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BIOGRAPHY.

MEMOIR OF DAVID GOODWIN, ESQ.

MR. DAVID GOODWIN was born in Charlestown, Mass. of respectable parents, on the 19th of October, 1744. He was naturally sedate and prone to reflection, preferring the society of the serious and grave, to that of the thoughtless and giddy. Actuated by principle, he passed the youthful part of his life in honest employment, and in pursuit of wholesome and valuable instruction. At this period, there were several small Associations in his native town, that stately met for prayer and religious conversation. With these he would often assemble, particularly with one composed principally of the aged. In this meeting, his attention was increasingly turned to the necessity of personal piety, and his convictions of sin were gradually strengthened. The ridicule he received from his young companions on account of his serious impressions, and his associating with so many aged and experienced persons, tended also to confirm him in his determination to remember his Creator in the days of his youth. Neither the opposition of the world,

nor the allurements peculiarly attracting to the young, could exert sufficient power to overcome his ardent desires for religion. or to erase those impressions which divine truth had made upon his mind. He was resolved to persevere; and before he entered upon the public duties of life, it is hoped he experienced the consolations of the gospel. From this time until his dissolution and triumphant entry into that blessed immortality reserved for the righteous, he was endeared to his religious friends as an eminent Christian, and respected and beloved by his fellow citizens, for the valuable and useful services which he rendered for the benefit of the present and succeeding generations. We shall now exhibit some prominent traits in his public and religious character.

Uniform integrity and uprightness of deportment, distinguished the life of this worthy man. Constantly seeking the righteousness which God requires, he dealt justly with all, delighted in the exhibitions of mercy, and rejoiced in walking in humble obedience to

the divine requirements. Those who have been members of his family, universally speak respectfully of his virtues, and of his studiousness to advance their good, as much as his own. What is somewhat singular, we have heard none even insinuate that he did not at all times manifest the strictest honesty and most manly and honourable conduct in all his transactions. He was also much celebrated for his enterprize and activity. In whatever he engaged, he manifested zeal, and many things now remain to testify to the expedition with which he discharged whatever was committed to his trust.

The numerous calls for his charity at home and abroad, gave the public an opportunity to witness and esteem him for his benevolence. Besides patronizing many objects under his daily inspection, and contributing several hundred dollars to the erection of two meeting houses in his own town for his own church, there was scarcely a meeting house erected in this vicinity or the neighbouring states, or a religious or benevolent institution established, or a church constituted, in whose behalf his assistance was not solicited, or which he did not generously aid in its progress. The memory of these charities afforded not only himself pleasure in the decline of life, but gave his friends generally much satisfaction. To the poor he was a friend indeed. Many speak of his kind assistance with gratitude, and sensibly feel the loss his death has occasioned, to their families and to themselves. From his own table he delighted to supply the wants of others, that they at the same time might participate of what an indulgent Providence had conferred upon him. He was always ready to administer to the wants of the distressed, and to sympathise with them in their afflictions. He felt a deep interest in the lonely situation of the widow, and the peculiar condition of the

orphan, and often would repeat in his benediction upon them, "May God be the God of your widowhood, and the father of the fatherless ones; may he in you thus verify a promise, the blessings of which, he attributes eminently to himself." The last years of his life he devoted to visiting. Like his Divine Master, at whose name his soul rejoiced, and whose praises flowed most sweetly from his lips, he went about doing good, seeking the happiness of man and the prosperity of the church.

His town, state, and country found in him a valuable friend and citizen. He watched over the interest of his native town during the revolutionary struggle of our country. He was present, and afforded much aid to his esteemed fellow citizens, when his and their property was destroyed by the British army. His soul glowed with the love of freedom, and at the mention of the liberties of his country, kindled into revolutionary ardour. He served his town in various public capacities, and enjoyed all the honours his fellow townsmen could bestow upon him. Besides officiating repeatedly as Chairman at their public meetings, and serving on numerous and the most important Committees, he was appointed an Overseer of the Poor eighteen, a Selectman sixteen, and a representative to the General Court eight years; these, as well as many other offices, he discharged with much credit to himself, and satisfaction to his constituents; and through a long life, he experienced constantly tokens of their unlimited confidence and sincere affection.

In the prosperity of the young and rising generation, he felt a very uncommon interest. For many years he was accustomed to visit our schools, both private and public, and to address the children on the vast importance of discharging the duties that devolved upon them, and warned them against habits and

vices incidental to their age. By these kind attentions and addresses both in the school room, and as he walked the streets, he endeared himself peculiarly to them and their guardians. It is pleasant to hear almost all our middle aged citizens, relate his observations to them while children, and mention their gratification at seeing him always at their examinations, and their anticipations of hearing his pathetic and affectionate advice and fervent prayers. We do not pretend to estimate the good that he has already done in his life, nor that which he hereafter will accomplish by his memory. Many have ideas of a religious nature, which they might never have received, had it not been for his faithful spirit. In late years he has been in the habit of giving the children of some of the schools small sums of money, to put into the contribution box for the support of heathen children, and the education of pious young men for the ministry, hoping thereby to encourage them to do the same with monies they might receive from other sources. The children generally cherish the greatest veneration for his memory. At his funeral they had leave of absence from their schools, that they might mingle their sympathies with a crowded auditory, and drop the tear of affection over his remains. Since his decease, a beloved daughter of an eminent physician of this town about six years of age, wished to die, adding among a few reasons, because "she should go where Deacon Goodwin was." This is but an illustration of the affection of the children towards him. He was noted for the reproof he gave to the profane swearer, when and wherever he met him, and to the careless and indolent. He encouraged industry by precept, and his own example, and diffused a savour of pure morality wherever he associated.

Mr. Goodwin was not less respected and distinguished in his

Christian character. Although he entertained a hope in the mercy of God in early life, yet such were his views of his own depravity, that he did not obtain an evidence sufficiently satisfactory of his personal piety to make a public profession of it, till he was about forty-two years of age, when cheerfully he gave himself up to the church in its ordinances, and was baptized in Boston, and united to the First Baptist Church in that town, in October 1st, 1786, under the pastoral care of the Rev. Dr. Stillman, for whom as a pastor, as well as in every other respect, he cherished the most ardent love till his death. He continued to enjoy the privileges of this church till the year 1801, when with a number of Christian friends he removed his relation to be constituted with them a church of Christ in his native town. After its organization, he was chosen to officiate as one of their deacons, which he continued to do, as far as his strength would allow, till his death, when in the 81st year of his age, he departed to unite with the redeemed millions, in adoring his almighty friend and Saviour. In our church, he has remained a support and consolation to all its members in prosperity and adversity, for which we find ourselves wholly unable to express our obligations.

His piety was of the purest and most substantial kind. It was genuine, elevated, and unwavering. It was exhibited in obedience to divine commandments, and in an ardent desire for the salvation of souls. For many years during the twilight of the evening, he was not known to neglect retiring to his chamber for private devotion, unless absent from home, or prevented by unavoidable circumstances; an example worthy of the imitation of all. He was remarkably attached to the name of his Saviour, and dwelt upon his sufferings and death with peculiar delight. Few have such an abiding and affecting sense of them.

He was a firm believer in his real and proper Divinity, and in his righteousness as the only medium of his justification. He reposed his hope of salvation not on what he had done, but wholly on the prevalent intercession of Christ, and the sanctifying energies of the Holy Ghost. He was the friend of missions, and of every benevolent institution. O how did his heart delight on the return of the monthly concert to pray for missionaries, and the season to contribute to their support. He valued the Lord's day, not as many do, to settle up their accounts, and to arrange their other concerns, but as a day of spiritual rest. He made the Bible and some practical works, his chief and daily study. He was always ready, and the first to introduce and converse upon practical and experimental religion. He cherished a genuine love for real Christians of every name. We do not mean to represent our friend as without faults. No! his own confessions would contradict this. He had an abiding conviction of his sinfulness in the sight of God; and lived and fervently desired to die praying, 'God, be merciful to me a sinner.'

In the language applied to the late Mr. Russell of this town, we would add, that in Deacon Goodwin, "though an old man, we all have sustained a great loss. His country has lost one who was peculiarly concerned for its welfare; this town, a father, the study of whose life it was to promote its prosperity; the ministers of religion, a steady and sincere friend; the church, a pillar; the poor, a liberal benefactor; the schools, a zealous patron; his friends, a frank, social, and improving companion; his partner, an endeared associate; and his children, the best of fathers." In his last will, he has left a legacy to the poor's fund in Charlestown; to the Charlestown Baptist Charity Fund; and to the Baptist Education Fund in Boston.

During the latter part of the life of our deceased friend, he was accustomed to have his Bible lay open upon his stand, in which he read daily. The comfort of its precious promises and consolations, he experienced in his last sickness. In the month of June last, he had a paralytic stroke, which affected his sight and memory. Shocks of this kind were repeated until death. His sight soon became so far gone, that he could not see to read, and without a murmuring word, he acquiesced in this grievous providence. This event his wife has always dreaded, for she thought when he could not read his Bible, he would be perfectly unhappy and discontented. Still his soul was comforted by the recurrence of passages to his mind applicable to his situation, and often when apparently stupid and insensible, by the suggestion of the first words of a verse, or a line, he would repeat the remainder to the surprise of his attendants. Shortly, previous to his death, he having lain through the day without speaking, and to all appearance insensible to every thing, his wife gazing upon him said,

"A few more rolling suns at most,"

when he joined to her astonishment and those present, and repeated with an audible voice,

"Will land me on fair Ganaan's coast,
Where I shall sing a song of grace,
Safe in my glorious Hiding Place."

How important that Christians live in that manner, which will afford them peace in the decline of life, and satisfaction in dissolving nature. Then with our absent friend they can repeat with becoming sensations,

"My God! the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights."

Our friend continued till the 21st of January, when he breathed his spirit sweetly out, leaning on

the bosom of his Redeemer. These items of his useful life are penned by one, who highly prized his counsel, and who will always revere his memory, in the hope that others may be constrained to adopt the language of the text preached from at his funeral, in the presence of a

numerous and crowded auditory, anxious to pay the last tribute of respect:—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." "Mark the perfect man, and behold the upright; for the end of that man is peace."

Charlestown, 1825.

RELIGIOUS COMMUNICATIONS.

ON THE PROPER USE OF SCRIPTURE IN DEVOTION.

Messrs. Editors,

The following Letter is from the Memoirs of Fuller, and is on a subject which may be of use to your readers. By inserting it you will oblige
A SUBSCRIBER.

Kettering, Jan. 17, 1792.

My dear Friend,

IN many of the workings of your mind, there is some similarity with those of my own, about twenty years ago. You seem to be fluctuating upon the surges of doubt and suspense. I did the same, for some time. I think, that one cause of this, in me, was, my hopes and fears rose or fell, according as texts of Scripture occurred to my mind. For example: If such a passage as Isa. xli. 10, ('Fear not, for I am with thee, be not dismayed, for I am thy God,' &c.) was impressed on my mind, I was all joy and transport; but if such a passage as Psa. 50: 16, ('What hast thou to do, to declare my statutes, or that thou shouldest take my covenant into thy mouth?') was suggested, I was all dejection, and, perhaps, durst not go upon my knees to pray. I used to think, that when any passage of Scripture was impressed with *weight* upon my mind, it was no other than the voice of God, speaking to me by those words; so that, though the passage, as it stood in the Bible, might be addressed to some other person or case, yet when it was impressed on my heart, I was led to consider it

as an address from God to me. Yea, in this manner I used to imagine that God revealed future events to me. If I were praying for the conversion of any person in particular, and such a passage as this were impressed on my mind at the time—"In her month they shall find her,"—(Jer. ii. 24.) I concluded, that God would, sometime, convert that person: or, if such a passage as this—"Pray not thou for this people," &c. (Jer. vii. 16.) I should have concluded that they would not have been converted, and so have left off praying for them.

After a while, I began to suspect, whether this way of taking comfort, or of casting it away, or of judging of future events, and regulating my conduct accordingly, were either of them just or solid. And, in a little time, I perceived, that I had no reason given me in Scripture, to expect the knowledge of my own state, or of the state of others, or of any future events, by such means. I knew that the prophets and apostles had extraordinary revelations made to them, being divinely inspired to write the Holy Scriptures: but, vision and prophecy being now sealed up, (Dan. ix. 24.) and a wo being denounced upon the man that should add or diminish, (Rev. xxii. 18.) I concluded that we ought not to look for any *new revelation* of the mind of God, but to rest satisfied with

what has been revealed already, in his word.

I do not, however, reject *all* impressions of Scripture passages; provided it be nothing but Scripture truth that is thereby opened to the mind, and impressed on the heart. Some of the best times of my life have been through the means of a passage of Scripture. I remember, about twenty-two years ago, walking alone, in an agony of despair, my guilt appeared too great to be forgiven, and my propensities too strong to be overcome. I felt as if there were no hope for me, and that I must even go on and perish for ever! Here I paused. . . . 'What! (thought I,) give up all hope, and plunge myself into the gulf of destruction!—How can I bear the thought?' My heart was ready to burst with anguish. I then thought of Job's resolution—'Though he slay me, yet will I trust in him.' 'And why (thought I,) may I not venture on Christ as a lost sinner, as well as Job did upon his God?' I wept. . . . I prayed. . . . I rolled my guilty and lost soul upon the Lord Jesus. Hope kindled in my breast. The tears of repentance flowed plentifully. My soul cleaved to Christ, as the helper of the helpless, and seemed united to him as by an indissoluble bond. My load of guilt was removed, and my evil propensities seemed to be slain. From this time, I reckon I first began to be a Christian.

Indeed, I did not formerly suspect that I had been carried away by a supposed *new revelation*; but, seeing my impressions came in the words of Scripture, thought it was only the old revelation applied afresh, by the Spirit of God. But, upon examination, I found myself mistaken; for, though the words of Scripture were the means of the impression, yet the meaning of those words, as they stood in the Bible, was lost in the application. For instance: The meaning of Isa.

xli. 10. as it stands in the Bible, compared with ver. 9. is, that *the true servants of God* have no reason to be dismayed, for that God will strengthen, help, and uphold *them* in all their afflictions: but, when that passage occurred to my mind, I concluded that God had thereby revealed to *me*, that he was *my* God, and would uphold *me*, &c. But this was making it a new revelation, as much as if the impression had not been in the words of Scripture; because the meaning which it had before, and that which I put upon it, were totally distinct. It is a very different thing for God to promise to be the God of *his servants*, and his promising to be *my* God, or *your* God. It is very true, if I can prove myself to be a servant of God, borne down with fear and dismay, on account of the enemies of my soul, which I have to encounter, (as was the case with the children of Jacob there addressed,) then I should have just cause to conclude the promise to be mine; but if not, it is not the impression of such a promise that will prove my interest in it.

Again: The meaning of Psal. 50: 16. is, that *wicked men* (such as are described from ver. 17—22.) have no right to engage in teaching God's word; but it does not follow, from thence, that, because that passage was impressed upon my mind in going to prayer, I was a wicked man, and had no right to draw near to God, and take his name into my mouth. To suppose that God then revealed to me that I ought not to take his name into my lips, was making it a new revelation, and so adding to Scripture; for, except I bore the character there described, the passage speaks no such thing.

Again: The meaning of Jer. ii. 24. is, that, let sinners be ever so set upon their lusts, there will come a time when they will be tamed and taken, either by the grace or the judgments of God.

Now such a passage as this being impressed on my mind, while I was praying for the conversion of one that was unconverted, could afford me no just ground to conclude that God would ever convert such a person rather than another; for, supposing the passage to contain a promise that the persons there spoken of should some time be stopped by the power of divine grace, it would not follow that this should be the case *with the person for whose conversion I was concerned.*

Once more: Such a passage as Jer. vii. 16, being impressed upon my mind, afforded me no just ground to conclude, that *they on whose behalf I was engaged in prayer* would never be converted; much less could it justify me in ceasing to pray for them; because, though there might be a particular reason why Jeremiah should not pray for *those* people, yet it did not follow, that the people for whom I prayed were in a similar situation, or that the same reason existed in the one case as in the other.

I could record many more such examples. All I say, is, when the truth contained in any passage of Scripture is opened to the mind, and impressed upon the heart, this is Christian experience—this is the work of the Spirit; but it is not his work to make any *new revelation* to the soul, of things not proveable from Scripture, which is the case when he is supposed to reveal to us that we are the children of God, by suggesting some passage of Scripture to our minds, which expresses so much of some other person or persons, there spoken of.

I have known many ill consequences arise from a dependence on such kind of impressions. Christians have been thereby led into error and misconduct. When they have been at a loss about the path of duty in any particular case, they have had such a passage as this suggested to them—‘This is the

way, walk ye in it,’—and have concluded that *that* way which they were thinking of at the time such a passage occurred to their minds, must be the way of duty, and so have followed it, but which has often proved to be the wrong way. From the same cause, I have known Christians thrown into the utmost confusion about their state. A young person was under a heavy affliction. She had this passage, (if I remember right,) at that time impressed upon her mind—‘Set thine house in order, for thou shalt surely die’—from whence she concluded she should not recover. A few days after, these words occurred to her—‘This sickness is not unto death, but for the glory of God.’ From hence, she must naturally conclude that they could not both be true, nor both come from God: consequently, she must be thrown into confusion about the other parts of her experience, and question whether all was not deception.

But this is not the worst. I have known great numbers of persons, whose conduct gave full proof that they were unconverted men, who nevertheless lived in hope of being saved at last, merely because some text of Scripture had been, at some part of their lives, impressed upon their minds. Indeed, I question if you could find one person in twenty, among those who have been accustomed to hear the gospel, but who could tell you that some passage of Scripture had been impressed upon their minds, and had given them comfort, at some period or other in their lives. It is thus that multitudes go down to hell with a lie in their right hand!

Do not be alarmed, my friend, as if all your experience would thus be undermined. Though you may have rested pretty much on such evidence, I trust you have much better to rest upon. For my own part, I have not been much in doubt, as to my sou’s state, for

these sixteen or eighteen years. The evidence on which I draw the favourable conclusion, is, a consciousness that I am on the Lord's side ; that I love his character, his government, his gospel, his laws, his people ; that, the more I know of them, the more I love them : and these are things to which God has promised salvation, all through the Bible.

There have been many Scripture promises, as I said before, that have been sweet to my soul ; but I am not used to make *those* promises mine any more than others. If I love Christ in sincerity, *all* the promises in the Bible, which relate to spiritual and eternal blessings, are mine ; and it is upon the ground of what is promised in those which have never been particularly impressed upon the mind, that I build my hopes, as much as upon those that have : for I do not reckon a promise ever the more true, or ever the more made to me, because I have felt it. To make this plain :—A child is heir to an extensive orchard ; when the fruit is ripe, he walks into it ; he tastes of one tree, and another ; some of the trees he likes better than others, because the fruit tastes sweeter ; he calls that *his* tree, whereas they are *all* his, only all do not taste equally sweet, at the same time, to his palate ; perhaps, as he grows up, his taste may change a little, and then some which he thought light of will be preferred.

I acknowledge, that to rest our hopes upon such evidence as I propose ; that is, upon a consciousness of our being the subjects of those dispositions to which the Scriptures promise salvation, is not the way to be *always happy*. If we indulge in secret sin, or live in the neglect of known duty, or sink into a spirit of conformity to the world, or a spirit of Laodicean lukewarmness, or be careless as to a close walk with God, or attend on ordinances without desire after communion

with him ;—in either of these cases, we shall, in a great degree, lose our consciousness of love to God, and consequently live in fear and bondage. Indeed, it is better that we should live so, than to go about to persuade ourselves that all is well, and so settle upon our lees, in ungrounded security. Though after all, it is not desirable to live in such bondage ; and the way to be delivered from it, is, to abound in those means which tend to cherish our love to God ; for *perfect love will cast out fear*.

I think the above remarks may be of use to you, and contain an answer to your request, respecting my sermon on Mark ix. 2.—‘ Son, be of good cheer,’ &c.

I am your affectionate pastor,

A. FULLER.

For the Am. Bap. Magazine.

JOURNEY TO THE FALLS OF NIAGARA.

LETTER III.

Canal Boat, 60 miles above Albany, }
July 23, 1824. }

My dear D—

WE left Saratoga Springs yesterday morning, after having spent a few days there, very pleasantly. As there was a ball on Wednesday evening, at the house where some of our party stayed, they gladly accepted an invitation to take tea with our kind friends. We had also the additional gratification of a visit the same evening from Mr. B. and his lady. That direction was given to the conversation, which made it both instructive and delightful. Mr. B. gave us several anecdotes concerning Mr. Wilberforce, Lord Teignmouth, and other distinguished patrons of the “British and Foreign Bible Society,” which were illustrative not only of their personal piety, but of their open and decided attachment to the measures which are in operation for the evangelizing of the world. We

seemed almost to feel a new affection for these men, and were happy while listening to the statements of one who had been honoured with a personal acquaintance with them.

We could hear the sound of the music from the neighbouring hall; and although many who were enjoying themselves in the mazes of the dance, would probably have affected to despise our taste, and pity us as a class of mopish beings, yet I am satisfied that our enjoyments were more pure, exalted, and lasting than theirs. I often thought during the evening, that they were the objects of pity, and lamented that immortal beings were so prodigal of time.

We had an agreeable ride yesterday morning, from the Springs to Schenectady. The weather was fine, and except when there was something in the face of the country around us to attract our attention, we were occupied in reading, the whole of the way. After we had dined, we went up to the college. President Nott received us very politely, and Dr. Yates, one of the professors, accompanied us through the college buildings. As it will be commencement next week, and Dr. Nott has to deliver an Address before the Phi Beta Kappa Society on the day preceding, I did not allow myself to trespass on his time, although he kindly invited us to take tea with him.

Schenectady is remarkably well adapted for the seat of a literary seminary. The great Erie Canal passes directly through it, and thus opens a communication between it and the vast regions of the west. It is only fifteen miles from the Hudson, on which steam boats are plying from New-York to Albany every day in the week, and thus it is easy of access for all the Atlantic States. The habits of the citizens are plain almost to a proverb, and present fewer temptations to dissipation, than perhaps any place of its size in the state.

APRIL, 1825.

I think "Brown University" is beautifully situated; but with all my partialities, I must confess that for charming prospects, the scite on which this Institution is located, possesses superior advantages. The College buildings stand on a fine rising ground, about a mile eastward of the town, and command a view of one of the loveliest landscapes I have ever beheld. Standing in front of them, you see the rich valley of the Mohawk spread out like a map before you. The river and the Canal are full in sight, and beyond them the rich intervale rises, as it were, step by step, until the distant hills are lost in the verge of the horizon. To the right is the ancient city with its old fashioned buildings; here and there a steeple is seen, and still farther off the fine bridge over the river. I should suppose, that few places in this country, enjoy so fine a setting sun as the College Hill at Schenectady.

The course of studies in this Institution, is the same with that of the oldest Colleges in New-England; and the officers intend to make the prosecution of it as thorough. Its President has long stood at the head of his profession in this country. The professors are devoted to their several departments, and I have reason to believe, that in no College in our country, are young men more successfully taught to think, or made more accurately or more extensively acquainted with the various branches of a liberal education.

One thing perhaps I ought not to omit. It is that boarding is cheaper here than I had any reason to expect. It is afforded to students at about \$1.25 a week. The rates of tuition and room rent are low, and for them no charge whatever is made to the indigent. About one third of the usual number of students, receive their education gratis. This liberality is equally extended to young men of every

persuasion. Indeed, the College is founded on the principles of extensive Christian liberality. Its privileges and honours are alike offered to all. The students attend public worship in the city, where there are a Dutch Reformed, a Presbyterian, an Episcopalian, a Methodist, and a Baptist Church. Every student is obliged to attend service twice on the Sabbath; but each is allowed to worship with the congregation which he prefers.

Having satisfied our curiosity by a view of the town, and acquiring what information we could, concerning its past history and future prospects, at 7 o'clock, P. M. we came on board the Canal boat, "Samuel Young," bound for Utica. There are twenty-eight passengers on board. On her last trip, I am told she had not less than eighty passengers. The boat is narrow, but it is fitted up with taste and elegance, and the accommodations are very good. There is a cabin for the ladies, and another for gentlemen, and the arrangements which must govern the conduct of passengers are similar to those which are observed in the steam boats. The greatest inconvenience to which a traveller like myself is subjected, is experienced in the night. The sound of a French horn giving notice of our approach to other boats, and to those who have the charge of the locks, and the noise occasioned by the water rushing through the gates, deprived me of sleep. I am pleased, however, with this mode of conveyance in the day time, for although it may be more tedious than some others, yet there are no dangers to apprehend. We have no fears of being upset, as we might have in a stage; we have no steam boiler to blow us up; and were the boat to sink, we could not be drowned, as the water in the Canal is only about four feet deep. It may perhaps be proper to state, that some persons have been seriously bruised, and one individual

was killed by mere carelessness, in not keeping out of the way when passing under the bridges which are erected over the Canal.—I had almost forgot to mention that our boat is drawn by three horses, and we proceed at the rate of about four miles an hour. It is furnished with a small library, and when we are tired of reading, of sitting in the cabin, or being on deck, we can easily get on shore, and amuse ourselves by walking along the banks of the Canal.

I scarcely need remark, that this internal navigation must be a source of immense wealth to the great and flourishing state of New-York. When a junction shall be formed between the waters of the Hudson and Lake Erie, it will afford facilities to the merchants and farmers, and indeed to all the classes of citizens, not only in New-York and the western States, but also to the southern part of the British provinces, beyond any thing that the most ardent imagination could have anticipated. He who first planned, and then assisted by the energies of his active and powerful mind in carrying this mighty project into execution, ought to be revered and honoured as one of the greatest benefactors to his native State.

Utica, July 24.—We arrived here about half past nine o'clock last evening. I walked out early this morning, for the purpose of having a good view of the city. I must confess I had no expectation of seeing so many spacious stores, and elegant private dwellings. The town is handsomely laid out, and there is every indication that the inhabitants have been enterprising and successful in trade. It is situated in a fertile country, and for many years has been the commercial capital of the western part of the state. Although I see no reason why business should not continue to flourish in this place, yet it is more than probable, that Rochester will, from its local advantages, secure to itself

a considerable portion of the trade that has hitherto been so beneficial to Utica.

As I trust I do not feel indifferent to the religious condition of any part of the United States; my first inquiries were directed to this subject; and I was happy to learn that there are several places of worship where the gospel is preached. I called on my friend, who is the pastor of the Baptist Church, and was favoured with a personal interview of about an hour. There is nothing interesting as to the state of religion among his people; but Mr. W. does not confine his exertions to his own congregation, and I trust the good effects of his labours are experienced in many destitute places in this region.

We had much conversation together on the state of our Foreign Missions, and on the most judicious means of exciting and preserving a missionary spirit amongst our people. Our sentiments on these subjects exactly coincided; and it was peculiarly gratifying to me, to be assured that in their general views and feelings, there was the most perfect harmony between the ministers in the western part of this State, and New-England. If I am not greatly mistaken, union of action in relation to any great object is not more desirable, than it is easy of attainment. And I am willing at least to continue mistaken, until the experiment is tried and fails.

Under the auspices of Mr. W. and some other good brethren, a religious newspaper is published, which, I believe, bears the name of the "Utica Register." I cordially approve of their motives and their zeal, but it is much to be regretted that the talents we have amongst us, are not more combined in the support of a smaller number of publications. Were this the case, our periodical works would be more respectable. They would have a more extensive circulation, and would more essentially subserve the best

interests of our denomination. I do not mean to convey any thing like censure in my remarks. There may be weighty reasons for sending forth the Register into the world, of which I am not apprized. My observations are altogether of a general nature, and are not intended to have any particular application.

We have engaged a carriage, in which we shall start in a few moments for Hamilton, where we hope to spend the Sabbath. I have long felt a deep interest in the Theological Seminary at that place, and am now almost impatient for the hour, when I shall have the pleasure of forming a personal acquaintance with the gentlemen to whose immediate direction it is committed. The knowledge which I may obtain of its rise and progress, of the present number of students, or of what constitutes the peculiar character of this Institution, will be communicated in my next letter.

I am yours, &c.

MRS. FRY, THE PHILANTHROPIST.

Messrs. Editors,

I send you a letter from a lady in Glasgow to a friend in Edinburgh, giving an account of Mrs. FRY's visit to a prison in the former place. If you think it would be interesting to your readers, it is at your service.

MRS. FRY's manner and voice is delightful, and her communication free and unembarrassed. She met by appointment, several of the magistrates, Mrs. Ewing, and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, at Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to speak a little to the poor women; but the keeper of Bridewell said he feared it was a danger-

ous experiment, for that they never but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about one hundred, were then assembled in a large room, and when we went in, they seemed astonished, misdoubting and lowering. She took off her little bonnet, and sat down on a low seat, and fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, "I had better just tell you what we are come about." She said we had to do with a great many poor women sadly wicked; more wicked than any now present, and how they had been recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope, those desolate beings. "Would you like to turn from that which is wrong? Would you like that ladies should visit you, and speak comfort to you, and help you to be better? you would tell them your griefs, for those that do wrong have many sorrows."

As we read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them down, and many hands were

unraised; but as she spoke, tears began to fall. One very beautiful girl near me, had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An older woman who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed.

The hands were now almost all ready to rise at every pause, and these callous and obdurate offenders, were all with one consent bowed before her. In this moment she took the Bible, and read the parables of the lost sheep, and the piece of silver, and the prodigal son. It is not in my power to express to you, the effect of her saintly voice, speaking such blessed words. She often paused and looked at the "poor women" (as she called them) with such sweetness, as won all their confidence; and she applied with a beauty and taste, such as I never before heard, the parts of the story.—"His father saw him, when he was yet a great way off, and had compassion on him, and ran and fell on his neck and kissed him; and the son said unto him, Father, I have sinned against heaven," &c.

A solemn pause succeeded the reading. She rested the large Bible on the ground; we saw her on her knees before the women; her prayer was soothing and elevating, and her musical voice in the peculiar recitative style,—I felt it like a mother's song to a suffering child.

REVIEW.

Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation. By RUFUS ANDERSON, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions. Boston: S. T. Armstrong, and Crocker and Brewster. New-York: John P. Haven. 1825. 12mo. pp. 130.

THIS delightful little narrative is a cheering first fruit of the missions of the American Board, among

our western Indians. We love to read such things, for they teach us the sovereign power of the gospel over the human heart; they give us evidence from fact, that it is the Bible, and the Bible alone, which is designed of God, to be the great instrument of renovating the world. We love to read them, for they encourage all the friends of missions

to more ardent prayer for the outpouring of the Holy Spirit, and arouse them to more untired activity in the work of sending the gospel to the destitute. They intimate to us that the current which has so long been setting against missionary effort, must soon turn in its favour. Facts such as this narrative discloses are unanswerable, and it is only necessary that they be universally known, and it must be as universally acknowledged, that the missionary and his helpers are not only the kindest and most self-denying, but also that they are the wisest and most successful of any who have ever attempted to make their fellow men happier and better. It is delightful to mark these changes in public opinion, and to witness patient benevolence at last reaping the consideration it has all along deserved. It is an additional motive to Christians to persevere in every labour of love; in good report and evil report; holding forth the word of life; always abounding in the work of the Lord, forasmuch as their labour is not in vain in the Lord.

We are also happy that the pleasing task of writing this Memoir, has fallen into the hands of one so well qualified to execute it successfully. The style is simple and perspicuous; and though many parts of the work are eminently pathetic, yet it is wholly destitute of any attempt at effect. The whole narrative is, in fact, a powerful appeal in favour of Missions, and is written by one who has devoted his life to the Missionary cause; yet there is not to be found in it a single word of boasting. The object of the author is simply to lay before the public, a statement of the facts which he had been able to collect, concerning the life and death of this interesting young convert from paganism; and he leaves them, after a few opposite reflections, to make their own impression upon the hearts of those who love the Lord Jesus Christ.

Without detaining our readers any longer by any introductory remarks, we shall proceed to give such extracts from the work, as will enable them to see how much the gospel of Christ has done in a few years, and is now doing for our red brethren of the west. We shall first select such extracts as will show what was the moral atmosphere in which Catharine Brown lived during her youth; secondly, the immediate influence upon her of the doctrines of the gospel; and thirdly, their effect upon her subsequent life, and in her sickness and death.

"CATHARINE BROWN was born about the year 1800. The place of her nativity was a beautiful plain, covered with tall forest trees, in a part of the country belonging to the Cherokee Indians, which is now called Wills-Valley, and is within the chartered limits of the State of Alabama. It is between the Raccoon and Lookout mountains, twenty-five miles southeast of the Tennessee river. David, the brother of Catharine, says, that the name, by which the place is known among his countrymen, is *Tsu-sau-ya-sah*, or *the ruins of a great city*. But, if such ruins ever existed, all traces of them have long since disappeared.

"The Indian name of Catharine's father, is *Yaw-nu-gung-yah-ski*, which signifies *the drowned by a bear*. He is, however, known among the whites by the name of *John Brown*. The Cherokee name of her mother is *Tsa-luh*. The whites call her *Sarah*.—Neither of Catharine's parents understand the English language. They are now about sixty years of age. Since the decease of the daughter, whose history and character are to form the subject of this memoir, they have removed beyond the Mississippi river, to the Arkansas Territory, whither a part of the Cherokee nation of Indians have emigrated, within the last fifteen or twenty years.

"Mr. Brown is represented as possessing a mind more than commonly discerning; yet as having, when the missionaries first saw him, but few ideas on the subject of religion. He believed in a Supreme Being, the author of the visible creation, and that there is a state of rewards and punishments after the present life; and appeared conscious that there were things implied in this short creed, of which he had no distinct apprehension; such as the character of the Supreme Being, the nature of the rewards and punishments, and the manner in which the one is to be obtained, and the other avoided. He seem-

ed to have no notion of forgiveness of sin upon any terms. When told of these things, he said he had never heard of them before.

"Concerning the *mother*, less is known to the writer of this memoir. Her religious knowledge, if equal to that of her husband, did not probably exceed it. She is represented as having been more attentive to neatness and good order, in the internal arrangements of the family, and more conversant with the duties of domestic life, than her countrywomen generally.

"Ignorant as were the parents of Catharine, on the most important subjects, they were among the most intelligent class of their people. Till within a few years, the Cherokees had scarcely begun to feel an impulse towards civilization. Indeed, as a nation, they were almost entirely destitute of the means of intellectual, or moral culture. In a very few instances, a youth was sent to school in the white settlements, bordering on the Indian territory; and still more rarely, perhaps, an outcast from civilized society would undertake for a short time, and from interested, and probably sinister motives, to instruct among the natives. In 1801, a Moravian mission was established at what is now called Springplace, and one or two excellent men have, since that period, resided there. But their means having been limited, their influence could not be extensive. Very commendable exertions in support of a school among the Cherokees, were also made, for a few years subsequent to 1803, by the Rev. Gideon Blackburn.

"Excepting these efforts, there was, until the year 1816, nothing done for the Cherokees by the Christian church, nothing by the civilized world. They inhabited a country, which is described as susceptible of the highest cultivation. But most imperfect was their agriculture. They possessed a language, that is said to be more precise and powerful than any, into which learning has poured richness of thought, or genius breathed the enchantments of fancy and eloquence. But they had no literature. Not a book existed in the language. The fountains of knowledge were unopened. The mind made no progress.

"After these statements, the reader will be prepared to credit what will be said, in the progress of this memoir, respecting Catharine's intellectual condition, when she first came under the care of the missionaries.

"It is pleasing to observe here, that her moral character was ever irreproachable. This is the more remarkable, considering the looseness of manners then prevalent among the females of her nation, and the temptations to which she was exposed, when, during the war with the Creek Indians, the army of the United States was

stationed near her father's residence. Were it proper to narrate some well authenticated facts, with reference to this part of her history, the mind of the reader would be filled with admiration of her heroic virtue, and especially of the protecting care of Providence. Once she even forsook her home, and fled into the wild forest, to preserve her character unsullied. "I was pleased to find," says a friend, "that General Jackson, (who commanded in the war with the Creeks,) had a high opinion of Catharine. In the course of our conversation he remarked, *She was a woman of Roman virtue, and above suspicion.*" pp. 9—15.

"Early in the autumn of 1816, a missionary, sent by the American Board of Commissioners for Foreign Missions, made his appearance in a general Council of the Cherokees, and offered to establish schools among them. His offer was favourably received. After consultation, a principal chief came forward, took him by the hand, and said: "You have appeared in our full Council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." This missionary was the Rev. Cyrus Kingsbury, who, after commencing and aiding in the formation of the first establishment of the Board among the Cherokees, took up his residence among the Choctaws, was the chief agent in forming the stations of Elliot and Mayhew, and is now the superintendent of the Choctaw mission.

"Information of these proceedings soon spread through the nation. It came to the ears of Catharine, then living at the distance of a hundred miles, and excited in her a desire to attend the school. She besought her parents to send her, and they granted her request. Accordingly, on the 9th of July 1817, when she was about seventeen or eighteen years of age, she became a member of the missionary school at Brainerd.

"Catharine was of the middle stature, erect, of comely features, and blooming complexion; and, even at this time, she was easy in her manners, and modest and prepossessing in her demeanour.

"'It was, however, manifest,' says Mr. Kingsbury, 'that, with all her gentleness and apparent modesty, she had a high opinion of herself, and was fond of displaying the clothing and ornaments, in which she was arrayed. At our first interview, I was impressed with the idea, that her feelings would not easily yield to the discipline of our schools, especially to that part of it, which requires manual labour of the scholars. This objection I freely stated to her, and requested that, if she felt any difficulty on the subject, she would seek admission to some other school. She replied, that she had no ob-

jection to our regulations. I advised her to take the subject into consideration, and to obtain what information she could, relative to the treatment of the scholars, and if she then felt a desire to become a member of the school, we would receive her." pp. 16—20.

"From the testimony of different persons, it appears that when she entered the school, her knowledge on religious subjects was exceedingly vague and defective. Her ideas of God extended little further than the contemplation of him as a great Being, existing somewhere in the sky; and her conceptions of a future state were quite undefined. Of the Saviour of the world, she had no knowledge. She supposed that the Cherokees were a different race from the whites, and therefore had no concern in the white people's religion; and it was some time before she could be convinced that Jesus Christ came into the world to die for the Cherokees. She has been known, also, to remark subsequently to her conversion, that she was much afraid, when she first heard of religion; for she thought Christians could have no pleasure in this world, and that, if she became religious, she too should be rendered unhappy. How much her opinions and sentiments on this subject, were in a short time changed, will abundantly appear as we proceed." p. 22.

Such was the intellectual and moral condition of this child of the forest, when the missionaries received her from her parents. Her progress in the acquisition of knowledge, was perhaps unusually rapid. "From reading in words of one syllable, she was able in sixty days to read intelligibly in the Bible; and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy." Let us now proceed to examine the effect produced upon her mind, by the simple exhibition of the doctrines of the gospel.

"Catharine had been in the school but a very few months, before divine truth began to exert an influence upon her mind. This was manifested in an increased desire to become acquainted with the Christian religion, and in a greater sobriety of manners. A tenderness of spirit, moreover, was at the time observed in several others.

"Such was the state of things, when the Rev. Elias Cornelius, then acting as an agent of the American Board, made his first

visit to Brainerd. His conversation and preaching had considerable effect on the Cherokees, and on the white people in the neighbourhood of the station. On the last Sabbath of his preaching, which was the first Sabbath in November 1817, four persons were much affected during the service, among whom was Catharine. It is proper to add, that she did not seem, at any time, to be greatly influenced by a fear of the punishment threatened against sin. Her chief object of solicitude seemed rather to be, that she might know the will of God, and do it. She appeared to seek the kingdom of heaven with great earnestness, and spent much time in reading the Scriptures, singing, and prayer, and was often affected to tears. Her whole deportment, as a member of the mission family, is represented as having been unexceptionable.

"In December, she indulged a hope that she had been pardoned and accepted through the Lord Jesus Christ. And it is no small proof of the excellent practical tendency of her religion, that, of her own accord, she very soon began to pray with her associates, and to assist in teaching the Lord's Prayer and the catechism to the younger girls in the school.

"The Rev. William Chamberlain, now residing at a missionary station called Willstown, not far from the place of her nativity, states, that after the interesting period just mentioned, her desires for the salvation of her people were strong and ardent. She wept and prayed for them in secret places, as well as in the company of her female friends at their weekly prayer-meetings. Among the rest, the case of her brother David, then on the Arkansas river, was specially interesting. One morning, having retired to the neighbouring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude." pp. 24—26.

The following interesting account of this young convert, was given by Jeremiah Evarts, Esq. Cor. Sec. of the Board, who was about this time on a visit to the station at Brainerd.

"When she joined the school in July last, (having come more than one hundred miles for that sole purpose,) she could

read in syllables of three letters, and was seventeen years old. From her superior manners and comely person, she had probably attracted more attention, than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the *Memoirs of Mrs. Newell*. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptized in January. Since that time, she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and Sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had, of her own accord, commenced evening prayer with them, just as they were retiring to rest. Some time after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, who have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body, or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote hers also. In coming to this determination, she acted without influence from the advice of others." pp. 34—36.

Shortly afterwards, her parents expecting to remove to the Arkansas Territory, resolved to take Catharine from the school. This was to her and to the missionaries, a most severe trial. She felt her need of instruction, and dreaded to remove to a region where she must be deprived of all the privileges of

Christian society. It is delightful to observe how in this dark dispensation, Christian principle triumphed, and to see how she was enabled to say, when her dearest hopes seemed blasted, "the will of the Lord be done."

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and intreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live, if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her forever; but if she would now go, as soon as missionaries came to the Arkansas, (and he suspected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed."

This was not, however, a final separation. Like many other of the designs of Providence, though inscrutable at present, it was in the event most merciful, and led to the establishment of a mission station at the place of residence of Catharine's parents. She returned to the school in May 1819, and continued there, until of her own accord, she went to Creek path, where her father resided, as the teacher of a

mission school there. Her brother David, who has since been extensively known in the United States, was at this time with her at Brainerd. Early in the year 1820, it was hoped that he became pious. It is delightful to see the effect of the religion of Christ, on these two children of the forest, which the following extract presents.

“Soon after this, hearing that their father was ill, these young converts from heathenism went home to see him. They remained at home about seven weeks. Catharine says, “David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother, and the other members of the family, exhorting them to attend to it as the word of God, to repent of their sins, which he told them were many and great, and to become the followers of the Lord Jesus Christ.” With his father’s consent, he maintained the worship of God in the family, morning and evening, and craved a blessing, and gave thanks at the table. He also conversed freely with friends and neighbours, boldly professing himself a Christian.

“The impression made by this visit, in connexion with the previous efforts of Catharine, was such, that when Mr. Brown, after recovering from his illness, brought his children back to Brainerd, he delivered to the missionaries the following letter, signed by himself and others, headmen and chiefs.

“We, the headmen, chiefs of the Creek-Path town, Cherokee nation, have this day assembled ourselves together, for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighbourhood, as the distance from this part of the nation to Chickamaugh is so great as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise twenty, or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands, this 16th of February, 1820.” pp. 61, 62.

In consequence of this invitation, a school was established at Creek-Path, in the following summer, and the female department of it was intrusted to Catharine.

“Catharine commenced her school with about twenty scholars, and the number soon increased. Not only the daughters, but the mothers also, manifested a strong desire to receive instruction. Several of

her pupils, in consequence of previous tuition, could read in the New Testament, when they came under her care. These it was her delight to lead to a more perfect acquaintance with that sacred volume. But most of the children began with the rudiments of learning. This school she continued three quarters of a year, much to the satisfaction of her scholars, their parents, and the missionaries. She finally relinquished it only because the arrival of Mr. and Mrs. Potter gave her an opportunity to surrender her charge into other hands, and at the same time opened the way for her prosecuting higher studies, with a view to greater usefulness to her people.

“The spirit of serious inquiry at Creek-path, to which there was an allusion at the close of the last chapter, increased after the arrival of Catharine, especially among her own kindred. Doubtless she was not backward, with the meekness of humility and with the earnestness of affection, to warn and exhort. And she had the joy of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church.

“It is gratifying to be able to remark, that no one of them has hitherto dishonoured the Christian profession, and that all who survive, are believed to be the humble followers of the Lord Jesus. One has “fallen asleep,” and of him an affectionate record will be found in the diary of Catharine.” pp. 80—82.

Of her department while at home, Mrs. Potter, the wife of the missionary who had the charge of the station at Creek-Path, gives the following account:

“For sweetness of temper, meekness, gentleness, and forbearance, I never saw one who surpassed her. To her parents she was uncommonly dutiful and affectionate. Nothing, which could contribute to their happiness, was considered a burden; and her plans were readily yielded to theirs, however great the sacrifice to her feelings. The spiritual interests of the family lay near her heart, and she sometimes spent whole evenings in conversation with them on religious subjects.

“Before our arrival, she had established a weekly prayer-meeting with the female members of the family, which was also improved as an opportunity for reading the word of God, and conversing upon its important truths. Such was her extreme modesty, that she did not make this known to me, until more than a week

after my arrival ; and the usual period had passed without a meeting. She at length overcame her diffidence, and informed me what their practice had been, in a manner expressive of the most unfeigned humility. These meetings were continued while we remained in the family, and I believe they were highly useful. A monthly prayer-meeting among the sisters of the church was soon after established, in which Catharine took a lively interest ; nor did she ever refuse, when requested, to take an active part in the devotional exercises.

"Soon after we removed to our station, Catharine became a member of our family, and of the school. All her energies were now bent towards the improvement of her mind, with a view to future usefulness among her people. Both in school, and in the family, her deportment was such as greatly to endear her to our hearts, and she was most tenderly loved by all the children.

"She was not *entirely* free from the inadvertencies of youth ; but always received reproof with great meekness, and it never failed to produce the most salutary effect.

"She was deeply sensible of the many favours she had received from Christian friends, and often, in the strongest terms, expressed her gratitude.

"She was zealous in the cause of Christ, and laboured much to instruct her ignorant people in the things, that concern their everlasting peace. The advancement of the Redeemer's kingdom was to her a subject of deep interest, and she read accounts of the triumphs of the cross in heathen countries, with peculiar delight. Not many months after we settled here, a plan was devised to form a female charitable society. This plan was proposed to Catharine. She was much pleased with it, and spared no pains to explain it to the understandings of her Cherokee friends. And so successful were her exertions, that, at the meeting for the formation of the Society, at which a considerable number were present, not one refused to become a member. For the prosperity of this Society she manifested the most tender concern till her death ; and she had determined, if her life should be spared to reach the Arkansas country, to use her exertions to form a similar Society there."* pp. 84—86.

* This Society first sent its annual collections to the mission at Dwight, in the Arkansas. But the last year their collection was devoted to the spread of the gospel among the Osages. The Cherokee woman, who proposed the resolution to appropriate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have." The sum was about ten dollars.

Some time after she left Brainerd, she accompanied her father to Huntsville, in the State of Alabama.

"Here, either at that time, or later in the season, she spent two or three months, in the family of Dr. Alexander A. Campbell, a pious and esteemed physician. Dr. Campbell had seen her at her father's house before she went to Brainerd, and was so favourably impressed, by her personal appearance, that he subsequently procured for her a Bible, and some other religious books, which were forwarded, but never received.

"Nearly five years had elapsed since that interview. Dr. Campbell's own words, extracted from his letter to the Rev. Mr. Potter of Creek-Path, shall describe the impression, which she now made upon him, and upon others in Huntsville.

"She was not now the wild, untutored girl she was then. She was graceful and polite, and humility and benevolence beamed from her countenance. Some of my acquaintance were unwilling to believe she was an Indian.

"At your request, I returned with her to her nation to see a diseased Indian child, and though it was at the expense of neglecting important professional business, I was amply repaid, by the interesting conversation I had with her, on literary and religious subjects.

"At first, she was backward to enter into free conversation. A diffident reserve was a prominent trait in her character. But when we became well acquainted, I found her perfectly agreeable and intelligent on any ordinary subject. But her favourite theme was the SAVIOUR. She dwelt much, also, on the situation of her people, and manifested the greatest solicitude for their spiritual interests ; often expressing the hope, that I would come and live among them, and teach them respecting the Lord Jesus.

"During the summer of this year, she spent several months in my family. A part of that time she was suffering very severely from a bilious fever, which she bore with all possible patience and resignation, never showing that peevishness and fretfulness so common in persons recovering from that disease. She always looked upon her afflictions as resulting from the chastising hand of God, and designed for her improvement.

"She received very marked attentions from the visitors at my house, and many of the principal families in the town sought an acquaintance with her, appeared sensible of her worth, and esteemed her friendship highly. These attentions, so far from exciting her vanity, had the effect to humble her the more. She appeared ever to think much less highly of herself, than others thought of her. I have

often been astonished to see how the flattering addresses and high encomiums of people of elevated standing in society, seemed to render her more distrustful of her own worth." pp. 101—104.

"This," says her biographer, "though evidently the warm language of friendship, is justified by the concurrent testimony of all the intimate friends of Catharine." We would add, granting it to be the partiality of friendship, how bland and how refining must be the effect of that religion, which in so short a time, could enable an Indian girl to awaken such partialities.

Such was Catharine Brown at home with her brethren and sisters, and her dearly beloved tribe at Creek-Path; and such was she in the polished society of one of our western towns. It is impossible without admiration, to contemplate that range of character, which would enable her to adapt herself so perfectly to either situation.

But it is time that we introduce our readers to the closing scene of this interesting narrative. From this part of it, we shall now make a few extracts.

"The attention of the reader is now invited to the closing scenes in the life of Catharine, where her faith in her Saviour will be seen to have been signally triumphant over the terrors of the grave.

"After she returned from Brainerd, she seems generally to have considered her removal from the world as not very distant, and to have spent much time in reflecting on death and its consequences. These subjects she not unfrequently made the topics of conversation. One instance of this kind is described by Mrs. Potter.

"Entering her room, one evening, at an early hour, I found she had retired with unusual debility. She requested me to read, from some medical author, the symptoms of consumption. I complied; and after comparing them with her own, she expressed a belief, that she had that disease. I inquired what were her feelings in view of this conclusion. She replied, with tears, 'I am not prepared to die.' You have a hope, I said, of happiness beyond the grave? 'Yes, I have a hope resting on the promises of the Saviour; but I have been unfaithful!'

"We were both too much affected to say more, and remained for some time silent. At length Catharine sweetly raised

her voice and said, 'Sister Potter, how beautiful is this hymn;' and then repeated

'Why should we start and fear to die!
What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there.

'The pains, and groans, and dying strife
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay.

'Oh, if my Lord would come and meet,
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed.

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

"I inquired if she could adopt this as the language of her heart, and she answered, with great meekness, that she hoped she could."

"It does not appear that after this, her mind was again seriously disturbed by apprehensions respecting *her own* future well-being." pp. 126—128.

We do not recollect to have seen any thing more inimitably pathetic than this quotation, since reading the *Young Cottager*.

In April she was visited by Dr. Campbell. On this occasion, she wrote the following letter to Mrs. Campbell.

"Creek-Path, April 17, 1823.

"My dear Mrs. Campbell,

"My heart was made truly glad this morning, by the arrival of Dr. Campbell. I have long been very anxious to see him, on account of the low state of my health. For two months past, it has been declining, and I am now reduced to extreme debility. This affliction I view as coming from my heavenly Father. I deserve correction, and hope to bear the chastising rod with humble submission.

"I have a wish to recover, that I may be useful to my poor countrymen, but know, that all human means will be ineffectual without the blessing of God. I pray that Dr. Campbell may be the instrument in his hands of restoring me to health. If the weather were pleasant, I should be disposed to return with him.

"I thank you for your present, and wish I had something valuable to send in return. Dr. Campbell will hand you a little ribbon. When you wear it, remember Catharine.

"Mrs. P. sends love, and hopes to receive a visit from you ere long. Much love to the children.

"Farewell, my friend, my sister. May heaven grant you its choicest blessings,

and reward you an hundred fold for all your kindness to me. Again I say, farewell. May we meet in heaven.

Yours affectionately,

CATHARINE BROWN."

The following extracts will present some idea of the state of her religious feeling, during her illness. They are in the words of her friend, Mrs. Potter.

"Death was now disarmed of his terrors. She could look into the grave without alarm. She confessed her sins with great meekness, and mourned that she had not been more faithful in the service of God; yet rejoiced to resign her soul into the hands of her Redeemer.

"Once, when I visited her, she affectionately took my hand and said, 'My dear sister, I have been wishing to see you, for several days. I have thought a great deal of you and Mr. Potter. I love you much, but am going to leave you. I think I shall not live long. You have done much for me. I thank you, and hope the Lord will reward you. I am willing to die, if it be the will of God. I know that I have experienced his love. I have no desire to live in this world, but to do good. But God can carry on his work without me. I hope you will continue the meetings of females. You must not be discouraged. I thought when I should get to the Arkansas, I would form a society among the females, like ours. But I shall never live to get there. I feel for my dear parents, but the Lord will take care of them.'

"At another interview she said, 'I feel perfectly resigned to the will of God. I know he will do right with his children. I thank God that I am entirely in his hands. I feel willing to live, or die, as he thinks best. My only wish is, that he may be glorified. I hope, should I ever recover, I shall be more faithful in the cause of Christ, than I have ever been.'

"On the 23d, she seemed to have the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed, 'Now I am ready to die. O, how delightful is the view of my Saviour! How happy shall I be, when I arrive at my Father's house.'

"On being asked, what would be her feelings, if it was the will of God she should live, she replied, 'The Lord's will be done, and not mine. If I can promote his cause in any way, I am desirous to live. But if I am taken away, I hope my brother David will be useful, in bringing our benighted nation to a knowledge of Jesus.'

"Her soul appeared full, and more than full of love to God. She spoke much of his goodness to her, and expressed much

regret, that she had done so little in his cause. The day preceding this, she had expressed a wish to go to Huntsville, and unite with Mrs. L. and C. in forming an association for prayer, and in endeavouring to do something for the cause of Christ." pp. 134—137.

It is interesting to observe the tender solicitude which her departure for Dr. Campbell's, awakened among her Cherokee friends.

"Catharine was now unable to endure the motion of a carriage, even for a short distance. It would be necessary, therefore, in proceeding to Limestone, to carry her on a litter to the Tennessee river, which was six miles distant; then to take her in a boat down the river, forty miles, to a village named Trienna; and from thence, on a litter again, about five miles, to Dr. Campbell's. But, in order to the successful prosecution of this enterprise, the aid of some person, through the whole distance, who was acquainted with the English language, was indispensable. And it should be thankfully noted, that just when the question of removal was agitated, Mr. William Leech, a pious acquaintance from Huntsville, providentially arrived at Creek-Path, and very kindly tendered his services. Monday, the 26th of May, was the time appointed for commencing the journey.

"'Numbers,' says Mrs. Potter, 'assembled to take, as they feared, and as it proved, a last look of their beloved friend. After a prayer, in which she was commended to the Divine protection, the canoe was announced to be in readiness, and we followed the litter, borne by her affectionate people, to the river. Old and young were bathed in tears, and some were obliged to use their influence to prevent a general and loud lamentation. Catharine alone was calm, while she bade farewell to those she tenderly loved.'

"Mr. Leech says, that small groups of her acquaintance were frequently seen on the road, waiting her approach. When she arrived where they were, they would hasten to the side of the litter, take her by the hand, and often walk away without speaking a word, the tears all the while rolling down their cheeks." p. 137.

Our limits will allow of but one more extract.

"While at Dr. Campbell's, I wrote a letter to her brother David, informing him of her illness. When about to close the letter, I went to her bed-side and said, 'Catharine, what shall I say to your brother for you?' "After a short pause, she replied, 'If you will write, I will dictate a short letter.' Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she, with a sweet

smile, began to relate what God had done for her soul while upon that sick bed.

"To my partial eye, she was, at that moment, an interesting spectacle, and I have often wished, that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking, her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear."

"The reader will naturally desire to see the letter, which was dictated and penned under circumstances so interesting. It was written in exact accordance with her dictation, and was as follows:

"Limestone, June 13, 1823.

"My dear Brother,

"MRS. POTTER has told you the particulars of my illness. I will only tell you what I have experienced on my sick-bed.

"I have found, that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment.

"I love you very much, and it would be a great happiness to me to see you again in this world. Yet I don't know that I shall. God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet, never to part. We ought to be thankful for what he has done for us. If he had not sent us the gospel, we should have died without any knowledge of the Saviour.

"You must not be grieved, when you hear of my illness. You must remember, that this world is not our home, that we must all die soon.

"I am here under the care of Dr. Campbell, and his very kind family. My mother and sister Susan are with me. Since I came here, I have been a great deal better, and the doctor sometimes gives encouragement of my getting well. But we cannot tell. I am willing to submit myself to the will of God. I am willing to die, or live, as he sees best.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, if he spares my life, he will enable me to be faithful to his

cause. I have no desire to live in this world, but to be engaged in his service.

"It was my intention to instruct the people more than I had done, when I returned from Brainerd; but when I got home, I was not able to do it.

"It was a great trial to me, not to be able to visit our neighbours, and instruct them. But I feel that it is all right. It is my prayer that you may be useful, and I hope the Lord will make you useful to our poor people.

From your affectionate sister,

CATHARINE."

"She expired without a groan, or a struggle. Even those around the bed scarcely knew, that the last breath had left her, until I informed them she was gone.—Thus fell asleep this lovely saint, in the arms of her Saviour, a little past 6 o'clock, on the morning of July 18, 1823.

"A neat monument of wood, erected by her bereaved relatives, covers the grave where she was laid. And though a few years hence, this monument may no longer exist to mark the spot where she slumbers, yet shall her dust be precious in the eyes of the Lord, and her virtues shall be told for a memorial of her."

Our extracts have been already so copious, that we must not insert any thing from the closing chapter, which is occupied with some interesting reflections by the biographer of Catharine. As it is, we have omitted much which we would gladly have inserted; having only presented our readers with such passages as would preserve the chain of the narration unbroken. We trust the portions we have extracted, will recommend this delightful little book to the heart of every Christian parent. Every friend to Missions will look upon it as an unanswerable argument in favour of exertions to evangelize the heathen, and will rejoice in every opportunity to give it as wide a circulation as possible, both among the friends and the opposers of the gospel. The one we are sure it must animate; and the other we think it must, for a little while at least, silence.

MISSIONARY INTELLIGENCE.

BURMAH.

EXTRACT OF A LETTER FROM REV. DR.
STAUGHTON, TO ONE OF THE EDITORS,
DATED

College Hill, (D. C.) March 7, 1825.

My dear Brother,

A few days ago, I received a letter from Eustace Carey, directed to him by a brother of the name of Jones, residing in Calcutta. It is under date of August 29, 1824. It contains the following passage :

“No news has lately been received from Ava direct, but report says that our troops have no doubt arrived ere this. A letter from Mrs. Wade states that they have every reason to believe, that Dr. Price, and Dr. and Mrs. Judson are imprisoned. They have been nearly in a state of starvation at Rangoon, and for six days were obliged to live on food of any kind, which their servants could obtain. Their sufferings have indeed been great. I speak particularly of the Missionaries ; others, no doubt, have suffered.”

The same letter states, that the British troops have been visited with severe sickness. Two thousand soldiers have been sick with fever, at the same time. I much fear for our beloved missionaries. Nothing is left for us, but to commend them by frequent and fervent prayer, into the hands of that Redeemer, for whose sake they have been content to suffer the loss of all things.

Our College prospers. Preparation is making for the erection of another edifice, of the same size with that already built. We have not room for the accommodation of the students. I trust the Lord will appear for the provision of the requisite funds.

In Washington, conversions seem rare, but there is found upon the people of God, the spirit of grace and supplication. Prayer-meetings are held almost every evening, and are attended with much holy feeling, and pleasing indications of the

presence of the Lord. Our pious students at the College, are stirred up to take hold on God ; and two or three others, who were lately in the power of darkness, present symptoms of translation into the Saviour's kingdom.

Yours in the gospel of Christ,

WM. STAUGHTON.

CAREY STATION.

LETTER FROM REV. MR. M'COY, TO ONE
OF THE EDITORS. (CONCLUDED.)

Carey, Dec. 30, 1824.

Dear Brother,

ABOUT the first of October last, we thought some symptoms of the gracious influences of the Holy Spirit, were discovered in our family. The tenth of that month, was a day never to be forgotten. It will, no doubt, be spoken of in heaven. We had often looked for, and at length had concluded that we saw, “a little cloud like a man's hand arising,” and now the rains indeed began to descend. Several hired men in our family began in good earnest to lament for sin. Some of our Indian pupils, and one, or perhaps two of our neighbours were wounded in conscience about the same time, and began to inquire what they should do to be saved. On the 7th of November, I was allowed the satisfaction of baptizing one of the young men alluded to. On the 15th, I baptized three other young men, in our employ ; and on the 12th of the present month, I baptized a fifth young man, connected with us like the former ; and two others give evidence of a gracious change.

To our grief, most of our Indian neighbours had, ere this, departed on their annual hunt, so that our visits to their villages were suspended ; yet to a few who come to our house, and others who lived with and about us, we endeavoured to preach the gospel of peace. Among those who had departed on their hunting excursions

sions, were three, who, we trusted, were serious in their religious inquiries. Our desires for the conversion of our Indian pupils, became much enlarged, and our joy was proportionably great, when we discovered the fire enkindling among them.

None of them have yet professed a hope in Christ; yet it is melting to our hearts and eyes, to hear some of them, in broken English, tell in a style, the most artless and ingenuous imaginable, how bad they have been, how bad they still are. They try to pray, yet it seems as though they could not pray. They try to be good, yet seem to get worse. Their hearts are very bad; they seem to be more wicked than any body else. They are sorry, and yet they are not sorry enough. If they die as they are, they know they will go to destruction.

I know not, my dear brother, that I shall ever be allowed the pleasure of baptizing any of these youths, yet I verily believe, that some of them have already learnt what nature could not teach, and therefore I hope to meet them in heaven. Among these children of the woods, are five girls and four boys, whose hearts, we trust, the Lord has opened to receive the word. In this number, I have not included a small boy about 13 years of age, who can read and write with facility, whose change of manners has astonished us. He is very bashful, scarcely ever speaks English, except in reading, and has always been much inclined to play and mischief. For a while past, his sobriety has become remarkable, his fondness for retirement and reading noticeable, and at all our meetings for prayer and religious conversation, which the smaller pupils are not required to attend, we find this boy without hearing.

One of these referred to above, is a sensible young man, who has partly completed his course. He had been some time absent, and returned to our place on the 12th inst. Last Sabbath being a day in which the almighty power of our Redeemer seemed particularly manifest, this young man was cut down. His aversion to being noticed, could not conceal his deep affection. He wept like a child, but he was not alone; many other tawny faces

as well as his, were bathed in tears. Yes, my brother, and I cannot refrain from tears while I write you the story. In the evening, I spoke to him alone on the subject, when he again began to weep, and tell how wicked he was.

Our whole establishment has assumed an aspect, different from what it formerly wore. Our young men have their meetings for prayer, and our pupils delight to sing hymns to Jesus.

Such has been the distressing pressure of business, that I have not been allowed an opportunity of acquiring such a knowledge of the Putawatomie language, as to be able to preach in it. I usually address the natives through an interpreter; one of our pupils having become capable of serving us in this respect, much to our satisfaction. Sometimes, however, I read to them a written discourse in their own tongue, with which they usually appear better pleased, than with an address through the medium of an interpreter. We have also hymns in their language, which we sing to our own congregation tunes. This excites much interest among them. Yet, do not imagine that we find here little else than blessings and comforts. We have our toils, our trials, and our griefs; and the tale of our woes is fully told to none but God. O for strength to bear, for patience to endure!

The Society that we have the privilege to serve, has not been able to remit, directly, of its funds for our assistance, any thing for many months. This circumstance has increased our difficulties, our labours, our anxieties. We trust that the funds of the Board will again be replenished, so as to remove these embarrassments.

By evening prayers, I was called from the writing of this letter. In the interim, I conversed with an interpreter, a lad about 15 years of age. "Some time ago," said he, "I did not think I was bad. I thought I was good; but since I have heard you talk so much, and heard those young men who have been baptized talk, I think I am bad too, and that I have a bad heart. Sometimes I have been in great trouble on account of my sins."

I afterwards conversed with this young man, who returned from a visit to his

friends on the 12th inst. The result of our conversation was, the pleasure of believing that he had received the spirit of adoption. His mind had, at divers times, since he came to our family, been deeply impressed with the importance of religion; and often had he mourned for his sins. Again his griefs would subside. He told me of times and places, when and where his grief had been pungent. "I often," said he, "looked back upon my life, and reflected on the kindness of God to me, and on my ingratitude to him. I resolved to do better, and these resolutions I would forget, but when at any time I determined to do wrong, I did not forget it. I tried to keep all that was bad out of my heart, but I could not do it. When I tried to pray, my heart could not pray. My prayers did not seem to go to God. They appeared to be all lost. O my heart is so hard, I can't feel as I want to feel. Last Sabbath, the preaching discovered every thing so plainly, that I felt more grief than I ever had before. Sometimes it seemed as though I could hardly get my breath. On Monday I felt better. My troubles were gone. O my heart felt so good, I wanted to be all the time singing. I never had such feelings before. Now when I read the Testament, it makes my heart glad. I can't understand much of the Bible, (Old Testament) but the Testament is plain and easily understood." When I asked him if he would be baptized, if we all should deem him a Christian; he replied, "I don't know that I would be baptized. I am afraid I am not fit. I am afraid of being mistaken, &c."

This young man was taken into our family from the woods, an entirely unimproved and wild Miami, unacquainted with the English language, in August 1820, then about 17 years of age. Like most of those who have been adopted into our family, when approaching the years of manhood, his unwillingness to be controled, gave us some trouble. For a long time, however, he has been a respectful and good boy. He speaks, imperfectly, French and English, and the Putawatomie with tolerable facility. The Miami is his mother tongue.

Yours with respect,

ISAAC M'COY.

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

Carey, Jan. 19, 1825.

Dear Brother,

I wrote you rather lengthily on the 30th ult. Since that time, the religious excitement in our family has increased. One week ago to-day, I baptized an elderly Dutchman, who is in our family; and a young man who is our blacksmith; and a young woman, full Indian, one of our pupils, about 17 years of age. This was the first of our Indian scholars, who followed the Lord in baptism. On the following day (Thursday) I baptized two young men and a boy, all of them Indian youths of our school; and last Monday, I baptized four others, three of them Putawatomie lads, about 14 years of age; and one of them a Putawatomie girl, about the same age. One of the boys, Noaquet, and the girl, are our principal interpreters, one among the males, and the other among the females. This circumstance we view as very auspicious. Two others of our pupils, we believe, have faith in Christ; and several others, together with some adult Indians, are seriously inquiring after the truth.

Yours with respect,

ISAAC M'COY.

AMER. BOARD OF MISSIONS.

REVIVAL OF RELIGION IN CEYLON.

THE outpourings of the Holy Spirit in the present day, have generally been confined to our own country. It is with lively gratitude, that we are allowed to record a remarkable instance of the goodness of God to the Missionary Stations in Ceylon. It looks as though God were about to make these special manifestations of his presence, universal among his churches.—The following notices from the Missionary Herald, will give our readers some idea of the power and prevalence of the work.

Tillipally.

On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to

be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the Boarding School. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls gave pleasing evidence of a change of character. On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

Oodooville.

Mr. Winslow returned to Oodooville, impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favoured with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers, he thus describes.

"Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day; and at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected."

Batticotta.

After giving the above notice of the very hopeful beginnings of a work of grace at Oodooville, Mr. W. passes to Batticotta, where the Central School, or Mission College, is established.

The monthly prayer-meeting was held at this place on the 2d of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others, were present. Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to

fill all the place where we were together. The brother, who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning also was set apart for special prayer, and was a precious season."

Manepy.

The next Sabbath was a new day at Manepy. The holy supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the Boarding Schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half *profess* themselves to be the Lord's.

Panditeripo.

"But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company, praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour, Dr. Scudder returned, and, after waiting awhile, rang the bell for the boys to come in. They came, and with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than 20, at that place, now indulge the hope, that they have obtained the forgiveness of their sins. And the Lord is still there.

Central School at Batticotta.

"There had yet been, however, no uncommon attention in the Central School at Batticotta, in which our feelings were

much interested. Prayer was made, and had been made, almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night."

At length several of the serious lads of Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there, with good effect. The Sabbath following, a serious influence on the minds of the scholars, was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youths expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved. The good work in this school continued, at the time Mr. W. wrote. He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, "Bring ye all the tithes into my store house, &c."

During this very interesting season of special attention to religion, not less than 150 persons, at all the five stations, mani-

festated more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The numbers of those, at the several stations, who, in the judgment of Christian charity, gave, in March last, some evidence of a change of heart, are as follows:

At Tillipally,	about 15
At Oodooville	12
At Manepy,	12
At Panditeripo,	20
At Batticotta,	10

Total, 69

But, as many of these are quite young; as the native character, owing to the operation of various causes, is not remarkable for firmness, and as peculiar temptations and dangers are always present, the missionaries rejoice with much trembling. Still, as the former converts from among the boarding scholars have, in general, sustained a good Christian character, though their age and circumstances were the same, strong hopes may be indulged respecting the subjects of this revival. The churches should remember them at the throne of grace.

RELIGIOUS INTELLIGENCE.

CIRCULAR OF THE VERMONT BAPTIST STATE CONVENTION.

The Board of the Baptist Convention of the State of Vermont and Vicinity, to the churches composing the same, and to the friends of the cause of benevolence, *send Christian salutation.*

THE work of evangelizing the world, is now successfully commenced by the friends of Christ; and, in this labour of love, we, as a denomination, are attempting to bear some humble part. There are already, in the various fields occupied, 28 competent Missionaries—16 males and 12 females. Nine of the males are ordained preachers. These Missionaries have, under their immediate instruction, about 200 scholars. They have also established four churches among the heathen. In addition to this, we have a number of institutions, literary and theological, which make a demand on our charities, and ought not to languish through our neglect. Also the condition of our own State, (in which there are at least one hundred churches of our own denomination; and of ministers, not more than two thirds of that number,) demands the sym-

pathies, the prayers, and the benevolent efforts of all who cordially desire the advancement of the Redeemer's cause.

These considerations, together with that of a world lying in wickedness, and perishing without the knowledge of salvation, have impelled the Board to call upon you in this manner, in the hope of exciting you to greater exertions.

Our missionaries require immediate assistance, in order to continue their operations. The resources of our brethren which were called into action for about three years from the formation of the General Convention, manifested that they were both able and willing to do much for the spread of the gospel. If, then, for any reason, we have become inactive and indifferent, let us not remain so. It is time to awake and put forth our energies in the best of causes.

Does not He, who gave His life for us, require it at our hands? Consider how large a portion of the church in America is made up of our brethren; and shall we withhold our portion from the treasury of the Lord? Let each one now act with eternity in view. And let it not be found in the great day of account, that, for the

sake of leaving a trifle more to his heirs, he has withheld from immortal souls, the gospel of salvation.

As united and concentrated exertion is most powerful and successful, to this we now invite you. We confidently hope, that ministers, deacons, and private brethren, will take an active part in this good work, and exert themselves in forming, in their respective neighbourhoods, societies auxiliary to the *State Convention*, that all monies and other property may be at the disposal of the united wisdom of the whole, unless when a specific object is named by the donors; in which case, it will be faithfully applied to that object, whether foreign or domestic missions, or the support of our literary institutions. We trust it will be obvious to every one, that a *State Convention* on the general plan marked out by the Constitution, supported by the different auxiliaries, is the best means of promoting the great object we have in view.

We have therefore appointed Rev. John R. Dodge, as a travelling agent, to make the necessary explanations; to assist in organizing Societies; to solicit donations and subscriptions, and receive whatever is contributed to the funds of the Convention; who will make returns to the Board at their next annual meeting at Bethel, the 3d Wednesday in October, 1825, at 10 o'clock, A. M.

Done by order of the Board,

JOHN CONANT, *Chairman.*

JOSEPH W. SAWYER, *Clk. pro tem.*

Royalton, Feb. 9, 1825.

EXTRAORDINARY MUNIFICENCE.

GODFREY HAGA, Esq. a citizen of Philadelphia, died last February, leaving an estate of more than three hundred thousand dollars, which he disposed of in the following manner by his will.

To the Pennsylvania Hospital, the sum of \$1000. To the Northern Dispensary, \$1000. To the Southern Dispensary, \$1000. To the Pennsylvania Institution for the Deaf and Dumb, \$1000. To the German Society, \$2000. To the Bible Society, \$4,000. To the Widow's Asylum, \$5,000. To the Orphan's Asylum, \$10,000. To sundry persons, \$50,500. To the Brethren's Church (the Moravian Church) in Philadelphia, \$2,000. For the relief of superannuated preachers, their widows; and missionaries, and their widows, belonging to the Brethren's Church, \$6,000. To the Society for propagating the gospel among the heathen, \$20,000. This constitutes a fund, the interest of which, is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the gospel ministry. The residue of his estate, valued at

more than two hundred thousand dollars, is bequeathed to the said Society for propagating the gospel among the heathen, and to be appropriated from time to time, as the Society shall direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune, by industry and economy. Throughout life he sustained the character of a *good man*, (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent. When the Brethren in Philadelphia, determined a few years ago, to rebuild their church, he gave them five thousand dollars: and those who were best acquainted with him, say, that from the time of Mrs. Haga's death, until the period of his own dissolution, he expended in charity, more than one hundred thousand dollars.

The simple interest of the money which Mr. Haga has here given for the propagation of the gospel among the Heathen, will constantly support 25 missionaries. The whole number of missionaries employed by the United Brethren in all parts of the world in 1819 was 85. Mr. Haga's donation, will enable the Society greatly to enlarge its sphere of operations.

THE SCRIPTURES IN SPANISH.

The American Bible Society have recently procured stereotype plates, for the whole Spanish Bible of the Version of the Padre Scio, from the Madrid edition of 1779, superintended by the Translator himself. A very handsome edition printed from them, has just left the press. It is an octavo volume of 1100 pages.

The object of the Society is to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce, and command a good price. As the Society sell the copies at the very low price of \$1,50, merely covering the cost; we would suggest to merchants trading with those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt that they will find for them such a market as will prove profitable to themselves, while they are promoting the benevolent objects of that Institution.

MISSIONARY SOCIETY.

Messrs. Editors,

If you think the insertion of the following in the Magazine, will be of any use, either to encourage the friends of the

Foreign Mission, or stimulate others to engage in the good work, you are requested to give it a place in your Magazine.

Yours in Christian affection,

B. JACOBS.

On Monday evening, February 14, the male members of the Baptist Society in Cambridge formed themselves into a *Foreign Missionary Society*, and made choice of the following officers:

President, Rev. Bela Jacobs.

Vice President, Dea. Levi Farwell.

Secretary, Charles Everett.

Treasurer, Dea. William Brown.

Collectors, Elijah Corey, Eph. Chamberlain, William Hovey, Nathan Russell, John Coolidge.

This Society has already collected between 150 and 200 dollars, to aid the cause of Missions among the heathen. The females in the Baptist Society have always had a Missionary Society, the funds of which have been devoted to Domestic Missions. But it is expected that they will also do something for Foreign Missions.

EXTRACT OF A LETTER FROM HEZEKIAH PRINCE, DATED

Thomaston, Feb. 4, 1825.

Dear Sir,

You wish me to give you a statement of our Missionary Societies, officers, &c. These two Societies were formed in this place in October, 1815.

The Maine Baptist Auxiliary Society, to aid Foreign Missions.

President, Rev. Benjamin Eames.

Vice-President, Rev. Samuel Fogg.

Corr. Secretary, Rev. Job Washburn.

Rec. Secretary, Oakes Perry.

Treasurer, Hezekiah Prince.

(*Nine Directors.*)

The Lincoln Baptist Female Cent Society, to aid Foreign Missions.

President, Betsey Burgess.

Vice-President, Lillioes T. Snow.

Corr. Secretary, Sarah D. Washburn.

Rec. Secretary, Jane Green.

Treasurer, Isabella Prince.

(*Nine Directors.*)

The Male Society has collected and paid in since its formation, 900,30
The Female Society, - - - 512,71

Total, \$1413,01

These two Societies meet alternately, at the 1st and 2d Church in Thomaston, in Warren and Camden, on the 1st Wednesday of September annually, when a discourse is delivered in public.

May Almighty God prosper your endeavours for the spread of the Redeemer's kingdom.

Respectfully yours,

HEZEKIAH PRINCE.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM REV. D. DUNBAR, TO ONE OF THE EDITORS.

Nobleborough, Jan. 24, 1825.

Dear Sir,

You will be gratified to learn, that the Lord has recently visited the Baptist church in Frederickton, and one or two others on the river St. John, with the outpourings of his blessed Spirit. In Frederickton, particularly, every circumstance portended a very powerful revival, when I left that place. I baptized seventeen persons while there, and the work was apparently but just commencing. There is a great famine and hunger for the word of God, in that region, and but few ministers in all the province who profess to preach 'Christ and him crucified,' as the only hope for helpless and perishing sinners.

(Communicated for the Magazine.)

Elder Dunbar of Nobleborough, Maine, who has recently been on a visit to the Province of New Brunswick, writes to a friend in Portland, that in Elder Eastabrook's congregation, in Waterboro', N.B. between 40 and 50 have lately obtained a hope, and have been baptized. In Sheffield, the town adjoining, the revival is spreading with very favourable appearances. The Baptist church in Frederickton, the seat of government, has been many years without a pastor. The church has lately been excited to much self-examination and prayer. Several youths being awakened, the church sent for Elder James, the Welsh preacher, who spent a few Sabbaths with them, and baptized 11, the first fruits of a powerful revival which they are now enjoying. Brother Dunbar baptized 17 more, and when he left them, every circumstance concurred to indicate that the revival was but just commencing. He was obliged to leave them destitute of preaching, and without any certain prospect of being supplied.

LETTER FROM REV. SOLOMON GOODALE, TO A FRIEND, DATED

Bristol, (N.Y.) March 9, 1825.

Dear Brother,

In many places in this region, the Lord is giving samples of what omnipotent

grace can do, in bowing stout hearted sinners to the sceptre of Jesus Christ. In Geneva, there is a precious work of grace in Dr. Axtel's congregation. That good man is "reaping in joy from the seed he has sown in tears." Numbers have recently professed their faith in Christ, and the work is yet in progress. The town of Gorham, is now sharing largely in the shower of Divine mercy. Many have already united with the people of God, and many more are expected soon to come forward, and "subscribe with the hand unto the Lord, and surname themselves by the name of Israel."—In Manchester, a good work has recently commenced in Elder Sha's congregation. Appearances are flattering.

There has been for some time past, a very powerful revival in Palmyra. All ages and descriptions of people, are among the subjects of this blessing. Multitudes have abandoned their false hopes, and false schemes, to trust for salvation in that "grace, which reigns by righteousness unto eternal life." About three hundred have united with the Baptist, Presbyterian, and Methodist churches; and to each in about equal numbers. I am told that the good work, though subiding in Palmyra, is spreading in some of the adjacent towns. In Genessee, the Lord is pouring out his Spirit, and both the Baptists and Pedobaptists are sharing in the blessed effusion. The Baptist church in Bloomfield has enjoyed a refreshing from the presence of the Lord. About twenty have hopefully been turned from darkness to light.

A brother in the ministry writes me under date of Jan. 17, from the Westward, that the Lord is doing wondrous things for Ohio. A reformation commenced in the north part of that State, in October last, and still continues. Ten or twelve towns have been visited, and most of them destitute of the stated ministry of the word. This is the work of Him "who worketh all things after the counsel of his own will." We ought to be encouraged to pray, "Father, thy will be done."

Very sincerely yours,

SOLOMON GOODALE.

ORDINATIONS, &c.

ORDAINED at Lorraine, (N.Y.) May 6, 1824, Rev. PERLEY BROWN, as Pastor of the First Baptist Church in that town. The usual questions were proposed to the candidate, and the sermon preached by Rev. Norman Guiteau. Charge by Rev. Elisha Morgan. Right hand of fellowship, by Rev. Hiram Cornell. Address to the Church, by Rev. N. Guiteau.

Rev. RUSSEL SMITH, of New-Haven, (N. Y.) was set apart to the work of an Evangelist, Dec. 2, 1824. Order of exercises as follows: Rev. Asa Averill preached the sermon. Rev. Perley Brown proposed the usual questions to the candidate. Rev. Timothy Brewster gave the charge. Rev. P. Brown gave the right hand of fellowship.

ORDAINED at Bridport, (Vt.) on the 27th of January, Rev. JONATHAN MERRIAM, JR. as Pastor of the Baptist church in that town. The sermon was preached by Rev. Joseph W. Sawyer, of Brandon, from 1 Tim. iv. 16. The consecrating prayer was offered by Rev. Mr. Sawyer, of Orwell; the charge was given by Rev. Isaac Fuller, of Poultney; the right hand of fellowship by Rev. Horace Griswold, of Fabius, (N.Y.) and the Address to the church, by Rev. Leeman Andrews, of Wallingford.

ORDAINED at Lambertsville, (N. J.) Feb. 10, 1825, the Rev. JOHN BOOTH, to the work of an evangelist. Sermon by Rev. Joseph H. Kennard, from Gal. i. 10; questions respecting the views and experience of the candidate, by Rev. John Boggs; consecrating prayer, by Rev. Mr. Kennard; charge, by the Rev. Mr. Boggs, from 1 Cor. iv. 2.

ORDAINED at North Yarmouth, (Me.) on Wednesday, the 16th of Feb. the Rev. Geo. D. BOARDMAN, as a Missionary to Burmah. On Tuesday evening, the council met in the Baptist Meeting-house, at North Yarmouth. Were present, delegates from seventeen churches. The candidate, after the council was organized, gave a relation of his Christian experience, and call to the mission. On the following day, the congregation assembled in the Rev. Mr. Cumming's meeting house, which had been politely offered for the occasion, and the following exercises were performed: Introductory prayer, by Rev. Prof. Briggs; Sermon by Rev. Dr. Chaplin; ordaining prayer by the Rev. John Tripp, of Hebron; charge by Rev. Dr. Bolles, of Salem; the right hand of fellowship by Rev. T. B. Ripley, of Portland; and concluding prayer by Rev. Daniel Chessman, of Hallowell. Mr. B. is the first person who has been set apart in this State, to a foreign mission.

ORDAINED at Guildford, (Conn.) on Thursday, the 24th of Feb. Mr. ALVA B. GOLDSMITH, to the work of the gospel ministry, by fasting, prayer, and laying on of hands. Consecrating prayer by Rev. Frederick Wightman; Charge by Rev. Oliver Wilson; Right hand of fellowship by Rev. Pierpont Brockett. Also at the same time and place, Mr. Joshua Goldsmith was ordained as Deacon. Prayer by Rev. Mr. Brockett; Charge by Rev. Mr. Wightman. After which, Rev. Mr. Wilson delivered a discourse from Jonah iii. 2.

ORDAINED at Haverhill, on the 15th of March, the REV. WILLIAM BOWEN, as Pastor of the Second Baptist Church in that town. Introductory prayer and sermon by the Rev. G. F. Davis, of South Reading; ordaining prayer by Rev. J. Houghton, of Newburyport; charge by Rev. Mr. Keeley, of Haverhill; fellowship of the churches by Rev. C. O. Kimball, of Methuen; address to the Church and Society by Rev. J. Barnaby, of Salisbury; concluding prayer by Rev. S. Chamberlain, of New-Rowley; benediction by the Pastor elect.

IN January last, a new Baptist Meeting-House was dedicated to the service of God, in Mexico, (N.Y.) Sermon by Rev. Mr. Gilbert, of Syracuse.

A Baptist church was constituted at Lambertsville, (N. J.) Feb. 10, 1825. An appropriate discourse was delivered by the Rev. John Boggs, from 1 Peter ii. 4, 5. Rev. Charles Bartolett made the necessary inquiries, and attended to the reading of the letters and covenant. The charge, by the Rev. Joseph H. Kennard, from Phil. i. 27.

OBITUARY.

DOCTOR WILLARD.

MR. WILLARD was born of pious parents, Feb. 12, 1786; with whom he continued until he commenced his classical studies. In 1807, he was baptized and became a member of the Baptist Church in Harvard. His only hope was in the atonement of the great Redeemer; and he gave clear evidence that he was the subject of a work of grace in his heart by a life of piety and virtue. Having made choice of the profession of medicine, and endeavoured to qualify himself for its active duties, he established himself as a Physician in the town of Western. From this place he removed, but after an absence of some years, he returned again, and continued there the remainder of his days.

Doctor Willard was not satisfied with a mere profession of Christianity. He maintained a life and conversation, as becometh a person professing godliness. He frequently availed himself of the opportunities which his professional duties gave him, of recommending religion to his patients as the one thing needful. He contributed liberally to Missionary and other charitable purposes. While he felt for the heathen abroad, he was not unmindful of the spread of the gospel at home. By his influence, a Baptist Society was established in the town of Western. His house was frequently converted into a place of public worship; and he took a deep interest in whatever related to the prosperity of religion, and the welfare of immortal souls.

In 1824, he was thrown from his carriage, and was so injured that he never regained his health. After this affecting event, he only lived a little more than two months; during which time he suffered the most excruciating pains, which he endured with Christian resignation. He

frequently stated, that the promises of the Bible were to him a source of peculiar consolation.

A short time before he died, he was asked, what was the state of his mind? He replied, O my Saviour is precious to my soul. He repeatedly expressed a desire, that the appointed time, when he should bid adieu to this world of sin, might come. And he looked forward with ineffable delight to the period when he should see the Redeemer as he is, and join the happy throng who are employed in praising him for the riches of his grace. He died with a hope that is an anchor to the soul both sure and stedfast, and that entereth into that within the vail.

He was enabled to say: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

He left an afflicted widow and four children to lament the loss of a kind husband and a tender parent.

"The memory of the just is blessed."

"Until the trump of Gabriel sound,
His dust must lay beneath the ground;
But when the saints shall take their flight,
His soul and body shall unite."

Mrs. P—.

Mrs. P— was the daughter of a Presbyterian clergyman of Connecticut. She was favoured with the usual education of those times; and was an attendant from infancy, on the worship of God in the family, and in public. She was a youth at the commencement of the revolutionary war, and in those times, it is well known,

there was little attention to vital religion. It is understood there never was a religious awakening in the town of her nativity, until a few years ago. At the age of about 28 years, she removed to Massachusetts.

Toward the close of the year 1813, Mrs. P. with her husband and three daughters, emigrated to the state of Ohio. Here, for a number of years, she pursued the common avocations of life, and was favoured with good health

In the beginning of Oct. 1821, she had an attack of fever, was very ill, and conceived it was her last sickness. She was then awakened to a sense of eternal realities. She thought she must appear before God, and felt herself unprepared. Her conviction of sin arose to that height, that for one day, (to use her own words) she experienced the horrors of hell. She made a frank and full confession of her sins to God, and to her friends; and viewed herself as justly a subject of Divine wrath. When she was told of the readiness of Christ to save the penitent, she said, "Can there be mercy for me?"

After she had been several days in this distressed state, and seemed truly penitent, she was advised calmly to trust in the promises of the gospel. She answered, that she would try to put her trust in Christ. From this time, her prayers were joined with thanksgivings; whereas, before, they were only for a display of mercy to her soul. She sang the praises of God upon her bed, and was daily in vocal, as well as mental devotion. Although the physician and family did not conceive her life to be in danger, yet she could not but think otherwise for some time; and accordingly gave advice to her nearest friend and children, and designated the place of her burial. She also exhorted her neighbours and friends, and advised them to attend to religion, as the most important concern, both for the present and a future world. She gradually recovered, and in three months, obtained a comfortable state of health.

On Saturday, August 24, 1823, Mrs. P. was, however, again confined with the prevailing fever, with the addition of other disorders. Soon after the attack, she had no hopes of recovery. The physician and her family were of the same opinion, and at her desire, gave her the information. Her great concern was to be prepared to meet God in peace. She was far from that actual readiness which she needed. She was conscious before her sickness, she was not in such a state of mind as she ought to be. Prayer, at her desire, was made to God, as her condition required; and she anxiously waited for an answer in peace. It was feared she would despair, but her faith seemed to take fast hold on the Rock of Ages.

About two days before her exit, she found him whom her soul loved. Her feelings had accorded with the language, "Draw me, we will run after thee." "Tell me, O thou whom my soul loveth, where thou feedest." "By night, on my bed, I sought him whom my soul loveth; I sought him, but I found him not." But now in the time of greatest need, Christ was more than ever precious to her soul; and she had a most extraordinary view of his divine loveliness. She cried out with great emphasis and delight, "Lord Jesus! lovely, lovely Lord Jesus!" At this moment, she seemed to have experienced more of the love of Christ, than in all her life before. Had she been able, she would probably have told more of the wonderful views she had of the Redeemer's love. What a consolation was this to surviving friends, that prayers were thus answered of God, to the joy of her heart. After this, she said but little more on any subject. Her soul was commended to a gracious God, and at day-break, on Sabbath morning, August 31, 1823, her spirit departed to enjoy, as we hope, eternal felicity in the love of that Redeemer, who prepared her by sanctification of soul here, to enjoy his love in a more perfect manner in his presence above.

DONATIONS

Received by REV. G. D. BOARDMAN, Agent for the Baptist General Convention, for Foreign Missions.

1824.			
Nov. 14.	Nehemiah Roundy, Beverly, dona.	1,00	
	Lamson & Webber	"	2,00
	Dea. Wallis,	"	1,00
	Mr. Dodge,	"	1,00
	Mr. Pierce,	"	50
	Mr. Ober, 50; Mr. Wood, 50	" "	1,00
	Other individuals,	"	1,75
27.	Mrs. Gilman, Newburyport,	"	1,00
	Mrs. Farnum,	"	1,00
	Ann Emerson,	"	50
Dec. 10.	E. C. Crane, Portsmouth,	"	1,00
	Samuel Cleaves,	"	1,00
13.	Mrs. Whittier, Portland, Me.	"	50
16.	Mrs. Gilmore,	"	45
	Miss Kelley,	"	12

Dec. 21.	Ervin Tripp, Bath,	"	1,00
	Mrs. Higgins,	"	75
	Mrs. Hayden,	"	50
	Mr. Macomber,	"	20
	Zina Hyde,	"	2,00
	A Friend,	"	1,00
	David Dexter - Brunswick,	"	50
25.	Mrs. Titecomb,	"	1,00
27.	Timothy P. Ropes, Newcastle,	"	50
29.	Mr. Haynes, Bath,	"	25
31.	Cyrus Newcomb, Waldoboro',	"	1,00
1825.			
Jan. 1.	Dea. Calvin Crane, Warren,	"	1,00
	Polly O'Brien,	"	1,00
	William H. Webb,	"	2,00
	Mrs. Webb,	"	1,00
2.	Widow Fuller,	"	1,00
	Contribution,	"	2,25
	Son of Mr. Chaples,	"	6
	Thomas Willet, Waldoboro',	"	25
3.	Hezekiah Prince, Esq. Treasurer of Maine Bap. Aux. Soc.		85,40

Jan. 3.	Mrs. Isabella Prince, Treasurer of Lincoln Fem. Cent Society,	30,97
	Dea. Elisha Snow, Thomaston, don.	5,00
	Capt. Emery, " "	1,00
	Eliz. Colman Wakefield, Warren, " "	1
5.	Agnes Robinson, Cushing, " "	25
6.	Rev. Isaac S. Smith, " subscription,	1,00
	William Rice, " dona.	50
	Dea. Benj. Burton, Friendship, sub.	1,00
	Capt. Thomas Burton, " "	5,00
	Thomas Burton, jr. " "	3
	Capt. George Young, " sub.	50
	Joseph Spear, " "	1,00
	Samuel Morse, " "	20
7.	Capt. D. Henderson, Cushing, dona.	1,25
	Mrs. Henderson, " "	25
	James Henderson, " "	6
	Susan Henderson, " "	6
	Ann B. Henderson, " "	10
	Sarah Allen, " "	13
8.	Hon. Joel Miller, St. George, dona.	2,00
	Elijah Hall, " "	50
	Collection, 1st. Ch. & Soc. Thomast.	6,43
	Subscriptions to the Maine Bap. Aux. Soc. as follows:	
	Geo. B. Cooper, Thomaston,	1,00
9.	Ephraim Wood, Camden,	10,00
	Oakes Perry, " "	5,00
	Collection, 2d Ch. Camden,	2,00-18,00
	Collection 2d Ch. & Soc. Camden,	8,27
11.	Ephraim Wood, jr. " "	25
	Sally Maria Wood, " "	25
	Nathaniel M. Wood, " "	25
	Caroline Wood, " "	50
	Evelina Wood, " "	50
	Dolly Wood, " "	50
	Clementine Wood, " "	50
	Jane Osborn, " "	50
	Ephraim Wood, " "	5,00
12.	Jones Shaw, Esq. Northport, dona.	1,50
15.	Calvin Holton, Belfast, sub.	1,00
	Mrs. Eels, " "	50
17.	George W. Bruce, " "	1,00
	Mrs. Clarissa Bruce, " "	50
	George P. Day, " "	1,00
18.	Dea. Steph. Marden, Palermo, dona.	1,00
19.	Rev. Daniel Stevens, China, sub.	1,00
	Mrs. Stevens, " "	1,00
	Dea. Benj. Libby, jr. " "	4,00
	Mrs. Libby, " "	1,00
21.	Mr. John Brackett, " "	3,00
25.	Miss Louisa Wood, Winslow, dona.	50
28.	Mrs. Beal, - - - Sidney, sub.	10
29.	James Smiley, " "	2,00
	Mrs. Charlotte Smiley, " "	1,00
	John Bragg, " dona.	50
30.	William Lovejoy, " "	52
	John Sawtell, " "	1,00
	Calvin Sawtell, " "	50
	Louisa Sawtell, " "	25
	Anrilla Sawtell, " "	25
	Whitman Metcalf, " sub.	2,00
	Jeremiah Smiley, " "	1,00
	Eliza Harlow, " "	1,00
	Adeleine Harlow, " "	50
	Maria Harlow, " "	50
	Catharine Harlow, " "	50
31.	Mrs. Desire Howard, " "	50
	Maria D. Howard, " "	50
	Eli French, " dona.	50
	D. N. B. Coffin, " sub.	1,00
	Mrs. Hannah Coffin, " "	50
	Sophronia Beal, " "	25
	Donation, " "	25
	Paul Bailey, " dona.	1,00
	Mrs. Susan Hayward, " sub.	51
	Caroline P. Hayward, " dona.	20
	Jeremiah Thayer, " "	50
	Mrs. Bailey, Treas. of the Sidney Fem. Char. Soc.	2,50
	Willard Bailey, " sub.	50
	Widow Williams, Augusta, " "	50
	Vesta Williams, " dona.	50
	Susan Williams, " "	50
	Eunice Williams, " "	14
	Mary Richards, Winthrop, " "	1,00
Feb. 2.	Benjamin Packard, " sub.	1,00
	Benjamin Perkins, " "	1,00
	Marinda Wood, " dona.	50
	Dea. Crane, Fayette, " "	50
	John Richards, Winthrop, sub.	50
	Widow Rhoda Tuck, " dona.	55
	Mrs. Hannah Carey, " "	50

Feb. 2.	Joseph Wood, " "	50
	Richard Packard, " "	14
	do. do. " sub.	50
	Dea. Wood, " "	50
	David Eastman, " dona.	1,00
6.	Mrs. Foy, - - - Hallowell, " "	20
	Betsey Allen, " "	25
	Mr. Averill, " "	25
9.	Capt. John Given, Brunswick, sub.	2,00
	Brunswick Baptist Fem. For. Miss. Soc. by Miss M. G. Titcomb,	7,77
15.	Mrs. Chamberlain, Nobleboro' don.	1,00
	Den. Dav. Nelson, New Gloucester, " "	4,00
	Rev. Daniel Chessman, Agent of Bowdoinham Association, the fol- lowing sums:	
	Friend in Livermore, for ed- ucating an Indian child,	1,00
	Female Society, Readfield,	
	Burman Mission, " "	10,50
	Samuel W. Hinckley, " "	6
	Fem. Benev. Soc. Leeds, " "	14,67
	Fem. Benev. Soc. Winthrop, " "	8,25
	Fem. Benev. Soc. Hallowell, " "	10,00
	Two females in Green, " "	1,00
	Richard Packard, Fayette, " "	50-45,98
	Hannah Russell, North Yarmouth,	1,27
17.	Henry Paine, Thomaston, " "	1,00
	Rev. Dr. Chaplin, Waterville, sub.	5,00
	John Miller, Esq. Warren, dona.	1,00
	Elijah Foster, Waterville, " "	2,00
	Female in Hebron, " "	50
16.	Contribution at the ordination, at North Yarmouth, for Burman Translations,	41,20
	1st Nobleboro' Bap. For. Miss. Soc.	28,00
	" " " Female " "	12,00
	West Jefferson For. Miss. Soc.	13,20
	East Jefferson For. Miss. Soc.	12,25
	Members of 2d Church and Congre- gation, in Nobleborough, dona.	33,27
17.	Samuel Prescott, New-Sharon, dona.	1,00
	Mrs. Eliza Prescott, " "	50
18.	Contribution, 2d Society, St. George,	5,19
	Joel Miller, Esq. St. George,	2,00
	Friend in New-Sharon,	5,13
	Joseph Bullen, " "	1,00
	Mrs. H. Warren, N. Yarmouth,	50
24.	Benjamin Simons, Saco, " "	1,00
	Collection at Buxton, " "	1,29
25.	Nathan Hopkinson, Saco, sub.	1,00
March 2.	John Collins, N. Yarmouth, " "	20
	Col. Samuel Baker, " "	20
	Rev. Dr. Chaplin, Waterville,	5,00
6.	Collection at Portland,	8,70
	The following sums received from Hon. Mark Harris, Treasurer of the Mission Soc. Portland, viz.	
	Mission Society, Hebron,	12,00
	Bath Foreign Mission Society,	24,00
	Mission Box, Bath,	8,31
	Mission Society, Brunswick,	13,00
	Female Mite Society, Bath,	19,00
	Foreign Mission Society, Warren,	4,69
	Foreign Mission Society, Portland,	35,00
	Total,	8615,84

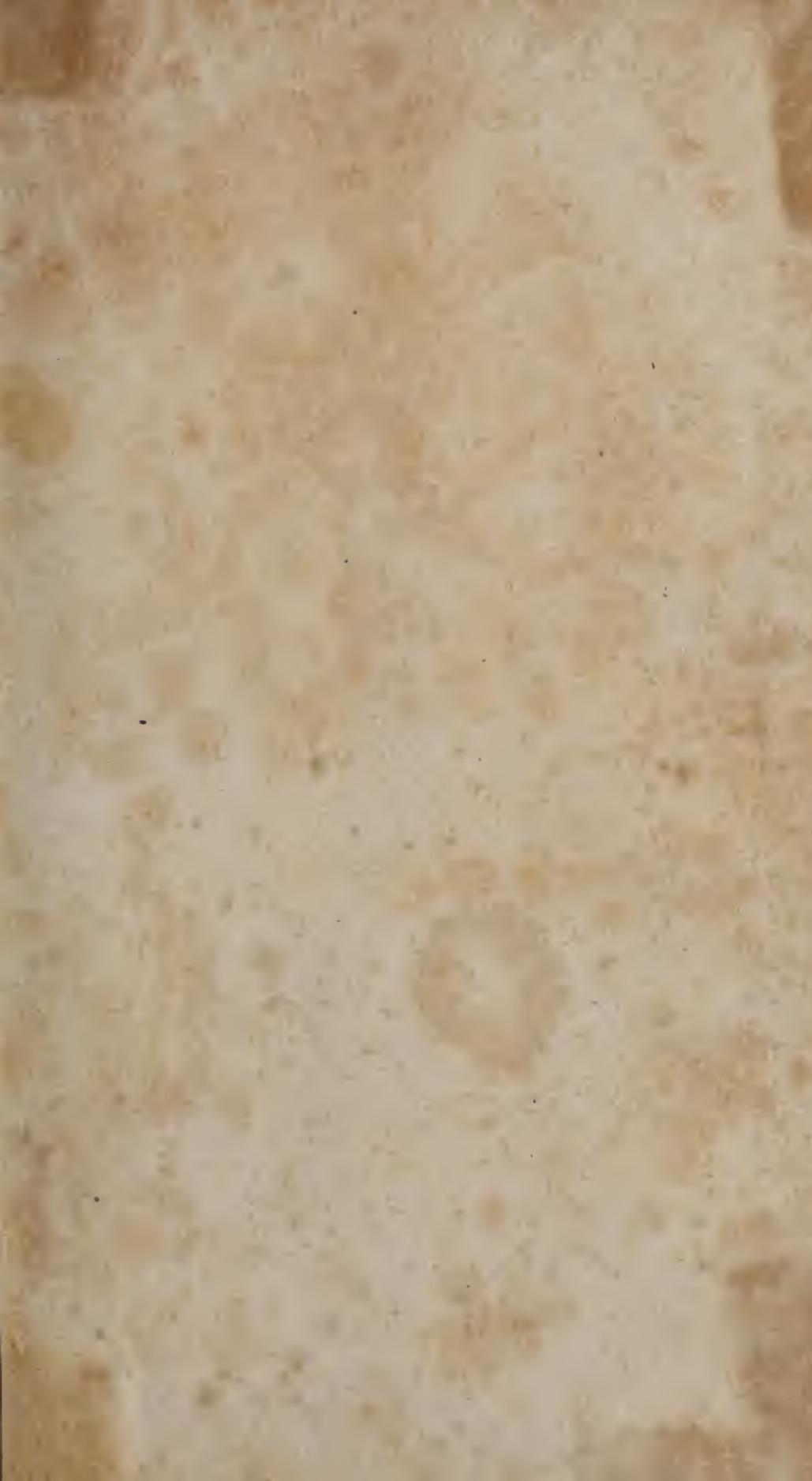
Monies received by the Treasurer of the Bap. Board of For. Miss. for the U. S.

March 3.	From Jason Lothrop, Treas. of the Utica For. Miss. Soc. and Otsego Association, - - -	15,00
10.	Nathan Alden, Esq. Bridgewater,	5,00
19.	Executor to the estate of the late Benjamin Stevens, being part of a bequest from said Stevens, -	53,00
21.	Mrs. Susannah Hobart, Ashburnh.	1,00
	Abel Parker, of Jeffry, N. H. -	13,00
	Simon White, " "	2,00
	Samuel Chipman, for Indian Miss.	9,66
		898,66

HEMAN LINCOLN, Treasurer.

MASS. BAPTIST EDUCATION SOCIETY.

The Rev. Henry Jackson, of Charlestown, Mass. has been constituted a Trustee for life, by the donation of 50 dollars, from the ladies of his Society



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