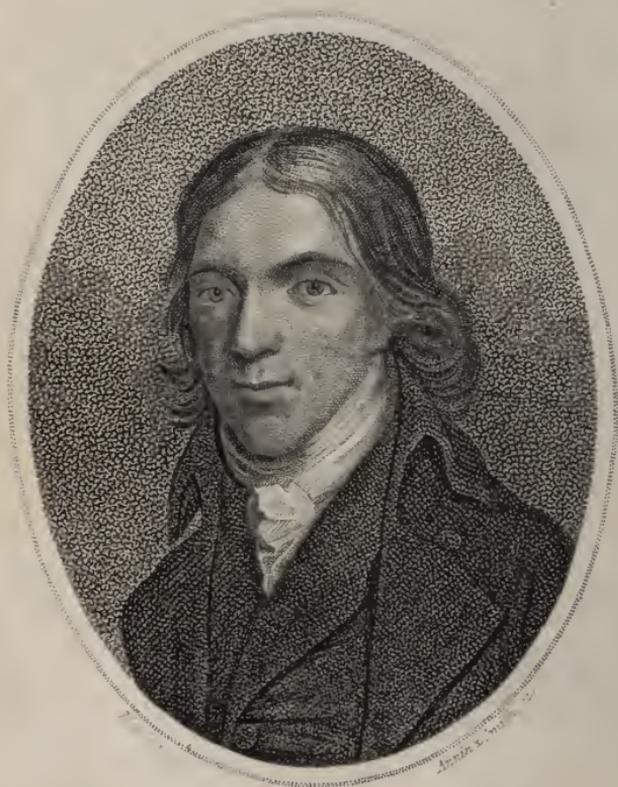




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late Minister of the Gospel, Birmingham, Eng.*

Engraved for the American Bap. Mag.

THE
AMERICAN
BAPTIST MAGAZINE.

New Series.

No. 4.

APRIL, 1826.

Vol. VI.

BIOGRAPHY.

MEMOIR OF REV. HENRY VEAZEY,

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After mentioning an outpouring of the Spirit in Brentwood, during that year, he proceeds to speak of himself. "I was again alarmed on account of my situation. Hearing of the conversion of some of my companions, I feared that with me, the harvest was past, and the summer ended, and that I should not be saved. I was led to a view of my miserable situation by nature, and saw myself polluted in sin. I looked this way and that, but found

no relief. Sin appeared most odious; and my transgressions, with the weight of mountains, pressed me down. In running to the law of God, I was slain. I found it pronounced nothing but curses upon my restless soul. Darkness was on every side. All my pharisaical righteousness, by which I had flattered myself, was now lost, and I felt myself entirely naked in the eyes of Jehovah. I mourned, lamented, and wept. I felt myself a lonesome object, friendless and hopeless. In this situation, I went to an evening meeting, but found no relief. At the close, I returned to my father's, and before entering the house, kneeled down, and poured out my complaints before God. I thought if I died, I would die a beggar. I was sensible I could not help myself; that if it pleased the Lord to have mercy upon me, it would be indeed an act of grace; and that if he cast me off, he would do justice; for I verily deserved it. While thus praying and crying, peace broke into my soul. My burden of sin, which I had long



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sustained, was taken away, and all at once, I felt myself in a new world. I felt my sins forgiven me, and that for Christ's sake, God could show mercy. I exclaimed, Glory to God! My tears were dried, and my mourning was turned into joy.

"In this state of mind I retired to my bed; but sleep was a stranger to my eyes. Praise was now my constant employment, and the songs of Zion were my delight. I felt a new love to Christians and to mankind. Every thing in nature wore a new aspect; the works of creation appeared glorious; and the word of God, which before had been pronouncing curses upon me, seemed altogether new."

Such was the experience of our departed brother, when between fifteen and sixteen years of age; nor was his subsequent life without corresponding fruit. For, although he was soon assailed by temptation, and almost led to conclude, that because his conviction was gone, he was given over to hardness of heart and blindness of mind; yet the Lord appeared for his relief, and afforded comfort to his soul, by an application of the following precious scripture. "We know that we have passed from death unto life, because we love the brethren." He adds: "I delighted in meeting with the brethren, and soon engaged in public prayer, in which I found great consolation."

On Lord's day, June 26th, 1803, he was baptized by that eminent servant of Christ, Dr. Shepherd, then pastor of the church in Brentwood, of which he became at that time a member, and continued, to his dying hour, to adorn his profession.

As I write for the good of the living, as well as to preserve the memory of the dead, I copy the following, as altogether worthy the reader's attention.

"It is six years, since I professed to know the love of Christ,

which passeth knowledge, and to feel that peace which the world can neither give nor take away. My heart was then delighted in the praises of God, and I rejoiced in the company of the saints. Oh how sweet was the morning, after light had been revealed to my soul! How did praises fill my mouth and tune my tongue! Thanks, honour and glory be ascribed to Him, who took me from the horrible pit, and drew my feet out of the miry clay, setting them upon the rock Christ, and putting a new song in my mouth, even praise to the living God. His love was continually my theme from morning to evening. His love was truly sweeter than life, and cast out the fear of death. Vain were the temptations of the adversary, and the charms of the world were lost. I trusted myself in the arms of my Saviour, and cast my care upon him. His word was a light to my feet, and a lamp to my path, inasmuch as the promises were sweet to my soul, and I could claim them as my own. God's people were my people. To them I could speak of his goodness, and discourse of the mysteries of his love. But, alas! my heart is almost broken; for the joy I once felt is departed, and my soul in a disconsolate condition. The pleasantness of the evening is gone, and the morning brings no light to my soul. Oh! has Jesus hidden his face? Whither is my beloved gone? Whither is he turned aside, that I cannot find him? Oh how have I grieved the blessed Redeemer, that he should withdraw himself? Why should I let my beloved go from me? How melancholy is my condition! O that I were as in months past, as in the days when God preserved me;—when his candle shined upon my head, and when by his light I walked through darkness. O my Saviour, bring my soul out of prison, that I may praise thy great name;—that I may show forth thy praise,

and speak of the glories of thy kingdom. I acknowledge, O blessed God, that thou art just in thy dealings with thy children; for, O Lord, I have transgressed, and am deserving of the rod. Make me bear chastisements, for thereby I learn thy commandments; and let me not again wander from thee."

These extracts, it is presumed, sufficiently shew, that the subject of this memoir was taught of God. His sorrow was evidently of a godly sort, and his joy, the joy of the Holy Ghost.

And here is the proper place to inform the reader, that, from the first, Mr. Veazey embraced the scripture doctrine; "by grace are ye saved." Knowing the depravity of his heart, and rejoicing in the fulness of Christ, he felt no difficulty in acknowledging the purpose and grace of God, as the source of all good to his soul. In the fulness of Christ, as respects both the merit of his righteousness and the efficacy of his blood, he saw no limits; but in the heart of man, nothing good, no, not even one longing desire for the things of God. And with this view of the Saviour and of man, he continued to his dying hour, to rest his soul's hope of eternal life on Christ, and him crucified.

Thus far, the character and experience of our deceased brother, as a consistent Christian, has been brought into view. Let us now contemplate him as a Christian Minister. We have already seen, that immediately after his conversion, he delighted in meeting with his brethren, engaged with them in public prayer, and found in it great consolation. This he continued to practise, as opportunity offered, and probably, as his mind was more or less engaged, until June 11th, 1809, when he made his first attempt in speaking from a text; in which he found much liberty, and the day, notwithstanding his

trials, truly happy to his soul. In taking this step, the love of souls was evidently the ruling motive. For his education, though sufficient to enable him, with reputation and success, to devote a part of his time for a number of years, to the instruction of youth, could never have warranted the hope of becoming a successful hireling. And so well satisfied were his brethren, that on May 29, 1810, they gave him letters of approbation to continue his work; and on June 21, 1815, called him to public ordination. And it was in August of the same year, that he made his first visit at Bow, the place of his final settlement, and of his most successful labours.

About this time, the state of things in Bow was somewhat peculiar. That there should be a Congregational and Baptist Church in the same town, was indeed nothing uncommon. Nor was it altogether singular, that both were too small and feeble to support constant preaching. The peculiarity of the case consisted in this:—Many of the people could not place confidence in the preacher or the preaching. Hence, when Mr. Veazey first visited the place, he saw perhaps but little to encourage him. It was not, however, long, before he became better known, and in the same proportion, gained their confidence. And as numbers wished to enjoy the benefit of his labours, the following method was adopted. A society was formed, in which was but one professor of religion; and as the church did not seem willing to go forward in this business, this society, after raising money, requested Mr. Veazey to continue his visits. The consequences were, an outpouring of the Spirit, and a blessed revival of religion, in which about sixty were converted to the Lord; and in the end, the constitution of a new church from among the converts, of which our worthy brother be-

came pastor. And at the time of his funeral solemnities, it was said, the most perfect harmony had subsisted in the society from its organization to that day; both among themselves, and with their lamented minister. The church also was the abode of peace; inasmuch as its members found in their pastor, a wise counsellor and a faithful friend. And such was his prudence, that although there remained in town some Baptists not connected with him in church-fellowship, and some of the Congregational order, he shared in the esteem and good will of all: at least, none could find in his conduct, any just ground of offence.

I shall now close this memoir of our departed brother, by noticing, more particularly, his education, his standing as a minister, and the circumstances of his death.

As to his education, he was, in a manner, self-taught; or, to speak with greater truth, taught of God. At that day, a classical education was not so much valued as at the present; and on this account, perhaps, more than any other, Mr. Veazey found it necessary, after having commenced his ministerial labours, to improve every hour that could be spared from more pressing duties, in seeking knowledge. Nor were his efforts without success. For in his riper years, his language was chaste and correct; and as weight of character was one of his excellencies, so his pulpit discourses were solid, spiritual, and practical.

As to his standing, Mr. Veazey was beloved and esteemed, both among his own people, and wherever he was known. His aim was, to be useful, rather than shining. He knew how to blend the wisdom of the serpent, with the harmlessness of the dove; the humility of the child, with the firmness of the man; yea, all the kindness of a spiritual father, with the unwavering fidelity of the ambassador of

Heaven. He was one of the first to unite in forming the Salisbury Association; and one of the first in forming the Baptist Dom. Missionary Society of New-Hampshire. And when, by the resignation of the Rev. C. O. Kimball, the office of Corresponding Secretary was rendered vacant, Mr. Veazey was unanimously chosen to fill the place. In this office he continued to the day of his death, the important duties of which he discharged to the entire satisfaction of the Society.

We are now brought to the closing scene. Having attended a very interesting meeting of the Missionary Society at New Boston, in which every heart tasted the sweetness of brotherly love, in returning home, he rode in the rain, and took a severe cold. This brought on a hoarseness, which soon became exceedingly troublesome.— He continued, however, his usual labours, probably under an impression, that as it was but a cold, he should soon enjoy his wonted health. But this he was not permitted to realize; for his lungs soon became weakened, and his whole frame affected. Medical aid, though at times seemingly beneficial, was in vain. His illness commenced in June, 1824, and on the 4th of April, 1825, the earthly house of his tabernacle was dissolved, and he entered a building of God, an house not made with hands, eternal in the heavens.

During his sickness, he possessed much calmness and serenity of mind, and manifested a cordial submission to the disposing will of his gracious Lord. The word and promises of the gospel were his support and consolation. "Blessed are the dead that die in the Lord." "Mark the perfect man, and behold the upright; for the end of that man is peace." We cannot but add, "O the depth of the riches, both of the wisdom, and the knowledge of God! How un-

searchable are his judgments."— Whether we consider the deceased as a husband, a father, or a Christian Minister, every thing seemed to say, let him live. For by his death, a beloved wife, whose welfare he sought with more than common tenderness, and eight children, all of them young, and one, an infant of about three weeks, were deprived of their best earthly friend, and greatest earthly support. By his death, a church, planted, watered, and built up by his instrumentality, is deprived of

a faithful and affectionate pastor; and the Society, yea, the town, of one who never failed to seek their good, and in whom they could place the utmost confidence. And by his death, the Zion of God was called to mourning. He was a good man. His character and standing were such, as promised increasing usefulness. He was in the meridian of life; or, to speak with more propriety, his sun had scarcely reached its meridian, when it set prematurely in the night of the grave.

RELIGIOUS COMMUNICATIONS.

STYLE OF SINGING ON PUBLIC OCCASIONS.

I attended yesterday at the dedication of a neat and commodious Congregational meeting-house, lately erected in Hanover street, Boston. The services were appropriate and interesting.

The sermon, by Professor Stuart of Andover, was heard with profound attention, and produced a deep and solemn impression on the minds of the audience. It was founded on the promise of Christ; *Matt. xviii. 20.* "For where two or three are gathered together in my name, there am I in the midst of them." His object was to shew, that there are some truths to be believed, and some duties to be practised, which are peculiar to Christianity; and that men who do not believe the one, nor practise the other can have no right to the Christian name.

Having disclaimed the authority of all creeds and catechisms over the consciences of men, and asserted the Protestant principle, that the Bible is the only rule of faith and practice, he proceeded in a plain but cogent manner, to prove from the scriptures, that if the worshippers in that house met together

in the name, or on account of Christ, they would meet to express their faith in him as the Messiah, the Son of God, and the only Saviour of the world—to render to him divine homage—to avow their love to him—and to shew their readiness to obey his commands. These views and feelings he considered as constituent parts of Christian character, without which, no body of men can justly claim the distinctive appellation of Christians. But, possessing these, when they assemble together, they may expect that Christ will grant them his presence and blessing. This is only an imperfect outline of a truly evangelical sermon. I hope it will be printed, and that every sober-minded person in the community will peruse it attentively.

What added much to the satisfaction which the other services imparted, was the Christian simplicity with which the singing was conducted. There was nothing which had the least appearance of display; and there was no monopoly of this delightful part of the worship of God. Three solemn and appropriate hymns were given out, and the tunes in which they were sung,

were familiar to the ears of the congregation, and calculated to excite a tender and devotional spirit.

I left this new house of worship with feelings of unmingled pleasure. I was glad to see such an indication of consistent and elevated piety in my Congregational brethren. Their praiseworthy example in this instance, deeply affected me, and I resolved on returning home to recommend this subject to the serious consideration of the readers of your Magazine.

There are indeed, some difficulties to surmount in effecting a reformation of what I think is a serious evil in many of our Societies. But let not those to whom Christ has entrusted the direction and control of his worship, be too easily discouraged. A kind, prudent, and firm course of measures, will do much to correct any errors of this nature where they have prevailed.

But it will be said that on public occasions, singing choirs wish to perform something rather better than usual, and although it is a matter of regret, yet they must be gratified. I would shew a disposition to gratify them in every thing that is reasonable and scriptural. But beyond this, it should always be plainly understood that they will be expected to regard the views of the Pastor and the Church. Should some of the influential members state to them in a discreet and affectionate manner, that the performance of anthems is in their judgment, not in accordance with the nature and design of social worship, but on the contrary, productive of many unhappy effects on the worshippers generally, it is believed that they would not be greatly offended. They might perhaps at first, have some feelings of disappointment; but a little reflection, it is hoped, would convince them that they had lost sight of the purpose for which this part of divine worship was instituted.

I will not allow myself to suppose that as a body, singers are regardless either of the feelings of their ministers, or those of decidedly pious Christians. They desire to please them, and to treat them with respect. And this no doubt is one object they have in view in their selection of musick on public occasions. It is therefore proper they should know, that for the most part, the introduction of anthems at these times, is a source of unfeigned regret, and a topic of private lamentation among the ministers of Christ. They do not indeed complain very loudly, because they wish, if possible, to avoid giving offence. But it is one of the things over which they sigh in secret.—Why is this? Do they envy the enjoyment or distinction of those who sing? Not at all. It is because they are fearful, that whatever solemn truths they may have uttered, and whatever serious impressions may have been made on the minds of their hearers—the symphonies—solos—duets—and chorusses,—with which they are entertained at the close of public worship, will completely erase these impressions, and cause them to forget the truths which they have heard. That these are the unhappy consequences, at least to a great extent, is evident, from what constitutes the chief topic of conversation with many when returning from these services. It is the excellence of the music, and not the important truths of the discourse on which they expatiate. And how distressing must be the idea to a conscientious minister, that sacred music, which was intended to raise the affections to God, should be so arranged and managed, as to operate like an evil charm, in expelling every serious thought from the human breast.

It is also an enquiry which ought not to be treated with levity; “in what estimation does the Being we profess to worship hold these performances?” Few will dare to ex-

press it as their conviction, that the Almighty listens with approbation, and considers himself honoured by such kind of praise. Even real Christians themselves, who join in these performances, are so anxious lest they should sing incorrectly, and so desirous of performing their part well, that I leave it to their recollections to say whether on these occasions, they had the sweet consciousness that they were worshipping God in spirit and in truth.—Of many others it is not necessary to say, that their general appearance would lead no one to suppose, that they were making melody in their hearts to the Lord.

Ministers of the gospel ought not to lord it over God's heritage. But it does appear to me that they ought to exert a directing influence in relation to matters of religious worship among their own people. And I would respectfully suggest to them whether, from motives of fear, they have not too quietly submitted to an evil of frequent recurrence; and whether a consideration of its tendency should not cause them, in concert with their brethren, to employ gentle, gradual, but effectual means for its removal?

MARCH 2, 1826.



ON PRAYING FOR THE STUDENTS IN OUR COLLEGES.

It is generally known, that a day was lately set apart by a large and respectable body of Christians for the purpose of unitedly supplicating the blessing of God on all our Literary Institutions. From this circumstance my own attention was more particularly directed to a consideration of the duty of special prayer for those who are pursuing Academical or Collegiate studies. A little reflection convinced me that I had not been sufficiently impressed with the importance of the subject. I was conscious that I had not remembered them at a

throne of grace with that deep and intense interest, which is demanded by their present character and future prospects. This may be the case with other Christians. Although they esteem it both their duty and privilege to pray, yet they may have devoted no special seasons in beseeching the Lord that he would pour out his Spirit on our Colleges. To such I would address a few thoughts, which, if I am not deceived, have had a happy influence on my own mind.

The duty of special prayer for Students will appear important if we consider the stations which they are destined to occupy in society. It is true, indeed, that the salvation of any individual, however illiterate, or however poor, should be an object of earnest desire; for the soul even of the most degraded human being is of more value than a world. Nevertheless, so far as the influence of men in the community is concerned, it is peculiarly desirable that Collegians should become truly religious. From them will be selected our future statesmen, judges, advocates at the Bar, and medical practitioners, and to them will generally be entrusted the education of our children. Now when we consider the vast influence which these offices and professions enable men to exert over the minds and characters of others; how important does it seem that the possessors of them should be truly pious! The power of example in such persons is astonishingly great. If in addition to his learning, an individual has also the authority of office, he is revered as the oracle of the neighbourhood. If he be an infidel in his sentiments, regardless of the Sabbath, or dissipated in his habits, the influence which he will exert cannot fail to be bad. It will only be a repetition of what has taken place, should the people be persuaded that they can do without a minister, and that they had better

spend the Sabbath in visiting, or in the cultivation of their farms. But when learning and official authority are associated with Christian virtues, it is impossible to describe all the benefits which such a person confers on society. You witness some of these benefits in the orderly and comfortable appearance of the villagers; in the neat and commodious house erected for the public worship of God; in the rest and silence of the Sabbath; and in the throng of spiritual worshippers, who delight to keep holy day. Inquire the cause of what you see and hear, and you will find that learning and office, sanctified by piety, have produced this happy state of things.

We have also a powerful inducement to pray for the gracious influences of the Holy Spirit on our Colleges, because, should these be granted, then we might hope that many of the Students, feeling the worth of immortal souls, and convinced of the truth and excellence of Christianity, would consecrate their talents and learning to the work of the ministry. And surely no enlightened Christian can reflect for a moment on the state of our country, without feeling that this would be a desirable event. "The harvest truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

It is a fact, which so far from being concealed ought to be proclaimed from one end of the country to the other, that we not only want labourers, but we want a greater number of intelligent labourers: We want men who have enjoyed the advantages of education: The improved state of society demands, that they who teach should be taught themselves. The increasing interest which the public feel in our Common Schools, and the Legislative patronage which is extended to them through-

out the United States, render it very important that ministers of the gospel should possess respectable information. Their lips should keep knowledge.

It is undoubtedly true, that with few advantages of a literary nature, many pious ministers have been eminently honoured as instruments in turning sinners from darkness to light, and from the power of Satan unto God. Such faithful labourers will probably always find sufficient, and, we trust, successful employment. But still it must be acknowledged by every candid and judicious Christian, that, other things being equal, he who possesses the most information will be the most useful. A person who is comparatively ignorant, however pious he may be, cannot generally command the attention, nor exert an influence over men of superior and enlightened minds. How very important then, that our young men, whose minds are expanding under the genial rays of literature and science, should feel the vivifying influences of that Spirit, which will excite them, with untiring zeal, to dedicate themselves, with all their advantages, to Christ and his church.

The effects of one genuine Revival of Religion in a College, are beyond all calculation. As the fruit of such a work in one of our Colleges many years ago, seventy-five young men devoted themselves to the work of the ministry. And most of these were blessed with the wonderful displays of God's grace in their respective congregations.

From the conversion of one young Student, multitudes may eventually be brought to an acknowledgment of the truth. It would be delightful to trace the effects of such a work in a College, and to observe the entire change it produces in the character and pursuits of those who are the subjects of it,—the moral and religious influ-

ence which they again exert on the principles, conduct and hopes of others; and the continuance and diffusion of these blessed principles by each succeeding race of converts until the end of time. When WHITFIELD and INGHAM and the two WESLEYS were at College, and were looked down upon with contempt and branded as fanatics, who could have anticipated that they would have been instruments of awakening the British nation from a state of moral and religious lethargy that was truly awful? But they went forth, and, heedless of consequences as it respected themselves, preached that men should repent, and believe in the Lord Jesus Christ. The hand of the Lord was with them, and many believed and turned unto the Lord. Such were the glorious effects of their preaching, that the Dissenters in England who are extremely numerous, and in whom are embodied as much vital piety and true Christian benevolence as can probably be found on earth, not only owe their prosperity, but almost their existence, to the labours of these men of God.

We should pray that the Students in all our Colleges may experience religion, because many of them will be preachers, whether they are the subjects of divine grace or not. In making this statement, there is no violation of Christian charity. Every one acquainted with the Colleges and religious establishments in Europe, must know, that many enter on the work of the ministry, and subscribe even to an orthodox creed, who give no evidence whatever that the gospel is either understood, felt, or obeyed by them. Nor have we any reason to expect that this will not be the case here. Men of education will enter on the ministry merely as a respectable profession. If they are moral in their department, they will find no difficulty in obtaining patronage, let them believe, or feel, as little of the gospel as they may. But

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how much to be lamented must be the character of such a ministry! However much we may esteem and love them as men, and as citizens, we must regret, that with no higher views and feelings they should sustain the office of Christian teachers. How desirable then that the gospel should become the power of God unto salvation to our College Students! Then we may hope to hear learned men preaching the truth, because they have believed and rejoiced in it themselves. How is this blessed object most likely to be attained? By special, humble and habitual prayer to God for their conversion and future usefulness. And lest we should be weary in this holy exercise, for our encouragement we are expressly assured, that "the effectual fervent prayer of a righteous man availeth much."



REMARKS ON THE MANNERS AND CHARACTER OF THE BURMESE.

(Communicated by the Rev. G. H. Hough.)

The authority which Great Britain maintains in the East, must be regarded by every impartial observer as laying a foundation for the subsequent welfare and improvement of a very large proportion of mankind. Hence the present operations on the other side of the Ganges, must excite peculiar interest in the minds of those, who expect from them, under Divine Providence, an enlarged sphere of benevolent exertion, and an extended influence given to rational liberty. Every man who possesses even the feelings of humanity, must rejoice in the humiliation of arrogance, and the downfall of oppression, in seeing the reign of injustice repressed and that of righteousness promoted. That this has been, in some degree, the happy effect produced by the British Government in India, there can be no doubt. Wherever its influence is

felt, millions are exempted from the most unnatural tyranny, and no species of thralldom exists, but that which has its foundation in the delusion and voluntary surrender of its captives.

There is, perhaps, no country in the world in which the sway of despotism has been less controlled by any correct feeling or sentiment, or which exhibits a stronger specimen of its injurious effects upon the physical and moral powers of mankind, than the Burman dominions. When, therefore, we see that the British conquests in India have issued,—not in the destruction of its inhabitants, but in their improvement; that a firm foundation for the well-being of society has been established, as far as civil jurisdiction can consistently operate, and that increasing evidence of the advantages arising from free and well regulated intercourse is constantly exhibited; there can be no hesitation as to the side on which our best wishes lean respecting the present contest in Burmah.

Although considerable evidence of the progress of moral improvement may be seen on this side the Ganges, yet the course of truth has been much impeded by peculiarities in the native religious character. In the Burman dominions, however, the same peculiarities are not to be found which have here formed such impediments in the way of moral improvement; and therefore, while the present war is opening a new sphere for the extension of British influence, greater facilities for its effects, in the diffusion of truth, will consequently be afforded.

Hitherto the inducements presented to foreigners to visit the Burman dominions have been so few, that little information has been acquired, excepting what relates to the general policy and character of the government. Of those who have visited the country, the greatest part having resided therein for the purposes of trade, have possess-

ed but little leisure for particular enquiries into the state of the country and its population; and whenever an individual has manifested a disposition for inquiry, it has ever been the policy of the government either to withhold or disguise every fact, which concerned the internal or physical resources of the country. Correct information respecting these indeed, could only be acquired by long residence in the country, by intimacy with the government itself, and a familiar acquaintance with the language. The popular manners and customs have alone been open to observation, and as far as these, and the little already known of the genius and physical capabilities of the people, may be adduced as giving weight to an opinion, it may be safely said, that the obstacles to mental and moral improvement in the Burman dominions, are neither so numerous nor so formidable, as those which have presented themselves in this country. It will be seen that many of those barriers, which in some measure check the intimacy that leads to a friendly relationship, are not of the same magnitude in that, as in this country.

Caste, which has separated the Indian community into so many diversified sects, and the motto of which is, “taste not, handle not,” has no existence in the Burman Empire. There, society is founded on a basis that would admit the existence of the most liberal institutions. There, no individual through fear of personal defilement is deterred from acting in every case according to those rules, which secure entire freedom of intercourse between man and man. While in many other countries, official rank; wealth, and respectability of character, create the only lines of distinction, the path to honour and influence is here equally open to all without the least distinction.

The priests have their religious peculiarities; but even these have

no relation to caste. These peculiarities are seen in their monastic habits, their yellow apparel, their shaven heads, their unshod feet, their sober, meditative demeanour, and in their morning perambulations to receive the voluntary contributions of the people. Their monasteries may be considered as the literary as well as religious institutions of the country. Into these, without restricting themselves to any limited term, young men in their noviciate enter, considering it a merit which will hereafter meet its sure reward, to deny themselves indulgences enjoyed by other men, to assume the yellow cloth, to deprive the head of that ornament which nature has bestowed, to taste the fancied sweets of abstraction, and employ their minds in committing to memory extracts from the books they esteem sacred. The age or previous character of candidates for the priesthood, forms no objection to their admittance. Present intention is the only subject of investigation, and this is done by an established catechetical form. Persons of all ages, from the mere youth to the hoary head, assume the sacred habiliments and character; even conjugal and paternal affection are not unfrequently smothered by the superstitious wish of self-consecration to this sacred order. To reject a wife and family, to abandon them to distress and suffering, are esteemed acts of religion in any individual who wishes to enter it, and his thus doing is esteemed an eminent attainment in piety, and a meritorious result of self-denial. It is related that Gautama, the last Boodh, in one of his incarnations, while heir apparent to the throne, not only suffered banishment to a remote and solitary place for giving away a white elephant, but during the term of his expatriation attained to such an eminent degree of self-denial as to yield up first his son and daughter to slavery, and then his wife to the importunities of another.

The priests perform no labour: except what is considered as particularly meritorious, and this consists in eradicating the grass and shrubs which sprout up around their monasteries and the pagodas. They never ride on horseback, nor eat after the sun has passed the meridian; and such is their reverence for the yellow cloth which covers their bodies, that they view it as disgraceful to pass underneath any building, or convey themselves through any aperture, while to do so even by bending the head, would save them the trouble of avoiding any obstruction which may happen to stop their path, or of encompassing it by a protracted circumambulation. They restrain their minds from all attachment to the fair sex; and no female ventures to approach a priest, unless to perform some religious duty, or present some pious offering. Their public duties consist of recitations from the Dzats, said to be revelations of Gautama relating to his own history throughout his previous transmigrations, in which the consequences of works of merit and demerit are illustrated by his own personal example; and in repeating extracts from other writings esteemed sacred, which tend to enforce the duties of morality as taught in their system of religion. On days of publick worship, they edify their congregations, which assemble in *Zayats* or sheds, contiguous to some pagoda of importance, by repeating their liturgy or form of religious service, when the auditory evince their devotion by their humble posture, by elevating their hands with the palms united, and by regular responses. The priests affect the most entire disinterestedness in the discharge of their sacred functions; but their worldly wants are always amply supplied, and they uniformly receive the tribute of a respectful and reverential public: even their monasteries are not approached or passed with the feet covered. Many

of them are learned in the Pali or *Magudha*, but the great majority exhibit evident marks of mental sloth and inanity.

The sacred writings of the Burmese are reported to have been transcribed in the most miraculous manner, in one day, from the original copies first put into a legible form by yahans, or priests, on the Island of *Thee-ho*, (Ceylon) nearly four hundred years after the supposed annihilation of Gautama, and about a century previous to the Christian æra. These writings, embracing every science natural and religious, within the scope of their author's reputed universal and infallible knowledge, amount to some thousands. Few of them are read by the priests, and fewer still by the reading part of the public. The middling and lower classes of society are content with knowing little more of the principles of their religion than what is ascertained from the public form of worship. This announces the three grand objects of religious homage, *God*, (or his substitute, a pagoda or image,) *Fate*, or the immutable law or course of things, and the *Priesthood*. The fundamental moral precepts are five, and are merely prohibitory; they forbid the destruction of animal life, theft, lying, adultery, and drinking ardent spirits.

It would require a volume to give a sketch of all the particulars which the Burman religion embraces; it may be enough to remark in addition to the above, that the doctrine of transmigration is most firmly believed, and also the final annihilation of animal life, and the destruction of material substances. Every thing is mutable but *Fate*—which is eternal; and while that ordains the final destruction of present things, it has provided that another material universe shall of itself necessarily arise, and thus successively, *ad infinitum*. Even their God or Deity is a subject of

merit and demerit; he has undergone incarnations as beast, as man, and as a celestial being. He has been punished repeatedly millions of years in hell, has enjoyed ages of sensual happiness in the *Nat* country, and is now in *Niekbaan*, or annihilation.

The Burmese, considering the moral features of their religious system, and their being surrounded with objects of misery both among beasts and their own species, which they are taught to contemplate as the effects of retributive justice, awarded by irresistible and unmerciful Fate, ought to be a pious and orderly race of men. In this respect, however, little can be said in their favour. Of their religious character it may be observed, that while it exhibits little of *personal* concern and anxiety, and appears to be unmixed with enthusiasm, it exhibits on all occasions a sufficiently conspicuous faith in the religion of their country. The religion being *national*, is therefore *popular*, and every appearance of dissent presents just cause for criminal prosecution. The Burmese, therefore, do not appear to be so deeply impressed with cordial regard for their religion, as with the duty of conformity. While this is the case, although they apparently attach credit to the doctrines of their *Atheology*, as it may with propriety be termed, such is the genius of their minds, and so little is theirs a religion of the affections, that a careful observer will see reason to believe, that arguments in favour of truth could not be forcibly applied without producing some degree of conviction. They exhibit in matters of religion, just that state of mind and that exterior deportment, which might be expected from a people among whom secular authority claims dominion over the free exercise of conscience. The despot of the realm, by one word, could annihilate Buddhism with all its monumental me-

morials and imagery; and with the same ease, could ordain the observance of a new religion. We may judge then with what affection the Burmese now adhere to the one, and with what sincerity they would be attached to the other, if upheld by the same authority.

The days of public worship are pointed out by the change, the first quarter, the full, and the last quarter of the moon. Those of the full and new moon, are observed with more general attention. The grand annual festival happens at the beginning of the year, (about March.) It is a time both of hilarity and homage. On this day, or rather during three days, religious prostration, music and dancing, masquerades, pugilism, throwing water upon one another, puppet shows, and comic scenes, make up the festive jumble.

Religious duties consist in building pagodas and ornamenting them with gold leaf, in forming large and small images of Gautama, in erecting monasteries, zayats, and bridges, in digging tanks, in supporting the priesthood by donations of food, cloth, &c. in prostrations before pagodas and images, in presenting before them lighted candles, clusters of flowers, umbrellas of various descriptions, rice, and fruits; in erecting high poles and suspending long flags on their tops; in casting bells and hanging them near their pagodas, or contributing to any of these objects; in attention to the recitations of the priests, and when ever an offering is made, expressing a wish that the merits of it may be enjoyed. The use of the bells is to proclaim to the celestial regions the fact of presenting an offering; and the person who thus announces the fact, is both worshipper and bell man.

Nearly allied to the religion of the Burmese are their superstitious ideas. They have their fortunate and unfortunate days, and no affair of importance is undertaken with-

out consulting astrologers. The particular day and hour, with the position of the planets, are carefully observed on the birth of a child. A man's fortune may be read on the lines of the palm of his hand. They believe in the existence of evil spirits, ghosts, and witches, in demoniacal possessions, and the use of charms. The effect of bullets, swords, and spears, may be restrained by the power of fascination, and the attacks of epidemical or other prevalent diseases, prevented by making terrific noises, placing a hideous representation of a face near the door of a dwelling-house, or wearing charms. According to their ideas, the cholera has been several times expelled from Rangoon by the noise arising from the simultaneous discharge of cannon, muskets, and beating the houses with bamboos! In the year 1823, when the cholera was extensively fatal in its effects, the supreme court at Ava issued an order that the inhabitants should wear the title of the heir apparent, written on a small slip of paper, in the hole of the lobe of their ears, as an infallible specific against the effects of that destructive demon. If a vulture perch upon a house, some awful calamity threatens its inhabitants, and they immediately abandon it. The doctrine of transmigration, it may be supposed, leads them into the absurdity of propitiating their future destiny by offerings of food to animals; a deceased friend may thus be nourished in the form of a four-footed or feathered animal, and in some future period of existence, the good deed repaid with ample interest. Carved images of the most ridiculous shapes are to be seen in many places, the superstitious representatives of different Nats or demons. Astrologers are numerous, and obtain the means of subsistence by the practice of their profession. A great proportion of them are Brahmuns, or professors of Hindooism,

here called *Ponnas*, who have been born in the country, or have emigrated from Assam or Hindoost'han. Burmans also embrace the profession. The order is highly respected, but not esteemed so sacred as that of the priesthood.

The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the method of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicine are in full proportion to the wants of the public. With surgery, however, they are wholly unacquainted.

Their funeral solemnities are conducted with decency. The manner of disposing of the dead is either by incineration or burial. The former is esteemed the most honourable. The corpse is inclosed in a coffin, ornamented with gold leaf or otherwise, according to the means of the friends of the deceased, and, followed by the mourners dressed in white, is borne to the public place of interment, (which is without the city or town) the procession being usually preceded by the music of wind instruments and drums, and the presents intended for the priests who may be invited on the occasion. The presents usually consist of pieces of cotton cloth, sugar cane, and fruits of various kinds. On their arrival at the place of incineration, fuel is placed under the coffin, the moveable ornaments being first taken away, and the corpse is consumed, after which the bones are interred. Infants and criminals are buried, as well as the poorest part of the community. All funeral processions must pass out of a city by a particular gate, called the Funeral

Gate, and no corpse must be carried towards a city or town where the Governors usually reside. The banks of the *Aiyawotte*, are not selected for the performance of funeral obsequies, like the banks of the *Ganges*, neither are its waters regarded as possessing any sacred qualities, nor are they in the least degree the object of superstitious reverence. The business of the priests at funerals, is, to recite some portion of their sacred books, and to receive presents; but it is not customary for them to take any other part in funeral ceremonies, unless at the incineration of their own order, in which they render personal assistance.

(To be continued.)

To the Editors of the Am. Bap. Magazine.

BUSINESS BEFORE THE BAPTIST GENERAL
CONVENTION IN THE UNITED STATES.

Messrs. Editors,

I WAS exceedingly interested in the communication in your last Number, signed, "A Layman." It breathes a truly missionary spirit, and exhibits an ardour for the advancement of the cause of Christ, which it would be most desirable to behold every where diffused throughout our churches.

It has also led me to reflect somewhat upon the concerns which will of course come before the Convention at its approaching Triennial meeting. I have endeavoured to arrange them so far as possible in one view, for my own instruction, and I send my thoughts to you, with permission to insert them, if your pages should not be occupied with matter which you may consider more important.

The business of the Convention is of two kinds, *Missionary* and *Educational*. Our Missions are of two descriptions. 1st. Foreign, and 2d. Western or Domestic; that is, those which are employed among our Indian tribes.

Our Foreign Missions are in Burmah and in Africa. From both of these it is expected that interesting intelligence will be presented, their condition and prospects fully developed, and the exertions necessary for their further prosecution clearly stated. The Western Mission at Carey has been frequently presented to our notice through the medium of your pages. Of the Station at Valley Towns, I know almost nothing. The religious publications of the day, and yours, Messrs. Editors, among the number, have scarcely told us enough to keep in recollection the fact, that such a Mission existed. From the letter of "a Layman," and I presume he must be acquainted with the facts, I fear that the Missionary Treasury is, to say the best of it, exhausted. To awaken the public to exertion, I can conceive no measure more promising of success than a full exhibition of the wants and the present condition of the Stations.

But I think it must be evident to every one of your readers, that some new arrangement of the Missionary concerns of the Convention is imperiously demanded. For several years we have been rather worse than at a stand. No new Missions have been originated, and some of those once flourishing seem to have faltered. At the first meeting of the Convention, our prospects were very nearly as flattering as it regards Missionary effort as at present, and much more so as to pecuniary resources. The American Board was established but a few years before the General Convention; and whilst every year since has added to their means and to their exertions, ours on the contrary, we regret to state it, seem to have moved retrograde.

This was perceived, I believe, at the last Triennial meeting, and an effort was made to effect some new arrangements. Several committees in different parts of the United States were appointed, with some

not very well defined powers. What they have done I know not, as I believe their doings have never been made public. To the Committee in and about Boston, I have perceived some additional powers have since been granted; and in this part of the country, I am happy to observe, some improvement is apparent. I have heard of Churches and Societies, in Maine and Massachusetts, who are doing well. But I do not see any thing like such a general movement on the subject as the cause imperatively demands.

Sometimes I have attributed this diminution of exertion to a want of interest in the cause of Missions. But having seen how promptly Societies have been formed wherever proper solicitations have been made, I am convinced that this supposition must be erroneous. I do believe that funds, to any reasonable amount, might be raised from our denomination in this country, if missions were prosecuted vigorously, and the proper means used to bring our churches into action.

This can only be done by a regular course of systematic exertion. It is a work of labour; and without labour, persevering, pains-taking labour, it cannot be accomplished. The business evidently demands, that one or two men should devote their time exclusively to it, assisted by as many agents as may be deemed necessary. The Corresponding Secretary at least should have nothing else to do, and a competent support should be at once provided for him. He should be the general and the active Superintendent of our whole Missionary Concerns, and his whole physical and moral energies should be consecrated to the work. With one hand he should direct our Missionaries abroad, and with the other he should sustain and elevate the spirit of Christian benevolence at home. Here is surely enough to call for one whole man, and a man of no common foresight and no ordinary

efficiency. This subject will, I trust, call for the deliberate attention of the Convention.

But besides this, it has appeared to me that the present organization of our Missionary System is susceptible of some improvement. It is now vested, if I mistake not, in a Board of Managers, consisting of 38 persons from different parts of the United States. This Board holds, or is expected to hold, a full meeting annually; but a very small quorum, I believe of five persons, transacts all the business in the interim. This making so few persons a Board, always seemed to me a bad arrangement. They are the Board as truly as the whole 38, and are as independent as the full meeting; and yet the whole Board is considered responsible for their acts; acts over which it is evident the majority could have no manner of control; for they are never informed of the meetings, and are so far off, that to attend them would be impossible. It has occurred to me that a Committee, appointed by the Board from themselves, with limited and accurately defined powers, responsible to the Board, and reporting to them in full all their doings, liable to be removed at its pleasure would be a much more efficient and suitable arrangement.

There is one other consideration which is worthy of regard. It seems evident that the Missionary operations should all be conducted by one Board. At present, the Western Missions are under the superintendence of the Board at Washington, while the Foreign are conducted by a Committee in Boston. When the same Treasury is to be drawn upon, and drafts to be made out by bodies 500 miles apart, there is a constant liability of interference. Besides, the present arrangement, as must be evident, is doubling the labour, and rendering it impossible that the work should be done as well as by one Board. It seems then, important, that some

plan should be adopted whereby the whole Missionary concern should be consolidated, and placed in the hands of men who can devote to it the labour which it requires, and who reside in some place where the channel of communication is open and free, both to the Eastern and Western world. I have, however, been delayed longer on this branch of the subject than I at all intended, and I have said what I at first did not intend. I will now turn to the *Educational concerns* of the Convention.

The Educational concerns of the Convention are now all concentrated in the Columbian College in the District of Columbia. This Institution originated in the design to establish a Theological Institution for the Baptist Denomination. An Institution was established in Philadelphia, with the express direction of the Convention, "that no expenses should be incurred faster than funds were provided to meet them." This Institution was subsequently removed to Washington, and became merged in the College, for which, in 1821, a charter was obtained. By this charter, the Convention surrendered the College into the hands of a Board of Trustees, reserving to itself the right of nominating the persons from whom the choice should be made. This is the connecting link between the College and the Convention, and in virtue of it, the Trustees have made reports of their proceedings to the Convention, and made exhibits of the state of their pecuniary arrangements.

The College has prospered as a literary Institution even beyond the hopes of its friends. Its number of students has been large and increasing. Its officers have been evidently laborious and successful instructors; and the testimony to the progress of their pupils, by some of the ablest men in the nation, is such, as to entitle them to the confidence of the Convention

and of the public. The philosophical apparatus attached to the College is, we understand, worthy of comparison with that of any of our older institutions.

In looking back to the Report of the Trustees made to the Convention in 1823, I have been gratified to observe, that the pecuniary concerns of the College were in so favourable a condition. I regretted exceedingly to see it stated, that "the multiplicity of the Treasurer's labours prevented him from bringing up his accounts to the present date." The Convention meets only once in three years; and it is most surely the business of the Treasurer to be prepared at least on that occasion. If his labours were too great to allow of his writing, and posting books, this might have been done by a clerk. *Book-keeping* is a *simple* business. Figures have a definite language, the language we suppose always intended to be spoken, and always easily understood by financial men.

But passing this informality, the Board inform the Convention, "it is *certain* that the accounts will not vary essentially from the following estimate. Gross expenses of the whole establishment, \$70,000. Debt, \$30,000. In uncollected subscriptions due the College, upwards of \$20,000. Notes due the Treasurer, about \$5000. Bank Stock, \$7,500. Due College from the Convention on account of Beneficiaries, \$6000. Total due the College, \$38,500 which is \$8,500 above the debts of the Institution. Now if we only suppose \$11,500 of the \$20,000 subscribed to have been paid, the Institution must be in effect clear of debt.

But I observe in the Report of the Agent to the same Convention, that he had secured to the Convention two good houses in Washington, worth \$10,000, by appropriating to their purchase all the avails of his salary and services for years. "These he purposed to deed to the

Convention without delay." This transfer has doubtless before this time been made, and we presume the Convention will feel a peculiar satisfaction in devoting this donation to the use of the Columbian College.

I observe also, that up to the period of the Report of the Trustees, the tuition money received from students was sufficient to meet the salaries of the existing faculty. Since that time, although the President has entered upon his duties, and thus the expenses of instruction have been somewhat augmented, yet as the number of students has so considerably increased, there can be from this source no very considerable deficiency.

On the contrary, there have been several sources from which the revenues of the College must have considerably augmented. Funds to a considerable amount have been received for the endowment of 1st. The Presidency; 2d, The Professorship of Ecclesiastical History; 3d, The Professorship of Languages and Biblical Criticism; and 4th, The Professorship of Mathematics and Natural Philosophy. Now as each of these funds must, as soon as it is commenced, become more or less productive, as they are of course invested in some suitable stock, the expenditures for instruction must be somewhat lessened, and the surplus may be applied to the liquidation of the debts. How much may have been received since, we have not observed; but we notice (in the Number for June, 1823,) that about \$2,600 have been acknowledged as received by the Agent for the Professorship of Languages, and about 2,300 for that of Ecclesiastical History. Besides these, there have been some subscriptions solicited for the general purposes of the Institution, and some Agents employed to solicit. To what extent these have succeeded, we are unable to ascertain. But it would seem from these data,

if the financial concerns of the Institution have been managed with ordinary prudence, that its funds must now be in as favourable a state as they were at the last meeting of the Convention. With these prospects, under the fostering hand of the Convention, we should hope that the Columbian College will soon rise to eminence among our literary institutions. We hope that the Report of the Trustees at the next meeting will justify these expectations of the public.

Another subject of equal importance will probably be at this time agitated. It is the Constitution of the Convention. This Corporation is formed, as is well known, by delegates from Missionary and Education Societies, who contribute to its funds. It has been doubted by some of our most judicious men, whether this was the best method of fixing the representation. It is certainly very unequal in its operation, and is very far from collecting with certainty the united wisdom of our brethren. The funds of almost any individual society are small, and to send a delegate from a remote State would frequently exhaust its whole contributions for the year. Thus from the remote States, it could scarcely be expected that any, or at most but one or two delegates would be present, and these would represent a society of 25 or 30 individuals, instead of the whole State from which they come. But to illustrate the practical effect of the present system, it will be sufficient to refer to the Minutes of the last Convention. There were present in all but 51 delegates. Of these, 14, that is, five more than appeared from all New-England, and nearly *one third* of the whole body, resided in the District of Columbia. Now if we proceed upon the principle that taxation and representation shall be proportioned to each other, this arrangement is most manifestly unjust. Your readers will imagine,

as well as I can describe, the evil which an active and intriguing man might bring upon the Convention by an abuse of this arrangement. I hope the time will never arrive when any man among us will be disposed to intrigue in the cause of Christ; but still it will not be doubted, that leaving the possibility of such an event open, is an objection to any arrangement, which it would be wise in us to obviate if it be in our power.

These difficulties have suggested to many of our wisest brethren, the idea of having the second article of the Constitution so altered, that all members of the General Convention shall be appointed by State Conventions. These have been formed in most of the United States and are already in successful operation. To have delegates sent in this manner would be attended with many and manifest advantages. The State Convention could always bear, with trifling exertion, the expenses of its delegation, and thus a more general attendance might be expected. Those who attend would each, *in fact*, represent the feelings of that portion of our churches by whom they were delegated. The General Convention would thus become a strong bond of connexion between all the different portions of our denomination scattered over this widely extended country, and would bind them together in, it may be hoped, indissoluble union. The General Convention being thus composed of delegates from the State Conventions, and the State Conventions of delegates from Associations, and these last of delegates from churches, it would be the heart to the whole system, and might send a pulse of healthy influence to every church and to every individual in the land. The arrangement of combination would then be perfect, and we should unite, in the purposes of benevolence, the whole feeling in our country.

I have detained your readers,

Messrs. Editors, longer, and have gone much more into detail, than I at first designed. I hope that the freedom I have used will be excused. I had seen nothing upon these subjects in any of our publications; and knowing the importance of some reflection upon them to the

delegates who may be present, I have ventured to throw out these hints for their consideration. May God grant to all the members, that wisdom which is profitable to direct.

With esteem, I am, &c.

CANDIDUS.

MISSIONARY INTELLIGENCE.

It is a long time since we gave an account of the state of Missions in South Africa. In the absence of all intelligence from India, we think the following narrative of the blessed effects of the gospel in elevating the moral character and civil condition of the Hottentots, will be interesting to all our readers.

FOREIGN.

AFRICA.

FORMATION OF AN AUXILIARY MISSIONARY SOCIETY AT THEOPOLIS.

Extract of a Letter from Rev. George Barker, Theopolis, dated 4th August, 1825.

“ON the 10th of June last, we formed a Society denominated the Theopolis Auxiliary Missionary Society; Messrs. Helm and Read came from Bethelsdorp to assist us. Mr. Helm preached in the morning from Luke x. 27. “Go thou and do likewise” In the afternoon the Society was formed, Mr. Wright in the chair. The first resolution was to approve of the object and exertions of the London Missionary Society. The second, that the Inhabitants of Theopolis, feeling their obligation to God, for the labours of Missionaries, desire to establish an Auxiliary Missionary Society here. The other resolutions appointed the officers of the Society, &c. Our native speeches were some of them very striking and very sensible.

The first took a view of the former wretched condition of the Hottentots, and

described them as being then dragged to eternal misery without being sensible of their danger. The second made some sarcastic remarks on those who formerly said, the Hottentots were not *men*, but a superior order of *baboons*; that the Hottentots were not made by God, but by the Devil, and that this is the cause of the difference between the Hottentots and Europeans. But, he said, “my friends, I now see that Hottentots can think, and feel, and act, like other men. What do I now behold—a Missionary Society formed among Hottentots?” A third noticed with much good sense, the present awful state of a great proportion of the Hottentots; and having lately visited Caffreland, he described the condition of the Caffres, and hence inferred the necessity for strenuous exertions on behalf of the Missionary cause. But a fourth, in a strain of feeling not to be described, compared the newly formed Society to a child, and the Parent Society to its mother, and said, “He wished to impress on the minds of all present, that the members of this newly formed Society had been long nurtured by the mother Society; and the meeting had been told that her other children (meaning Auxiliary Societies) had in the mean time supported her. If this Society did not exert itself to assist in supporting its mother, the consequence would be, she would become enfeebled in her efforts, if not die in grief; hence he exhorted all to come forward with their money on behalf of the Parent Society, and the cause of God.” The collections at the doors amounted to about 60 rix dollars. We were favoured with the

company of several of our English friends on the occasion, among whom were Mr. Kay, the Methodist Minister at Graham's Town, and Mr. Duxberry, who ministers to the Baptist Church at the same place, all of whom expressed themselves surprised and gratified. What will be the result of the formation of this Society, time will unfold. God grant that its end may be as prosperous as its beginning was gratifying.

Extracts of a Letter from an English Gentleman, addressed to Dr. Philip, containing some Account of the principal Colonial Missions of the Society in South Africa. Cape of Good Hope, 27th of January, 1825.

"My dear Sir,—As it may be acceptable to you to receive the testimony of impartial eye-witnesses to the progress of the missionary exertions among the Hottentots, at the various stations under your superintendence, I have much pleasure in communicating in writing the result of the observations made by my friend Mr. — and myself, on our late visit to Pa-caltsdorp, Bethelsdorp, and Theopolis, the substance of which we also expressed at the late meeting of the *Auxiliary Missionary Society* in Cape Town.

"In stating Mr. —'s sentiments, in conjunction with my own, on this occasion, I have to regret that his hasty departure for —, has devolved on me a task which he was so much better qualified to perform; but I am sure you will receive with indulgence the few desultory observations I shall venture to offer. To allude in detail to every object which strikes the eye, or attracts the observation of a stranger at these Institutions, would be an unnecessary trespass on your time, who are already so fully acquainted with them; I shall therefore confine my remarks to a few of the most prominent features they present to those who keep in view the great end of their establishment, the disseminating of religious truth, and the moral improvement of the people.

Mission Schools.

"Among the various instruments employed for the important objects above mentioned, schools have ever held a pri-

mary place, and we were gratified to find that this fundamental branch of missionary labour had not been overlooked. At all the Institutions we found Sunday Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots, and when it is considered, that not less than 600 adults, and from 3 to 400 children, are regularly receiving instruction, and learning to read the Scriptures, in these schools—that the greatest number of the children are also taught on week-days to read and write English, it is impossible, for a moment, to doubt the utility of the Institution, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds, and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day schools we had much satisfaction in seeing the British system successfully introduced. And at Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance has been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

"The progress the children had made in English, considering the short time since it had been introduced into the

schools, appeared very creditable to their teachers; while the facility with which they learn, and the readiness of their replies to questions put to them on Scripture history, (particularly at Pacaltsdorp, under Mr. Anderson,) afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general.

Bethelsdorp Evangelical Society—Attendance on the Public Exercises of Religion—Religious Character of the Hottentots, &c.

“At Bethelsdorp, the exertions of the Missionaries to keep alive a religious spirit among the people seemed to be most materially aided by the Sunday-school committee, consisting, I believe, entirely of the teachers, in number about 20, which meets once a week for the business of the school, and for mutual edification, and not less so by the *Domestic Evangelical Society*, of which some of the most pious and best informed Hottentots are members. These visit the people by turns in their own houses, read and explain to them portions of the Scriptures, and tracts, pray with, and exhort them. The simplicity of this Institution, so well adapted to the character of the people, cannot fail to be highly beneficial to the cause of Christianity among them.

“At their weekly prayer-meetings, we had an opportunity of hearing several members of the different churches pour forth their extemporary supplications with a degree of fervour and fluency exceedingly interesting and affecting. And among the many subjects of thankfulness that were publicly enumerated, it was pleasing to hear distinguished the mercy of the Almighty in having sent teachers from afar to instruct and civilize these “poor, degraded nations.”

“At all these institutions, I think I may with propriety affirm, that there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion; the correct seriousness of their demeanour while there; the readiness they have

evinced in contributing towards the religious improvement, as well as temporal necessities of their brethren, in the missionary and charitable associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the gospel has been received among the people, ‘not in word only, but in power,’ and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations.

“In their talents for sacred music, which has attracted the attention of almost every traveller, the Hottentots at these institutions do not fall short of their brethren elsewhere. It was not, however, the talent alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people, joining together in songs of praise and thankfulness to the Creator, is a spectacle as elevating to the mind of a Christian as the sweet harmony of their voices is pleasing to the ear.”

Progress of the Hottentots in Civilization.

“With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed. And because living amongst Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state.

“Civilization is, indeed, the handmaid of religion, and invariably has followed in her train, but her progress has in general been but very gradual. Yet with every allowance for the peculiarity of their circumstances, and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots of these institutions appeared to us fully on an equality, in point of civilization, with a great portion of the labouring class in our country. And among those at Bethelsdorp particularly, English habits and English feelings seemed to be

rapidly gaining ground. Many of their houses were exceedingly comfortable and clean; and in this respect it is rather remarkable how far they have overcome the proverbial filthiness of their former habits. Their public spirit and disinterestedness have been shown in the gratuitous contribution of their labours to works of charity and general utility; such as the church, school-house, road, kraal, tank, and poor-house at Betheldorp, constructed entirely at their own expense; while the voluntary support of this last-mentioned asylum for the aged and infirm, affords also a strong proof of the benevolence of their dispositions, and the influence of civilizing principles of the best kind on their general conduct.

"We were glad to find that the industry of the people at the different institutions was fettered by no restrictions on the part of the missionaries, and that the profits of it were entirely their own. The missionaries assured us that they strictly avoid interfering with the people in the disposal of themselves, and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waggons, &c. afford unquestionable proof of their industry, while the quantity of European articles sold at the stations of Betheldorp and Theopolis, also shows that the people in general are far from being insensible to the comforts of civilized life, or unwilling to labour to attain them."

Unfounded Charge against the Institutions refuted.

"In the course of our journey, we frequently heard the Missionary Institutions accused as the means of withdrawing the labour of the Hottentots from the inhabitants of the country, and shutting up a great number of useful hands in useless inactivity. Convinced as we were that this charge had its origin partly in ignorance, but chiefly in that unjust, selfish spirit, under the influence of which the Hottentots have been so long regarded as a sort of lawful property, we nevertheless made a point of inquiring particularly into the subject; and to every unpreju-

diced mind, I feel assured that no other refutation will be required, than the simple fact we ascertained, that at Betheldorp, out of nearly 2000 persons enrolled in the books, not more than 450, and of these, 160 children, permanently reside at the institution. The remainder, of course, must be employed in the surrounding country; and if some even of these be occupied entirely on their own account, as they certainly are, no one can have the presumption to maintain, that the Hottentots have not the same right as other free-born persons to labour and acquire property for themselves."

Capability of the Hottentots for Advancement in Civilization.

"The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labour, present obstacles to their improvement, which the missionaries have not the power of removing; but when they are placed on an equality as to civil rights with every other class of British subjects around them; when their character is better understood by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufferance only, they will possess inducements to industry and intellectual exertion which they do not now enjoy, and, I am persuaded, will shew themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as servants, masters, or citizens of a civilized state."

Buildings at the Institutions.

"The buildings at the several stations appeared to us substantial, and well suited for the purposes to which they are applied, and must have contributed essentially towards the improvement of the people. They have afforded employment to many, and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps

to attract others to the institution, as experience has already shown.

"The building of a church at Pacaltsdorp we thought promised to be very useful in this way, both among the Hottentots and inhabitants of the district; and when finished, will be a very valuable addition to this station, as well as a fit memorial of the piety and zeal of the worthy founder of the institution, whose bequest has been so properly applied to its erection.

"While at Bethelsdorp, the insufficiency of the building, used as a church, to contain the increasing numbers of the people, was pointed out to Mr. — and myself; and it was also suggested, that if a sum could be obtained to enable the Hottentots to subsist their families while engaged in the work, they would cheerfully bestow their services on the erection of a church suited to the wants and rising importance of the station. In consequence of this suggestion, we were induced to propose the subscription at the last meeting of the *Auxiliary Missionary Society* in Cape Town, which, it is to be hoped, may prove some assistance towards so useful a work. When this has been accomplished, little else in the way of building will be required to complete that station, which, although labouring under many local disadvantages, promises daily to become a place of much greater importance, and more extensive usefulness, than could even have been anticipated; being centrally situated on the high road from the coast of the interior, by means of which the chief trade of the country is carried, and a great number of Hottentots are continually employed. We may not, indeed, there see "the barren land become literally a fruitful field," or "the desert blossom like the rose," as in some more favoured spots, although there is no deficiency in the outward marks of industry; but we have already seen that it has proved figuratively fruitful in a high degree, in disseminating the knowledge of religion and the only true principles of civilization, among a large portion both of the Hottentot and slave population scattered in its vicinity."

From a short letter to Dr. Philip, relating to the same Missionary Institutions, written by the fellow-traveller of the gentleman to whom we are indebted for the preceding statements, we extract the following passages:—

"The expectations I had formed, and the accounts I received from yourself and others of the Missionary Institutions, have been fully confirmed. Independently of the direct religious advantages which they present, the principles on which they are conducted are calculated to inspire into the people a spirit of industry. The stores established at Bethelsdorp and at Theopolis must be extremely useful, as, by the artificial wants they create, they excite the people to increased industry, and at the same time afford the means of supplying their wants at a moderate rate. The new houses, which the Hottentots are building, will not only greatly improve the appearance of the respective places, but add materially to the comforts of the people, and, at the same time, promote their moral improvement. The time allotted for public work, and the people being taught the different trades for their own benefit, and not for the benefit of the mission, are parts of the system which cannot fail to strike every one as worthy of imitation. With the Day and Sunday schools we have been highly delighted, particularly at Theopolis. They do great credit to those who have had the management of them."

Death of Missionaries, &c.

The directors have received from the Cape of Good Hope, intelligence of the death of the Rev. Mr. Kicherer; who in the year 1803, visited this country with Mary, Martha, and John, some of the first fruits of the Missionary Society's labours in Africa. Also, of the death of the Rev. Mr. Vos. These two Missionaries, formerly labouring under the patronage of the Society in Africa, but subsequently ministers of the Dutch church, both finished their earthly course in September, 1825.

DOMESTIC.

BAPTIST MISSIONARY SOCIETY
OF MASSACHUSETTS.

EXTRACT OF A LETTER FROM REV. W.
METCALF TO REV. OREN TRACY, OF
RANDOLPH, DATED

China, Genesee Co. (N. Y.) Feb. 15, 1826.

Dear Brother,

**** Well, while you are settled among a *good people*, visiting among them, receiving their warm approbations, frequently enjoying a social circle, now and then, (I hope often) in your little study, surrounded by your "helps," and in the midst of a rich and populous country; here am I, far from home, among strangers, in a strange land, with my Bible and Hymn book, going from hut to hut, frequently worn out by labour, exposed to *cold* and wet; the wind, often whistling around my head in bed, having found access through, or between, the logs composing the dwelling. *But stop*, am I complaining? Have I no friend to comfort me? No social circle to frequent? Do I receive no expressions of gratitude and approbation? Have I no cheering prospect before me? Yes, blessed be God, all this, yea more! Although far from home, I have a *home* in every humble cottage, among strangers, and a *friend* in every dwelling to welcome me. My heart is often affected by expressions of gratitude and approbation, and the prospects of usefulness, which seem brightening every day. O how much cause of gratitude and humility? Far be it from me to think my lot is hard. I rejoice that I have an evidence that God has sent me here, to preach the precious "Gospel of Christ," to enter the hut, where never before a Missionary of the cross was seen, to reclaim his sheep, scattered in the wilderness, to hear the sighs of the broken heart and the songs of the new born soul, to raise a supplicating cry, where, never before a prayer was heard; to visit those churches, who have raised the Macedonian cry, and to set in order the things that are wanting.

But to be a little more particular.

When I first came to this region, the churches were very low, and under many severe trials; some difficulties, however, had recently been settled, and the church was in a better state of union than before. I concluded to spend a few months in this vicinity, and to preach one Sabbath in a month in this town, one in Sardinia, and one in Freedom, towns adjoining, reserving one Sabbath for special appointments. The church in Freedom is a branch of this. They had not had a covenant meeting, nor a communion season in this church for more than a year. In Freedom, they had occasionally met for these purposes, and in Sardinia almost stately. Viewing the low and destitute condition of the churches, and the state of society generally, I thought it my duty to try to help them. I trust I can say, the Lord has in a good degree blessed my feeble exertions. I have spent my time in visiting and preaching constantly. I have my appointments so arranged, that I attend a covenant meeting in each place, on the Saturday preceding the Sabbath, in which I preach, so that I see each church together once a month. In this town we have had two communion seasons. At the first there were 12 members present; at the second, which was last Sabbath, there were between 30 and 40 communicants, and one was baptized; we had a good, solemn season, probably more than a hundred spectators tarried.

In Freedom, we have had one communion sermon, and I have baptized 4 persons. Some are under serious impressions, and one or two instances of recent conversion; several backsliders have returned, and a general excitement appears, particularly at our meeting; more have assembled together lately, than have ever been seen before in this place.

In Sardinia, we have had one communion season, and a precious time it was. There were between 40 and 50 communicants, and it was a tender, melting time. One woman was received by baptism, who had been long halting between two opinions; two by letter, and a number were present who were desirous of going forward, but had not sufficient strength, and some were under deep concern, all

which rendered the season truly solemn and delightful. The assembly that day was so large that many could not possibly get into the house, the large school house which was granted for our accommodation. I preached from the words of the prophet, "How long halt ye between two opinions, &c" Many were in tears, and have since been heard to say, "He was preaching to me." I cannot but hope, good will result from the services of the day. Meetings are generally full, and the people pay good attention to the word. I expect to spend next Sabbath there, and probably 4 or 5 persons will be baptized; many are under serious impressions. O that God would liberate their souls. I have spent one Sabbath in —, about 25 miles from this place, and broke bread to a newly constructed church in the wilderness, consisting of about 30 members. I had a good season. I made no more appointments there, believing it my duty to spend my time in this vicinity. Since I came on Missionary ground, I have visited about 90 families; preached 70 times; attended 20 other meetings; broke bread 5 times; baptized 6 persons, and given the hand of fellowship to 5 others, some of whom had long neglected their duty. But, oh! on a retrospect I find that I have done but little, and that little poorly. O how imperfect! how much need of wisdom, prudence, humility and zeal. I find myself more and more inadequate to the work. "Who is sufficient for these things?" This is indeed a desolate region; but few ministers in the vicinity, and most of them not able to itinerate. I find many backsliders, many hardened souls, many who seldom if ever hear the gospel. But I feel encouraged. I rejoice with trembling. To-day prospects may appear bright, to-morrow all gloomy. O my dear brother pray for me, that I may be humble, prudent, and persevering. Pray that the Lord would send forth labourers. O how much they are needed in this part of the world!

I have two months longer of my appointment to fulfil. But how can I go away? You must stay; you must stay; how can you go away? frequently salutes my ears. O that God would direct

me in the path of duty. I desire to know, and do the will of God.

EXTRACT OF A LETTER FROM REV. J. M. PECK, TO THE SECRETARY OF THE MASS. BAPTIST MISSIONARY SOCIETY.

Rock-Spring, (Ill.) Feb. 20, 1825.

Rev. and dear Brother,

THAT portion of my time which has been employed in the service of your Society, has been spent in St. Louis; among the churches in the Missouri Association; and in occasional visits to other places, where pressing duties called me.

The Bible Society, and the Sunday School Union, in the agency of both of which I have been engaged, has kept me very busy, and increased my labours so much as to impair my health; but they have given me opportunities for extensive exertions in the cause of Christ. Both these objects prosper quite beyond what once we anticipated. The fruits of the Sunday schools already begin to hang in clusters. About *ten* teachers, and *seventy* scholars in the schools of Missouri and Illinois, have been reported to me as having professed religion, and united with different denominations, the last season. From returns already received, I learn there cannot have been less than 30 schools, including 1200 scholars, who have committed to memory at least 120,000 verses, the past year, in Missouri; while in Illinois there have not been less than 80 schools, including 3000 scholars, who have committed to memory at least 300,000 verses of Scripture, besides hymns, and questions in the catechism.

In some former communications, I mentioned about the sending of Spanish testaments to Upper Mexico. Last fall I became acquainted with Raymond Martin, an intelligent Spaniard from the city of Chilmahua, which is situated about 240 miles S. W. from St. Fee. This man, though he could speak but a few words of our language, conveyed to me considerable intelligence about his native country, as others both before and since have done. *The chain of cast is there broken.* Superstition and priestly authority is

greatly paralyzed. I gave him a Spanish Testament, and six Spanish tracts, amongst which were the "Dairyman's daughter," "Jack Covey," and others of a like description. He expressed great thankfulness for them, particularly the testament, pressing it to his bosom, raising his hands and eyes towards heaven, and by signs and words endeavoured to convey to me a just sense of the obligations under which he felt himself for so great a treasure. This was the first time he ever saw the word of God, excepting such scraps as are found in the Roman Breviary and Missal. He knew that such a book existed, but had never seen it in his own country. Educated by an uncle of his, a priest of high order, he has received a tolerable share of Spanish learning. I frequently saw him afterwards, and tried to talk with him, and both regretted the inconvenience under which we were placed. He appeared anxious to hear me explain the book, would read passages in my presence, and then remark upon them. Upon my return to St. Louis from an absence of several weeks, I regretted to learn that my friend Martinas had departed on a hunting expedition to the sources of the Missouri; but received the gratifying intelligence that his testament, carefully wrapped up in skins, was taken with him, nor could he be persuaded by any means either to sell or leave it behind. I had promised him fifty testaments, and a quantity of Spanish tracts, to carry back for gratuitous distribution in Chihuahua. This he repeatedly mentioned to some of my friends in St. Louis as he was about to depart, while urging upon them not to omit his kind respects to me, and insisted that upon his return from hunting in two years, he should hold me to the offer about the books. Since that period, I have formed an acquaintance with another Spaniard* from the same city, who confirms the accounts given by Martinas, and expresses a confident belief that free toleration will soon be en-

* Don Raymond Garcia.

joyed throughout the republic of Mexico. To him I gave a testament, and he readily proposed to purchase a number, to carry back to his benighted countrymen. Upon enquiring if the priests would allow him to read that book, he promptly replied as Martinas and others have done to the same question; Most certainly—The priests dare not deny us our rights: We are a free people; we have fought for our liberty and gained it, and now we will read the Testament. They often express their desire to be like the *Americanos*, as they style the people of the United States, in every thing, and often speak of gaining their liberty, as putting them in the possession of religious rights, affirming that although European priests may prohibit the reading of the Scriptures, theirs will not. The persons with whom I have formed an acquaintance are more intelligent than the mass of Spanish population in the upper provinces of Mexico, the most of which can neither read nor write; but I have no doubt the way is fast preparing to send them the light of salvation.

I remain as ever, yours, &c.

J. M. PECK.

Rev. Daniel Sharp, Sec'y.

P. S. Since writing the foregoing letter, I have had a long interview with Don Raymond Garcia, who, in imperfect language, has given me a minute detail of of the state of things as to religion, politics, &c. in Upper Mexico. He is a most zealous republican, and wants the Americans to establish schools amongst them, introduce the book, as he emphatically calls the Testament, and teach them our religion. He says the Mexicans will become enlightened, that they will soon give a free toleration, and invite religious teachers from the United States. It will be recollected that these provinces are quite interior, 1500 miles from the city of Mexico, and that here for many years the seeds of liberty have been sown,—but more when I see you.

RELIGIOUS INTELLIGENCE.

MODE OF BAPTISM AMONG THE ARME-
NIANS.

From the journal of the Rev. Joseph Wolf, the agent of the London Society for promoting Christianity among the Jews, we extract the following interesting particulars relative to the mode of baptism among the Armenians :

Mr. W. proposed a series of questions to the Bishop of that persuasion, resident at Bassorah, on the borders of Persia. In answer to the question, "What is their manner of baptism?" the Bishop replied:—"The godfather takes the child, and stands at the door of the church. The priest cometh, and asks, 'What do you wish?' The godfather says, 'I wish the child to be baptized.'—*Priest*, (prays and says), 'Do you believe in the glorious Trinity?'—*Godfather*. 'Yes, I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; one of those three is Christ, the true son of God, and our Saviour, born of the Virgin Mary by the Holy Ghost, born after nine months, whom we believe to be perfect man and perfect God. He preached in the world, and suffered all the pains of the Cross, was crucified, died, and was buried for the sake of our in-dwelling sin; and by this he saved us from the power of the devil, and after three days he rose again, and then ascended upwards towards heaven, where he sits at the right hand of the Father, and he will come again to judge the quick and the dead. Then they enter the church near the water. The priest prays over the water, and puts three drops of the holy oil into the water, and then the priest asks the godfather three times, 'What do you wish for this child?'—*Godfather*. 'I wish you to baptize the child to be saved from original sin and the devil, and to serve the Lord.'—*Priest*. 'It shall be done according to your desire.' Then the priest puts the child into the water, and washeth the head with three handfuls of water, and prays, and saith, 'I baptize thee in the name,' &c. and then dips the child three times in the water, and names the child, and then gives it to the godfather, and says thus: 'Christ having been baptized in the river Jordan, the heavens were opened, and the Holy Ghost descended upon him like a dove.'—Then the priest prays again, and anoints with ointment, 1st. The forehead of the child, saying, 'The holy oil put on thy face, may it be to thee a seal of the Father, Son, and

Holy Ghost, that his grace should be upon thee!"—2d. On the eyes of the child, saying, 'Oh! that thy eyes may be opened, and that thou mayest never slumber the sleep of eternal death!'—3d. He anoints the ear of the child, saying, 'Oh! that thou mayest hear the commands of our Saviour and the Gospel?'—4th. He anoints the nose of the child, saying, 'Oh! that it may be a savour to you of the world to come!'—5th. He anoints the mouth of the child, saying, 'Oh! that every evil conversation may be banished out of the mouth.'—6th. He anoints the hands of the child, saying, 'Oh! that thy hands may be always prone to do good!'—7th. He anoints the child upon the heart, and saith, 'Oh! that the Holy Spirit may be put into thy heart, and give thee a new heart.'—8th. He anoints the back, and saith, 'By this seal of the Holy Ghost mayest thou be kept from the insidious assaults of the devil!' and lastly, he anoints the feet of the child, saying, 'Oh! that thou mayest walk in the best road leading to life everlasting.'—The child wears for three days a white shirt and a coat of white and red colour, indicating the divinity and humanity of Jesus Christ; some drops of the consecrated wine are given to the child."

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will rejoice to hear that the Apocryphal Controversy is at length terminated. The following circular, containing this gratifying information, has been issued by the Committee of the Bible Society:—

London, November 28, 1825.

Dear Sir,

THE earnest attention of the Committee having been solicited, by certain Members of the Society, and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures, which contain the Apocrypha; the subject was referred to a special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined Resolution.

It is our fervent prayer, that the harmony which has hitherto subsisted among

the Members and Friends of this Institution, both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the world at large. We have the honour to remain, dear Sir, your faithful and obedient Servants,

ANDREW BRANDAM, }
 JOSEPH HUGHES, } Sec's.
 C. F. A. STEINKOPFF, }

British and Foreign Bible Society.

Nov. 21, 1825.

At a meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha:—The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following resolution; viz.—“That the Funds of the Society be applied to the printing and circulation of the Canonical Books, of Scripture, to the exclusion of those Books and parts of Books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation.”

Nov. 28.

At a meeting of the Committee, specially summoned to confirm the proceedings of the last meeting; the Right Hon. Lord Teignmouth, President, in the chair; the minutes of the last meeting were read and confirmed.

Extracted from the minutes,

JOSEPH TARN,

Assistant Secretary.

We are informed, that since the above circular was issued, the Committee have received many letters from Auxiliary Societies, expressing the satisfaction with which the decision has been received.

SERAMPORE COLLEGE.

We have received the Fifth Report of Serampore College. It contains nothing of great interest, except the statement of some facts, which indicate that the Institution is advancing in reputation and utility. The number of the students at the

date of the Report, January 1825, was fifty-four, viz. ten native Hindoos, of whom eight are Brahmuns, one Mussulman, three Garrow youths, and forty native Christians. Two new Professors have been employed, Mr. Albrecht, from the Missionary Seminary at Basle, Switzerland, and the Rev. Mr. Swan, from the Academy at Bristol, England. Professor Mack delivers lectures on some of the natural sciences, which are indiscriminately open to all nations, without reference to religious tenets. As the system of Hindoo polytheism is in a great measure built on fallacious principles respecting natural science, such lectures, if able and judicious, will be found extensively useful in a religious as well as a philosophical point of view. The improvements on the College buildings and grounds have been considerable.—*Star.*

NEWTON THEOLOGICAL INSTITUTION.

Our readers will be pleased to learn, that this interesting Seminary has been legally incorporated. The following powers were granted at the last session of the legislature.

Commonwealth of Massachusetts.

In the Year of our Lord One thousand eight hundred and twenty-six.

AN ACT TO INCORPORATE THE NEWTON THEOLOGICAL INSTITUTION.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That there be, and hereby is established in the Town of Newton and in the County of Middlesex, an Institution for the purpose of educating pious young men for the gospel ministry, in such manner as the Trustees for the time being shall direct; and that Joseph Grafton, Lucius Bolles, Daniel Sharp, Jonathan Going, Bela Jacobs, Ebenezer Nelson, Francis Wayland, jun. Henry Jackson, Ensign Lincoln, Jonathan Bachellor, and Nathaniel R. Cobb be nominated and appointed Trustees, and they are hereby incorporated into a body politic, by the name of the Trustees of the Newton Theological Institution, and they and their successors shall be and continue a body politic by that name forever.

SEC. 2. *Be it further enacted,* That all lands, monies or other property, heretofore given or subscribed for the purpose of erecting or establishing an Institution as aforesaid, or which shall hereafter be given, granted or assigned to the said Trustees, shall be confirmed to the said Trus-

tees, and to their successors in that trust forever, for the uses which in such instrument shall be expressed: and the said Trustees shall be capable of having, holding and taking in fee simple, by gift, grant, devise or otherwise, any lands, tenements, and other estate, real or personal: Provided the annual income of the same shall not exceed the sum of twenty thousand dollars; and shall apply the profits thereof so, as most effectually, to promote the designs of the Institution.

SEC. 3. *Be it further enacted*, That the said Trustees for the time being shall be the Governors of said Institution, shall have full power from time to time to elect such officers thereof as they shall judge necessary and convenient, and fix the tenure of their respective offices; to remove from office, any Trustee, when from age or otherwise he shall become incapable of discharging the duties of his office, or when in the judgment of a majority of the Trustees, he is an improper person to hold such office; to fill all vacancies that may happen in the Board of Trustees; to determine the time and place for holding their meetings; the manner of notifying the Trustees; the method of electing members of the Board; to elect instructors and prescribe their duties; to make all such rules and regulations, as they may from time to time consider expedient for the management of the Institution, provided the same be not repugnant to the laws of this Commonwealth.

SEC. 4. *Be it further enacted*, That the Trustees of said Institution may have a common seal, which they may change at pleasure; and all deeds sealed with

said seal, and delivered and acknowledged by the Treasurer of said Trustees by their order, shall be good and valid in law: and said Trustees may sue and be sued in all actions, and prosecute and defend the same to final judgment and execution, by the name of the Trustees of the Newton Theological Institution.

SEC. 5. *Be it further enacted*, That the number of said Trustees shall never exceed twenty-five, nor be less than nine; and one third of the existing number of Trustees shall be necessary to constitute a quorum for doing business; but a less number may from time to time adjourn until a quorum can be constituted.

SEC. 6. *Be it further enacted*, That Lucius Bolles and Daniel Sharp be and they are hereby authorized and empowered to fix the time and place for holding the first meeting of the Trustees, and to notify them thereof, by serving each of them with personal notice six days before the time appointed for the first meeting.

In House of Representatives, Feb. 20, 1826. This Bill having had three several readings, passed to be enacted.

TIMOTHY FULLER, *Speaker*.

In Senate, Feb. 21, 1826. This Bill having had two several readings, passed to be enacted.

NATHANIEL SILSBEE, *President*.

Feb. 22, 1826.

Approved,

LEVI LINCOLN.

A true Copy,

Att. EDWARD D. BANGS, *Sec'y*.

OBITUARY.

MISS ELIZA LINCOLN.

DIED in this city, July 7, 1825, Miss ELIZA LINCOLN, eldest sister of Heman Lincoln, Esq. in the forty-fifth year of her age.

In the personal history of a secluded female, it cannot be expected that many events should occur which could interest a bustling and out-of-doors world. It is, however, proper to remark concerning the subject of this notice, that her mother being always in feeble health, on her, the eldest sister, the principal care of the family devolved; and to the discharge of the complicated duties of sister and daughter, the whole of her youth was devoted. No sooner were her sisters grown beyond the want of her immediate attention, than the increasing illness of her mother confined her for several years to the bedside of an afflicted parent. After death had relieved

her from this pleasing but melancholy duty, she devoted herself exclusively to labours of benevolence. Denying herself of every superfluity, that she might administer to the wants of the poor, overcoming her natural diffidence, which was distressing almost to a fault, she visited constantly the Almshouse, House of Correction, and the abodes of suffering wretchedness in every part of the city; and in the hovels of poverty, and by the bedside of age and infirmity, a great part of her time during the last years of her life was consumed.

In very early years she had been made a subject of divine grace. She frequently said, that she did not recollect the time when she was not in the habit of secret prayer. At the age of three or four years, she seems to have had real convictions of

the evil of sin, and remembered at that early age to have longed sincerely to be prepared for heaven.

At the age of 13, she made a public profession of religion, her attention having been particularly devoted to this subject by reading Henry on Communion. At this time, as she afterwards remarked, she had no doubt that her heart had been renewed; but her views of sin were much fainter, and her consolations in piety much less animating, than at a subsequent period.

In the early part of her life, she seems not to have enjoyed the consolations of religion in so great a degree as many who have been eminent for piety. For several years, her attention was particularly directed to the native sinfulness of her heart, and the spotless purity of the law of God. These views, though distressing and self-abasing, were of peculiar use in the formation of her Christian character. It was hence she derived that deep acquaintance with the human heart for which she was so much remarked; hence also sprung her unfeigned humility, and hence did her faith learn habitually to flee to, and to trust in, the blood of that atonement, which cleanseth from all sin. She had tried the efficacy of the cross of Christ so frequently when burdened with guilt, that she knew always where to go for pardon and for peace; and hence her later years were marked with calm serenity and unwavering assurance of her interest in Christ.

For nothing was she more remarkable through life, than for her conscientious discharge of the duties of secret devotion. We have already mentioned that she could not remember when she commenced this practice. With every year, she spent a greater and greater portion of her time in her closet. And when in youth the incessant labours of the day had allowed her no time for retirement, she was frequently known to arise at midnight, and pour out her soul before God. In her last illness, when asked why she had spent so long a time in secret prayer, she said, "I have generally tried to pray till I felt enough to weep. If I have felt much, I have wept much. In pleading with the blessed Saviour to grant me communion with him, I have been most led to use the strong language of solemn entreaty."

We have mentioned that the latter part of Miss Lincoln's life was spent almost entirely in the active duties of charity. But it is proper to remark, that hers was a charity as disinterested and self-denying as it is rare. Her opinion of her own talent for usefulness was singularly low. Hence she relinquished those walks of benevolence in which distinction may be acquired; she even retired from the active management of those institutions where a multitude of names gives eclat to a plan, and public observation associates reputa-

tion with its accomplishment. She sought out the most obscure and the most friendless, as the objects of her benevolence. And her charity was not confined to advice and consolation. She knew that these were most likely to take effect when accompanied by a token of good will, which would leave her motives without the shadow of ambiguity. Hence in visiting the poor and the irreligious, she was in the habit of leaving them little presents of clothing, of medicine, or of food, that thus she might allure them to think favourably of religion, and hearken to the admonition which told them of a better world.

And in these visits she generally went alone. In this she consulted her own feelings, and her deliberate opinions upon the nature of benevolence. Her natural diffidence was so great, that she rarely took part in a mixed conversation. Nothing but a conviction of duty could have nerved her with resolution to enter the houses of the poor, to converse with them upon religious subjects. But while thus doing what she believed to be her duty, she chose to do it in that manner which should expose her to the least embarrassment from this, which she considered, the natural weakness of her character. Besides, she conceived that the charity of the gospel was distinguished from that of the world by nothing more than its aversion to publicity. So jealous was she of her own heart, and so fearful lest selfishness should mingle itself with her deeds of mercy, that she dared not expose herself even to the admiration of her friends. She desired to acquire the habit of acting for the day of judgment, and to exclude from influence upon herself, as much as possible, every principle derived from inferior and sublunary considerations. Acting from these motives, even her nearest relatives were never, until after her death fully apprised of the extent of her charities. It was not until the widows and the orphans, whom she had relieved by her self-denying liberality, were mourning over their loss, and "showing the coats and the garments which she had made while she was with them," that it was known how wide had been the range of her benevolence.

The Christian reader will doubtless be solicitous to know somewhat more concerning the peculiar type of the piety of one, whose actions exhibited so much of the spirit of Christ. We are happy to have it in our power to gratify this solicitude. Miss Lincoln left some brief notices of the state of her religious feeling at different times, from which we will now make a few extracts.

In the following, under the date of May 2d, 1814, every Christian will recognise the most affecting exhibition of deep contrition and penitence.

"May 2. O my soul, what shall I do? I have been for many weeks exceedingly stupid. O my soul, dost thou know what it is to feel peace in believing? I greatly fear I have been deceiving myself. My heart is harder than a rock. I cannot pray. Mine iniquities have separated between me and my God. I fear I have sinned away all my mercies. O what an evil and bitter thing is sin! and yet when my mind is so dark as it has been for a long time, I have no power to resist it. In this distressing condition I am, and must remain, until an Almighty arm is stretched out for my help. O Friend of friendless sinners, wilt Thou pity me? Wilt Thou help me? O leave me not in this deplorable condition, I humble pray Thee. If thou dost, I am lost forever. I cry unto thee, Lord; save, or I perish. O may I never forget what I suffer, by my great folly and wickedness, in departing from thee. May I never forget what I have suffered this evening; the darkness, the grief, and the awful fears that I have sinned away all thy mercies. May I never again think lightly of sin. May I be enabled in future to watch and strive against it more successfully. In doing this, I beg that Thou, O God, wouldst strengthen me; and I here take this paper to witness against me, if ever I break these resolutions."

"Sept. 27. My heart continues exceedingly hard; and I am so stupid, that I have reason to fear that I am indeed dead in sin. But I cannot yet give up all hope. O Thou, who hast promised that him that cometh unto Thee, Thou wilt in no wise cast out, help me to come; for without Thee I can do nothing.

"I have lately been reading the life of Mr. B. who says, that in the time of temptation he was glad to lay hold on a promise to keep him from sinking. He had once been afraid to take any comfort from a promise, unless he could feel it applied to himself; but in time of distress, like a person that was drowning, he was glad of any thing to uphold him from despair. This I think I have of late in some degree felt. How long was I in so stupid situation, that not one of all the precious promises was any comfort to me, because I thought they were not for me. But in my distress, when I knew not what to do, when I looked on the right hand and on the left, but no man could help me, then, O my soul, did not the precious promises keep thee from sinking! I had no where else to go, and necessity drove me to thy word, O my God. But, O my soul, where art thou now? O how hast thou forsaken the Fountain of living waters, and hast been following after lying unities. O may I now repent, and return unto Thee, my God, with all my heart."

Under the date of May 5, after mentioning the death of a very dear sister, she writes—"I desire to remember with grat-

itude the great goodness of the Lord to me, that in this time of trouble I have been kept from utterly sinking. This sister, that has been removed, was so exceedingly dear, I knew not how to live without her. But Thou hast kept me from perishing in my affliction. Thou hast always been better to me than my fears. And O how unspeakable a blessing, to have so good a hope; a hope worth thousands of worlds. I have not a doubt, that whilst I am groaning away my time in sin and sorrow, her happy spirit is with Jesus, singing redeeming love. And can I wish her back again? O no! O that I could be a follower of her, who through faith and patience inherited the promises."

"March, 1821. I think I have felt of late something of that peace which God only can give. I have sensibly felt my soul thirsting and longing for God, for the enjoyment of his presence, for real communion with him. I think the language of my heart has been, O Lord, if I may not enjoy thy presence, suffer me not to enjoy any thing; but may I go mourning for Thee to the grave."

"April 20. Sabbath day. I have had some happy reflections to-day of the blessed Saviour in his rising from the grave, and most gloriously triumphing not only over the powers of darkness, but over death and the grave, so that to those who now believe on him, death is gain. O blessed, forever blessed be thy name, dearest Saviour, for what Thou hast done and suffered, that poor wretched sinners may live."

"August. Although I have been for a long time exceedingly stupid, yet I have now some comfort in praying for others, even when I cannot pray for myself; and I have also some comfort in the belief that my soul is united to the blessed Redeemer; and that although, by reason of the great weakness of my faith, I take faint hold on him, yet that he takes strong and unconquerable hold upon my soul. Forever blessed be his name for the comfort which I trust he has given me. O may I live entirely to him."

"Sept. 12. I think I can truly say, that I have felt this morning a most earnest desire to give myself away entirely to the Lord, to be his wholly, unreservedly, and forever; praying that my time, my talents, my influence over others, and all that I am and have, may be entirely devoted to his service. Having thus given myself away, may I never forget that I am under everlasting obligations to be the Lord's. O Lord, help me. I do most humbly entreat Thee, help the weakest and vilest of all thy children. I know that without Thee I can do nothing; but unless Thou keep me, I shall forget all these desires and resolutions. But I do most earnestly beg and pray that Thou, O blessed Saviour, wilt keep me."

The Christian reader of these extracts cannot fail to observe in them the breathings of a soul deeply humbled and penitent for sin, and most ardently longing for conformity to God. They recal to remembrance in some degree, the experience of Brainerd and Edwards, with whose writings Miss Lincoln was habitually familiar.

Her last sickness was long and distressing. It seemed a gradual decay of the powers of nature, the taking down of a tabernacle, which had been long tottering under the pressure of lingering consumption.

During the whole period of her illness, she enjoyed the utmost tranquillity, and at times triumph, in the prospect of death. Her chosen subject of conversation was the happiness of heaven, and sometimes her soul was enraptured with a foretaste of the glories that awaited her. Her Christian friends she consoled with the hope, that they would soon meet again. The impenitent she warned of their danger, told of the excellency and the happiness of religion, and urged them to flee from the wrath to come. At last, on the 7th of July, the earthly house of her tabernacle was dissolved, and she entered a building of God, a house not made with hands, eternal in the heavens.

Sometime in March of the year in which she died, she seemed aware that the time of her departure was at hand, and wrote some directions, which were found after her decease, concerning the manner in which she wished her property to be appropriated. It was all devoted to the cause of Christ, to charity, and to affection, in the following manner:

To her youngest sister, - - - -	\$250
To a beloved friend, - - - -	60
To the poor of the Church to which she belonged, to be distributed at the discretion of her sisters, -	100
To the poor whom she had often visited and relieved, to be distributed by her sisters, - - -	50
To be expended by her sisters in the purchase of religious books and tracts for distribution, - -	20
To the Boston Female Missionary Society, to constitute her youngest sister and five nieces, members for life, - - - - -	120
To the Penitent Female Refuge Society, to constitute her four sisters members of the Auxil. Soc.	100
To the relief of two indigent friends, at the discretion of her brother, - - - - -	100
To the Boston Foreign Mission Society, to be equally divided between the Burman Mission and the Carey Station, - - - -	1200

\$2000

We will close this notice with a reflection, which it naturally awakens. We have seen that Miss Lincoln spent much of the early part of her life without enjoying a large share of the comforts of religion. Her latter end, and especially her death, were however triumphant. During her whole sickness, she had not a doubt of her interest in Christ. Let this encourage those who walk in darkness, having no light, and let them learn to trust in the faithfulness of God. But let them keep looking unto Jesus, the author and finisher of their faith, and in the active and faithful discharge of the public and private duties of religion, wait for the salvation of the Lord. God will give grace according to our day. Let us be found doing his will, and humbly trusting upon the promises of his word, and in due season we shall reap if we faint not.

Account of Monies received on account of the Baptist General Convention of the United States.

1825.

March 1. From the Widow Lois Button, of Turbridge, Vt. for the Burman Mission, being the Widow's two mites—by Isaac Sawyer of East Bethel, - - - - -	6,00
6. From a friend of Missions, Ashfield, Mass. by Enos Harvey, - -	11,00
From an unknown hand, being amount of saving resulting from the use of ardent spirits for a limited time, by hand of B. F. Farnsworth, - - - - -	4,00
7. From Rev. Josiah Houghton, for the services of Mr. Boardman, six Sabbath days at Newburyport in 1825, by E. Lincoln, - -	30,00
From the Society in Fairfield, Vt. auxiliary to the Baptist Board of Foreign Missions, by the hand of Daniel Bailey, - - -	5,75
From G. Valentine, Esq. Northboro', Mass. being commissions for collecting for Christian Watchman, - - - - -	20
15. From Mission Society connected with the Fairfield Association for Foreign Mission, by hand of Rev. A. Sabine, Sec. - - - -	41,00
18. From the York Maine Baptist Association, the following sums:—	
From the Buxton Female Missionary Soc. for Burman Mission, -	4,00
From the Cornish do. do. - - -	14,00
From the Lemington Fem. Miss. Soc. for Foreign Mission, - -	7,00
From Miss Sally Johnson of Cornish, for do. - - - - -	1,00
From a friend in Kennebunk, -	1,00
A Contribution, - - - - -	6,45
Received by hand of Rev. T. B. Ripley, of Portland.	
24. Cash, a bequest from Miss Eliza Lincoln, deceased, for the Foreign Mission, to be equally divided between the Burman Mission and the Carey Station, -	1200,00
From "The General Committee of the Charleston, S. C. Baptist Association," it being the half of the amount contributed by that body for Missionary and Educational purposes.—by hand of Josiah B. Furman, Esq. Treas.	450,00

HEMAN LINCOLN, Treas.

\$1783,05

To Correspondents.—The Poetry of "Newton," will find an insertion in our next No.—We hope to be favoured with frequent communications from him.

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