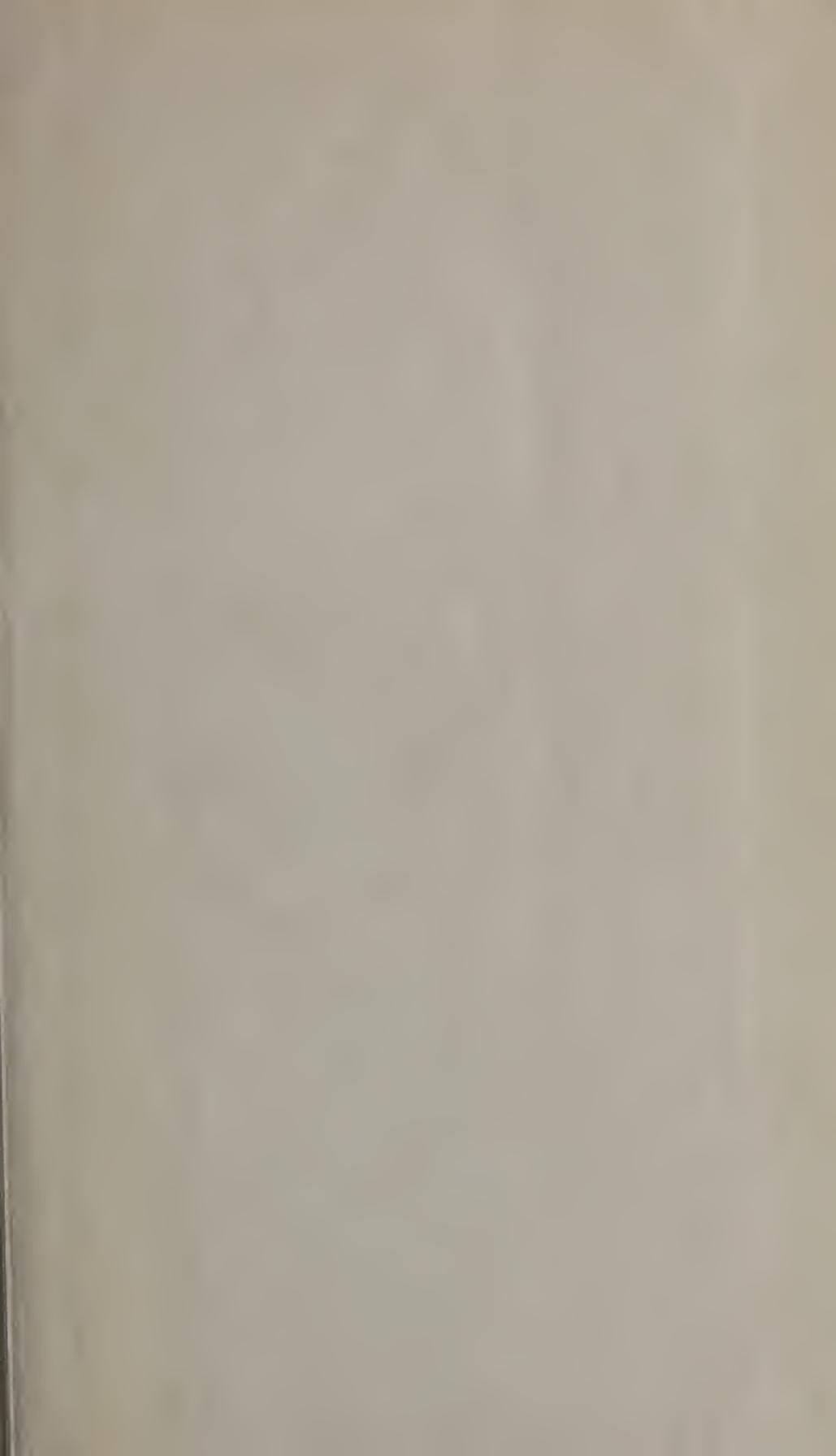




I-7





Mr. 1826

Cover off



Wood del.

A Bourn Sc.

W^m STAUGHTON, D.D.

*President of Columbian College,
Washington D.C.*



THE

AMERICAN

BAPTIST MAGAZINE.

New Series.

No. 3.

MARCH, 1826.

VOL. VI.

BIOGRAPHY.

MEMOIR OF REV. RICHARD FURMAN, D. D.

Late Pastor of the Baptist Church in Charleston, S. C.

Extract from Rev. Mr Brantley's Sermon on the occasion of his death.

IN approaching the mention of the dear name, in reference to which our preceding remarks have been made, we tread on sacred ground. We cannot go near to contemplate such an object without a feeling of religious awe, mingled with the chastened regrets of a long cherished affection; nor can we wholly reject the fear of rendering a disservice to a cause of such uncommon expectation. Had there fallen to our lot a less perfect knowledge of the character, and a less ardent admiration of the virtues of the blessed man, we might have adverted to him, with those expressions of high respect and seemly commendation which ordinary occasions demand. But he has filled so large a scope, has blended in a single life, and in a single character, so much duty and usefulness, and such a rare assemblage of all the qualities which adorn the minister of Jesus, that any representation commensurate with the magnitude of the subject, would appear overcharged. Fortunately for us, however, our statements are made where he was known, our feeble

tribute is uttered where his merits were appreciated, our last offering to his memory is made amidst the approving attestations of a community, who will allow the sincerity of the attempt to compensate its imperfection.

The Rev. Dr. FURMAN, though not a native, yet belonged to South Carolina from infancy. From New-York, the land of his nativity, he was brought in early childhood to the High Hills of Santee; a place for which he cherished in subsequent life a strong attachment, as being the scene, not only of his juvenile days, but of his early labours in the vineyard of his Divine Master. His father was a man of more than ordinary intelligence for those times, and to an accurate knowledge of the English Language, he added considerable skill in Mathematical science. He also cherished a decided respect for religion, and for the Scriptures, portions of which from the Old and New Testament, he daily read in his family. His judgment and discretion may be inferred from the success with which he trained the intellectual

powers of his offspring, and from the ardent thirst of knowledge which he infused into their youthful minds. The honourable discipline with which he imbued the elegant intellect of those whom Providence had committed to his care, indicated the prudent, affectionate, and pains-taking parent.

That member of his family now under consideration, who was destined to a life of such distinguished service, commenced almost with the years of maturity, that course of productive duty which he so long adorned and pursued. So much had he surpassed those of his own age in the gravity of his character, in the extent of his attainments, and in the soundness of his piety, that at the age of eighteen he was brought forward by the church of which he was a member, to preach the gospel. After some probationary exercises in his own church, his ministrations assumed a wider scope. Connecting himself with some of his more experienced brethren, he sought those places where the gospel was most needed, and by his warm, pathetic appeals, his cogent reasonings, his pious boldness, and youthful aspect, he left a deep impression upon every mind favourable to his cause and to himself. At that early period it was a rare thing to hear the voice of an ambassador of Christ throughout extensive regions of country. The early settlers in many portions of Carolina, were wholly destitute of any provision for religious instruction, and were consequently accustomed to live in the total neglect of Christian morality. Many of the places to which the benevolent efforts of this youthful herald of the cross were extended, were of this character. We have understood upon undoubted authority, that the influence of his preaching upon these spiritual desolations was such as to excite general observation, whilst many of the hardy sons of vice, penetrated by his convincing

eloquence, turned to a better mind, and soon became useful members of society. It was at this period that he laid the foundation of many churches which were afterwards embodied in the Charleston Association, and it was to his manly and able exertions that this body, almost identified with the name of Furman, stood indebted for its principal success. The aged ministers with whom he was associated, viewing in him a surprising force and ripeness of judgment, together with the most unassuming demeanour, soon transferred to his discretion the more responsible functions of their body, and yielded to his youth a tribute of respect which had been previously claimed only by venerated age. Such were the attractions even of his early ministry, that his brethren of advanced standing in life and experience, were won over to him by the feeling of unaffected attachment and kindness. Their very children, who knew but little of him personally, were taught to revere the name of Furman, and to the latest period of his life, his visits were hailed with a sort of enthusiasm.

We may, therefore, look with unfeigned satisfaction upon the dignity and elevation which distinguished the beginning of his ministrations. There was a steady march in his first movements, a regular and determined progression suitable to the eminence from which he had commenced his life of brilliant service. In this respect, he differed from many who have passed their youth in unavailing experiments, before they attained a life of signal usefulness. His flight was lofty from the first, and, free from eccentric variations, he soared at once towards the summit of human worth and Christian honour. There was a greatness in the very rudiments of his work, a majesty in the style of his youthful performances, which agreed well with the sedate lustre of his subsequent life.

Dr. Furman about the period now under consideration, deemed it prudent to retire with his family into North-Carolina and Virginia, to avoid the dangers of an invading and victorious enemy. This measure was naturally suggested by the examples of vindictive ferocity and oppression, which were exhibited against all those who were known to favour the revolution. In this retreat he continued to exercise the high avocation of a Christian Minister, and to display the feelings and sentiments of the true patriot. The ability with which he urged the principles of sacred truth on the one hand, and the firmness with which he asserted the rights of his country on the other, attracted the attention of some of the leading men of the revolution. His acquaintance and society were accordingly sought by many who admired his just and discriminating views of useful policy, and the fervid rhetoric with which he vindicated the cause of his God. Among those who thus courted his early respect was the celebrated Patrick Henry, who honoured him with attentions almost equivalent to a settled friendship.

That portion of his life which passed betwixt the period of his first ministerial exercises and his settlement in this city, was occupied with unceasing and successful exertions in the service of his Divine Redeemer. And though at this time no events of an extraordinary kind signalized his course, yet was there in all the tendencies of his benevolence and talent, a comprehensive goodness which fell like the dews of heaven upon the surrounding scene.

In the year 1787, Dr. Furman accepted a pastoral location in this city; and here he moved in the uniformity of well-doing, in the labour of love, and in a life of self-denying charities. Here he continued his residence, exemplifying by rich and affecting illustrations,

both the active and passive virtues of the Christian character, up to the moment of his death. It were in vain to attempt an adequate delineation of a life so replete with all the sober energies of benevolence.

History derives both its interest and its accuracy from the transitions in the progress of human affairs. But in the measured tenor of a single life, made up of nameless repetitions of the same acts, that variety which confers interest upon the series of events is not to be found. Should the moral impressions, however, be thereby diminished? Is the settled benignity of the great luminary to be less admired, because it is diffused by an order of unvarying succession? Are the stupendous works of nature to have less respect, because they continue to a thousand generations the same revolutions, stand in the same order, and produce the same results? The character which is formed upon the great model of divine excellence, will indeed partake of the uniform aspect of the pattern, but it will also resemble it in the beauty and grandeur of its features.

The life which Dr. Furman led in Charleston merits attention in the various instances of social, civil, humane and benevolent, religious and professional.

There was a spirit of frankness and generosity about him, which qualified him for a pre-eminent station in society. No man better knew, or more strictly exemplified the principles of social deference and respect than he did. His whole temper was sweetened by the spirit of conciliation, and the actions of his life were all of that amiable and obliging character which cements the union of good society. Though naturally grave and thoughtful, he was free from those severities of character which render the more gifted classes of our species inaccessible. The suc-

cess of his endeavours in promoting harmony, good order, and amicable feeling, seemed but the result of spontaneous affection. For nearly the whole period of his ministry he was connected with one religious body formed upon the principles of a popular delegation, and consequently requiring much care and kind feeling to maintain its integrity. In this association he not only secured an invariable good will among the individual members, but under every variety of discussion, with every diversity of character and disposition, incident to a mixt assemblage, he sustained the just authority which his wisdom had established, and continued to the last to receive the testimony of unfeigned love. Among his duties as moderator, was the presenting of proper salutations to the messengers of distant religious communities. On these occasions we have witnessed scenes of indescribable tenderness. His pathetic and engaging address, his Christian refinement of expression, and above all, the manly face over which charity had kindled a melting glow, impressed upon the transaction a character which memory could never give up. His very greetings thus contained an epitome of friendship, and a reception over which the spirit of humble piety presided was considered a sufficient honour.

Such a mind as his readily comprehended all the important relations of life, and bestowed a due consideration on each. He recognized the debt which he owed to civil government, and from the serious, conscientious part which he sustained in several distinguished appointments, it was evident that he knew how to appreciate independence and freedom as a genuine patriot, who connected the glory of his country with the prevalence of Christian principles. Hence he was selected, among other leading men of the State, to assist in framing a Constitution for South-Carolina;

and being a member of the Revolution Society, he was appointed by that respectable body in conjunction with the Cincinnati, to prepare and deliver discourses, one on the death of Washington, and the other on the death of Hamilton. The tribute which he paid to the virtues of these great men showed at once his intimate acquaintance with the events of the revolution, and his masterly power in delineating characters who had stood foremost in the struggle for liberty. In these funeral eulogies, which too are happy specimens of a diction formed upon the rules of a correct and pure style, he speaks like one who had been an eye witness of what he relates; and whilst he surveys with much coolness the moral sublimity presented to view in the life of a personage so illustrious as the father of his country, his admiration is free from any tinge of an idolatrous devotion to a mere human instrument. But as he had borne his part of the burden in the fearful conflict, and knew from experience what kind of magnanimity was requisite to sustain a man in the deeds of adventurous patriotism, he was the better qualified to appreciate the claims of those whose valour and discretion rolled back the tide of war, and animated the sinking hopes of their desponding countrymen. His mind was alive to every incident which could be thought to have a bearing on the happiness of the community in which he lived. He lifted up the voice of solemn admonition to warn his fellow men of that sin which is a reproach to any people, and to plead the cause of that virtue which exalteth a nation. When tempest or fire spread their destructive ravages, he was among the first to call for a humble and pious deprecation of divine judgments, and to foster the spirit of religious respect for the providence of God.

In a recent period of the history of this city, when a providential

disclosure brought to light a plot, which in its execution would have exhibited one of the most sanguinary scenes in the annals of this country, Dr. Furman maintained the part of a Christian citizen. As the President of the Baptist Convention in this State, he prepared an address to be delivered to the Governor, soliciting the appointment of an early day to be observed in thanksgiving, for the wonderful preservation of the city from so horrid a conspiracy. This address is the obvious production of a mind not less influenced by the rational love of your municipal arrangements, than by the spirit of becoming gratitude to the Author of all mercies. And were it not foreign to our design, we should notice the uncommon success and ability with which he conducted the argument in favour of a Public Thanksgiving, which many respectable citizens had thought to be an imprudent measure.

Where I now stand it might seem superfluous to speak of that Christian philanthropy which shone in the whole life of your beloved Pastor. The time is so short since he appeared amongst you in charity's most lovely attitude, the impression of his benevolent acts must be yet so vivid, and the light of his practical goodness must still extend a radiance so sweet, as to make our tribute appear flat and rapid. For, if there was any one characteristic that occupied a conspicuous place amidst the virtues of his life, it was the spirit of unaffected good will towards his fellow men. If in a mind, where every excellence stood in the equipoise of truth and dignity, there might be a preponderating principle, that principle was the feeling of a humane kindness which suffering in any form elicited. To recount the varied and affecting examples of his pious benevolence, would be to furnish out a diary of those self-denying ministrations by which his

sympathies mitigated the sorrows of the afflicted, his counsels directed the wandering, and his fervent prayers animated the dejection of the broken heart. In the chambers of the sick and of the dying, Dr. Furman was a messenger as one in a thousand. He appeared to know all the avenues of the heart, to perceive, at once, the very hinge on which turned the whole burden of grief, and to meet the more common possibilities of human woe with some seasonable relief. On such occasions, there was something in his manner which partook of a divine eloquence; when standing by the couch of the afflicted, he pointed to scenes of future rest, and spoke a word in season for the honour of God and the merciful designs of his discipline. This was the true eloquence which, emanating from the heart, was carried with assuasive effect again to the heart.

His works of kindness and condescension were extended to a large class of your population, whose circumstances exclude them from the means of regular instruction. With indefatigable attention, he listened to the simple and crude narratives of these people, corrected with gentleness their errors, and expounded to them with uncommon simplicity the way of life. His exertions in this department of his pastoral offices, though not the most shining achievements of his ministry, will yet be reckoned among those amiable deeds which will not go unrewarded in the day of final account. How many of these humble candidates for immortality he comforted with the aids of piety, may be estimated from the large number which resorted to this place for religious knowledge, and from the exemplary course of Christian morality by which so many have established the character of a sober and conscientious integrity. They too, loved the man whose lips kept knowledge, whose overflowing charity extended to them the joyful tidings

of salvation, whose ardent spirit longed for their spiritual felicity, and whose unceasing vigilance was exerted for giving a brighter day to their ultimate prospects. They too, have felt the throb of undissembled sorrow in looking round upon the void once adorned by their beloved Pastor.

As an experimental Christian, Dr. Furman stood pre-eminent. He is to be placed among that class of Christians whose unsophisticated feelings form at once a comment on the truth of Scripture, and a test of genuine faith. His joys were not the bursts of sudden transport, his sorrows were not the paroxysms of temporary anguish. His whole life appeared to be an exercise of pious contrition, and the distinguishing feature in his religion was, the keen and penetrating conviction of his own depravity. If we are to judge true piety by the disposition which it assumes towards sin, if the living faith be known by the temper with which the believer stands affected towards the turpitude of his own nature, and if the most obvious tendency of that divine energy which moulds the inward man to the habits of spirituality and godliness, be the expulsion of sin from the heart, then may we contemplate a rich display of vital Christianity in your late beloved Pastor. Under such views you may not indeed expect to find in his whole life, the serenity of cloudless skies, and the perpetual smile of unchanging seasons. But if we have not been greatly deceived, his experience resembled a faithful register in which the true state of the passing season had been duly noted, and where might be found that alternation of bright and gloomy days, which usually forms the real state of each revolving period.

In the deep and practical knowledge of the heart he was truly a master in Israel. His information had been derived from a severe and

conscientious analysis of the diversified operations of his own mind; and the rigid scrutiny with which he sat in judgment on himself, added truth and certainty to the result of his close examination. Strict and faithful in deciding upon his own case, and a charitable judge of others, he was qualified to unfold to the timid and wavering Christian those principles which an experimental process had developed to his own view. His religion, therefore, was not a mechanical organization of frames and feelings, not the irregular vehemence of a transient passion, but the established rectitude of a renewed heart struggling with the principalities of spiritual wickedness, and aspiring after the blessed liberty of the sons of God.

As a Minister of the Gospel he had carefully studied, and successfully acquired all the proprieties of the sacred office. Like some of the great models of ancient eloquence, he conquered, by early assiduity, the natural impediments to the sublime art of persuasion, and thus acquired a habit of extemporaneous expression at once pure and perspicuous. His method of treating a subject was always remarkably happy, and no one ever thought of improving an arrangement of topics which his masterly conception had once formed. In the discussion of the several parts he was always deliberate and solemn. His style, which was simple and clear, rose by a natural elevation with his subject, and was enriched with chaste and pertinent illustrations. The general character of his preaching was judicious, affectionate and instructive; but frequently, in his better moments, he adopted a loftier strain, and, yielding to the impulse of a feeling which was deeply tinged with the native grandeur of his sentiments, he appeared before his audience in all the power of a commanding rhetoric. At such intervals, my brethren, we have seen

your Pastor, as if clad in the panoply of truth, marching in the triumph which captivated hundreds had conceded to him. At such intervals the stranger, struck with astonishment by the expression of a form high in masculine dignity, and of a countenance which seemed to realize some of the best designs of ancient and modern art, paused to listen to the tidings which fell from his lips. In this we do not utter a fanciful embellishment, but only speak what we have often heard expressed by men whose impartiality could not be suspected, and whose judgment and independence qualified them to utter an opinion deserving to be repeated.

Seldom, if ever, have we known any man so distinguished for that prudence which is connected with respectability and usefulness. The smallest matters were weighed by him with a jealous circumspection, and where the feelings, or the opinions of others were concerned, he adopted the most conciliating and amiable course. As an evidence of this it will be sufficient to remark, that where he was known, all were his friends, none were his enemies. In asserting the peculiarities of the denomination to which he belonged, though bold and impressive, yet he always evinced respect for the sentiments and practices of others, and by the spirit of modest deference, he secured the kind regard of his opponents. Like Melancthon he was great in counsel, and whilst conducting plans of general utility and benevolence, exhibited a wisdom, the plenitude of which seemed adequate to every occasion. How well he performed the duties of a faithful, laborious Pastor, many of you can tell. You must long remember his affectionate assiduities, his kind admonitions and spiritual prayers. Long must you remember the parental tenderness with which he advised your youth, and inculcated the les-

sons of early wisdom upon the minds of your sons and your daughters.

Though in his view of Scripture doctrine he followed no man exclusively, yet he was not unwilling to be found coinciding with such men as Doddridge, Fuller, and Dwight. He thought that many of the advocates of exact system in Theology had not deserved well of the cause, and that it accorded better with Christian wisdom to adopt an un-mutilated Revelation, than to press it by forced constructions into the service of a system.

In general learning he had made such progress as would have ranked him among men of the first intelligence in any country. The defect in his grammatical studies was well supplied by his liberal and comprehensive knowledge of the Philosophy of Language, and whilst he did not lay claim to a minute acquaintance with the rudiments of the ancient forms of speech, he was well versed in useful criticism, and in the principles of rhetoric, both ancient and modern. Few men possessed a better taste than Dr. Furman. This faculty in him was so well cultivated, and withal, so much alive to the beauties of correct and elegant composition, that he had caught most of the finer passages in Classical and English literature, and treasured them up in his memory.

He possessed an uncommon talent in perceiving the utility of those studies connected with the mind, and in condensing them into such a compass as to make them clearly intelligible to every capacity. In this way we have heard him expound the leading principles of Logic and Moral Philosophy with a clearness and facility which could have been acquired only from long and diligent application. Indeed, there was scarcely any branch of knowledge to which he had not given his attention, and his capacious mind had grasped the more essential pre-requisites to the suc-

cess of the true orator.—But that which imparted a charm to his whole life was the divine unction which pervaded and sweetened all his superiour endowments and qualifications. All the vigour of his noble intellect was consecrated to God. All the matured fruits of his long experience was an oblation of righteousness to the Father of Mercies. All the variety of his acquirements, and all the vastness of his well furnished mind were merged in one prevailing determination to know nothing save Christ crucified.

We could dwell with delight upon many other views of the character of your lamented father in the Gospel. It would afford us a mournful pleasure to retrace his whole history; to bring up to you the remembrance of his abundant labours, of his willingness to spend and be spent in the service of God, and of his punctual discharge of every duty involved in his ministerial engagements. It would be delightful to present you an exact picture of the man whom you always found at the post of duty, whose life offered an unremitting attestation to the truths which he preached. But we must now hasten to the closing scene of his course, and contemplate that majesty which death conferred upon the spirit which emitted a parting ray on its falling tenement.

Our beloved friend and brother was favoured with an uncommon vigour of constitution, and Providence had blessed him with health and strength equal to the weighty duties which he had to perform. Though he had never left the direct path of his avocations in quest of health, and though he spared himself in no instance when Christian benevolence called him to those who were sinking under the violence of malignant disease, and though in prosecuting his labour of humanity he often walked amidst the pestilence which has frequently

visited this city, yet throughout his long and active ministry was he sustained under the burden of an almost unexampled service. Latterly, however, his health had declined.

The last sermon which he delivered from this place, was founded on the text, “And Enoch walked with God and was not, for God took him.” Although in this his last effort, nature seemed almost exhausted, yet his mind was borne above all earthly things, and his lips appeared to be touched with hallowed fire, whilst he unfolded the privileges of that communion with God, which he was soon to enjoy in measure large and high. As his malady increased, and his sufferings became more intense, the graces of a sanctified disposition were more conspicuous. These were a humble reliance on Christ as the all-sufficient Saviour, patience under affliction, and tenderness of heart. When any of his friends would allude to the importance of his past services in the cause of Christ, he would reply, “Upon a review of life I find much to be thankful for; but O! what cause to be humbled before my God. I am overwhelmed with the sense of my ingratitude, of my neglects, of my unfaithfulness as a minister of Christ.” It evidently distressed him when his past exertions in the cause of religion were spoken of as indications of uncommon piety. “If I have been the instrument in the hands of God, of doing any thing for his glory, it is to me a great mercy. But how numerous have been my short comings. I am filled with shame and confusion, when I reflect how little I have improved my opportunities for doing good.” That glorious theme on which it had been his delight to dwell in all the exercises of his ministry, swelled in magnitude as he approached the close of his life; and it was evident that Christ, and only Christ was all his

salvation. To a friend who reminded him that past experiences were valuable, as furnishing evidence of our acceptance through Christ, he replied, "Yes, they are, and if I had not these, I know that the promises of grace are still held out: Christ is still the same Almighty Saviour, ready to receive and to pardon the repenting sinner." Like the great and pious Watts, when in the extremity of nature's struggle, he was looking more diligently for the prop which was to sustain his sinking spirit, he found the simplest truths of the gospel the most encouraging. The last time he visited the house of God, was when a neighbouring minister preached on some of the plain and practical points of the Christian faith. On this occasion he expressed his satisfaction, observing, "These are blessed truths on which we may live and die." To some friends who seemed deeply affected at the view of his sufferings and affliction, he said, "I do not pretend to determine, but my own opinion is, that this is my last sickness; and if through the riches of divine grace, I may obtain the lowest seat in heaven, death is not unwelcome to me." He lost no opportunity to address, in the most affectionate manner, all who entered his apartment, and as his strength permitted, he continued to pray in his family with that spiritual fervor and elevation of soul which indicated his ripeness for bliss. During a violent thunder storm, whilst he was in great pain, he repeated with

emphasis the following beautiful passage from Jeremiah: "Are there any among the vanities of the heaven that can cause rain? or can the heavens give showers? Art thou not He, O Lord our God? Therefore we will wait upon thee, for thou hast made all these things." The intervals between the paroxysms of his disease were usually filled with the reading of pious and devout books. Those which he generally preferred after the Bible, were the Pilgrim's Progress, Rowe's Devout Exercises, Mrs. Graham's Life, and Fuller's Essays. The last fortnight of his life was a period of almost incessant suffering. When at one time he had received a moment's respite from pain, he remarked, "We are apt in health to think ease our right, and nothing more than a common bounty, but the Lord can soon make us feel that a little respite from pain is a great mercy." To a friend who entered his chamber he said, "O! if such sinners as you and I ever get to heaven, redeeming grace will be greatly magnified in our salvation." To some friends present he said, "I am a dying man, but my trust is in the Redeemer; I preach Christ to you dying, as I have attempted to do whilst living. I commend Christ and his salvation to you." Just before he expired, he requested the 23d Psalm to be read, and whilst this delightful portion of Scripture was imparting its balm to his listening spirit, he flew away as on the wings of a dove to be at rest.

RELIGIOUS COMMUNICATIONS.

For the Am. Bap. Magazine.

DEATH OF A SINNER.

DEATH is, on many accounts, an interesting subject of thought. The circumstance that it removes us from all the scenes with which we

are conversant in life, and introduces us to others which are hid in comparative obscurity, renders the change full of serious interest. We always feel regret at leaving that which is familiar, and entering on

that which is untried. The idea of darkness, which is always associated with death, makes us approach it, even in thought, with no small degree of trepidation. The vale of death, when its darkness is not dispipated by the rays of the Sun of Righteousness, is always gloomy, and calculated to inspire serious and awful reflections. When light from heaven illuminates the valley and hope cheers the soul, death loses much of its terror; but even then it is frequently attended with some gloomy forebodings. The reflections which are thus excited by the approach of death account for the fact, that men in all ages have watched the closing moments of others with trembling anxiety. The feelings discovered by the dying have often agitated the living, and sometimes brought them to repentance. When the saints have met and overcome death, good men have beheld the contest and the victory with unspeakable delight, and even the wicked have been led to say with Balaam, "Let me die the death of the righteous, and let my last end be like his." Such scenes, on account of their pleasing associations and consoling prospects, are often presented to the public.

But while the circumstances attending the death of good men are presented to our notice, we partially forget that thousands of others are yearly passing from the stage of life in a far different manner and with far different prospects. Many die without any foundation on which to rest a hope for the future: of these, some pass off in gloomy, sullen silence; others endeavour to persuade themselves that it will be well with them, though they cannot exactly tell why, and so seek a little momentary comfort in death; while others still, unable to observe this silence or believe themselves prepared to die, discover the most gloomy forebodings of that wo on which they are fully aware they

must shortly enter. These scenes of painful anticipation are often concealed from as many as possible, and they are very seldom presented to the view of the public. The connexions of those who die in this manner are seldom willing that their last agonies of their friends should be exposed; in consequence of which, the spectators suffer them to pass in silence, to the detriment of those who are approaching the same end. These examples would in all probability, if presented, prove salutary to the living, by inducing them to avoid the paths which conduct to so wretched an end. In accordance with this sentiment the scriptures teach, that while on the one hand the righteous hath hope in his death on the other the wicked is driven away in his wickedness. And while they present the peaceful happy death of good old Jacob and the triumphant exit of the martyr Stephen, they present also the miserable ends of Balaam and Ahithophel, of Judas and Herod. Although it is a far less pleasing task to portray the end of the wicked, than to exhibit the happy and triumphant departure of the sons of God, I shall nevertheless in this paper present an example of the former kind.

The place in which the circumstances about to be related occurred, was a village situated in a distant part of the country. In this village, religion had many friends, and the wretched of course found helpers. The subject of this narration was a stranger. He entered the village at evening, when he was partially intoxicated. Nothing farther of his life was known, except from his own lips. He threw himself into a private house; and when the fumes of his wine were dissipated, he appeared evidently diseased in body. A violent fever had seized his whole frame, and it raged with the greater fury from his habits of intemperance. When it was ascertained that his com-

plaint was alarming, every attention was paid which the nature of his case required; but no prescription was attended with success. He continued to grow worse. When he perceived the violence of his disease, he became alarmed, from a conviction that he was unprepared to die. As his disorder increased in violence, his solicitude for the welfare of his soul increased. The family into whose hands the sick man had fallen perceiving his anxiety, called in the minister on whose preaching they attended, to direct and console their miserable guest. To him the sick man unbosomed his sorrow, and he in turn endeavoured to direct his attention to the Saviour who died for sinners; but these directions imparted no power to call that Saviour his own. He admitted the truth of what was said to him, but was unable to avail himself of the hope which it tended to inspire. He declared that for him there was no mercy. Soon after this first interview of the servant of God, the writer of this article saw him; his distress of body and mind, instead of abating had rather increased. After an examination of his state of mind, he was told that it was not too late to repent and seek the Saviour, for God was *great* yea *infinite* in mercy; but he repeatedly urged that his was not a common case, and that he had no reason to expect any thing but the wrath of God forever. He would however sometimes for a moment grant that God might be gracious, and then he would direct us to portions of scripture which he thought applicable to his case; but when they were read, he would again abandon himself to despair. He was so thoroughly acquainted with the Bible that he could repeat much of it, and refer to much more. This knowledge he seemed to have acquired either for the purpose of advocating some dangerous doctrines, or for the purpose of disparaging that holy volume. But at

this dread moment, all in which he had previously trusted afforded him no relief, and he *felt* that he was a miserable sinner dying without hope. He said he had in the early part of his life been under serious impressions, and that on a *hypocritical pretence*, he once made a profession of religion. But these serious impressions which he had had in his youth were long since worn away, and for years he had lived in the practice of great sins. When he called to mind the many opportunities which he had enjoyed for obtaining the favour of God through the Lord Jesus Christ, and his neglect and abuse of these opportunities, he was filled with unutterable distress. He concluded that he had committed the sin against the Holy Ghost, and that his doom was already certain.

No considerations which were presented to his view could divert his agonizing mind from his atrocious guilt or his impending doom. The darkness of night served only to increase his agony; so that the time designed by nature for repose, presented before his vivid imagination in more glowing colours the dreadful misery of the dark and fiery pit of despair. He was repeatedly visited by the ministers of Christ, who endeavoured to give him such instruction as his case required. In these instructions, Christ and his cross were held up as the only ground of hope to such sinners as he knew himself to be, and to all others. He was repeatedly urged to look to the cross of Christ, with assurance that in this way he would obtain life, though it was in the last dying hour. The case of the thief on the cross was suggested as a case parallel to his own. But these grounds of hope were presented in vain. They prayed with him and for him, but prayer for him was not heard. His distress and despair received no abatement. The writer well recollects, and he can never forget it,

with what dismal emphasis he uttered these words, "The door is shut." These words he had often repeated, but never did they sound as they did the last time he saw him, a short time before the closing scene. With death and despair depicted on his countenance, and with the articulation of a dying man, he exclaimed, "The door is shut." In this state he continued till by the stroke of death his agonies were hid from mortal vision, and his groans from the hearing of men on earth. The subsequent scenes we pretend not to describe; but if such anguish was felt before death, what are we to suppose were the agonies which followed? Thus ended the days of a man whose life by his own confession had been devoted to sinful indulgence.

His remains were committed to the earth with appropriate funeral services, where they will await the resurrection and the final judgment. On the following Lord's day, the words which the dying man had uttered with so much emphasis were improved for the benefit of the living.

This sad and melancholy story is full of instruction for those who are pursuing a course of sin: and for the purpose of doing them good it is now presented to your readers. No one it is presumed wishes to die as this man died; but let all remember they must avoid his life, if they would avoid his death. If in youth they *put off serious thoughts and yield to the solicitations of appetite, or follow the impulse of passion*, they may expect to become more and more *hardened*, and finally *to die without hope*. If this narrative should be the means of saving any from a life of sin and a miserable death, the object of the writer will be fully attained.

W.

Wisdom prepares for the worst: but folly leaves the worst for that day when it comes.

Messrs. Editors,

I lately spent an evening with a number of young ladies, who, by the fruits of their industry one afternoon in the month, support a child at the Carey Station. With a view to their profit, I read the following Chapter on PUBLIC SPIRIT, from "*The Christian Father's Present to his Children.*" My young friends were evidently delighted; and I send it for insertion in the Magazine, not only because I am confident it will be read with pleasure and profit, but because I hope it will induce all Christian parents who are able, to purchase this invaluable PRESENT for their children.

PASTOR.

ON PUBLIC SPIRIT.

YOU are born, my dear children, in no common age of the world. You have entered upon the stage of existence, when some of the most interesting scenes of the great drama are being presented. There are eras, when the moral world seems to stand still, or to retrograde; and there are others, when it is propelled with accelerated movements towards the goal. Ours is of the latter kind. After the dark and stormy epoch, which was terminated by the glorious revolution of 1688, the churches of Christ, blessed with religious liberty, sunk to inglorious repose. Little was done, either to improve the moral condition of our own population at home, or the state of heathen countries abroad. WHITEFIELD and WESLEY broke in upon this slumber, when it seemed to be most profound. From that time, the spirit of religious zeal awoke, and increasing its energies, and multiplying its resources till our days, it now exhibits a glorious array of means and instruments, from which, in the long run, might be expected the conversion of the world.

Christendom presents at this moment a sublime and interesting spectacle in its Bible Societies, Missionary Societies, Tract Societies, with all the other institutions

adapted to the moral wants of every class and condition of mankind. War is not only declared, but prosecuted with vigor, against the powers of darkness; the hosts of the Lord are marching forth to the field of conflict; the sound of the trumpet is heard, and the call of warriors floats on the gale. Spiritual patriotism is breathed into the souls of all denominations of Christians. Instruments of the holy warfare are invented and distributed, which suit the hands of persons of every rank, condition, stature, and strength; while females are invited to emulate the Spartan women of antiquity, and assist in this conflict by the side of their fathers, husbands, and brothers.

All young people ought to enlist themselves in this cause. They should rise up into life, DETERMINED TO DO ALL THE GOOD THEY CAN, AND TO LEAVE THE WORLD BETTER THAN THEY FOUND IT. To see them reluctant to come forward, is an indelible disgrace to them. It is a poor, miserable kind of life, to live only for ourselves; it is, in fact, but half living. It is an opposition both to reason and revelation. He that does nothing to bless others, starves his own soul. You must therefore set out in life, my children, with a resolution, by God's help, to act the part of a religious philanthropist. "He that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." Aspire to this honour. Think how many things you can already do. You can instruct a class of ignorant children in a Sunday school.* You can teach adults to read. You

* It is to the great dishonour of many young people, in affluent circumstances, that they are retiring from our Sunday schools, and leaving the work to those who are in humbler life. Well, we must do without them, but let them remember, that for their indolence, or pride, or whatever else be the cause of their secession, they must give an account at the bar of Christ.

can distribute religious tracts. You can join in the labours of Bible associations, or the exertions of juvenile Missionary Societies.

Here, however, I must suggest a caution or two. Females, who are employed in the labour of collecting gratuitous contributions to public societies of any kind, should be very watchful against the least infringement on that delicacy and modesty of character, which is the chief ornament of their sex. Their exertions, I know, are the life's blood of some causes; be it so: but let their benevolence flow like the vital fluid through the veins—unseen, unheard. I believe, that, in *general*, the strictest rules of modesty have been observed by the female collectors of our Missionary Societies; but I have heard of instances very much to the contrary. Happily, such cases are rare. I think it quite questionable whether *very* young females, whose characters are scarcely formed, should be thus employed.

It is more necessary still to caution young *men* against acquiring, by their activity, a *bold, forward, obtrusive, and dictatorial temper*. If zeal should render them conceited, vain, and meddling, it would be a heavy deduction from its clear amount of usefulness. There is some little danger, lest Satan, perceiving it to be impossible to *repress* the ardour of youth, should attempt to *corrupt* it.

Observing these cautions, you cannot be too ardent in the cause of religion, and the interests of the human race. Those who are likely to occupy the middling classes of society, who are the sons and daughters of persons in comparatively affluent circumstances, and are likely, by the blessing of God, to occupy the same rank themselves, should feel most specially bound to consecrate their energies to the public welfare, inasmuch as they possess far more means of usefulness than others, and are likely

to have greater influence in society. But even the poorest can do something. There is no one who is destitute of all the means of doing good. In France, during the reign of the late Emperor, the conscription law extended to persons of all ranks in society; and, in the same regiment, the sons of the rich and of the poor contended, side by side, for the glory of their country: nor did the former think themselves degraded by such an association; they felt that to fight under the imperial and victorious eagle, was an honour sufficient to annihilate every other consideration. How much more justly will this apply to persons who are marshalled under the banner of the cross!

It is of the utmost importance that young people should begin life with a considerable portion of public spirit in their character; since it is rarely found that this virtue, if planted late, attains to any considerable magnitude, beauty or fruitfulness. The seeds of benevolence should be sown, together with those of piety, in the first spring of our youth; then may we expect a rich autumnal crop. The first lesson which a child should learn from his parents is, *how to be blessed*; and the second, *how to be a blessing*.

You have been taught this, my children, from the very dawn of reason; now then practise it. Live for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so as that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered a moment after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst millions on the shore: and when they die, they are

like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life! Who are the worse for their death! Whose tears have they dried up, whose wants supplied, whose miseries have they healed? Who would unbar the gate of life, to re-admit them to existence; or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse—it is a starveling vice. The man that *does* no good, *gets* none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.

We are sent into the world to do good, and to be destitute of public spirit, is to forget one half our errand upon earth. Think what opportunity there is for the increase and operations of this noble disposition. We are in a world which abounds with evil. There are six hundred millions of immortal souls, yet enslaved in their minds by the chains of Pagan superstition or Mahometan delusion, aliens to the commonwealth of Israel, strangers to the covenants of promise, without God and without hope in the world: there are one hundred and twenty millions following the *Papal Beast*, and bearing his image: there are nine millions of the seed of Abraham, wandering as vagabonds over the face of the whole earth, with the thick veil of unbelief upon their hearts. In our own country, many towns and villages are yet unblest with the faithful preaching of the gospel: multitudes of adults are still without Bibles to read, and myriads of children without a knowledge of letters: ignorance of the grossest kind, vice of the most abominable forms, are to

be found in every street. And then, as to positive misery, what aboundings are to be seen in every collection of human abodes: where can we go and not hear the groans of creation ascending around us, and not see the tears of sorrow flowing in our path? Poverty meets us with its heart-breaking tale of want and wo: disease in a thousand shapes appeals to our compassion: widows, orphans, destitute old men, and fatherless babes, with numbers ready to perish, are almost every where to be seen. Shall we live at the centre of so much sin, ignorance, and wretchedness, and not feel it our duty to do good!! What a wretch must he be, who, in such a world, is destitute of PUBLIC SPIRIT? For all that selfishness ever hoarded, may you, my children, never be cursed with an unfeeling heart. Here is something for all to do, and all should do what they can.

Consider *the felicity of doing good*. Public spirit is a perennial source of happiness in a man's own bosom. The miser is rightly named: the word signifies miserable, and miserable he is. Benevolence is happiness. Its very tears are more to be desired than the most exulting smiles, which avarice ever bestowed upon its accumulating treasures. Who does not covet that exquisite delight which Job must have experienced in the days of his prosperity, and of which he thus speaks: "When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness unto me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause that I knew not, I searched out." O tell me, what are the pleasures of sense or appetite, all the gay

festivities of worldly amusements, when compared with this? To do good, is to be like God in operation and bliss; for he is the *blessed* God, because he is the *merciful* God.

Public spirit is most honourable. Even the heathen accounted a benefactor a most honourable character. Never does humanity appear adorned with so bright a crown of glory, as when distinguished benevolence, united with humble piety, enters into the character. When a young lady, instead of frittering away her time in frivolous pursuits, parties of pleasure, personal decoration, or scenes of vanity, employs her hours in visiting the cottages of the poor, alleviating the sorrows of the wretched, reading to the sick, how like an angel does she appear! And one can almost fancy that she is watched with exalted delight, on her visits of mercy, by the heavenly messengers who minister to the heirs of salvation, and who hail her as a coadjutor in their embassies of love. What is the most celebrated beauty that ever became the centre of attraction, and the object of voluptuous gaze, and the subject of general envy to one sex, of admiration to the other in the ball-room, where, amidst the blaze of diamonds and the perfumery of the East, she displayed her charms; compared with that modest and retiring young woman, who, in her woollen cloak and miry shoes, is seen on a cold wintry day at the sick bed of the poor expiring mother, first reviving the sinking frame of the sufferer with the cordials she has prepared with her own hands, then dispensing bread to her clamorous, hungry babes, then comforting her agitated mind with the consolations of religion, and, last of all, soothing the troubled breast of the distressed husband with the prospect of a country, where there shall be no more death!

Of what is the man of polished manners, insinuating address, spark-

ling wit, and endless anecdote, whose society is courted, and who is the life of every company into which he enters; who every where receives the incense of praise, and the worship of admiration; I say, what is this man, in real grandeur, utility, and moral beauty of character, to the unassuming youth, who, though well educated and extensively read, and with a mind that could luxuriate in all the pleasures of literary pursuits, devotes a large portion of his time to the exercises of benevolence: who on a Sabbath journeys to some neighbouring village on foot, sustaining the storms of winter, and the sultry heats of summer, to teach a school of ignorant children, bound to him by no tie but that of our common nature, to read the word of God: who is often seen in the retired streets and alleys of his own town, checking the torrents of wickedness by the distribution of tracts, or the circulation of the Bible: who, when fatigued with business, would gladly seek the repose of home, or else, thirsting for knowledge, would fain converse with books, but instead of this, devotes his evening hours to assist in managing the business of public institutions!

Need I ask which of these two is the most honourable character? They admit of no comparison. The wreath of literary fame, the laurel of the warrior, the tribute of praise offered to superior wit, are empty and worthless compared with the pure bright crown of the philanthropist. There is a time coming when the former shall be of no value in the eyes of their possessors, or the world; but the distinctions or superior beneficence, belong to an order which shall be acknowledged in heaven, and shall be worn with unfading brilliancy through eternity.

I exhort, therefore, my children, that you do all the good you can, both to the souls and bodies of your fellow creatures: for this end, as I have already said, you were born

into the world; and society has claims upon your attention, which you cannot neglect without disregarding the authority of God. Give your *property* for this purpose. Begin life with a conviction, that every one ought to devote a fair portion of his worldly substance for the benefit of others. No man ought to set apart a less proportion of his income for the good of the public, than a tenth. Whatever estate yours should be, whether great or small, consider that it comes to you with a reserved claim of one tenth for the public. Consider yourself *as having a right* to only nine tenths. Pay tithes of all you possess to the cause of God and man. Be frugal in your general expenditure, that you may have the more to do good with. Waste not that upon unnecessary luxuries of dress or living, which thousands and millions want for necessary comfort and religious instruction. The noblest transformation of property is not into personal jewels, or splendid household furniture, or costly equipages; but into clothing for the naked, food for the hungry, medicine for the sick, knowledge for the ignorant, holiness for the vicious, salvation for the lost.

Give your *influence*, whatever it be, to the cause of the public. We have all a circle of influence, and it is more extensive than we imagine. We are all, and always doing good or harm. Two persons never meet, however short the duration, or whatever be the cause of the interview, without exerting some influence upon each other. An important transaction, a casual hint, a studied address, each and all may become the means of controlling the mind of those with whom we have to do. Let your influence be all thrown into the scale of the public good. Do your own duty, and endeavour to rouse others to do theirs.

Let your exertions in the public cause, be the result of *deliberate purpose*, not of mere accident. Set

yourself to do good. Pursue a system, and act not from caprice. Let not your zeal be a blaze at one time, and a mere spark at another. *Study your situation, circumstances, talents, and let your benevolence flow through that channel which Providence has more especially opened before you.* All are not fitted for, nor are they called to the same work. In the division of the labour of mercy, occupy that station, and be content with that work, to which you are obviously destined. Avoid the disposition *which will be first in the front rank, or no where.* This is selfishness, not benevolence: selfishness operating in the way of activity, instead of indolence: of giving, instead of hoarding. Be anxious to do good, though, like the ministering angels, your agency should never be seen, but only felt. Do not be discouraged by difficulty, nor disheartened by ingratitude: seek your reward in the approbation of conscience, and the smile of God, not in the acknowledgments of men. Persevere to the end of life; and be not weary in well doing. Be diligent, for the world is dying around you, and you are dying with it. You are young: but you are mortal. Your time of working may be short, and therefore strive to do much in a little time; for a man's life is not to be measured so much by the years that he lives, as by the work he does. You may die, but if you do good, your work lives; lives and multiplies its kind on earth, and then follows you to heaven, to live in your own remembrance, and in the happiness of others through everlasting ages.

"As therefore we have opportunity, let us do good unto all men; especially unto them that are of the household of faith: and let us not be weary in well doing, for in due season we shall reap if we faint not."*

* Every young person ought to read that incomparable work of Cotton Mather's, entitled, "Essays to do good," edited by the Rev. G. Burder

For the Am. Bap. Magazine.

MESSRS. EDITORS,

WE solicit through the medium of your valuable work, the attention of all our churches to the interesting concerns connected with the approaching Triennial Meeting of the "General Convention of the Baptist Denomination in the United States for Foreign Missions." In looking over the accounts published by the Treasurer, of monies received, we have been much disappointed, and sometimes almost discouraged, at the smallness of the amount. When we consider the number and ability of our churches, we are irresistibly brought to the conclusion, that in relation to the Missionary operations of the present day, there is a great want of that deep interest, which every professed disciple of Christ ought to cherish, on a subject so interwoven with the salvation of a world that lieth in wickedness. This we believe to be the case with our churches generally. There are, it is readily admitted, honourable exceptions. Some have formed Primary Societies, and have aided liberally in replenishing the Treasury. This has also been the case in some of our Associations. It is, however, still true, that we are greatly deficient. The evil of which we complain, imperiously demands a remedy; and shall we, with dependence on God, attempt this? Or shall we desert the cause, and thus practically deny its importance? We trust a redeeming power still exists, and that it will soon be called forth with success. Among the various means that may be used to awaken a proper feeling on this subject, we would earnestly recommend a more general circulation and attentive perusal of your useful Magazine. It is believed that this missionary herald has done much towards accomplishing this great object. And we learn with pleasure, that the Christian Watchman, while it has greatly improved

in appearance, is now sharing with liberality, the patronage of the Christian community.

These publications, containing, as they often do, accounts from the Eastern and Western world, cannot fail to enlist the best feelings of our hearts, and often constrain us to inquire, Lord, what wilt thou have us to do? When in our imagination we view Dr. Judson and his associates, "who counted not their lives dear unto them," loaded with chains, and immured within the walls of a gloomy prison, waiting with trembling anxiety their approaching fate; when we consider the privations and sufferings of these servants of the Most High God, and reflect on the deplorable ignorance and wretchedness of those gentiles to whom they have gone to preach the unsearchable riches of Christ; when for a moment we reflect on the immense value of their souls, their danger of everlasting perdition, and the happiness they are capable of enjoying;—a mere glance at these affecting facts will call forth all the sympathies of which we are capable.

We would suggest to our churches, and particularly to their pastors, the utility of communicating important religious intelligence at the monthly concert of prayer. On these occasions, the mind is tender, and susceptible of good impressions. The exercises of this day seem calculated to produce a most interesting association of feelings. It is emphatically the great prayer day of the Christian world; and on those occasions, our prayers and alms should *always* accompany each other. Let ministers improve these seasons of special prayer, to stimulate their brethren to more vigorous exertions in support of missions, foreign and domestic. Having contributed *something*, in aid of these great objects, we are in danger of indulging in self complacency, and seem to forget that here is yet very much land to be

possessed; that "*the field is the world*," and the promise of reaping the reward of Heaven is not to the slothful and indolent, but to those only, who, not weary in well doing, continue faithful unto the end. "Be thou faithful unto *death*, and I will give thee a crown of life," was the declaration of the Saviour. It should be remembered that we live at a period, when great missionary efforts are required. A state of feeling on this subject, that might not have deserved censure some twenty or thirty years ago, would now be entirely inexcusable. The times of this ignorance God winked at; but *now* commandeth all to awake from their lethargy, and engage with zeal in those benevolent measures, which are in operation for the general diffusion of the benefits of the glorious Gospel of the blessed God. We are aware that on account of the war in the Burman Empire, missionary exertions in that important station have been suspended for the present. But shall we on this account relax in our exertions? Or shall we not rather avail ourselves of this occasion to recruit our strength, and be prepared for more vigorous efforts in aid of the grand designs of Heaven in relation to those dark places of the earth?

It is confidently expected, that the war with the Burmese will prepare the way for greater facilities in prosecuting the objects of the mission. The wrath of man shall praise God. Besides, are not other important stations to be supported? Shall we forget the red brethren of our western forests? Surely we are debtors to these barbarians, and ought to feel under the most solemn obligations to do all in our power to emancipate them from the slavery of ignorance and sin. We again most affectionately request our brethren to consider these important subjects. It is the cause of God; it must, it *will* succeed!—In relation to pe-

cuniary assistance it is still true, "we can do what we *will* do." Remember the motto of that man of God, who has spent his valuable life in successfully translating the Sacred Scriptures into the various languages of the East, "Attempt great things, expect great things." We anticipate with much pleasure, that at the meeting to which we have alluded, many of the representatives of the thousands of Israel, will be prepared to pour into the treasury of the Lord their grateful offerings, and find that it is more blessed to give than to receive.

We have lately seen a letter from a highly esteemed minister in New-York to the Treasurer, and obtained permission to publish an extract, which is herewith subjoined. This letter affords much encouragement, and ought to stimulate all to go and do likewise.

A LAYMAN.

Very dear Brother,

I have the pleasure of remitting \$200 to the Treasurer of the Convention, in behalf of the New-York Baptist Foreign Mission Society. This is the last sum you will receive from this Society, as it has been dissolved, and we hope that at least three, if not four Societies will grow out of the materials which constituted it. We have already organized one in Oliver Street, and I have set out with a determination to raise \$1000, before the Convention assembles in New-York, if it be at all practicable. I have something more than \$500 already subscribed, and the prospect for the balance is at present very encouraging.

Yours truly,

In addition to this very animating letter, we subjoin another lately received on this subject from a clergyman of our own denomination in a populous town in New-

England. We hope it may provoke many mothers to abound in good works.

ED.

To the Editors of the Am. Bap. Magazine.

Gentlemen,

I was exceedingly gratified a few weeks since with an instance of thoughtful liberality which occurred among the people of my charge, and which with your permission I will relate.

A lady of my church called upon me shortly after the commencement of the present year, and accompanied by her two little sons. Each of them brought in his hand the missionary offering which he had saved from the donations he had received during the past year. The whole from themselves and their sister amounted to between two and three dollars. The amount it is true was not large, but its moral effect was far too important to be forgotten. Each cent of that offering had witnessed an effort of self denial in the child, and had taught him to feel for the miseries and strive for the relief of his fellow men. Those children had learned to deny their appetites for the cause of benevolence; a lesson which many an older man dies without having learned. I looked on them at that moment, and at the pious mother who had taught them, as a specimen of human nature, far more respectable, more valuable and more honourable than can be found in the selfish splendour of charioted wealth, or in the still more fascinating exhibitions of unsanctified intellect.

I am yours truly,

CLERICUS.

Many things are spoken of, in the Scriptures, as good: but there is not one thing emphatically called GOOD, which does not relate to Christ or his coming.

MISSIONARY INTELLIGENCE.

FOREIGN MISSION.

LETTERS have been received from Mr. Wade, under the date of September 1st, 1825. They contain nothing new respecting the mission. The printing of the Burman dictionary was proceeding. Mr. Hough was expected soon to leave Calcutta for Rangoon, to make arrangements preparatory for the re-establishment of the mission in that place. Mrs. Wade had suffered two severe attacks of fever, but was then convalescent, and was considered out of danger.

A letter has also been received by the assistant Corresponding Secretary, from Mr. Boardman, dated 52 days out from Philadelphia. The passage, though far from speedy, had been very pleasant. They were treated by the Captain and Supercargo in the most friendly manner. They had prayer in the cabin every evening, and services regularly every Sabbath. They are before this, in all probability, at the scene of their labours.

The latest accounts from Mr. Judson and Dr. Price, are furnished by Edward A. Newton, Esq. late of Calcutta, who has just arrived in Boston. We have been favoured with the perusal of a note to him from an officer in the British army, who had returned to Calcutta. He states, on undoubted authority, that the situation of Dr. Judson and his companions is not at present perilous, and that their friends have but little reason to entertain any apprehensions of their final safety.

CAREY STATION.

EXTRACT OF A LETTER FROM REV. ISAAC
M'COY TO HIS FRIEND IN BOSTON.

*Carey, 100 miles N. W. of
Fort Wayne, Ind.—Oct. 15, 1825.*

Dear Brother,

ON returning from Thomas to Carey, in September, I brought with me a little

Ottawa boy, the fourth from that place now in our school. This circumstance is mentioned as an evidence that those Indians are really desirous to be favoured with a school, and this, in connexion with several other hopeful circumstances, exhibits the favourableness of our prospects there, notwithstanding the opposition of some of them. But this subject cannot be mentioned without sighing under a distressing want of missionaries.

To our correspondents, we often complain of the obstacles to Indian reform, occasioned by the introduction of ardent spirits into the Indian country. The following extract of a letter from a respectable friend at Fort Wayne, confirms the justness of our complaints. "I fear you will have troublesome times the ensuing season. The country is full of traders, and I have no doubt, of whiskey too. It goes from this place by waggon loads." The mind can never turn to this subject but with pain! The snares which are spread by this prevailing evil have entangled some of the natives, for whom we had indulged hopes of better things. But the enemy may not always triumph, and say, Aha! so would we have it! The following circumstances exhibit the power of Grace, and are by us gratefully acknowledged as tokens of encouragement.

K—, about 22 years of age, who was baptized last winter, returned to his father's in the spring, under the impression that his course with us was completed, and that he would enter upon business for himself. His father was a Canadian trader with an Indian family, and K— had been taken into our family, from the Indian dress, and manners, and country. He now proposed joining his father in the Indian trade.

Soon after his departure from us, he found himself exposed to many sneers of the impious, who often ridiculed him for his sobriety, saying he was like an old man; it was no crime to use profane language, it was only an act of the lips, and

not of the heart, &c. He had commonly entertained lowly ideas of himself, and at this time his unworthiness was more sensibly felt than usual. "It seemed to me," says he, "that I could do nothing that was good." He felt much discouraged, disconsolate, and uncomfortable, there being none to speak a word of encouragement to him, or to whom he might tell his sorrows; and he became lethargick in Christian duties, and too much neglected prayer.

His father sent him with several hands under his direction to T— to purchase whiskey. This was a grief and trial to him; yet, in obedience to his father's instructions, he purchased and brought back into the wilderness 20 barrels of whiskey.

A powerful temptation, especially to a young man commencing business, now assailed him. His father required him to sell out the liquor to the Indians, and for his encouragement in business, promised him the whole proceeds of the sales, which would amount to, at least, \$1200. He intimated some doubts respecting the propriety of vending ardent spirits to the Indians, and was answered, it was no crime to sell whiskey, or any thing else, to any one who would purchase and pay. Nevertheless, he persisted in the belief that the course required of him would be sinful. He reflected on the pity he had sometimes indulged on seeing the Indians intoxicated, and the great anxiety he had felt to afford them relief, rather than to augment their woes. He could not but believe that the murders, and other crimes committed by the Indians in consequence of their intemperance, were, in part, chargeable to those who supplied them with whiskey. But "how can I disobey my father," was the trying question. At length he told his father that he would be happy to visit some of his acquaintances before he proceeded further in business. To this his father consented, and he made a journey to F—, eighty miles from his father's. By this measure the trying hour was delayed a few days longer; but what step he should take next, he could not conceive.

In this state of things, he arrived at F..

where, to his surprise and joy, he found a letter we had written him, informing of our wish to send him, and some others of our religious pupils, to some favorable institution at the eastward, with a view to their obtaining a liberal education, that they might become the more useful to their countrymen, and requesting him to come and see us on the subject. This circumstance afforded a pretext for his coming on to this place.

After waiting here some days for some expected intelligence from the eastward, and none having come to hand, we advised him to return and take his leave of his father and friends, and afterwards prosecute his studies in this place, until arrangements could be made for his journey to the eastward. It was with much reluctance that he consented to follow this advice. At length, after declaring how very desirous he was to obtain a liberal education, and acknowledging the deference he paid to our advice, he said, with deep affection, and with tears in his eyes, "Well, next Tuesday or Wednesday I will start to my father's; but I know I shall be gone! (ruined) I cannot return to this place again." It was at this time that I became acquainted with the circumstance of his father's wish that he should deal out ardent spirits to the Indians, as mentioned above. He supposed that if he saw his father before arrangements were *certainly* made for his going to College, he would be required to assist in this wicked traffick until the matter was settled. He feared to put himself again in the way of this trial and temptation. "If," says he, "I should sin in this thing, then I must be dismissed from your family and from the Church. When I joined the Church, I feared that I should, at some time, do bad; but I thought I would endeavour to be religious. Had I known that my conduct would be such as to oblige you to dismiss me, I would not have been baptized."

He has since visited, and taken leave of his people, (his father feeling himself not a little disappointed,) and is, at the moment of my writing this, united with six other promising religious Indian youths in our school, pursuing his studies with

great assiduity; thankful for, and animated with, the prospect of obtaining, in some classical school, a liberal education.

Another delightful instance of Christian stability occurs in a neighbouring Indian woman who was baptized last June.—Every method which wickedness could invent, has been used by some of her relations and acquaintances to induce her to unite with them in their inebriation and revelry, but all without success. Frequently she has left her house, and sometimes in the night, to avoid the disorders of the people around the place, and has taken shelter at the mission establishment.

To you, sir, and others who feel interested in the welfare of the mission, it will afford satisfaction to know, that our heavenly Father, guarding us with paternal care, inspires with compassion and generosity, many distant friends who liberally contribute to the support of the school. On the 1st inst. we received eleven boxes of clothing, &c. from friends in different places in New-England. Some other boxes from New-York, and elsewhere, are on the way hither. Regular acknowledgments of these favours had been made to the donors by letter, and in our accounts to the Board of missions, submitted quarterly. While we are constrained to lament the poorness of our labours, we can, nevertheless, assure those who have aided in this work, that their gifts have not been wholly wasted on people not profited thereby. Some of the wild wanderers may now be found at the feet of Jesus, clothed and in their right mind. In this humble, proper place I would be their companion, on bidding an agreeable correspondent an affectionate

Farewell.

ISAAC M'COY.

FROM THE SAME, DATED

Carey, Nov. 15, 1825.

Dear Brother,

It affords us singular satisfaction to discover among our rude neighbours, though in instances rather solitary, some attention to the Sabbath. This is satisfactory

in a civil as well as a religious point of view, because it tends to the establishment of order. About the first of last month, the Putawatomes within the agency of Chicago were called into that place to receive an annuity from our government. Topnibee, the principal Chief, and his party, had appointed a day to set out on their journey, which turned out to be the Sabbath, on the morning of which he called to inform us of their intention to leave, and to inquire if it were proper for them so to do, saying, "If you think it improper for us to commence our journey on prayer-day, I will wait until tomorrow." This old man had spent about eighty years, almost wholly ignorant even of the existence of the Sabbath. His scruples, and his ready acquiescence in our advice to delay his journey, were, therefore, the more gratifying to us.

In company of a considerable number of Indians, I made a journey to Chicago myself about this time. Whether we journey with the poor Indian, or rest with him in his wigwam, we must be pained with a view of his poverty. Those with whom I travelled, and the multitude I passed on the way, were almost, wholly destitute of food, except as they rarely, and with difficulty, caught some small animal. At one village, we saw a considerable number of travellers, who were preparing to send out some of their young men in quest of deer. When at any time I halted to take refreshments, the hungry travellers in company would stop also, to whom my feelings obliged me to divide my own stock of provisions as long as it could be divided.

On the 8th, about 40 chiefs and many others were called together at the Council room at Chicago. Many of them were from Illinois and the western shores of Lake Michigan, whom I had never seen before, to whom the United States Agent gave me a very appropriate introduction. The chiefs with whom I had not been previously acquainted came forward and gave me the hand with the appearance of much affection. The salutation of one of them was, "Brother, we join our hands—our hearts also are united. I salute you in the name of the Great Spirit"

then arose, and delivered a short address to them.

Usually the Indians, soon after receiving a payment from the United States, find ardent spirits, and intoxication, disorder, and sometimes several murders, follow. I was delighted on this occasion, that through the prompt measures of the Agent, not an intoxicated Indian was to be seen.

I have reason to believe that my visit to that place will promote the interests of, at least, the school department of the mission. I carried home on my horse (90 miles through the wilderness) a poor little outcast boy, and three others from that neighbourhood have since been brought into our school.

The want of Missionaries obliges us to keep a hired teacher in the school. This is expensive, and not quite so pleasant as if a competent supply of missionaries would allow one to that department.—Nevertheless, I may safely say the school flourishes. It is delightful to see many of these late suffering children, now comfortably clad, and daily acquiring a knowledge of labour and of letters, and often bowing with us before the throne of God. How differently situated are hundreds of other little wanderers in the wilderness!

In so large an assemblage of Indian youth as are with us, it is not strange that there is with some, at times, an apparent want of gratitude. Very different, however, were the feelings of one of our pupils, when, the other day, he said to me with *tears* of thankfulness, "I have many a time thought what a good thing it was that I became acquainted with the mission! My father never gave me any good advice. I did not see or hear any thing that was good. Here you give me good advice. If I had not found you, I should now be a wild Indian."

Notwithstanding the attention given to the subject of education by the promoters of Indian reform, we doubt whether the true importance of this thing has been fully understood by many. Our doubts multiply on the subject of the education of Indian *females*. We believe that schools located in some Indian country, that

would never be alienated by them, should speedily be originated, for the education of both females and males, in those branches which would qualify the former to take the management of female schools, and the latter to fill, with acceptance, every department of the schools, of the church, and of the State, in a civil community. This is a subject in which we feel much interested, and we are, at this time, doing what we can towards its promotion.

With hopes well founded that the time is drawing near when the Indians will fill their own pulpits, teach their own schools, and govern, by good laws, their own community, it is with satisfaction I say to a zealous promoter of these good things,

I am respectfully,

Your obedient Servant,

ISAAC M'COY.

FROM THE SAME, DATED

Carey, Nov. 30, 1825.

Dear Brother,

THE affliction of one of my little daughters obliged me to make a journey to Fort Wayne, between the 25th of last month and the 7th of the present. This was one case among many, and some of them very serious ones, in which the want of medical skill at the Mission was sensibly felt. It would be a great blessing indeed if missions in the Indian country could each have a regular bred physician connected with it. It would also be a relief to many poor suffering Indians. The superstition of the natives would warn a physician to be cautious in his prescriptions on his first practice among them. But he might soon inspire a confidence that would render him safe. We are often called on by our neighbours to visit the sick, and solicited to administer medicine.

Among the natives, the idea of magic is always associated with the science of medicine as practised by themselves, and few instances of sickness occur in our neighbourhood, in which there are not dancing and conjuring performed around the afflicted for his relief. In my acquaintance with the Indians, I have found nothing to induce me to unite in the

rather popular opinion, that *Indian Doctors* are remarkably skilful; but I have seen much to establish the contrary sentiment. Generally we find those, who denominate themselves *Medicine men*, or women, of all others, the most ignorant and superstitious.

Could not a studious Indian lad, of promising talents and manners, and of capacity to read English with facility, and to write a fair hand, find, in our happy United States, a moral, kind friend, who could help him to a thorough knowledge of the science of medicine? We should be exceedingly thankful, if one such from our school could be thus highly favoured. The favour would have a direct bearing on the subject of Indian reform. His residence and services among his people would have a tendency to correct their superstition, and to improve their minds, as well as to contribute to their comfort, and he would, of course, be qualified for a Missionary, and for many stations of importance in his nation.

Our crop of wheat, corn, and vegetables, the past season, was the most productive of any the Mission has ever gathered. We have, however, sustained a severe loss in the destruction by fire, of about 50 tons of prairie hay, a loss which in this place, cannot be remedied. If the winter should prove severe, we shall scarcely be able to save the lives of our stock.

Two young brethren from Cincinnati, Ohio, have lately united with us, with the intention of bearing a part of our Missionary labour; we hope they will be found valuable acquisitions to the Mission. Their arrival imparted much pleasure, as the want of Missionaries was very great. Brother and sister Simerwell have, this fall, with the approbation of the Missionaries, been about two months absent on a visit to Kentucky, and in my absence, the care of the male department of the Mission devolved wholly on brother Lykins, and that of the female department on my wife.

Many Ottawas from the North have passed our place the present autumn, on their way to more southerly hunting

grounds. To these, and to others in our neighbourhood, we endeavour to impart instruction. Our neighbours are at this time very much scattered to their huntings; nevertheless we find a few, to whom my brethren, as well as myself, endeavour to communicate the tidings of salvation.

You are aware of our desires that the scattered, peeled, and perishing tribes, should be gathered into a colony, in the vast, unsettled regions west of Missouri and Arkansas. Daily experience urges the importance of this measure. The Cherokees, who have not been chased from place to place like most others on our borders, but who have from the first, been allowed to occupy a country of their own, of sufficient extent to screen them from the ruin which follows a closer connexion with the whites, may with propriety be now called a civilized people, increasing in number, and improving in arts and science. The subject of colonizing the unsettled tribes, and the detached hordes, requires no stronger argument in its favour, than a comparison of the flourishing Cherokees, with the thousands of wanderers, whose wretchedness is daily increasing. For the accomplishment of this design, we daily pray.

Deeming that the dawn of that day is perceivable, when the great trumpet shall be blown, and when the outcasts which were ready to perish, shall come to the true worship of the Lord, it is with pleasant anticipations that I subscribe

Affectionately yours,

ISAAC M'COY.

LIBERIA.

January 4, 1826. The Brig *Vine* sailed from Boston for Liberia, carrying upwards of 40 coloured persons to reinforce the colony in Liberia. They were accompanied by Rev. Mr. SESSIONS, agent for the Society, and Rev. CALVIN HOLTON, a Missionary to Liberia, under the patronage of the Baptist Board of Foreign Missions. Mr. Holton goes out at present more particularly as an agent to ascertain

so far as possible, the present condition of the natives in the vicinity of the colony, with the view of establishing hereafter, should circumstances permit, a more extensive and permanent station among these so long benighted and oppressed of our fellow men.

Previous to the embarkation of these

emigrants, those among them who were professors of religion were embodied into a congregational church by an ecclesiastical council convened for the purpose in Park street Church. Sermon by the Rev. S. E. Dwight, from Psalm xviii. 31. *Ethiopia shall soon stretch out her hands unto God.*

TABULAR VIEW
OF PROTESTANT MISSIONS THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

Compiled from the London Missionary Register for January and February 1825,
and from the preceding Survey.

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	623	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	13	23	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia and Polynesia,	35	63	93	7,586	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	33,680†
North American Indians,	35	83		900	200
Labrador,	3	14			193
Greenland,	4	16			
	329	584	394	50,000	37,919

The above tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the Schools, and the number of Communicants in the Churches. In several instances, in the principal Survey from which the table was compiled, the *Native Assistants* connected with missionary stations are said to be "many," and in other instances it is only stated in general that there are native assistants. The whole number may be 500. In estimating the number of *Pupils*, we have adhered to the documents embodied in the above named Surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan missions in Ceylon, it is said, on the authority of one of the missionaries in that island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but in the survey of the several stations, owing to the want of documents, we find the

mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars, which they contain. Probably the whole number of pupils in the schools established by missionaries, falls not much short of 100,000.

But the deficiency in the statement respecting the number of *Communicants* in the mission churches, is believed to be far greater, than in respect either to the Native Assistants, or the Pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from unevangelized nations, have publicly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000. It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.

* Mr. Ellis estimates the number of communicants in the Society Islands at 2,000.

† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination. About 4,000 are members of the Baptist Church.

RELIGIOUS INTELLIGENCE.

ORIGIN OF SUNDAY SCHOOLS.

Mr. ROBERT RAIKES was born at Gloucester (Eng.) in the year 1735. His father was the printer and proprietor of the Gloucester Journal, and to this business the subject of our memoir succeeded, by which he is said to have acquired a competent property. We are not acquainted with the circumstances of his education, or the events of his early life, but active benevolence distinguished his manhood, and that Divine principle (without which all pretensions to religion are as the sounding brass and tinkling cymbal) was first called into action by the forlorn condition of the Prisoners in the Bridewell of Gloucester. His property, his pen, and his influence, were devoted to provide for them, not only the things needful for this life, but the more important advantages of religious and moral instruction, in order to prepare them for the enjoyment of a happier world.

The circumstances which led to the formation of the Sunday School System, may be reckoned amongst the many proofs which the history of the world furnishes, that Providence has frequently caused the most magnificent effects to spring from means the most simple, and by the steady persevering efforts of an individual, the most important ends have often been accomplished. With a sensation of delight, which none can conceive, but those who have drunk from the same perennial fountain, Mr. Raikes, when on the threshold of Eternity, related the interesting story of the origin of Sunday schools. One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "O, Sir! if you were here on a Sunday you would pity them indeed, *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment (to use his own language) the word "try" was

so powerfully impressed upon his mind as to decide him at once for action. He immediately went and entered into a treaty with the school-mistress to take charge of a certain number of destitute children on the Sabbath day, and this proved the grain of mustard seed which has already produced a great tree, whose branches overshadow our own land, and whose roots are extending to the most distant regions of the earth. May its growth advance with accelerated progress, till the sons and daughters of ignorance and vice shall find a refuge under its fostering shade!

Mr. Raikes agreed to give this poor woman one shilling for her day's employment, and he soon found three others who were willing to undertake a similar task. He now communicated his plan to the clergyman of the parish (the Rev. Thomas Stock,) who promised to co-operate with him by visiting the schools on Sunday afternoons. Mr. Raikes printed a little book which he distributed amongst them, and the Society for the promotion of Christian Knowledge, sent him a number of Bibles and Testaments for a similar purpose. The effects produced on the conduct of these hitherto wretched children in a short time, cannot be better told than in the language of a woman living in the neighbourhood, who declared that 'the place was become quite a heaven upon Sundays in comparison to what it used to be.' At the end of three years the number of scholars increased to 300. Many of these, as well as their parents, had scarcely ever been seen within the precincts of a church, but now numbers of them began to attend with regularity, and as many as fifty were sometimes present so early as seven o'clock in the morning.

Mr. Raikes not only possessed energy for bringing his benevolent system into action, but prudence for conducting it. In a letter to a friend, written about this period, he says, "I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear,

have given me an ascendancy, greater than I ever could have imagined; for I am told by their mistresses, that they are very much afraid of my displeasure." Besides attending to the instruction of the children in their religious and social duties, he was particular in inculcating habits of cleanliness; and however mean or ragged their clothing might be, he insisted that each child should come to school with clean hands and face, and combed hair; as he well knew that attention to these little decencies of life, have a wonderful tendency to advance civilization amongst the lower classes of society.

During the first three years, the establishment of Sunday Schools was chiefly limited to the vicinity of the city where they had originated, but when the plan had, in the opinion of Mr. Raikes, been fully tried, he conceived that it should be more widely disseminated. For this purpose, he inserted a paragraph on the subject in his own Journal, which was copied into several of the London and provincial papers. The plan was adopted soon after in London, and the first name on the list of the first Sunday School Committee in the metropolis, appears to be that of the celebrated Jonas Hanway. The success of the first effort now called the dormant zeal of many into action, the establishment of Sunday schools proceeded throughout the nation with the rapidity of lightning, and before the close of his valuable life, which occurred in his native city on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday schools for Three Hundred Thousand Children established throughout the British Empire.



EXERTIONS FOR SOLDIERS AND SAILORS.

THE British government has taken measures to supply its army with Bibles and Testaments, and its seamen with floating chapels and with preachers, at the public expense. The order and regulations with respect to the army, as promulgated by the Duke of York, the Commander-in-Chief, are as follows:

Horse Guards, March 11, 1825.

The enclosed Code of Regulations "for providing the army with Bibles and Testaments," having been recommended by the prelates whose signatures are attached thereto, and approved by the king, I have the commander-in-chief's commands to transmit them for your information and guidance, and to express his Royal Highness's expectation that they be strictly adhered to by the regiment under your command.

Sir, your most obedient, humble servant,

H. TORREN, A. G.

Officer commanding.

It is proposed that the following arrangements shall be made for providing the army with Bibles and Testaments, through the medium of the Chaplain-General only:—

1. That commanding officers shall be directed, by the Adjutant-General, to send to the Captain-General an immediate return of the number of Bibles, and books of Common Prayer, in possession of the men, and the number necessary to furnish one to every man who can read.

2. That, exclusive of the requisitions which may follow this Circular instruction, the Chaplain-General will procure, from the Naval and Military Bible Societies, and other sources, such a number of Bibles and Testaments, and Books of Common Prayer, together with such religious Tracts as he may think sufficient, to be lodged, as a depot, in the orderly room of each corps, in order that recruits and others, wanting such books, may be provided from time to time, as they may require them: that these Bibles, &c. shall be kept in a chest, and that the state of this depot of books shall be inspected at the half-yearly inspections, and the number of Bibles, &c. in store, inserted on the back of each half-yearly Return, to be submitted to the Adjutant-General. The Adjutant-General will furnish the Chaplain-General, half-yearly, with a return of what is required to keep these depots of books complete.

3. It is proposed that the expense of furnishing these books to the soldiers now in want of them, as well as to all the recruits who may, from time to time, join their respective corps, shall be borne by the public. But that each man who is found, upon the usual periodical examination of his necessaries, to have lost or disposed of his books, shall be again provided from the depot of Bibles at his own expense, and commanding officers of corps will address to the Chaplain-General a return every six months.

(Signed)

C. CANTAUR.

E. EBOR.

W. LONDON.

London, Feb. 1825.

The Commercial Institutions of the city of London, wise in respect to their own interests, have contributed to the funds of the Society instituted in behalf of Seamen.

Upon looking over the list of donations to the Seaman's Friend Society, attached to the Seventh Annual Report,—says the Editor of the Mariner's Magazine,—our attention was particularly arrested by the liberality of some of the public mercantile Institutions. The monied Institutions of London appear to feel that they have a deep interest in the efforts that are made to diffuse among seamen principles which inculcate the strictest integrity, and

which enjoin fidelity and industry. Property can certainly be more safely entrusted in the hands of men who have a due sense of moral obligation, than to those who are dead to all sense of virtue and morality; men who acknowledge no law but necessity, and who consider an unrestrained indulgence of all the most debasing passions as perfectly legitimate and allowable. From among a very large number of smaller donations, from similar institutions, we select the following, as instances of unusual munificence:—

Bank of England,	\$444
Corporation of London,	463
East India Company,	444
Worshipful Company of Drapers,	420
London Assurance Company,	230
Royal Exchange Company,	230
West India Dock Company,	233
	\$2,469

▲NECDOTE OF DR. D———,

Illustrative of the difference between a speculative and practical knowledge of the truths of the gospel.

Dr. D——— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the university of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honours conferred by some universities on the continent of Europe. He had published a Treatise in Latin, *de Systemate Leibnitiano, de vera miraculi Notione, et de speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time drew students to attend his lectures from every quarter. Dr. D——— professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly learned in the arguments by which they are maintained and defended, and had determined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed that nothing more was necessary to fit him for the ministry, or render him safe as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air, and an unusual seriousness mixed with distress in his countenance, which prompted an imme-

diately inquiry into the cause of his disquietude. Without the least reserve, he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter, which informed him of the death of an excellent man, the Rev. Dr. N———, whom he greatly loved, and with whom he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity, with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty, depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain from all he knew of the gospel. He had now become as calm as, under such impressions it is perhaps possible to be, and appeared sincerely desirous of instruction. "Tell me," said he with great eagerness, "tell me where and how a wounded and accusing conscience can find peace? What must I do to be saved?" After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the gospel. "It is true," he replied, "it is true, I am acquainted with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative; I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach the throne of grace as a condemned sinner, or with what exercises and in what way to come to Jesus, than the most ignorant creature on earth." "Sit down," added he, "and instruct me."

An instance so striking and pointed seldom occurs, where a man of great learning and information, even in the truths of religion, was laid as low as the footstool of sovereign grace, as the most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed. It need only be added, it pleased the Lord to direct his

humble convert, and bring him, through faith in Christ, to joy and peace in believing. He became sometime afterwards a Minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of a new heart, and the teaching of the Holy Spirit, to salvation.

The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.—*Chris. Mag.*



LAST MOMENTS OF THE REV. DR. BOGUE.

The following account of the last moments of the Rev. Dr. Bogue, whose death we announced a few weeks since, is from the London Evangelical Magazine for December.

Dr. Bogue enjoyed his usual health till within a week of his decease. He had taken a long journey together with the Rev. Messrs. Campbell and Hunt, in the month of August last, in the counties of Warwick and Stafford, &c. to preach and make collections for the London Missionary Society; and he had continued to preach to his own congregation at Gosport usually *thrice* on the Sabbath, until the place was shut up for repairs.

It was remarkable that the last sermon he preached in his own *pulpit*, on the Sabbath before it was shut up, was from the apostolic benediction, "The grace of our Lord Jesus Christ be with you," 1 Cor. xvi. 23; and on the 16th of October, the Sabbath before he left home, he preached two sermons in the vestry, from Gen. v. 24; the first from the former clause, "*And Enoch walked with God*;" the second, the last sermon he ever preached, from "*He was not; for God took him*;" thus closing amongst his beloved, and now mourning flock, the pastoral labours of forty-eight years.

On Tuesday, October the 18th, he travelled by the stage from Gosport to Brighton, where an Auxiliary Missionary Meeting for the county of Sussex was to be held. He arrived about dinner time, and in the evening offered up the prayer before the sermon, which was preached by the Rev. George Clayton, at the Rev. Mr. Goulty's chapel. Dr. Bogue was then in pain, and he became very ill after reaching Mr. Goulty's house. Medical advice was immediately obtained from Mr. Fletcher, a surgeon, (Mrs. G's brother) who resided with the family. But the case soon becoming very serious, the assistance of another surgeon, an elder gentleman of eminence in the town, was called in.—The most prompt and suitable means

were employed during the night, but with little success. The patient sufferer continued under the painful pressure of his disorder (ischuria) until Sunday noon, when it was hoped that he had been effectually relieved. These hopes, however, proved delusive; for in the afternoon of the same day he became evidently worse, and the expectation of protracting so valuable a life gradually vanished. In the forenoon of the next day, the painful duty devolved upon a near relative to intimate to him the opinion which the medical gentlemen entertained of his case.—He received the information with his accustomed composure, and only said, "Well, my dear, the will of the Lord be done!" He then desired that the 32d Psalm should be read to him; after which, directing the door to be closed, he offered up a fervent and affectionate prayer on behalf of his beloved family; distinctly commending each of them by name, to God, with petitions adapted to the case of each.

During his painful illness he did not speak much, but what he did say was much to the purpose. "I know," said he, "in whom I have believed," &c. And, like many other dying Christians, rejoiced to reflect that he had become interested in the blessings of the gospel before the arrival of sickness and death. He took also peculiar encouragement from that promise, of which Mr. Goulty reminded him, "I will never leave thee, nor forsake thee." "O," said he, "that promise is of the highest character." His heart continued to the last fully alive to the great cause of missions, and he spake more than once to the Senior Secretary of the Society, and to others who visited him, of the progress and prospects of the Missionary Society; he took peculiar pleasure in observing the talents and zeal displayed by young ministers in the cause. In a letter to the Secretary a few weeks before, he says, "We remember the difficulties and discouragements we met with in the early days of the Society; but how pleasing it is *now* to find the cause almost universally encouraged, and the zeal of its friends increasing from year to year; and what praise is due to God for what he hath wrought! God honoured us and our elder brethren to be instruments in establishing the glorious institution. Let us rejoice that younger men are raised up who will carry on the work, and raise the building higher. It is but a small portion of our time that remains to us here below. May we be enabled to devote it entirely to the glory of God and the salvation of souls."

So calm, so composed, so peaceful was his frame of mind during the whole of his illness, that those around him could not help saying, "Mark the perfect man, and behold the upright, for the end of

that man is peace." Such indeed was the end of this man of God, it seemed, as some of them said, to invite them to come and die with him, and to pray that their last end might be peaceful and serene like his.

Having like the pious patriarch of old blessed his children, (and no doubt they will always esteem his dying petitions for them invaluable blessings,) he fell into a kind of stupor, which continued all the following night; and on Tuesday morning, October 25th, about nine o'clock, he peacefully departed to the presence of that glorious Redeemer whose kingdom he had for half a century successfully laboured to advance.

We shall not now enter upon the particulars of his history, nor attempt to delineate his character. We shall be furnished with ample materials for the former, and avail ourselves of assistance in the latter, from the Funeral Discourses which have been preached, several of which will probably be printed.

As soon as the information of Dr. Bogue's decease reached London, an extraordinary meeting of the Directors was called, on Wednesday evening, 26th Oct. and the following resolution passed:

"In recording this mournful event, the Directors would express the feelings of their minds on the solemn occasion; their deceased friend was one of the very first projectors of the Missionary Society; toward the establishment of which he materially contributed, and for the extension and prosperity of which he has directed the best energies of his powerful and well informed mind for the space of thirty years. By his prayers, his writings, his example, his journeys, and, above all, by his direction and superintendence of the Missionary Seminary at Gosport, in which many eminent and useful missionaries have been trained, he has been rendered, by the blessing of God, one of the chief instruments of the Society's prosperity. The loss of such an efficient and disinterested labourer cannot be calculated."

BAPTIST GENERAL TRACT SOCIETY.

The Baptist General Tract Society held their second annual meeting in the city of Washington a few weeks since. The following statements copied from the Reports of the Agent and Treasurer, will show the progress and present state of the Society.

At the close of the preceding year, 159,328 pages of Tracts remained in the parent depository. During the past year 430,000 pages have been printed from

stereotype plates.—537,764 pages have been distributed; leaving 51,564 pages now in the parent depository.

Since the last Annual Report, \$636 53 have been received into the Treasury.—The amount due from Auxiliaries and depositories, together with the value of Tracts and paper on hand, is \$509 43 making in all \$1145 96.

All the expenses incurred during the same time, amount to \$824 86. Thus, on the adjustment of the fiscal concerns of the year, there remains a balance in favour of the Society of \$321 10.

To this we may add the cost of stereotype plates on hand, \$80 72. We thus have for the property of the Society, \$401 82.

Of this sum the greater part is, at present, unavailable; but will be realized as soon as returns can be made from Auxiliaries and Depositories.

We find reported in the last Annual Report, 30 Auxiliary Societies, 5 life-memberships, and 10 Central Depositories. During the past year 41 additional Auxiliaries have been reported, (and, doubtless, others formed, of which we have received no information,) 20 life-memberships have been obtained, and 2 new Depositories established. Making in all 71 Auxiliaries, 12 Central Depositories, and 25 life-memberships.

During the first two years of its existence, the Society has published 1,176,000 pages of Tracts;—distributed 1,124,436 pages;—and has remaining in the parent depository, as before stated, 51,564 pages.

COLUMBIAN COLLEGE.

The Baptist General Convention will convene at New-York, on the 26th of April. On the 1st of May, the triennial election of the Trustees of the Columbian College, in the District of Columbia, will take place. It is provided, by the Charter, that the Trustees shall be elected by the "contributors" to the College, "qualified to vote in such a manner, and under such limitations and restrictions, as may be provided by the ordinances of the College."

At a meeting of the Trustees, March 5, 1821, it was ordained:

"1. That the "contributors" to the Columbian College, "qualified to vote" for Trustees of the same, shall be the representatives of associated bodies, contributing to the funds of the said College; that is to say, any Society, Church, Association, or other religious bodies of the Baptist denomination, that shall contribute, annually, not less than fifty dollars, to any of the purposes of education of said College; or not less than fifty dollars annually to any of the objects of the said

Convention, designating at least *five* dollars of the same to the College, as aforesaid, may constitute one "contributor;" for a hundred dollars, or more, annually, two contributors; and for every additional sum of two hundred dollars annually, an additional contributor; and this ordinance shall remain unalterable, without the consent of at least three fourths of the whole number of the Trustees.

"2. That as to the "limitations and restrictions" under which these contributors shall vote for the Trustees, (thirty-one in number,) they shall elect them out of a nomination for that purpose by the aforesaid General Convention; provided the said Convention shall furnish a nomination of at least fifty persons, triennially, or before the first Monday in May; nor shall this ordinance be alterable, without the concurrence of at least three fourths of the whole number of Trustees."

It is deemed important to publish these regulations at this time, in order to remind those Societies and other bodies, which intend to send delegates to the General Convention, of the requisite qualifications, to vote for Trustees. It is hoped, that every delegate will be thus qualified, and *duly authorized*, to participate in this election, on the issue of which, in connexion with the measures which the Convention must adopt, the prosperity, if not the existence, of the College will depend.

CHURCH CONSTITUTED.

On Wednesday, the 8th inst. a new Baptist Church was constituted in East Chelmsford, Mass. An Ecclesiastical Council, composed of delegates from several neighbouring Churches, convened on that day, and after the usual inquiries in regard to the character of the members, their proceedings, articles of belief, covenant, &c. which were unanimously approved, the public services took place in the following order. Introductory Prayer, by the Rev. Mr. Parkhurst, of Chelmsford; Sermon, by Rev. Gustavus F. Davis, of South Reading, from Isaiah lx. 22, "A little one shall become a thousand, and a small one a strong nation." The fellowship of the Churches was presented by the Rev. Dr. Bolles, and the Concluding Prayer was offered by the Rev. C. O. Kimball, of Methuen. There is every promise, that this infant Church will rapidly increase; and we pray, that as its members have adopted the "Apostle's doctrine," they may be assisted to walk steadfastly in the fear of the Lord and in the comfort of the Holy Ghost. There are several persons now ready to be baptized; and as the village is increasing

with almost unparalleled rapidity, there can be no doubt, that frequent accessions will be made, from the emigrants who will throng thither, in search of employment. A meeting-house is needed immediately. Liberal subscriptions, by way of loan, have already been made, and we think, that the brethren there, have a strong claim on the aid of the Baptist public.

OPENING OF A MEETING-HOUSE.

The new and commodious Baptist Meeting House in East-Haddam, erected by the second Baptist Church in Colchester* and their friends, was opened for the public worship of Almighty God on Wednesday the 14th day of December last.

The services on the occasion were as follows:—Reading a portion of Scripture (2 Chron. 7th chap. 12th to 42nd verses.) Singing; prayer by brother Alvin Ackly; singing. The assembly had met in expectation of hearing a discourse from Rev. Asa Wilcox; but as he was providentially detained from the meeting, a very interesting and appropriate discourse was delivered by Rev. Henry Stanwood, founded on Ps. xxvii. 4. "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

The public exercises of the day were concluded by prayer offered by Rev. Harmon Vaill, pastor of the Presbyterian church in Millington, and by singing.

The deep attention and almost breathless silence, of the audience during the service encouraged the pleasing hope that the worship of God in that place will be productive of much good to the cause of religion.

ORDINATIONS.

On the 12th of Nov. last, Mr. JOSHUA KEY, of Burke co. Ga. was ordained and set apart to the work of the ministry, by prayer and the imposition of hands. The introductory prayer, by brother Kilpatrick; the ordination sermon, by brother Kerson; the examination of the church and of brother Key, relative to his call to the ministry, and an explanation of the qualifications of a gospel minister, by brother Kilpatrick; the ordination prayer by brother Huff; the Bible presented, and the charge given by brother Kerson; and the concluding prayer by brother Brinson. The congregation was serious and attentive, and the whole scene solemn and affecting.

* The second Baptist Church in Colchester has now assumed the name of the Baptist church in Colchester and East-Haddam.

On Thursday, the 2d inst. in Swanzey, N. H. the Rev. Benjamin Dean was ordained as an evangelist. Sermon by the Rev. Elijah Willard, of Dublin; ordaining prayer by the Rev. Charles Cummings; right hand of fellowship by the Rev. Levi Dunham; concluding prayer by the Rev. Tristram Aldrich.

On the second Sabbath of January last, Mr. James Challin was ordained at Lexington, Ky. to the work of the gospel ministry. The Rev. Mr. Noel, of Frankfort, preached the sermon, and the Rev. Mr. Harris, of Aurora, delivered the charge. Five persons were afterwards baptized by brother Noel. A very flattering account is given of the qualifications of brother Challin. His labours are much needed in the West, and we hope that they may prove extensively useful.

ORDAINED at Jay, N. Y. on the 9th of February, 1826, Rev. STEPHEN WISE. Introductory Prayer and Sermon by the Rev. Holland Turner, of Champlain, N. Y. Ordaining Prayer and Charge by the Rev. Samuel Churchill, of Elizabethtown.—Right hand of fellowship by the Rev. Jeremy H. Dwyer, of Westport, N. Y. Concluding Prayer by brother Ebenezer Scott. The day was fine—the season peculiarly refreshing.

Third Quarterly Return of the Agent to the Treasurer of the Baptist General Convention in the United States, for the quarter ending 31st of January, 1826.

For Foreign Missions.

1825.		
Dec. 26.	By the Richmond Baptist African Mission Society, for the Mission to Africa, - - -	316,66
31.	By receipt of James R. Burdick, see Luminary, Oct. 1825, - - -	113,00
1826.		
Jan. 26.	By the Minerva Female Mite Society, N. Y. for Burman Mission, - - -	3,00
27.	By the Washington Soc. for supporting a native Burman Missionary, - - -	27,00
	Total,	\$442,66

For Domestic Missions.

1825.	By the United States for the quarter ending the 31st of Dec. 1825, to the following Indian schools, viz.	
	For Withington, Cr. In. - - -	150,00
	For Valley Towns, Cher. - - -	125,00
	For Unsawatee, do. - - -	62,50
	For Carey, Putawatomie, - - -	150,00
	For Tonawanda, Seneca, - - -	75,00
	For Oneida, - - -	100,00
Dec. 31.	By receipt of James R. Burdick, see Lum. Oct. 1825, - - -	62
	Total,	\$663,12

For General Purposes.

1825.		
Dec. 3.	By the Washington Missionary Soc. Ky. for Missions, - - -	139,00
26.	By the Baptist Convention of Virginia for Missions, \$50 having	

	been paid before, see Lum. for February, 1825.) - - -	150,00
1826.		
Jan. 9.	By the Burlington Female Missionary Society for Missions - - -	10,00
16.	By the Chester Female Mite Soc. N. Y. for Missions, - - -	6,00
27.	By the Rockville Baptist Missionary Soc. Aux. to Gen. Con. - - -	5,00
	Total,	\$310,00

For purposes of Education, College, &c.

1825.		
Dec. 12.	By the Dorset Female Mite Soc. Vt. for Col. concern, - - -	4,00
26.	By the Richmond Baptist African Mis. Soc. for the Col. College, dona. of a friend there designated, hoping a Missionary for Liberia may at some period be educated in said College, - - -	30,00
27.	By the Bap. Conven. of Vir. for Col. College concern, - - -	100,00
31.	By the Georgia Ass. Mission Board for College concern, - - -	193,00
	By the Columbia Bap. Soc. Aux. to the Convention, for College concern, - - -	400,00
1826.		
Jan. 9.	By the Burlington Fem. Miss. Soc. N. J. for Col. concern, - - -	90,00
27.	By the Washington Soc. for supporting a native Burman Missionary, for the Columbian College concern, the sum designed by the donor for that purpose, hoping a Missionary for Burmah may be educated in said Col. - - -	90,00
	By the Rockville Bap. Miss. Soc. Aux. to the Gen. Con. for the College concern, - - -	95,00
	Total,	\$1002,00

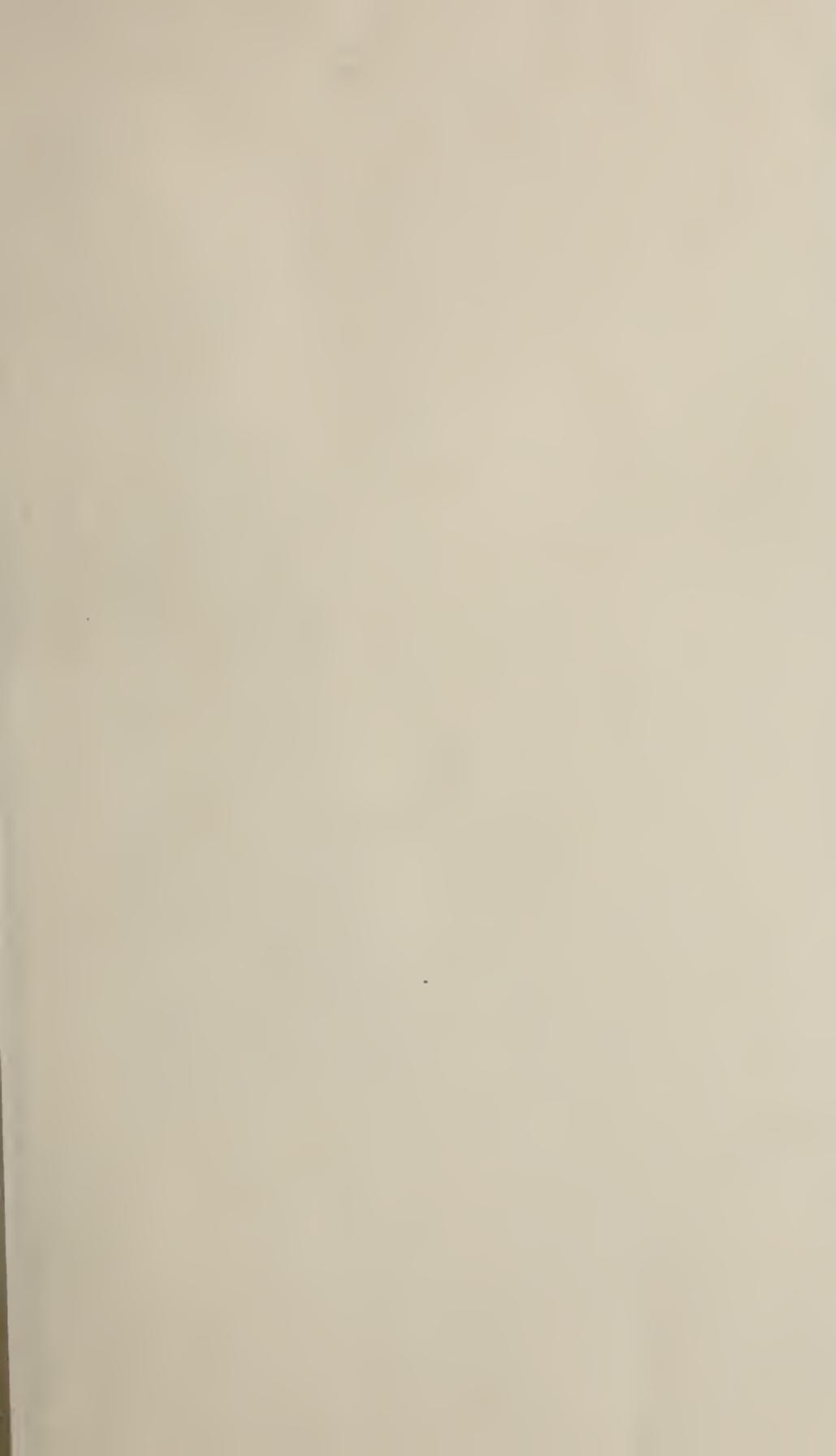
Total quarterly return, \$2417,78

The above has been duly received by Heman Lincoln, Esq. Treasurer.

Account of Monies received on account of the General Convention.

1825.		
Jan. 25.	From the Vermont and New-Hampshire Union Society, of the Woodstock Baptist Association, Auxiliary, &c. - - -	200 00
	From the Baptist Convention, Vermont, by hand of Capt. Lord, from Gen. A Forbes, - - -	100 00
Feb. 4.	From Jacob Shaw, for Foreign Missions, - - -	1 00
	From a Society of young men, for Foreign Missions - - -	2 16
	From Hadley Proctor, for Foreign Missions, - - -	1 84
8.	From Elihu Morton, Treasurer of the Black River Missionary Society, by hand of Francis Thompson, for Burman Mission, - - -	50 00
11.	From Miss Huldah E. Thompson, for the education of R. Eugenia Thompson, a child at Rangoon, annual payment, - - -	15 00
27.	From the East Jersey Baptist Missionary Society, for Foreign and Domestic Missions, from Edward Jones, Treasurer, - - -	100 00
	From the Monthly Concert collections at Saxton's Village, Vermont, for Domestic and Foreign Missions, by Rev. I. Taylor, - - -	12 00
	Total,	\$482 00

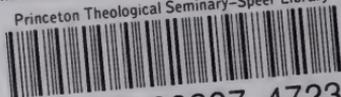
HEMAN LINCOLN, Treas.



I-7 v.6

American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4723