears to us very unsatisfactory, if given as a full solution of the whole phenomenon. And we are altogether of opinion, as we

shall more fully explain in the sequel, that the very quotation on which the author relies for the support of his hypothesis, leads us, if considered attentively, to quite another result. The fact seems to us, that the persecution was too malicious, and too enduring to spring from such a source, as in the passage quoted is attributed to it. The heathen did not care enough in general about their religion, to be so much enraged simply at another man's declaring that his was the only true one. The cause is not equal to the effect; and therefore we must seek for another.

In endeavouring to assign the cause for so relentless a persecution of men so absolutely unoffending, we may look at the attitude in which they stood, first, toward the rulers, and secondly, toward the people of the Roman empire.

Christianity appeared, at a time of the world when the rights of the subject were exceedingly ill understood. The government was universally despotic. Let the chief magistrate do what he would; let him burn a city, or massacre a legion, he was esteemed, it is true, a bad man, but it was never dreamed that he had exceeded his powers. It was his to command, and the people's to obey. And this same spirit pervaded the whole administration of government, from the Emperor at the capital, down to the petty ruler of the most insignificant province. The provincial governor in his own district, felt himself as absolute as the Emperor at Rome. It was every where a government of will, and no where a government of law.

It is not necessary here to mention how rapidly the spirit of despotism luxuriates, if unrestrained, in a human heart. "Caprice," says a correct observer, "is a vice of the temper, which increases faster than any other by indulgence; it often spoils the best qualities of the heart, and in particular situa-

tions, degenerates into the most insufferable tyranny. Such, I am afraid, is the nature of man, that if he has power without control, he will use it without justice. Absolute power has a strong tendency to make good men bad, and never fails to make bad men worse." Now it cannot be denied, that the circumstances under which the rulers of the Roman empire lived, during the period alluded to, were such as to encourage, to its most direful extent, the spirit of impatient, irritable despotism; the spirit which would teach them to treat as an unpardonable offence, a firm and unbending opposition to their will.

Now the disciples of Christ presented to the world, the human character in an almost new attitude. It was in the attitude of disobedience, even unto the suffering of bonds and imprisonments and death, of every sort of command which affected their religious worship; one of those things on which the rest of the world were so universally complying. To disobey, was bad enough; but to disobey where no one would ever have dreamed of disobedience, was insufferable. The people accused the Christians of heresy. The order was issued that they should worship as other men did; but they remained immovable as adamant. An emperor thought proper that his statue should be adored. Other men bowed down to it; but the universal language of these men was, Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

The magistrates found themselves unexpectedly committed. They met in the disciples of Christ, unyielding disobedience to their commands. Nothing inflames despotism to madness like cool, unwavering defiance. They at once threatened severe punishments. Threatenings were inef-

fectual, and they were speedily put in force. Still the spirit remained unsubdued; and if men could not be cured of this obstinacy, they were mortal, and the number whom it infected could be lessened. Physical force, imprisonment, and death, the grand arguments of despotism, were always at hand; and as the sufferers never offered to raise a party in their own defence, they might be used without fear, and they were used without control. It is to such a state of things, we suppose the passage in Pliny's letter above quoted to refer. If such were the relation in which the Christians in the first centuries stood to the whole race of rulers in the Roman empire, it is easy to see, how readily artful and interested men, by arousing against them the vanity of a weak, or the malevolence of a despotic administration, might have excited against them a storm of persecution.

Let us now, in the second place, consider the relation in which the early Christians stood to the second class of society; the men who, holding a sort of intermediate rank between the rulers and lower classes of people, had it in their power more directly to influence either, in a question of this nature.

The class of persons to whom we refer are the priests, the merchants, the philosophers, the more opulent mechanics, and in general, the more elevated portion of what is commonly considered the middle class of society. By far the more influential of all these were the priests, as is always the case among an uninstructed people. Bearing the character of ambassadors from heaven, and professing to know how sin may be forgiven, a knowledge of which every man deeply feels the importance; associating with men in all the relations of life, and the organs of a system which had been believed by their ancestors for ages; it may well be supposed that they must

have swayed by far the greatest influence, among a people of such a character as that of Rome during the three first centuries of the Christian church. After these, would naturally follow the men of wealth. In bad governments, wealth always confers power almost despotic within the limits of its influence. It can oppress or defend, can support or destroy; and such a power will always find men obedient to its will. After these might be ranked the philosophers, who continued to maintain some reputation for wisdom, by dealing largely in what they did not understand; and thus, like some philosophers of the present day, establishing the reputation of profound and consummate erudition.

Now it is easy to see that the interests of all these men were directly opposed to the advancement of Christianity. It is evident at first blush, that the whole mass of the heathen priesthood would exert their united strength to crush it. If Christianity succeeded, their occupation was gone. Disqualified for every other business, deriving their means of living, and the whole of their respect and influence entirely from the existing system, we may conceive with what virulence they would attack a religion, which declared their theology a fable, their rites abominable, and themselves with their followers, in danger of eternal death. The love of gain, the pride of the human heart, and every principle which exasperates to exterminating hostility, would conspire to render them most rancorous enemies to the rapidly advancing doctrines of Jesus of Nazareth. And this was not in prospect; it very soon became to them an alarming reality. Pliny's letter to Trajan, was written about the close of the first, or the beginning of the second century. At this early era, he thus speaks of the progress which Christianity had made in the province of Bythina:

“The contagion of this superstition hath spread not only through cities, but villages also, and hath even reached farm-houses. I am of opinion, however, that it may be checked, and the success of my endeavours hitherto forbids despondency; for *the temples once almost desolate*, begin to be again frequented; the sacred solemnities, which *had for some time been intermitted*, are now attended afresh; and the sacrificial victims, which *once could scarcely find a purchaser*, now obtain a brisk sale.” The priesthood of idolatry had every thing to fear from such a religion as this.

And to be convinced how alarming this system must have appeared to a large class of the artisans and merchants of these times, it is only necessary to reflect for a moment, how extensive and minute is the influence of religious belief upon all the arrangements of life. Specially is this the case under all the modes of false religion. There are but two ways by which any system of religion can affect the human mind; the one, by means of show and parade, and appeal to his senses; and the other, by moral power, by an appeal to the moral principle within him: “By manifestation of the truth,” says the Apostle, “commending ourselves to every man’s conscience.” The gospel exclusively employs the latter; idolatry, almost without exception, employs the former. And it is evident that the more universal is the attempt to impress the senses, the greater employment must a religion afford to the manufacturer, and the greater gain must it offer to the merchant. The architect who built the temple, and the contractor who furnished the material, and the mechanic who laboured at the marble, the sculptor who chiselled the god, and the silversmith who graved the shrine, and the grazier who furnished the victim, would all conspire against the preacher of a rapidly extending doctrine, whose first

announcement was that they should turn from idols to serve the living God. And besides all this, the system of idolatry was connected with multiplied festivals; it had to do with dress and with food, and with almost all that is bought and sold for the purposes of life. Christianity would of necessity place the whole superstructure of society upon a radically new basis. It would absolutely ruin many a profitable occupation, and dry up from its fountain many a source of golden emolument. One example may sufficiently illustrate the whole subject. Who can doubt that in a Catholic country, fishermen, and all who deal in fish, would be strongly tempted to oppose protestantism, a system which taught that no man need eat fish unless he liked it, and that any one might eat flesh seven days in the week without committing the unpardonable sin?

And lastly, it is evident that Christianity need expect no favours from any of the innumerable sects of philosophers. A philosopher’s system, like an Englishman’s house, is his castle, and he will always defend it to the very uttermost. It would lead us too far from the course of these remarks, to expose the arrogant pretensions of the class of men of these times, who pretended to be the guides to all ethical truth. Each one the author or abettor of a particular scheme of doctrines, which he himself hardly understood, considered his sect the sole venders of all that was knowable concerning the *bonum* and the *malum*, the *licet* and the *non licet*, the *quid decet et quid non*. Many of them were men of learning, and entertained all becoming contempt for the “ignoble vulgar.” Now we may well imagine the indignation with which they must have beheld the progress of a system, which by the simple preaching of Christ and the resurrection, was thinning their audiences, diminishing their respect, and broadly declaring that

their theories were nothing more than philosophy, falsely so called. It sprung from a country which was considered peculiarly barbarian, and was taught by men who knew little and cared nothing about Aristotle, or Plato, or Zeno, or Epicurus. And last, but not least, this system was extending with unexampled rapidity. Well may we conceive that all this class of community would be embattled against the progress of a system, which was so eminently calculated to humble the pretensions of human intellect, and stain the pride of human glory. Well did the Apostle say, We preach Christ crucified, to the Greeks foolishness.

Such was the relation in which the disciples of Christ stood to all this powerful and middling class of society. We see that they had to encounter every thing, which interest and pride and prejudice and learning could array against them. We see that nothing need be added to increase their hatred to the encroaching system. All that was wanted was, some means of awakening the lower classes of the community against them, and then a persecution to any extent, and with any degree of vindictiveness, could be incessantly waged against every follower of Jesus Christ.

It happened that at this time these means were abundantly afforded. An innovator is usually odious, particularly when he would alter what a venerable antiquity has sanctioned. Such was the case with the innovators of these times. They went forth to annihilate a system, which claimed an origin more ancient than their earliest historical records. It was one which was interwoven indissolubly with all the stories, which they were so fond of repeating, about the commencement of their nation. It was a system which poetry had consecrated, and genius ennobled, and which imagination had associated

with all that was lofty in intellect, or tasteful in art. From men thus imbued from infancy, what had those preachers to expect, who could tell of nothing else than the history of a crucified Redeemer?

Again, the state of morals in the world was far too low to be characterized by the epithet degraded. Our language hardly finds terms to convey any adequate idea of the character of many of their emperors. The English language, thanks be to God, will not allow of a translation of the poets and historians, who delineate the morals of Rome. Nor have we any reason to suppose the case different in the provinces. We have only to look upon human nature as it confessedly is; we have only to reflect upon the passions which are the indigenous growth of a human heart, and we may make some estimate of the depravity to which men would arrive, whose minds were continually, for successive generations, filled with such ideas of the supreme divinity as were presented by the ancient mythology of Greece and Rome.

Now it was against all this licentiousness, whether glittering in the palace, or wallowing in the hovel, that this new religion declared open and exterminating warfare. The debauchee would be enraged at a religion, which threw around chastity, the shield of high and invincible moral character. The glutton would loathe a system, which taught self denial, and which exhibited him to the world as the pampered slave of beastly appetite. And in general, all the vicious men of a most vicious age would join in condemning a system, which taught that there was an eternity of awful retribution to every one of us, who did not deny himself, and live soberly and righteously and godlily in the present evil world.

Now all this enmity found an opportunity of exerting itself to the uttermost, from the existence of an

almost unaccountable propensity, which prevailed during the greater part of the three first centuries throughout the Roman empire. It was their almost frenzied admiration of gladiatorial exhibitions. This is a circumstance, which we think has scarcely received the attention which it deserves from writers on this subject. We shall therefore briefly notice it, as we think it will explain at once the cause and the nature of the early persecutions, and also set before us some of the horrors of that gloomy period when the prophecy of our Saviour, "Ye shall be hated of all nations for my sake," was so mournfully fulfilled.

The following account of the Roman gladiatorial exhibitions, is extracted from Moore's View of Society and Manners in Italy, vol. ii, Letter 39: "This horrid piece of magnificence, which at first was exhibited only at the death of consuls and men of high distinction, came gradually to be claimed by every citizen who was sufficiently rich to defray the expense; and as the people's fondness for these combats increased every day, they were no longer confined to funeral solemnities, but became customary on days of public rejoicing, and were exhibited at amazing expense by some generals after victories. In the progress of riches, luxury, and vice, it became a profession in Rome to deal in gladiators. Men called Lanistae made it their business to purchase prisoners and slaves, to have them instructed in the use of various weapons, and when any Roman chose to *amuse* the people with their favourite show, or to entertain a select company of his own friends upon any particular occasion, he applied to the Lanistae, who for a fixed price furnished him with as many pairs of these unhappy combatants as he wished.

"The Romans were so excessively fond of these exhibitions, that

wherever colonies were established, it was found requisite to give public shows of this kind, to induce the emigrants to remain in their new country. And in the *provinces*, where it was thought necessary that a considerable body of troops should remain constantly, structures of this kind were erected at vast labour and expense, and were found the best means of inducing the young officers to submit cheerfully to a long absence from the capital, and of preventing the common soldiers from desertion. The profusion of human blood which was shed in the arena by the cruel prodigality of the emperors, and the refinements which were invented to augment the barbarous pleasure of the spectators, are proofs of the dreadful degree of corruption and depravity to which human nature is capable of attaining, even among a learned and enlightened people, when unrestrained by the mild precepts of a benevolent religion. We are told that gladiators, bred for the use of particular patricians, as well as those kept for hire by the Lanistae, were, for some weeks before they appeared in the arena, fed upon such succulent diet as would soonest fill their veins, that they might bleed freely at every wound!

"When a gladiator was thrown by his antagonist to the ground, and directly laid down his arms, it was a sign that he could resist no longer, and declared himself vanquished; but still his life depended on the spectators. If they were pleased with his performance, or in a merciful disposition, they held up their hands with the thumb folded down, and the life of the man was spared; but if they were in the humour to see him die, they held up the hand clenched, with the thumb only erect. As soon as the prostrate victim beheld that fatal signal, he knew all hopes of life were vain, and immediately presented his breast to the sword of his adversary, who, whatever his own inclina-

tions might be, was obliged to put him to death instantly.

“In the times of some of the emperors, the lower class of Roman citizens were certainly as worthless a set of men as ever existed, stained with all the vices which arise from idleness and dependence, living upon the largesses of the great, passing their whole time in the circus and amphitheatres, where every sentiment of humanity was annihilated within their breasts, and where the agonies and torments of their fellow creatures were their chief pastime. That no occasion might be lost of indulging this savage taste of the populace, criminals were condemned to fight with wild beasts in the arena, or were exposed unarmed, to be torn in pieces by them; at other times they were blindfolded, and in that condition obliged to cut and slaughter each other.”

In addition to this statement of undoubted accuracy, we would just remark, that one of the emperors, we think it was Vespasian, computed that more lives had been lost in the amphitheatre during his reign, than by all his wars, though they had been many and destructive. We hope there is no need of apologizing to our readers for the length of this quotation. Christians will remember, that these amphitheatres were the death beds of their brethren.

It is at once evident, that so insatiable an appetite for human blood, could not be gratified by any of the ordinary means, which the vice or the turbulence of society presents. Criminals could not be found by hundreds in the week to fill the amphitheatre; wars could not always be waged, and when waged, did not always yield a harvest of captives; nor could the captives of an army be distributed over a whole empire. They must be found among the inhabitants of every village and country, or the shows could not be

ularity enough to gratify the public taste. And they were always found in abundance in the disciples of Christ. They were always easy to be convicted. They never excited sedition during their most calamitous persecutions. And thus whenever the lust for carnage desired it, they could without danger to their enemies, and in any requisite number, be led as sheep to the slaughter.

Such was the position in which the church of Christ stood to the world during the three first centuries. Armed with a resolution which could look unappalled upon an imperial edict, the emperor abhorred them. The propagators of a system, which, if it succeeded, must subvert the interests of the higher classes, the higher classes were bent upon their destruction. Each one the possessor of a body, which by being torn in pieces, was capable of administering to the pleasures of the crowded amphitheatre, the populace rejoiced to see them set apart for the carnage. If the people murmured at an unpopular law, it was only necessary to persecute the Christians, and the murmur was drowned amidst the shouts from the arena. If the interests of men were assailed, it was only to persecute the Christians; and if interest was not regained, at least the malice which its diminution created was gratified. And to use the words of Tertullian, “If the Tiber flows up to the walls; if the river Nile do not overflow the fields; if the heavens alter their course; if there be an earthquake, a famine, or a plague, immediately the cry is, *Away with the Christians to the lions.*”

Such do we consider the brief outline of the causes, which led to the persecutions of the primitive church, and such the bloody field on which she achieved her first victories. And if the records of the human race present any exhibition of pre-eminent moral sublimity, it

may be found in the history of these times; in the spectacle of the church relying simply in the moral efficacy of its doctrines; making headway against the power, the interest, the learning, the wealth, the wicked-

ness, and the cruelty of the world combined against her. And if such a history teaches any thing, it teaches incontrovertibly the truth of the apostle's declaration, "Christ crucified, the power of God."

MISSIONARY INTELLIGENCE.

BURMAH.

EXTRACT OF A LETTER FROM REV. G. H. HOUGH, TO THE CORRESPONDING SECRETARY OF THE BAP. BOARD OF FOR. MISS.

Rangoon, June 6, 1824.

Rev. and dear Sir,

WE are now amid the noise and bustle of war, and are surrounded, on all sides, by an army of ten thousand British troops, a greater part of which came up the river, and attacked the town on the 11th ult. The town was completely evacuated when the British landed, by the Burmans, who all fled into the interior of the country. Many skirmishes have taken place since, and we are now, from the forces which the Burman chiefs are collecting, expecting, probably within sight and hearing, a bloody and destructive battle. The Burmans have exercised many cruelties, both on one another, and on a few prisoners who have unhappily fallen into their hands. This presents no inducement to the English to spare their lives. The war, according to every present appearance, must continue for some time to come. Every Burman Christian excepting Moungh-shwa-ba has fled, and all missionary work, excepting the study of the language, has ceased.

We have not heard from Brothers Judson and Price for a long time. Now all communication is cut off. We cannot but feel many anxieties on their account. The Mission property here has sustained no injury; and unless the Burmans make a sudden irruption, will, I trust, under God, remain undisturbed. Should we, however, fall into the hands of the Burmans, in their present state of feeling, we

have no human probability on which to hope for safety.

I am respectfully yours,

G. H. HOUGH.

Rev. W. Staughton, D. D. Cor. Sec'ry, &c.

CAREY STATION.

EXTRACT OF A LETTER FROM REV. ISAAC M'COY, TO A GENTLEMAN IN MASSACHUSETTS, DATED

Carey, (Michigan Ter.) Nov. 19, 1824.

Rev. and dear Brother,

I HAD another severe turn of sickness last summer; yet through mercy I am still alive, and now enjoying usual health. Our infant daughter died at Troy, the 26th of October. Mrs. M'Coy was sick there, but has returned, and partly recovered her health.

The Lord has lately blessed us with a gracious smile, which has made my soul like the chariot of Aminadib. About the 10th of October, appearances in our family had become so favourable, that it was remarked, "Here are prospects of a revival." We have not been disappointed. Four young men, three of them from near Troy, (Ohio) and one from Wabash, were brought under deep concern for their souls. One of them I baptized on the 7th inst. and three others I baptized on the 15th. At this time, there are three other young men deeply sorrowful for sin, and of three girls we have similar hopes, especially of two of them. Should I be ultimately disappointed in relation to those, you will not reproach me for hoping for the better. Among our Indian neighbours is one woman, and she says, two others,

of whom we indulge hopes relative to godly sorrow for sin.

It is a solemn, weeping, joyful time with us; the best, I think, by ten times, that I ever before experienced in the desert. We try to preach, and talk, and pray, but all this amounts to but little. The Lord has done, and is doing the work; to Him be all the praise.

Besides a sermon in English, I am in the habit on Lord's days, of delivering one, sometimes two addresses to the Indians in their own language. Usually I speak through an interpreter, though sometimes I read a discourse written in the Putawatomie language. Last Sabbath we sung twice, in one of our congregation tunes, a hymn in the Putawatomie tongue.

You may rest assured, my brother, that the surrounding Indians are becoming more and more satisfied and pleased with our efforts for their relief. Our number of scholars is 66. You advise us to raise corn, &c. and so aid in the support of the mission: and to strengthen these remarks, you refer to the practice of other establishments. This is good advice, though I am happy to say, it is a little too late. I am not certain, that there is now, or ever was, a mission among the Indians, which manufactured more than we do. There has been manufactured on our loom, since last February, almost 300 yards of cloth. Last year we raised 900 bushels of corn. This year, besides 5 acres of oats, we raised about 1500 bushels of corn, 400 bushels of potatoes, 120 bushels of turnips, &c. Which of the mission stations, located 200 miles in the wilderness, did more than this, the second year after they struck the first stroke? Consider, too, that we have not half a competent number of missionaries. We are wearing out very fast, and sometimes fear we shall hardly last until we can be reinforced. If you say this savours of boasting, I reply, Brother E. has compelled me.—We have not been able to build a mill, but hope to have one running in April next.

Your hopes that we shall ultimately be able to support ourselves chiefly by our own industry, can never be realized. No station among savage Indians, operating

effectively, ever has supported itself, or ever will. The proportion of those who are to be supported and taught, will even be too great for that of those who can support and teach. When the savage becomes civilized, then our establishments will assume a different shape.

You express some concern for the support of the mission. I am concerned too, and would be more concerned, were there not such men as brother E. to help us; were it not that the earth is the Lord's, and the fullness thereof. When the Putawatomies shall find no friends in the eastern or western States, but Isaac M'Cooy and his better associates, then they must beg for bread, the bread of life too, and die with hunger! Our worthy patrons, the Board of Missions, have not been able to afford us scarcely any relief for more than a year. This circumstance has thrown upon us an almost insupportable burden. I cannot repress my tears, when I tell you this. You have no idea how we have toiled, and actually suffered for food—how we have tugged and contrived; and blessed, O blessed be my God, the Mission was never in better condition in relation to supplies, than at this time; never so good. Our share of the appropriation of Congress, is yet rather small. Last winter we got it raised from 200 to \$600 per an. I hope they will shortly allow us more. Our timely efforts for aid at the treaty of Chicago, has become the most fruitful source of relief. We are determined to follow up our rigidly frugal and economical course, and when our wants can no longer be borne, we will raise our cry for help, so that it shall be heard in New-England; and I am confident that there are in those regions many who will not not eat, while we are hungry, nor wear apparel, when we are naked.

Your affectionate brother,

ISAAC M'COY.

LETTER FROM REV. ISAAC M'COY, TO ONE OF THE EDITORS, DATED

Carey, Dec. 30, 1824.

Dear Brother,

WHEN I last wrote you, my health was declining, and soon afterwards, I was, to human appearance, brought near the grave.

My protracted indisposition, shortly after a long absence from home, caused business to so multiply on my hands, that I have not even until this time been able to get through, so as to keep along with it.

Brother Lykins and Mrs. M'Coy had also severe attacks of fever last summer and fall. An infant daughter of ours died. Some others in our family were also very sick.

These things have greatly interrupted the labours most pleasing to us; the labour of imparting, directly, instruction to the natives. Nevertheless, the Lord, to show that the work, the power, and the glory, are his, has not permitted the affairs of the Mission to retrograde, but on the contrary has multiplied his blessings upon it.

Taught by many occurrences, whose voice could not be misunderstood, how little we could do in the work in which we had been privileged to engage, our private beggings for mercy, and select social prayer meetings, were esteemed blessed privileges indeed. While at the same time we endeavoured to improve every opportunity of imparting to the poor Indians, such instructions as their cases seemed to require.

It is with gratitude to God, that I assure you, my dear brother, that for six months past our prospects have been brightening. The surrounding Indians have listened with more confidence than formerly, to our advice on all subjects. Topnibee, Koungee, and Koessun, chiefs, with their parties, and many others, have declared their determination to make houses and fences, the ensuing spring. Some of them will, in these things, no doubt, disappoint our hopes, chiefly in consequence of their great scarcity of food, which will oblige them to spend most of the time in seeking subsistence, and on account of their limited means. Yet still to us, who by daily observation have become so familiar with the wildness of these people, even their consenting to these things is considered auspicious.

I believe you have understood that while the mission was located at Fort Wayne, in expectation that we would soon be amply reinforced with missionaries, we had in addition to the station at this

place, prepared for one among the Miamies, and another among the Ottawas, and for such had obtained the patronage of government, in a way that would secure to each of those places, a certain annual pecuniary relief of considerable amount. Our acquaintance with the Miamies was more extensive than with any others, and we had actually afforded them more aid and encouragement in the education of their children, and the improvement of their lands, than we had others. But for want of missionary aid we were forced to abandon one of those tribes, and for reasons not necessary to detail here, we let go the Miamies, but have ever since endeavoured to maintain a hold on the business begun among the Ottawas.

These latter we found to be the most savage and suspicious of any of the natives with whom we have formed acquaintance. In consequence of these obstacles, of the want of missionaries, and of the means of support, we have hitherto been able to do very little for them. A cloud of dark, discouraging difficulties has hovered over the concern. But being favoured with an agency under our government in supplying those Indians, with a blacksmith, agriculturists, cattle, and farming utensils, we persevered in our limited, and unpromising efforts.

On a tour I made among them, and another by Brother Polke, we found a considerable portion of them actually opposed to all our overtures; and on neither of these towns alluded to, could we prevail on them to meet in council and give us a hearing. Their jealousies and opposition having originated in occurrences unconnected with missionary concerns, were the more formidable.

Last summer, a part of them began to come to their senses, and sent us a favourable message. Not being able to visit them at the time appointed, a man was sent hither to enquire the cause of delay.

On the 24th ult. I set out for the place, 130 miles, N. E. of this. To our great satisfaction, I found the chiefs (in all nine) and other inhabitants of three villages, not only willing, but solicitous, that we should form, permanently, a mission establishment among them.

For the inhabitants of one village, a direct application was made for assistance in the erection of eleven log houses, and the making of considerable fence for oxen and other cattle, for sheep and hogs, for ploughs, hoes, chains, and other farming utensels; they entreated that a blacksmith might be located near to them; that a school should be opened for the instruction of their children; and that their women might be taught domestic economy, and the arts of spinning, knitting, &c. and what was more interesting than all other requests, they solicited instruction in matters of religion. This last, as well as preceding requests, were accompanied by argument, and reference to their own condition. "I am an Indian," said the chief Noon-day; "nevertheless, I think of God and religious things, and had we a preacher among us, perhaps I could become good. I often reprove the vices of my children, grand children, and others; but they do not give attention to what I say. Possibly they would obey a preacher."

He pointed out the bounds of a tract of land, say six or seven hundred acres, on which he wished us to locate the mission establishment. "This," said he, "I give to you, and if you will do for us as you have said, and do not deceive us, I and my children after me, will esteem you our friend and brother, and your kindness will never be forgotten by our people." Two children sent from those regions without our request, are now in our family and school.

Notwithstanding there yet remains in that country a violent opposition, yet we esteem the opening there, the most auspicious of any that has ever presented itself to us in the Indian country. A blacksmith and two laborers are now there at work.

There are now 67 native scholars belonging to our school at this place, 45 males, and 22 females. 19 have advanced to the study of arithmetic, ten others to reading and writing, 16 are spelling, and 22 are yet in monosyllables and alphabet. Two of the girls are weavers, and there have been wove on our loom through the past year, 317 yards of cotton,

flax, and woollen cloths. Two of the boys are apprentices to the blacksmith's business, and one to that of the shoemaker.

Our farm at present incloses 81 acres, 26 acres of which is pasture. The product of the other, the past season, was, 150 bushels of oats, 1,600 bushels of corn, 400 bushels of potatoes, 120 bushels of turnips, 1000 cabbages, also peas, beans, &c.

[The remainder of this letter, giving a particular account of the revival at the Station, must be deferred until our next, for want of room.]

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

LETTER FROM REV. J. M. PECK, TO THE
SECRETARY OF THE BAPTIST MISS. SOC.
OF MASS.—DATED

Cherry Grove, (Illinois) Dec. 27, 1824.

Rev. and dear Brother,

PERHAPS I shall be censured, that I have made no more frequent and particular communications to the Society, the present year; but almost constant absence from home, and unusually pressing engagements of various descriptions must be my apology. Four months of my time has been in the service of the American Bible Society, and the remainder occupied in the multifarious concerns of Sunday School, missionary and other matters.

The Bible cause is advancing much beyond my most sanguine expectations. Most of the Societies are now employed in distributing the Bibles received from the parent Society. The auxiliary in the county where I live, has more than 100 members, and every week is adding to the number. The following sketch will exhibit the progress made in Sunday Schools the past season, as nearly correct as partial reports from some Schools, and verbal intelligence from others, enable me to do.

In Illinois, Sunday School labours commenced about 1820, and during each year since, one or more schools have been open in some part of the State. These were without any regular system, and depended upon the activity of a few individuals. I do not know of more than one instance

where a school was continued in succession in the same place for two summers, till the past season.

In 1823, two or perhaps three small schools were in existence a few months, the most successful of which was in Morgan County. The difficulties under which the system of Sunday School instruction laboured in Missouri and Illinois, were many, and some of no small magnitude. To most parents, the institution itself was a novelty, and but little encouragement at home was given the children to attend.

Parents were not easily convinced of any peculiar advantages to be derived from this mode of instruction. Competent and faithful teachers were not readily obtained, or when engaged, circumstances trivial and unimportant, often induced them to relinquish a task, for the performance of which they received no pecuniary reward, and very often few expressions of grateful encouragement.—The state of society was fluctuating, removals were frequent, and some who bore the burden and heat of the day, were obliged to cease their labours, before any flattering prospect of harvest appeared. And even if a school was located, and any spirit of emulation excited in the scholars, the sickly season would approach, and blast all the fair prospect by a dispersion of the school. The entire want of the necessary furniture for a Sabbath school, as class papers, tickets, premiums, and books to promote system, excite industry, provoke emulation, and induce habits of regular attendance, were difficulties under which the schools laboured, and for which no means within reach could afford a remedy. These remarks apply equally to both States. The vast importance of seizing hold of the *young* mind in these frontier settlements, induce habits of study and thinking, make it acquainted with the scriptures, and excite those liberal and enlarged feelings, that would tend to raise the general character of society, and where the Spirit of God should stamp the divine image, prepare the individual to take an active part in the benevolent exertions of the present day, had long pressed upon my mind. Unacquainted as the Missionary Society must necessarily be, of the various shades

and colourings of the human character, that distinguishes the middle and lower classes of the people in the southern and western States, (which form the basis of the population of Missouri and Illinois) from the population of New England, I cannot convey a clear and definite idea of the changes that must be produced, before any extensive good can be accomplished. Old and long confirmed habits must be eradicated, erroneous and false impressions extirpated, and the mind raised, refined, and enlightened, before any extensive exertions will be made to promote religion and science either at home or abroad.

Though an improvement is making amongst those who are upon the stage of active life, yet from the state of things here, it must proceed very gradually. I cannot fully convey how much difficulty is experienced, in conveying religious intelligence from abroad to this class, from their almost total ignorance of geography alone. And the same remark will apply to almost every subject of information. If my object and views were confined merely to preaching a given number of sermons in a year, or to building up churches, and the conversion of individuals of the present generation alone, I might pursue a different course. But I have long been in the habit of considering myself as labouring for future ages; that as the character of the population is now formed, such will it continue to be for many generations; and that while I do not neglect to secure the present harvest, I may make provision for the growth of a future crop. No means appeared so likely to gain both these ends as to bring about and keep up a complete system of Bible Societies and Sunday Schools in the two States. In this course, the hand of Providence seemed distinctly to point. The plan was matured more than a year since. Connected with this, were some systematic measures in the Missouri Association, to promote itinerant or more properly *circuit* preaching, and to habituate the Baptists here to contribute for preaching, a duty hitherto totally neglected, and generally so through all the western States. The success of this

scheme you will learn from the Minutes of the Missouri Association.

I am happy to add that this plan has been adopted and interwoven into the Constitution of the Cape Girardeau Association, formed last June in the lower part of Missouri. Upon the opening of last spring, direct and systematic attempts were made to awaken public spirit, to concentrate the energies of its friends of all denominations, to provide funds for the necessary expense, and to bring about the Sunday School system in both States. Engagements with the Bible Society prevented the extensive operations at first contemplated, which must be reserved to another season. A printed outline of the origin, nature, and progress of Sunday Schools was extensively circulated, discourses were repeatedly delivered to large congregations on that subject, and every effort that could be, was made to bring schools into operation. The effect of these partial labours has been to awaken public spirit, and arouse public energy.

Various circumstances, not necessary here to detail, had given me an extensive acquaintance with influential men in public and private life, many of whom readily lent their influence. To the congregations of every denomination I had free access, and was usually invited to preach on public occasions. The effect of these partial labours has been the establishment of Sunday Schools, in several counties in Missouri, and to an encouraging extent in Illinois.

The Report of these must be reserved for another sheet. It was not to be expected that these diversified labours could be pursued without some opposition. Illinois was then shaken to its centre with the harassing and distressing question of the introduction of slavery. And though I had avoided mingling with the politics of the day, my sentiments on that question were well known. Concealment of sentiment would have been criminal. It was known I was travelling through the State. One of the public papers, (the editor, owner, and printer of which were concealed) made open and repeated attacks upon me and my objects. This like many other attacks against the Christian cause.

MARCH, 1825.

turned out to the furtherance of the gospel. It did me no possible injury, but brought the objects of my labours directly before the people. Besides the above labours, portions of my time have been devoted to Rock-Spring, and St. Louis churches, besides attending five Associations in Missouri.

The want of a constant preacher in St. Louis, will prevent any great increase there. In the African branch, there have been some very encouraging symptoms for many weeks.

One of the members, a free man, bids fair to become a useful preacher. He thinks of emigrating to Hayti after spending some little time in study. Through Divine mercy my health has been good, and still continues firm.

With sentiments of respect, I remain your unworthy missionary,

J. M. PECK.

Rev. Daniel Sharp, Sec'y.

REV. MR. PECK'S REPORT, REFERRED TO
IN THE ABOVE LETTER.

THE following is a partial Report of the Sunday Schools in Illinois and Missouri for 1824.

Societies for the purpose of establishing and encouraging schools in Illinois, have been formed in the counties of Sangamon, Morgan, Greene, Madison, and St. Clair.

I. *Greene County Society*, originated the 2d Sabbath in April, and has had *three* schools connected with it.—1st school in Carrellton of 30 scholars, and continued 3 months and a half. 3000 verses from the Testament, and 500 verses of hymns, have been memorised and recited. Two young ladies recited each 24 chapters in Matth. including 957 verses.—2d school, 4 teachers, and 25 scholars. Verses recited from the Testament, 1296; verses of hymns, 108. One scholar recited 224, and another 195 verses and 33 hymns.—3d school, 33 scholars. Verses from scripture, 1781. Verses of hymns, 1202. Questions in the Catechism, 215. This school made good progress, till sickness compelled the superintendent to relinquish his labours.

II. *Madison County Society* was organized the 2d Sabbath in May, and has had

5 schools.—1st school in Alton, which continued 12 Sabbaths, 23 scholars. Verses recited, 1786; of which one scholar recited 563.—2d school in Edwardsville, of 50 scholars, 20 of which recited 2087 verses in three months.—3d school at Ebenezer, but no regular returns have been made. Not less than 2500 verses should be placed to its account.—4th school, with 25 scholars, and have made good progress.—5th African school in Edwardsville, 17 scholars, 4 of whom recited 100 verses.

III. *Sangamon County Society*, formed the 3d Sabbath in May, and has 11 schools. One of which is located on the military tract in Fulton county. 1st school, in Springfield, has 2 superintendents, 7 teachers, and 70 scholars. This school continued six months, and recited 6435 verses of scripture, and 755 verses of hymns. From the 2d school the returns were incomplete. This school had 6 teachers, and 30 scholars, who recited about 3000 verses.—3d school had 3 teachers, and 55 scholars, who recited 3930 verses from scripture, and 895 verses of hymns. Highest number by one scholar, 1650; next highest by a teacher, 1454 verses, 350 were recited in one day by one scholar, and 303 by another. This school continued 4 and a half months.—4th school commenced the 1st Sabbath in October, and reported the 2d Sabbath in November. 4 teachers, and 48 learners. Verses in the Testament, 3345; verses in hymns, 600. One scholar recited 714 verses, of which 353 were at one lesson.—5th school had 7 teachers, and 40 learners, and recited 3469 verses. Of this number, a black boy recited 1522 verses; 310 at one lesson, and 300 at another. This boy had never attended a week day school.—The 6th, 7th, 8th, 9th, 10th, and 11th schools have made no regular returns. It is known, however, that some of these schools have done well, others have experienced some embarrassments. The number of scholars may be estimated at 25 each, and the number of verses committed, at 7000.

IV. *Morgan County Society*, has 4 schools. 1st school has 8 teachers, and 30 scholars. This school has been in operation, two seasons, and made excellent progress. In 1823, there were recited 4782

verses from scripture, of which one scholar recited 1380. 6 Testaments, and 70 tracts were distributed as rewards. In the first quarter of 1824, the number of texts were 2720. 6 Testaments and 32 tracts were distributed this quarter. Scholars came 5 and 6 miles to this school. To the above may be added, 4000 verses recited since the returns, making in all, 11,502 verses committed to memory.—2d school of 35 scholars. 1200 texts of scripture. Continued about 5 months.—3d school at Diamond Grove; 33 scholars; 1900 verses of scripture, 180 hymns, and 186 questions in the Catechism were recited in five months. 745 verses, 135 hymns, and 176 questions in the Catechism, were the result of the labours of 1 scholar. 260 verses were recited by another scholar at one lesson.—No returns from the 4th school.

V. *St Clair County Society*, was organized the 4th Sabbath in June. Various circumstances tended to prevent active and systematic measures on the part of the Committee, yet 5 schools came into existence, some of which made excellent progress. 1st school of 50 scholars, continued 5 months, and recited more than 3000 verses.—2d school of 30 scholars, and recited more than 2000 verses.—3d school, owing to sickness, continued but a short time.—4th school experienced considerable opposition, but made some progress.—5th school of 14 scholars, did well. In each of the schools under this Society, much care was taken to impress religious truths upon the young mind. In all the schools recorded above, *Superintendents* officiated in the lead of the schools.

In several other counties where no societies have been formed, schools have been organized and kept up by spirited individuals, from some of which verbal intelligence has been received. In Montgomery county, at Hillsborough, 1 school of 4 teachers, and 50 scholars, under the superintendence of Mr. Tilson, formerly of Boston. In Burnt Prairie, situated in White and Wayne counties, are 2 schools, embracing about 40 scholars each. Edwards county are 2 schools; one of 50 scholars at Albion, in the British settlement, and the other in a distant part of

the county, of about 30 scholars. One or more schools exist about the 7 mile prairie in White county; one, it is presumed, in Hamilton county, and perhaps 2 or 3 others in the south part of the State.

Recapitulation of Illinois.

Greene County. 3 schools, 68 scholars, 6077 verses from scripture, 1810 verses of hymns, and 215 questions in Catechism.

Sangamon Co. 11 schools, 293 scholars, and supposed that 26,179 verses were recited from memory in all, besides 2250 verses of hymns in 3 schools.

Madison Co. 5 schools, 165 scholars, and about 7000 verses committed.

Morgan Co. 4 schools, 3 of which contained 98 scholars, and recited 14,602 verses of scripture, 180 hymns, and 186 questions in Catechism.

St. Clair's Co. embraced 5 schools, and contained about 140 scholars Committed to memory, 6000 verses, besides many hymns.

Seven or more schools, independent of societies, would embrace about 280 scholars. To suppose these schools to have made the same progress as those from which regular returns have been received, there have been recited by them, 20,000 verses of scripture. Five Sunday School Societies, 35 schools, embracing 1066 scholars, who have committed and recited probably 75,000 verses from scripture, and 4500 verses from hymns, questions in Catechism, &c.

The first Sunday school in Missouri, was established in March, 1818, for the blacks in St. Louis, and proved a blessing to many of that unfortunate race. In 1819, a society was formed in St. Louis, to establish Sunday schools for children; but after one season it fell through. The Methodists have had a school there for two seasons. There is now a Sunday school for the blacks taught by a coloured man. The number is about 50. There are three schools in Pike county; 1 in St. Charles, and about 6 or 7 more in different parts of the State, all of which have come into operation since last spring, except two. Much less attention has been devoted to Missouri than Illinois, else equal effects would have been produced; nor has opportunity presented to obtain specific returns. We may estimate the schools at ten, and the number of texts committed, at 10,000. A verbal report has been made of a revival of religion having commenced in a Sabbath school in Cape Girardeau county. Serious impressions have been known to exist in the minds of individuals, in Sunday schools here, but to what extent a future day will divulge. That these institutions will become nurseries of piety, virtue, and intelligence in Missouri and Illinois, and that the effects will be visible ages hence, I have no doubt.—May the blessing of God attend your useful labours.

J. M. PECK.

Rev. Daniel Sharp, Sec'y.

RELIGIOUS INTELLIGENCE.

COLUMBIAN COLLEGE.

ON Wednesday, the 15th of December, the first commencement of this Institution was celebrated in the City of Washington. The procession formed at the College about half past 9 o'clock, A. M. and moved to the meeting house of the Rev. Dr. Laurie, on F street, where the exercises were conducted in the following order:

Music.

Prayer, by the President of the College.

Members of the Sophomore Class.

1. Responsibilities of American Youth, By John Baulware, of Virginia.

2. The Superiority of Grecian over Roman Literature,

By John W. James, of Virginia.

Music.

Members of the Junior Class.

3. Timoleon and Washington, By Thomas D. Elliot, of the District of Columbia.

4. The Influence of Mathematics on the Mind,

By Baron Stow, of New-Hampshire.

Music.

Candidates for the First Degree.

5. The United States, By Alexander Ewell, of Virginia.

6. The Spirit of Liberty,
By Albert Fairfax, of Virginia.
Music.
7. Philosophy of the Active Powers of Man; An Oration, with Valedictory Addresses,
By James D. Knowles, of R. I.

The degree of Bachelor of Arts was then conferred on Messrs. Alexander Ewell, Albert Fairfax, and James D. Knowles; followed by the Baccalaureate Address of the President of the College, and closed with his benediction.

The day was unusually pleasant, and the house crowded with an audience of talent and respectability, equal probably to what the world ever before witnessed on such an occasion. The presence of the President of the United States, Gen. Lafayette, Gen. Jackson, the Ministers of State, many members of both Houses of Congress, the Clergy of the city and vicinity, and many Gentlemen of distinction for classic science, gave additional interest to the occasion.

The exercises of the day have received the approbation and applause of all whose opinion we have heard. The President of the United States, the Secretary of State, and the other Heads of Departments, have expressed their entire satisfaction and high gratification in the performances of the students, and the certain earnest which they have given of the future utility of this promising Institution.

After the exercises and ceremonies of the house, the procession returned to the College, where Gen. Lafayette and suite arrived at half past three o'clock. The Trustees, Faculty, and Students, attended with the full band of music, formed in a double line for his reception, through which he was conducted to the Chapel, supported by the Rev. O. B. Brown, President of the Board of Trustees, and Gov. Barbour of the Senate. The President of the College, in a short address, gave him a cordial welcome within the walls of an Institution of learning established at the seat of the government of that free and happy nation, to the confirmation of whose existence the General had so generously contributed. In a short reply, the General expressed his deep sense of the respect shown him; the high gratification with which he had witnessed the exercises of the day; and his earnest wishes for the prosperity of the College.

The members of the Faculty and the students were then individually introduced to him; and with that easy dignity which characterizes his whole deportment, he took each one by the hand, and expressed his affectionate solicitude for their welfare and success.

Gen. Lafayette and suite, the Secretaries of State and War, the Speaker of the House of Representatives, American

Ministers present appointed to foreign courts, several members of both Houses of Congress, and other gentlemen of distinguished character, dined with the Trustees and Faculty at the house of the President of the College.

No circumstance occurred to interrupt the pleasures, which are necessarily blended with transactions so auspicious to this rising Institution.

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BAPTIST STATE CONVENTION OF SOUTH
CAROLINA.

THE annual meeting of the Baptist State Convention of South Carolina, was held at Coosawhatchie, on the 4th of December last, and continued to the 8th. The Rev. B. Manly, of Edgefield, preached the introductory sermon. Delegates attended from the Charleston, Edgefield, and Savannah River Associations; from the Education and Missionary Society of Saluda; and from the Fellowship Benevolent Society; and the Rev. Mr. Mercer attended as messenger from the General Association of Baptists of Georgia.

The following gentlemen were elected officers and Agents:

President, Rev. Dr. Furman.

Vice President, Rev. W. B. Johnson.

Secretary, Rev. B. Manly.

Treasurer, Col. Abner Blocker.

Agents, Rev. Messrs. J. B. Cook, Wm. Dossey, J. Landrum, B. S. Screven and J. Graham, and Thos. Gillison, Esq. who form the Board of Managers for the present year.

The collecting Agents reported, that, owing to the disasters suffered throughout the State this year, and particularly by the planting interest, the majority of them had attempted nothing; yet, in general, such efforts as had been made had been crowned with much success.

The Committee appointed last year to fix on a site for the Literary Institution contemplated by the Convention, reported, that the time named for the meeting of the committees, was inconvenient to the committee appointed on the part of the Georgia General Association, and that neither had assembled. Nothing therefore had been done. Col. A. J. Lawton, Col. A. Blocker, Rev. John Landrum, Rev. W. B. Johnson, and Rev. C. D. Mallary were appointed a committee to meet and act with a committee from Georgia, on this subject; and with authority to proceed to the duties of their appointment, though the committee from Georgia should, from any cause, fail to attend.

The subject proposed last year by the General Association of Georgia, of forming a standard confession of faith, was indefinitely postponed. A resolution was

adopted approving of the formation and objects of the General Tract Society at Washington, and recommending it to the support and attention of the churches in this state. The propriety of employing a Domestic Missionary, to devote his time to preaching the Gospel and making collections in aid of the funds of the Convention, was committed to the Board of Managers.

The Rev. Mr. Grosvenor, of Georgetown, was appointed to prepare the next address, in answer to the following query: "What are the important interests and principles of union, which should excite and direct the General Convention and State Convention of the Baptist denomination in the United States, to a cordial co-operation in the measures they adopt for the benefit of the churches?"

The next meeting of the Convention will be held at Camden, on the Saturday before the first Lord's Day in December next.

General State of the Associations united in the Convention.—Charleston Association contains 38 churches, 19 ordained ministers, 11 licensed preachers, and 3988 communicants—170 baptized last year. Edgefield Association contains 35 churches, 13 ordained ministers, 3 licensed preachers, and 2942 communicants—187 baptized last year. Savannah River Association contains 24 churches, 14 ordained ministers, 6 licensed preachers, and 3282 communicants—485 baptized last year.

It appears from the above, which may be considered as strictly official, that 97 churches, 46 ordained ministers, 20 licensed preachers, and 10,212 communicants, are united in the Convention; and that 842 persons were added to it the last year by a public profession of religion. Within the bounds of the Saluda Association, a respectable society exists, auxiliary to the Convention; but as that Association is not at present united with the State Convention, the above estimate does not include any of the churches, ministers or communicants of that body. There are also other Associations in South Carolina who are not connected with the State Convention.

PARIS BIBLE SOCIETY.

WHATEVER relates to the progress of true religion in France deserves to be regarded with intense interest, especially in the present anomalous period of French

history. Amidst many dark clouds, we have had the satisfaction of witnessing various hopeful indications, of which the formation and progress of the Paris Bible Society are among the foremost in importance. The Fifth Report of that Society contains the following particulars of its progress during the last year.

The sum received from auxiliary societies amounts to 9387 francs, and far surpasses their contributions in any preceding year. By following up the system of establishing branch societies, which the Committee has uniformly recommended, the Auxiliary Society of Castres alone, in the department of Tarn, was enabled, at the close of the first year of its establishment, to remit the sum of 1500 francs.

"Nor can we," says the Report, "pass over in silence another class of subscribers, who will no doubt awaken a lively interest in their behalf; we mean the pupils attached to our Protestant schools and institutions. We more particularly allude to those belonging to the churches of Bourdeaux, Nismes, Asnieres, Chatillon sur Loire, the obscure villages of Sulzern in the Upper Rhine, and to various establishments in this capital. The donations of these dear children will be regarded by you as doubly precious, when considered as affording a speaking proof of the excellent feelings which animate the rising generation, and as announcing the dawn of a new life and godly zeal among all the Protestant churches of France. May the Lord vouchsafe his blessing to these generous children; and preserve in their hearts a holy ardour for distributing the word of life, and for every thing which is good and well-pleasing unto God!"

The associations established in the capital have already produced the sum of 1222 francs by subscriptions, and 625 francs by the sale of Bibles. The number of copies disposed of during the year amounted to 12,254; making the aggregate number of volumes circulated by the Society since its establishment 42,129, besides the copies which Auxiliary Societies may have obtained from other sources. The number of Bibles and New Testaments issued by the different Bible Societies of France is estimated at 50,000; "yet," add the Committee, "what has hitherto been done is but trifling when compared with what still remains to do;" for, how much soever we may be inclined to underrate the Protestant population of France, we are far, very far, from having satisfied all the wants of our religious brethren in this country.

OBITUARY.

REV. DANIEL WHITE.

REV. DANIEL WHITE was born in Scotland, in the year 1776. From an early age, he was the subject of serious impressions. As he himself often declared, it was the sincere desire of his heart, to know the truth; being fully convinced of the necessity of preparation for death, and for that eternity, to which he believed he was hastening. Being ignorant of the way of salvation through Jesus Christ, he hoped that by the performance of religious duties, he should obtain the approbation of his Maker. Feeling an anxious solicitude for the welfare of his never-dying soul, it was natural for him to seek for some foundation, upon which to build his eternal hopes. Living in a part of the world, where the gospel was not preached in its purity, and where Ministers, and *professed* Christians, were slumbering in an awful state of insensibility, he seldom if ever heard any thing, respecting the total depravity of man by nature; of the fulness, and all-sufficiency of Christ, as the Saviour of lost sinners; of the necessity of repentance toward God, and faith in the Lord Jesus Christ; of the importance of being reconciled to God, and living a life devoted to his service. It was no wonder, then, that he went about to establish a righteousness of his own; and to seek justification by the works of the law.

But the Lord in his own good time, was pleased to revive his work powerfully in that part of the world; and raised up instruments, for the accomplishment of his gracious purposes. In this glorious revival, many souls were brought to enjoy the liberty of God's dear children. The power of the Lord was displayed, in the conviction and conversion of stubborn, hard hearted sinners. Many witnesses arose, to bear testimony to the wonders of redeeming grace; and declared, and manifested, that they had experienced a change of heart, by their obedience to the commands of Christ, and a walk worthy of the vocation, whereunto they were called. Happily for our departed Brother, he was not permitted to build his hope upon such a sandy foundation as his own meritorious performances. The Lord was pleased to disclose to his view, the rooted depravity of his corrupt nature; to reveal unto him the abomination and wickedness of his heart; to reach him, that by the deeds of the law no flesh can be justified in his presence; to create in his soul a deep and serious concern, to know how he might escape the tremendous curse of God's violated law; to make him feel the evil and bitterness of sin; to cause him to groan

under an apprehension of the wrath of Jehovah; to lead his mind to look away from himself, for some other foundation upon which to build his eternal hopes; to strip him of his own self dependence, and self righteousness that he might seek for a righteousness, that should be sufficient to justify him in the presence of God.

Having thus for some time passed through scenes of heart felt sorrow, he was enabled to look to Christ, the friend of sinners. By faith he was enabled to view him, as an able and all sufficient Redeemer; just such a Saviour as he needed; to rely on him as *his* Saviour; and to place his whole trust and dependence on him for pardon, justification, and eternal life. His soul was filled with peace in believing. Not long afterwards, he publicly testified his love to the dear Redeemer, by submitting to the ordinance of baptism at Edinburgh.

From the time of his conversion to God, he felt an ardent desire for the salvation of his fellow beings. Beholding them in an alarming situation, exposed to the wrath of a sin-avenging God, he pitied their condition, and felt his soul moved with compassion for them. The feelings and exercises of his mind could not long be concealed. He found it would be intolerably painful, to extinguish the longing desires of his heart for the salvation of sinners. He felt it to be his duty to warn them to flee from "the wrath to come," and to point them to the "Lamb of God, that taketh away the sin of the world."

In the 26th year of his age, he began to preach the unsearchable riches of Christ. He felt it to be the delight and joy of his heart, to hold forth Christ and him crucified, to the chief of sinners; having tasted the love of God in his own soul, he was desirous that others might be made partakers of the same. He engaged with faithfulness and zeal in the work of the ministry; and the Lord crowned his labours with much success.

In the autumn of 1807, he removed to the United States. After some time he became pastor of the Baptist Church, on Society Hill, (S. C.) While he was pastor of this Church, many were added to their number, and the Lord blessed them with the smiles of his countenance. Some time afterward, he removed to Richmond County, N. C. where a number of individuals were baptized, upon a profession of their faith. A church was subsequently constituted, of which he became pastor. Labourers in the gospel vineyard being very few, he was called to visit many

destitute settlements. His preaching was acceptable, wherever he went. He never lost sight of the glorious work, in which he was engaged. Possessing a strong memory, and a heart sanctified by grace, he was peculiarly qualified to discharge the duties of an ambassador of the cross. He was what might be called, in the truest sense of the word, an *experimental preacher*.

It was ever his delight to administer comfort to the mourner; to strengthen the wavering; to cheer the comfortless; to point the inquiring soul to the Lamb of God; and to alarm the careless, and unconverted, that he might induce them if possible, "to flee from the wrath to come." Knowing the terror of the Lord, he would "beseech men in Christ's stead to be reconciled to God." Under his ministry, the church of which he was pastor, enjoyed seasons of prosperity. Numbers were gradually united to them, and they enjoyed much harmony.

In May last, he engaged for five months as a Missionary, under the direction, of the North Carolina Baptist Missionary Society. On the duties of this engagement, he entered with fidelity and zeal. He travelled and preached daily; visited many destitute settlements; declared the unsearchable riches of Christ, to many perishing sinners; and it is hoped, that the blessing of Heaven accompanied his labours. He continued to perform the toilsome and laborious duties assigned him, till arrested by the cold hand of death. The wise Disposer of all events, in infinite wisdom saw fit to remove him in the midst of his usefulness. In New-Hanover County, 100 miles from home, about the 19th of October, he was taken with the illness, which terminated his earthly existence. On the 23th of October, in the 48th year of his age, his immortal spirit, took its flight for the invisible world. With the full assurance of hope, and in all the triumphs of faith, he fell asleep in Christ.

By this afflictive dispensation of Divine Providence, society has lost a valuable member; a wife, one of the best of husbands; four amiable children, an affectionate and loving father; the stranger and acquaintance, an hospitable friend; a beloved church and society, a dear pastor; and Zion, an able advocate.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM REV. SQUIER ABBOTT, TO ONE OF THE EDITORS.

Kingsville, (Ohio) Jan. 5, 1825.

Rev. and dear Sir,

It is with pleasure I communicate the following short sketch of a glorious re-

vival of religion in this place. The ways of Zion have truly seemed to mourn, since my arrival in this region, till about the first of September last, when the Lord appeared to come down, by the influence of his Holy Spirit, as showers upon the grass, and as dew upon the tender herb. Our meeting soon became crowded, and affectingly solemn; and the work in every stage has appeared to be powerful.

We have had in some instances to adopt the language of sacred writ: "Out of the mouths of babes and sucklings thou hast perfected praise." Indeed, those who are in the infancy of their years, and those whose heads are blossomed for the grave, have been made the subjects of the work. 56 have been baptized, and united with us: and there are a considerable number more who, we have reason to hope, have "gladly received the word," and will soon follow them; and many have joined the Presbyterian church.

The work has also spread into the towns of Ashtabula, Jefferson, Salem, Denmark, and Munro, and many have been baptized. Elder Elisha Tucker has visited, preached, and baptized with us in the towns above mentioned, and has been very active and zealous in promoting the good work.—I doubt not, dear sir, but that your heart will rejoice to hear that God, in much mercy, has remembered this part of his vineyard; and is, by his sovereign, powerful, and discriminating grace, translating such numbers into the kingdom of his dear Son.

The work above alluded to, has prevented my commencing missionary labours, till the present time: but having now obtained the consent of my brethren, if God permits, I shall immediately set out to preach among the destitute, the unsearchable riches of Christ; and I earnestly entreat the prayers of the dear brethren who have called me to engage in this important work, that God may succeed my efforts in the diffusion and confirmation of evangelical truth, in the conversion of perishing sinners, and in the enlargement and building up of Zion in the most holy faith.

Affectionately yours,

SQUIER ABBOTT.

EXTRACT OF A LETTER FROM REV. WM. B CURTIS, TO ONE OF THE EDITORS.

Ashtabula, (Ohio) Jan. 18, 1825.

Rev. and dear Sir,

I HAVE no room to give you any just description of the powerful revival in Kingsville, the next town east. It commenced in August, and has not entirely subsided. Upwards of sixty have united with the Baptist church, and about the same number with the Presbyterian church.

It is judged there are more than 200 hopeful subjects of the revival in Kingsville, and its immediate vicinity.

I have spent much of my time there. A very wide field is opened in this section of the country, for ministerial labours. I hear the cry from almost every direction, "Come over and help us." Three messengers came for me yesterday, saying, "We are starving for the administration of the word of life." O that the Lord of the harvest would send forth more faithful labourers.

ORDINATION, &c.

ORDAINED at Milford, N. H. on the 12th of January, Rev. SAMUEL EVERETT. Introductory prayer and sermon, by the Rev. Elisha Andrews of Princeton, Mass. Ordaining prayer, by Rev. William Elliot of Mason. Charge by Rev. Ezra Willnarth, of Ware. Right hand of fellowship, by Rev. John Parkhurst of Chelmsford; and concluding prayer, by Rev. Michael Carleton, of Hopkinton.

THE neat and commodious Meeting-House, lately erected by the Baptist church and congregation in Cape May, (N. J.) under the care of Elder Thomas Robinson, was dedicated to the service of God, on Saturday, Decem. 25, 1824.—Prayer and reading the scriptures, by Rev. Mr. Griffin of Philadelphia. Sermon by Rev. J. Shepherd, of Salem. Concluding prayer by Rev. Mr. Ogden, pastor of a neighbouring Presbyterian congregation. The services were solemn and impressive.

The house is of brick, 30 by 38 feet. Small indeed, but paid for within a few dollars;—far better than a large house, empty pews, and a ponderous debt; a good example to our Baptist churches.

CONTRIBUTIONS

RECEIVED BY THE TREASURER OF THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

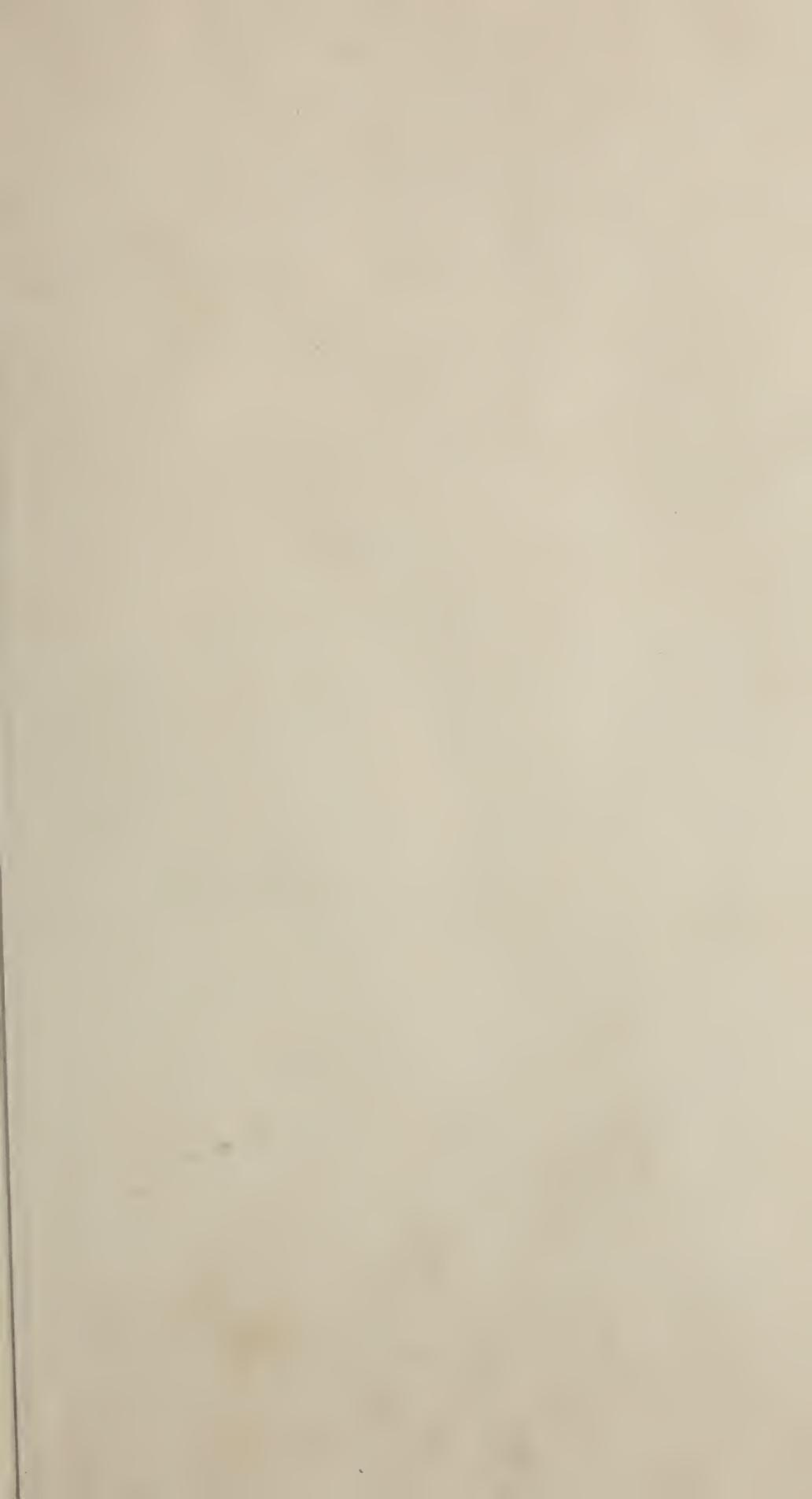
1824.		
Dec. 29.	From Samuel and William Hill, for Indian youth, - - - - -	25
30.	From William D. Murphy, President of the Baptist Junior Foreign Mission Society, New-York, - - - - -	106,50
31.	From Norman Warriner, Agawam, (Mass.) Treasurer of Executive Com. of Evangelical Benevolent Soc. of Baptist church—the following sums, viz:	
	For the Jews, - - - - -	33
	For education of heathen females, from Hinsdale Female Soc., - - - - -	1,00
	A bundle of clothing for Fort Wayne School, from Hinsdale Female Society, estimated by the donors, at - - - - -	12,00
	From do. for do. Cash, - - - - -	50
	From do. for Foreign Missions, - - - - -	3,62

Dec. 13.	From Agawam Female Society, A bundle of clothing, estimated by the donors, at - - - - -	15,00 5,63
1825.		
Jan. 3.	From a female friend in Charlestown, for Burman Mission, - - - - -	10,00
	" Friend of Missions in Buffalo, N.Y. - - - - -	5,00
	" Rev. Sereno Taylor, it having been collected at the monthly concert of prayer in Saxton's village, (Vt.) - - - - -	17,72
21.	" Female Society, belonging to the North Baptist Church in Randolph, Mass. - - - - -	10,31
Feb. 2.	" Miss H. Thompson for the education of a heathen child, to be named Rachel Euphemia Thompson,* 2d payment, - - - - -	15,00
	8. " Levi Pierce, Esq. Treasurer of the Foreign and Domestic Missionary Society for Plymouth county and vicinity, the following, viz. For the translation of the Scriptures, - - - - -	75,00
	For the Burman Mission, - - - - -	300,00
	For the Indian Stations in the United States, - - - - -	100,00
	" Newark, (New Jersey) Female Mission Society for the benefit of the Cherokees; Sally Vanderpool, Treasurer, - - - - -	30,00
11.	" Rev. Luther Rice, Agent of the General Convention, viz. For Foreign Missions. the Fairfield Mission Society, (Vt.) by Elder Sabin, - - - - -	11,00
	" Dorset Female Society; by hand of Amada Worcester, - - - - -	10,00
	" hand of Elder Solomon Goodale, New-York, - - - - -	12,75
	" Anthony R. Thornton, Treasurer of Baptist Convention of Virginia, the Richmond Female Mission Soc. to the credit of the Virginia Baptist Convention, - - - - -	50,00 30,00
	" Richmond Female Judson Soc. to the credit of Vir. Bap. Conven. - - - - -	20,00
	For Domestic Missions. the pupils of Martinsburgh Female Academy, (Vir.) towards the education of a little girl at the Valley Towns, to be named Ann Little, - - - - -	10,00
	" Government for buildings at Carey, - - - - -	466,66
	" Anthony R. Thornton, Treasurer of the Baptist Convention of Vir. - - - - -	50,00
	" Government for Carey Station, - - - - -	150,00
	" " " Valley Towns, - - - - -	125,00
	" " " Tensawatee, - - - - -	62,50
	" " " Withington, - - - - -	150,00
	" " " Tonnewandee, - - - - -	75,00
	For general purposes. Thomas Cooper, Treasurer of the Mission Board of Ockmulgee Association, (Geo.) - - - - -	200,00
	" Dr. Staughton, collected at Benlah, Va. 8,50—at Cat-tail, 7,00—at old church, 10,00, - - - - -	25,50
	" the Athol Female Soc. (Mass.) by hand of Hannah Briggs, - - - - -	3,00
	Total from Rev. Luther Rice, 1451,41.	
19.	" Missionary Society, Sullivan, (Me.) - - - - -	9,25
	" Congregational Female Cent Soc. for Indian Mission, - - - - -	3,50
	" Romanus Emerson, for do. - - - - -	5,00
	" a member of the Baptist church in Beverly, for Carey Station, - - - - -	5,00
	" a friend in Abington, - - - - -	5,00
	" John Collamore, Esq. for Burman Mission, - - - - -	5,00
	" Edward Brown, from Mechanical Labouring Society in the vicinity of Boston, being the earnings of the 1st Tuesday in each quarter of the year, - - - - -	17,02

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* The name in the first acknowledgment is incorrect.

HEMAN LINCOLN, Treasurer.





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