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BIOGRAPHY.

MEMOIR OF REV. JOHN LAWSON,

Late Missionary in Bengal, and Pastor of the Baptist Church, Circular Road, Calcutta.

Concluded from Page 11.

In the domestick circle, Mr. Lawson enjoyed much happiness. Though grave, he knew how to unbend in his family and among his friends; an few men could relish more than he did, the sweets of social life. During the fifteen years that he was married, he lost two children by death: they both died in the same year; his son, John Benjamin Lawson, aged fourteen days, on the 3d of April, and his daughter, Anna Maria Walker Lawson, aged three years and three months, on the 14th of December, 1819. In reference to the last, he penned these pathetick lines, which show more than any words of ours can describe, the exquisite sensibility of his feelings.

—O she is gone!

The cherub hasted to its native home.
All-wasting death hath triumph'd o'er my child.
Sweet wither'd lily! thou wast riven, and flung
Across my shaking knees, a lovely wick
Of innocence and beauty. Long I saw,
Long, long, the fearful presage hang about
Her beauteous features, darkening round her eyes—
But they would smile with gladdening love on me.
To me thou wast a play-thing beyond price.
Health in thy countenance, and sprigh'lines
In all thy motions, made thee like a being
Of fancy sporting in a pleasant dream.
O 'twas too like a dream!

—I remember

Thy labouring breath when dying: and thy pale
Shivering and sickly hands, which could no longer
Grasp the cold cup of water; and that look,
That plaintive look which spoke a thousand words
Of calm unutterable fondness Mute
Became thy little tongue; forever quench'd
In settled dimness were thy sorrowful eyes.
Upbraid me not! speak not of the great soul,
Nor shame these burning tears! May not stern man
One moment weep?—I could not then control
The tumult of my heart, when death had done
Such deadly work.

We come now to the closing scene of his own life; the account of which we shall give chiefly as it was taken down by his friend and companion Mr. Pearce. We have heard of instructive and happy death-bed scenes; but one like this we were never called to witness before: it was one that will be long remembered by many, and by some we trust never forgotten.

About eight months before his death, a remarkable change was observable in his whole deportment. His mind seemed more spiritual, his temper more amiable, his conduct more active, and his preaching more heavenly. His friends viewed these things as the hopeful signs of his more extensive usefulness in the church

militant ; but they now look upon them as the effects wrought by the Holy Spirit to prepare him for the church triumphant. The night on which he last administered and last partook of the emblems of the Saviour's death, was a most solemn and affecting season to all the members who were present. This took place on the 4th of September, and on the 11th he preached his last sermon. He had been for several weeks previous very unwell with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill ; which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 8. "How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? How shall I make thee as Admah ? how shall I set thee as Zeboim ? Mine heart is turned within me, my repentings are kindled together." It was a very affecting address, and seemed indeed as though it was expected to be the last he should deliver to his people. On the notes of the Sermon he wrote the date at which it was preached, with these words, "very poorly INDEED." Amongst the items of *Improvement* in the sermon were the following :—

"If afflictions tend to bring us near to God, let us *welcome* them."

"How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion, (from the backslidings of his people,) to put the tender inquiries of the text."

He still continued very ill till Friday, the 23d September, when,

although very little better, he was recommended to try change of air, and went over to Howrah to spend a few days with Mr. Statham. Soon after his arrival, he wrote a note to Mrs. Lawson, from which the following is an extract :—"I am obliged to say, that never was I in such a state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that 'good is the will of the Lord concerning me.' O may I be his, then all will be well." On the day following, he wrote again to Mrs. Lawson, describing his dangerous symptoms, and then proceeds :—"I am, I must say, very anxious about myself for the sake of my dear family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me. Farewell, my dear. Let us be more wholly given up to God, and then we shall be less anxious about our poor selves."

During the Saturday night, and on the morning of Lord's-day, Sept. 25th, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place ; and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicine, the pain in his side was entirely removed, and his breathing became easy again ; but the sup-puration of the liver had proceeded so far, that no medicines could permanently check its progress.

From this time he appears to have indulged but faint expectations of recovery ; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said at dif-

ferent times:—"I have great need of patience to bear this long affliction as I ought; but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an *almighty* Saviour to the wants of a *dying, sinful creature*, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ. Jesus is the only foundation of a sinner's hope.—I have no elevated joys, but I have a good hope, being fixed on the rock Christ Jesus.—I have great reason for gratitude; for though constitutionally subject to extreme depression of mind, and in my former illnesses grievously afflicted by it, I have not during this illness had a cloud cross my mind. All has been tranquillity and peace."

In this state of mind Mr. Lawson continued, daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendants recommended his going on the river, and eventually to the Sand Heads. On this day he said to some friends, who were grieved at seeing him so much reduced: "I am *very* weak; but if God *will*, he can raise me up again; yea, he is able to do exceedingly *more* than we can ask or think." On Monday the 17th, he was conveyed by Mr Pearce on board a boat to try the river air. The weather, which before had been unfavourable, during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following; so that the trial was made under the most auspicious circumstances. Still, however, his complaint was not checked; but during Monday night, and the whole of Tuesday, continued to exhaust him as before. His usual medical attendant, Dr. Browne, being again consulted,

stated, that he could entertain but *very slight* hopes of Mr. Lawson's recovery. When this was communicated to him, he said, "I am well aware the Doctor is correct. I feel I cannot live long, for I find a sensible decay of nature. But I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer." He now communicated his wishes respecting his family and his church with the greatest composure, and then took leave of his friend Mr. Pearce with the most touching expressions of affectionate regard. After this exertion, he fell into a doze, from which when he awaked, not perceiving any one near him, he began to pray, and used among others the following expressions, which were committed to paper soon after.

"Blessed Jesus! I am a wretched, unworthy creature; but I know thou hast purchased me with thy precious blood, and hast entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt of the second death. I am altogether polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing—but I *know* that *thou* wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God! I have received from thee an intimation that I must go up to possess a heavenly mansion. And shall I decline the invitation? O no! only grant me a *few* days to warn my people, that—" Here his voice became low and indistinct. At the conclusion, perceiving Mr. Pearce, he said that he felt he could not survive more than three days; and then begged him, in the most urgent manner, to make arrangements for his immediate return home. He said, "I wish to see my dear family and friends, and to speak to the

members of my flock. I want to leave among *them* my dying testimony to the truths of the gospel; and can then die in peace." Exertions were now made to gratify his wishes, but it was doubted whether he would reach home alive. Before leaving the boat, he said to Mrs. Pearce, "I am fading like a flower:" she replied, "But to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall *rise again*." Through the kind assistance of friends, Mr. Lawson, though excessively weak and helpless, was conveyed home with less difficulty than had been anticipated. It was, however, too evident, that, as he expressed it, he came home to die; and from this time he, as well as his afflicted wife and friends, seems to have considered his recovery impossible.

On Wednesday morning he addressed his children and missionary associates with much propriety and pathos; and in his messages to absent friends manifested much affection and divine support. He said to Mr. Penney, "Tell Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day." He said to Mr. Yates respecting Mr. Hoby, "You know Hoby. I knew him some time before you, and I trust we both had the same spirit as to the mission. He well knows what a poor trembling and almost despairing creature I used to be: but tell him—tell him that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley." He remarked also: "If I must say any thing about the improvement of my death, I think

I should like it to be made from 1 Tim. i. 15. "This is a faithful saying," &c. as most suitable to my experience. And let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour. I feel that I am the chief of sinners; but I have preached Christ as an all-sufficient Saviour, and now I find him so to me." At this time, when asked if Mr. Yates should pray with him, he said, "Yes, but let us sing first." He then selected that beautiful hymn, "Jesus, I love thy charming name," &c. and gave out and sang himself the first two verses and the last. It was exceedingly affecting to hear his tremulous voice, in this his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances, and congenial to his feelings:—

"I'll speak the honours of thy name,
With my last labouring breath,
And, dying, clasp thee in my arms,
The antidote of death."

On Thursday, our native preacher Paunchoo came to see him, when he said to him: "Paunchoo, I am now going into the presence of that great Jesus, whose gospel I have preached, and whose gospel you preach. We believe that the everlasting righteousness of Christ can save sinners; and I beg you, when you go among your countrymen, to tell them fully, that 'it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" In the afternoon, Messrs. Warden and Gogerly called to see him. When asked, if he had any thing particular to say to them, he replied, "No; only, that they abound more and more in the work of the Lord."—After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Mr. Pearce intimating this to him, said, he hoped

he could say, 'The will of the Lord be done.' He replied, "I would rather say, Now let me die, O Lord! Now let thy servant depart in peace." On his adding, "When you walk through the valley of the shadow of death, you need fear no evil;" he immediately caught the allusion to the 23d Psalm, and replied, "No. The Lord is *my* shepherd, I shall not want. He even now maketh me to lie down in green pastures." To Mr. Penney, who asked him how he felt, he said, "I am well. I have still a good hope. I am on the foundation." To Dr. Carey, Mr. Hill, Mr. Robinson, and other friends, who at different times called to see him, he used similar expressions. At one time he said: "I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my almighty

Saviour. Blessed be God that he ever called me by his grace." One of his friends observed: "Yes, blessed be he indeed; for where he hath given grace, there he hath promised to give glory. Whom he calleth, them also he will justify and glorify." He rejoined: "Yes, he hath loved *me* with an everlasting love, and therefore with loving-kindness hath he drawn me."

Soon after this, his mind, oppressed with disease, became incapable of thought, and he said little more in the exercise of his reason before his death, which on Saturday night at 11 o'clock, admitted him to the joy of his Lord, and to the keeping of that Sabbath which remains for the people of God.—May we be followers of them, who through faith and patience are now inheriting the promises.

DUTY AND ENCOURAGEMENT OF CHRISTIANS IN MISSIONARY EFFORTS.

As objections are often raised against Missionary efforts, and it is alleged that they are not attended with success, it is desirable that the minds of our readers should be refreshed with statements of the happy results which have attended Christian exertions. We therefore insert the following appropriate remarks, from an Address delivered in this city by the Rev. Mr. Edwards, at the 14th Anniversary of the Boston Missionary Society.

The Address was delivered on moving the resolution, "That although the obligation to send the gospel to the Heathen does not depend on the degree of success which attends missionary efforts, these efforts have been so remarkably blessed, as to afford great encouragement to proceed, with the expectation of an ultimate triumph over the superstitions and barbarism of the heathen world."

Mr. President—This resolution embraces two points. The first is, that our obligation to send the gospel to the heathen does not depend upon our success; and the second, that our success has been such, as to afford great encouragement to proceed, with the expectation of ultimate triumph.

But, it is asked, if our obligation to send the gospel to the heathen does not depend upon our success, upon what does it depend?

It depends upon the command of Christ. He, who left the bosom of his Father, and the glory which he had with him before the world was—took upon him the form of a servant, and bare our sins in his own body on the tree—he commands, "Go ye into all the world, and preach the gospel to every

creature." This command is binding upon every individual. We cannot fulfil our obligations to him, unless we obey it; and that whether, in our view, we meet with success or not.

Nor, Sir, can we follow his example.

When this world was perishing in sin, and there was no eye to pity, and no arm to save, a voice broke from the heart of infinite kindness, saying, Whom shall I send, and who will go for us? And a voice from a heart equally kind, answered, Here am I, send me. And the voice said, Go—and thou shalt see of the travail of thy soul, and be satisfied. And, laying aside his glory, he left the bosom of his Father, and came down, as a missionary, into this dark, distant, and wretched world, to preach deliverance to captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God. In the true spirit of a missionary, he went out into the highways and hedges, and entreated all to come in; "For," said he, "all things are ready." But, in the view of men, he met with very little success. And he who measures his obligation to make known the gospel to the destitute, by his apparent success, might have said to him: "You are engaged in a hopeless project. Your success does not warrant your continuance. After all your sacrifices and labours, you are left alone, and have not even where to lay your head. Renounce this hopeless undertaking, go back to your native heaven, and there enjoy the delights which this world neither needs nor desires." "Go back he says and give up? How can I give thee up, Ephraim? How can I deliver thee, Israel? How can I make thee as Admah, and set thee as Zeboim? My heart is turned within me, my repent-

ings are kindled together." Borne onward by a love which was stronger than death, which many waters could not quench, nor floods drown, he continued notwithstanding all difficulties, and with increasing energy, his beneficent labours. No trials disheartened, no danger appalled him. But they said "Herod will kill thee." "Go, said he, and tell that fox, I work to-day, to-morrow, and the third day. My meat and drink is to do the will of my Father, and to finish his work." This he exemplified, with increasing brightness, to the close of life. And in this he has left us an example, that we should follow his steps.

There is another reason why we should not measure our obligations to send the gospel to the heathen, by our success. We are no competent judges of our success, when engaged in a work connected with the salvation of a world. We look only on outward appearances, and that at its very commencement, and through a glass *darkly*. There was a time, Sir, and it was the time when the Captain of our salvation was conquering earth and hell, that men said he had no success. Every man forsook him and fled. But the eye which flashes through eternity saw success, the greatness of which will be celebrated in heaven, by multitudes which no man can number, in songs of triumph, rising higher and higher, and to every heart growing sweeter and sweeter, to everlasting ages.

When the missionaries in the islands of the South Sea, after fifteen years' hard labour, were driven off, and obliged to escape for their lives, even *they* cried, "No success." And all Christendom echoed, "*No success.*" Now they see, and we see, and all Christendom sees, that the seed which they sowed, and for fifteen years watered with their tears,

was, at the very time when it appeared to men to be lost, vegetating for an autumnal harvest. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth *much* fruit. The bread which they cast upon the waters, and which we, in opposition to the declaration of God, said was lost, they have already found.

So it may be in other cases. The husbandman has patience during the *whole* of seed time. He does not expect to reap, till the harvest. Now the harvest, said Christ, is the end of the world. Let a man continue to labour, because Christ commands it, and with increasing diligence, let appearances be what they may, to the close of life; and in the harvest he shall return with rejoicing, bringing his sheaves with him.

A missionary, from love to Christ, leaves his native land, and goes to the heathen. With much toil and labour, he learns the language. He translates, and prints the Bible, preaches the gospel, collects missionary schools, visits families, circulates religious tracts, and *dies*:—the world say, it may be christians say, and perhaps *he* says, with no success.

After he is dead, a man finds a tract, which this missionary, in one of his excursions, left in a native village. He reads it, and rises from the perusal convinced of sin, of righteousness, and of judgment. He wanders over the wide spreading desolation, weary and heavy laden, but finds none to give him rest. At length he meets a Bible, which this missionary translated, and which he sent to a certain family shortly before he died. He reads it, and there he finds “the Lamb of God, that taketh away the sins of the world.” And believing on him, he finds rest to his soul. He hastens back, and tells the wonderful story of God

manifest in the flesh, to his listening family. He preaches him to the neighbourhood, to the town, and throughout all that part of the country in which he lives. He becometh himself a missionary—spends his days in making known Christ and him crucified, and when he dies, may say of multitudes, as Paul did, “I have begotten you through the gospel.”

Will they say in heaven, where they speak of things in their proper connexion, that the first missionary had no success? No. There he that sows, and he that reaps, rejoice together.

I say then, we ought to labour, and with increasing diligence to the end of life, to make known the gospel to every creature, whether we are permitted in this world, to witness the success, or not.

But, we *are* permitted to witness success—and success so glorious, that it has already been celebrated with ecstasy of joy, by every being in the universe that has heard of it, and rejoices over him that repenteth.

It is but a few years since the present system of missionary efforts began. Many who are now present, can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts, to send the gospel to the heathen.

Now you may witness, on the first Monday of every month, members of thousands of churches, in countries which extend round half the globe, assembled at the throne of mercy, having agreed together as touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, “Ask, and it shall be given,” is manifesting his faithfulness.

Even now, almost at the very commencement of their askings, and attending it with correspond-

ent efforts, you may witness, set up in heathen countries, more than 40 printing-presses—all manned, and in vigorous operation, furnishing Bibles, school-books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 missionary stations; at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of Pagan idolatry.

On the distant shores of Otaheite and its neighbouring islands, where, forty years ago, the name of Jesus was not known, I can show you, every Sabbath, numerous congregations, averaging more than one thousand souls each, all bowing before Jehovah, and rendering united thanks for his “unspeakable gift.”

As you pass through their villages at the rising of the sun, you may witness numbers returning from the forests and groves, who have been out to pray to their Father who seeth in secret. And you can often find scarce ten families in a village, who do not unite daily in family devotion.

In that small portion of the world, you may count not less than 14,000 persons who can, in their own tongue, read the Bible; and more than 7,000 who can, with the pen, transact the ordinary business of life.

You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children. And as they sing “Hosanna to the Son of David,” you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance, in view of what the gospel has done for their children.

And as you hear the deep groan break through the assembly, ask,

What is the matter? And with streaming eyes, one will tell you, “O if the missionaries had only come here a little sooner, I too should have had children to attend the Sabbath school; but before they came, when satan reigned, and we were all in darkness, I killed them.”

You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have, with their own hands, before they had the gospel, killed two, three, and in some cases, four of their own children. Now were they living, most joyfully would they lead them to him who took little children in his arms, and blessed them, and said, “Of such is the kingdom of heaven.”

You may go, in that country, to a missionary meeting, and find collected together 7,000 people, bearing their offerings of joy and thankfulness to the Lord of Hosts.

You may see the fond parent move with rapid step, at the birth of his infant to enrol his name, as a member of the Missionary Society. “You,” he says, as he looks on his offspring, with feelings which no parent born in Christendom ever knew,—“if it had not been for the gospel, might have now been killed. And as the gospel saves you, it is no more than right that you should do something that it may save others.” And very careful is he to pay the child’s missionary tax every year, until the child is old enough to earn and pay it himself.

In short, there is throughout that country a moral renovation.

The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf unstopped; the lame man leaps as an hart, and the tongue of the dumb sings. An highway is there, “the

way of holiness ;" and the ransomed of the Lord are ^{already} returning, and coming ^{to} Zion with singing, ^{and} gladness are found ^{among} them ; while sorrow and sighing flee away.

Is not here encouragement to go forward, to persevere with increasing diligence to the end? And is there not encouragement enough to persuade every individual to do this?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians ; 3,000 in the Sandwich Islands ; and 12,000 in islands farther south. I can show you 3,000 in West Africa, and 4,000 in South Africa ; multitudes in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible ; because they have no souls. Now there are thousands of them in missionary schools, who are making as rapid improvement, considering their condition, as any individuals on the globe.

Here, then, are thousands of persons who are to be mothers, and tens of thousands who are to be fathers, in a course of Christian instruction ; 450 ministers of the gospel, more than fifty of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ ; 250 missionary stations, at most of which are Christian churches ; and tens of thousands, who have renounced their idolatry, and acknowledge Jehovah as the only living and true God.

And what has been done ? what sacrifices have been made, by the inhabitants of Christendom to produce this mighty change ? Have farmers generally given their farms, and merchants their merchandise, to replenish the treasury of the Lord ? No. Have

men generally given their income, above the needful expenses of their families ? No. Have they given half, or even one tenth part ? No. What have they done ? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one half cent in a year.

The whole of Christendom has never yet expended one thirteenth part as much in a year, to make known Jehovah and all the blessings of his salvation to the world, as this single country has expended, in that time, for the single article of ardent spirits.

When I look at the greatness of the object, and see how little comparatively we have done for it, I am ready almost to wonder that our efforts have been blessed at all. When I see multitudes who, from their childhood, have had the gospel, and many among them, who hope, through the gospel, to inherit everlasting life, not willing to give as much in a year, to extend its blessings to 500,000, 000 of their fellow men, as they give to ornament a house, or even a single article of furniture ; and when I see that all the Christian world does not do so much in a year, as is done by one single country for a single article, not of living but of *dyng*, I am ready to wonder, that the gospel has not been taken from those who enjoy it, and given to others who would bring forth the fruits of it. But He, whose mercy is above the heavens, has not only continued it with all its blessings to us, but has caused even the little which we have done to extend it to others, to bring forth, not only thirty and sixty, but an hundred, and a thousand fold.

Should the whole Christian world do, I will not say as much as they can, but as much to send the gospel to the heathen, as this single country does, for the single

article which I have mentioned, and should God bless these efforts, in proportion to the means used, as much as he has done, you would in a few years see 1,200 printing presses, all manned, and in vigorous operation throughout the heathen world. You would see 7,500 missionary stations, and as many churches; 13,500 ministers of the gospel; 1,500,000 converts from idolatry; and more than 3,000,000 children in missionary schools. And when I see this vast moral machinery put in operation by the Spirit of the Lord, and borne onward by his infinite strength, I am compelled to say, the heathen *will* be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. A voice will be heard through the universe, saying, "The kingdoms of the world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."

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A DEVOUT SPIRIT ESSENTIAL TO
MINISTERIAL SUCCESS.

Extract from Rev Mr. Birt's Sermon, before the subscribers of the Stepney Academical Institution.

"A DEVOUT spirit will insure ministerial success. It will purify and temper your natural talents. Spirituality of mind refines and elevates the most ordinary talents, whilst it ennobles and invigorates those that are of the highest order. Piety is the soul of talent; without its influence knowledge puffeth up, but where its power is felt, all is to edification. Without piety the most brilliant talents are but as meteors, which dazzle and astonish, but whose light is transitory and useless.

"The graces of character, which ever attend habitual devotion,

will give the essential weight of personal respect to your ministrations. Without this commendation eloquence is a mere sound.

The sabbath-day exhibitions of a minister whose piety is suspected, will be returned with that contempt which rests upon the hireling, who thrusts himself into the priest's office for bread; or at least, they will be received as mere professional exertions, which, as displays of oratory, may amuse the mind, or excite the passions for a moment, but which in the preacher can never be more to his audience, than as a lovely song, or as one that playeth well upon an instrument.

"Ministerial success is identified with a spirit of devotion, because the Gospel is propagated by a love of sympathy. It is not by mental power, but through the contagion of the heart, that ministers succeed in this work. Thoughts that breathe and words that burn proceed from lips that have been touched with a live coal from off the altar of devotion; and the affections of men are open to receive his words, who speaks from the fulness of his heart. The power of the Gospel rests in its unrivalled tenderness; that charm which touches the heart, and dissolves every feeling, in the mingled flow of contrition, humility, and delight. It is its ravishing sweetness, with which it overspreads the soul, that with gently stealing, but resistless influence, subdues all things unto itself, and causes us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition. Men learn of Christ because he is meek and lowly of heart. That minister is best qualified for usefulness who, in communion with his Lord, has drank deeply of that well-spring of love, which gushed forth from the heart of

the Messiah, in every thought and word, and action, of the ministry which he fulfilled upon earth.

“Giving yourselves continually unto prayer, you are brought under the promises of God, and armed with divine powers, in the assurance of the Spirit. How triumphant the confidence and energy which this faith begets! The promises cannot fail, they are more sure than the seasons, and we sow in hope. There is nothing too hard for the Lord, and the mountain of difficulty becomes a plain. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond-rod of Mo-

ses divides the mighty waters of the deep Red Sea, the mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let our ministers give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith, and in the power of the Apostles, who took the omnipotence of the Spirit as the fulcrum on which they rested the lever of the word, and moved the world.”

MISSIONARY INTELLIGENCE.

BURMAN MISSION.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL, KEPT AT CALCUTTA FROM MAY 18, TO JULY 30, 1826.

May 18. It is still somewhat uncertain what course we are to take in regard to the general affairs of our mission. The late war has occasioned a very considerable change in our plans and prospects. We think, however, that it has presented a wider field for missionary operations among the Burmese, than has ever been presented before. In those parts of the Burman territory which have been ceded to the English, missionaries will, no doubt, be permitted to prosecute their labours without fear or molestation. And what is more, those Burmans who are desirous of examining the christian religion, will feel none of those fears, which were always felt by the subjects of a cruel and capricious despotism at Rangoon.

Although we are of opinion,

that it is best to abandon the station at Rangoon for the present, we are not at all disposed to abandon Burmah. We think, as we always have thought, that the country presents prospects of usefulness, equal, if not superior, to those of any country in India.

There are not wanting places, at the present time, which loudly call upon us to occupy them. Of a large number of these places, such as Arracan, Mergui, Tavoy, Martaban, and Cheduba, we are deliberating which is, on the whole, to be preferred as our permanent station and rallying point. Each of the above-named places presents, in our opinion, brighter prospects for permanent usefulness than Rangoon ever did. Mr. Judson wrote us March 31st, that he was just going in company with Commissioner Crawford, to explore and survey a tract lying on the Martaban river, seventy miles east of Rangoon, where the English propose to erect a town,

to be the emporium of their trade with Burmah. If a town should be commenced there under favourable prospects, it seems probable that it will become the seat of our permanent missionary establishment; and Mr. Judson will probably remove to the spot in a few months; and Mr. Wade and myself with our wives expect to join him shortly. Till this point is decided, it would be vain and presumptuous for us to leave Calcutta. We feel quite disposed to leave the decision to Mr. Judson, inasmuch as he is well acquainted with the country and the people, and we are not. We are the more convinced, that it is best for us to remain here at present, because our brethren at Rangoon, strongly recommended it, and dissuade us, by all means, from going to Rangoon at present.

Mr. Hough, we understand, thinks of remaining in Rangoon, in some *official* capacity.

Dr. Price thinks it his duty to live and die in Ava. He proposes to open a school for teaching several branches of useful learning, such as, Geography, Astronomy, Chemistry, &c. and he thinks, that in a few years, (perhaps twenty,) the whole system of Burman religion, founded as it is, on false Astronomy and Geography, may be completely undermined and subverted. We earnestly desire and pray that each member of our mission may be graciously furnished with that "wisdom which is profitable to direct."

Deputation from London Missionary Society.

May 19th. This evening we have been honoured with a visit from Messrs. Beunet & Tyerman, gentlemen deputed by the London missionary society, to visit the several missionary establishments supported by that society, throughout the world. Their account of the South Sea Islands,

where they have spent two or three years, and of the Sandwich Islands, where they have spent three or four months, is exceedingly interesting and encouraging. They fully corroborate the statements which the Rev. Mr. Ellis was making in America, when we left. Of China, the Deputation speak in the most discouraging terms. They say, scarcely any thing has been done, and scarcely any thing can be done, so long as the present political system continues. But they encouraged us to look forward to the time, when He whose right it is to reign, shall exert his power, and bring not only China, but every other heathen country into obedience to himself.

The Deputation have visited several other missionary stations, particularly those in Sumatra, Java, Sincapor, Penang, Malacca, &c. &c. where they witnessed much to strengthen and much to try their faith.

Difficulty of acquiring the Burmese Language.

Mr. Tyerman, from his extensive acquaintance with Missionaries who have studied different languages, felt prepared, most fully to recommend, that instead of merely studying the Burman books in order to acquire a knowledge of the language, we should associate with the Burmans themselves, and converse with them as frequently as possible, so as to learn their modes of expression, from their own mouths in common conversation. We are of his opinion. We are persuaded, that a man can become so far a master of the Burman *written* language, as to read their books without difficulty, while he might scarcely be able to carry on with them any regular discourse. He might not be able indeed to express with propriety, one half his thoughts.

For this reason, I cannot think it advisable for a man designated to the missionary work, to pay much attention to the language until he arrives among the heathen, unless he can obtain a teacher to whom the language is nearly or quite vernacular. Besides failing in regard to proper modes of expression, a man without a native teacher, will also fail greatly in regard to *sounds*. But very few of the Burman letters, if any, can be expressed in all their varieties by any English letter, or any combination of English letters whatever. The sounds must be heard by our own ears, before we can learn to utter them with our organs. And if a mistake is made in regard to the power of a letter, it will effect the sound of any word in which that letter occurs; and if several such mistakes meet in the same word, it will appear extremely barbarous, if not quite unintelligible to an ear familiar with the correct sounds of the language. Bad habits thus contracted, are not easily corrected.

On all these accounts, I should not advise a young brother destined to join this mission, to make much use of the Burman Dictionary (excellent as it is,) which has recently been published. A man might learn the meaning of five hundred words on the voyage, and on his arrival here, we might not be able from his sounds to understand a tenth part of them.

June 1. We have been favoured to-day with long accounts of Mr. Crawford's expedition to the new settlement; a copy of which I send herewith for the use of the Committee.

To Americans, it may seem strange that we should think of settling as Missionaries, in a place which is now a forest or a jungle. But in this country, a city, so far as it relates to native population,

can be built in a few weeks. I have seen a collection of houses burnt down in Calcutta, at 3 o'clock, P. M. and before the next morning other houses were erected, and ready for habitation on the same spot. In the course of two or three days, shops are opened, and the natives are driving their business as usual. Sometimes, thousands of natives emigrate in a company, and there is reason to expect that emigration to Amherst will be very rapid, especially as many Burmans *must* flee from their country to avoid the present distress on account of the late war. In two years it would not be strange if Amherst should contain fifteen or twenty thousand inhabitants.

Tidings of the Death of Dr. Baldwin.

June 13. By the Pagoda, Capt. Brewster from Boston, we this day had the joy of receiving communications from America. This is the first intelligence, which we have received from our friends directly, since we left America, eleven months since. I have, indeed, had the pleasure of receiving an interesting letter from my beloved Brother and Sister Blanchard, written at Liverpool. And besides, we had just heard by way of Rev. E. Carey now in England, that the excellent and venerable Dr. Baldwin had closed his eyes on mortal scenes. We sensibly felt the loss which Zion in general, and our denomination and our mission in particular, was called to sustain by this bereaving providence. For *myself*, I felt that I had lost a particular *friend*, whom I *loved*, no less than I respected. Dr. Baldwin had admitted me to a familiarity of friendship which almost created in me the endearments and confidence of a child. But I loved him most for his love to Zion and labours for her welfare.

He is now resting from his labours in the bosom of his God.

Dispersed Native Church at Rangoon reassembling.

The members of the little Church we are happy to learn, are gathering from their late dispersion. We have heard from more than half of them, and several have already arrived in Rangoon. We have heard of no instance of apostasy among them.

The Lord keeps Zion.

June 30. O, that I could speak the Burman language fluently! For several months past, we have had a Burman teacher who is sunk in all the darkness of Boodhism. His mind is dark beyond description or conception. What the veriest child in America knows of religion, must be explained to him in the minutest manner before he can comprehend it.

I am exceedingly desirous to become able to explain the nature of Christianity to our teacher, and to the other Burmans who are calling in considerable numbers to see him almost every day; and I trust that in a few months more, I shall be able to converse more easily, and before many years, "to preach among them the unsearchable riches of Christ." One thing is certain, the Burmans are to be converted to God, for the mouth of the Lord hath spoken it. And methinks, I see the door opening, and the way preparing for the gospel to be proclaimed in every part of this idolatrous empire.

Interesting Conversion and Ordination.

July 13th. Attended an ordination at Howrah, which lies on the west side of the river opposite to Calcutta. The person ordained was the Rev. J. Statham, who came from England to join the military service in this coun-

try. When he left England, he had no fear of God before his eyes, but during his voyage hither, his attention to the concerns of his soul was arrested. On his arrival, he attended on Mr. Lawson's preaching, and soon obtained a hope of pardon through the blood of Christ. Before long, he commenced exhorting his fellow soldiers, and at length, was invited to become the pastor of the church at Digah. Providence, however, soon directed him to Calcutta, where he was employed in the service of the Bengal Baptist Auxiliary Missionary Society. In their employ, he visited Howrah, where at that time, but one person could be found who professed experimental religion. Events in Providence soon conspired to render it apparent that Mr. Statham should labour constantly at Howrah. He took up a residence there, and opened a boarding school for boys, by the avails of which he was partly supported. He soon succeeded in obtaining a large number of scholars, and his congregation increased rapidly. Three years ago, they erected a very convenient Chapel; but still Mr. Stratham and his friends consider themselves only a branch of the Circular Road Church. Here recently, a church has been formed in Howrah, consisting of 7 members, and we were called upon to day, to assist in ordaining Mr. S. as their pastor. In the morning, besides the singing and the usual prayers, an address was delivered to the congregation by the Rev. Mr. Mack of Serampore, and a charge to the pastor elect, by Dr. Carey. In the evening, Rev. Mr. Yates of Circular Road, gave a solemn charge to the church.

Hindoo Festival.

July 15. To day the annual Rutt Jattrā closes. The last

eight days have been days of noise, confusion and wickedness. One of the cars loaded with images (there are very many cars in Calcutta,) is deposited near our house. The car was drawn out eight days ago, amid the beating of drums, tontoms, and brass plates, accompanied with dancings, jumpings, yellings, shoutings, &c. all which was nearly deafening and altogether disgusting. Just as it was passing our house, the car struck a brick, and the people could not draw it any further. The Brahman said the god was not pleased to go any farther till 4 o'clock, P. M. So the disgusting sight was before our eyes several hours, till the Brahman obtained more help to move his moveless god. Then it went on with its usual jargon. The car with its idol, having been bathed in the Ganges, was left in the publick street till this evening, when it was drawn back to stand idle till the next year.

When, O when shall these deep shades—this dark night of superstition and idolatry flee away! Blessed be God, all this gloom will soon be dispersed by the brightness of that Sun which has began to dawn so gloriously on India!

Visit to Schools.

July 17th. I have just returned from the "Benevolent Institution," (the name of the school, superintended by our friends Mr. and Mrs. Penney,) where I spend an hour every Monday morning. The school is on the Lancasterian plan, and the monitors have bible recitations every Monday morning. The highest class of monitors, which is comprised of four or five Portuguese, one Caffree, one Malay, and three Hindoos, I have been requested by Mr. Penney to hear, especially as several of them appear to be deeply anxious for their souls. I have attended

to the recitation five or six times, and find great pleasure in the work. Since I commenced this exercise, four of the boys have called to converse with Mr. Penney on the subject of religion, and two of them give evidence of a change of heart. This they experienced, however, before I undertook to instruct them; but they have had their impressions deepened at almost every interview. Two of the boys propose to make a profession of religion. Mr. and Mrs. Penney are very useful in their schools. I hope the Board will not think an hour in a week mispent in this manner, especially as my circumstances do not allow me to enter fully on my work among the heathen.

Revival in Calcutta.

July 30th. Mr. Wade and myself continue to preach alternately on Lord's day morning in Circular Road Chapel, where religion is still in a very flourishing state. Fifteen men, all young, have been received into that church, since Mr. Lawson's death, in October last; 13 by baptism, and 2 otherwise: and we expect that six or seven persons more will be baptized next Lord's day morning. The work is remarkably still, and shows plainly that it is the work of God. Several others have obtained a hope, and will probably be baptized in a few weeks.

May the work spread from congregation to congregation, and from city to city, and from country to country, till the savour of Jesus' name shall be precious among all nations.

Mr. Wade and myself are happy in the consideration that while we are preparing, and are not yet ready to commence preaching among the Burmans, we have an opportunity of proclaiming the glorious gospel to other sinners,

who stand in equal need of feeling its heavenly power. We trust also that the Board and the friends at home, will be rejoiced at the same thing. We greatly need the prayers of other Christians that we may have an abundance of the christian spirit, and may be prepared in God's time, to proclaim salvation to the millions in Burmah who are involved in midnight darkness.

P. S. From the Gov. Gazette of July 31. Letters from Rangoon have been received up to the 2d July. Dr. Price had reached Ava.—Advices from Amherst Town describe it as rapidly filling with people—the troops there were in excellent health.

EXTRACT OF A LETTER FROM MESSRS.
WADE AND BOARDMAN, TO THE
CORRESPONDING SECRETARY.

Calcutta, July 25, 1826.

Rev. and Dear Sir,

We have written to Dr. Judson respecting the printing press, expressing it as our opinion, that the Committee would wish to have it removed to Amherst as soon as possible; we have not yet received any answer from him.

You will probably recollect that we stated, either in our other joint letter, or in some private communications, that, in addition to very many other acts of kindness and munificence, Mr. ———, on leaving Bengal, sent us a bill of fifty rupees. From his letter, in which the bill was enclosed, we could not well ascertain whether he designed it as a present to us as his friends, or to the Board; we supposed the former. After considerable deliberation, we concluded to expend the money in purchasing articles which would afford us pleasure and assistance in our labours among the Burmans; and which should be useful to the Board when we should have done with them. Accordingly we gave twenty rupees for one of Nairnes Orreries, and twenty-five rupees for a complete set of brass and steel mathematical instruments; each of these articles was sup-

posed by good judges to be worth at least double the sum we paid for them. We hope this plan will meet the approbation of our patrons.

Should Amherst succeed, as expected, there will probably be, in a very few years, several Europeans and Portuguese families there, so that it will be an important question whether or not we shall attempt to collect an English congregation. We have conversed with the friends in Circular Road on the subject, and they say that, though there is one disadvantage in attending a European congregation, (viz. that it requires so much attention,) yet the advantages are probably ten times greater than the disadvantage.

One of the greatest objections to christianity which the heathen can urge, is the ungodly conduct of those who bear the Christian name. The heathen are very observing on this subject, and we want to be able to point them to a church composed of men who live as the gospel requires.

Another question of importance respects the *establishment of Schools*. Shall there be schools for Burman children only, or shall we open an English school for children of the Missionaries, and other English families? It is worthy of remark, that the Benevolent Institution which Mr. and Mrs. Penney superintend, and which is composed of boys and girls from Portuguese, Hindoos, Mooslemen, Chinese, Malay, and African families, has been the spiritual birth-place of a large number of these youths; and that several (say from ten to twenty or thirty,) have become very useful preachers of the gospel. In this way Mr. Penney has perhaps done more towards spreading the gospel in India, than though he had devoted his time solely to preaching among the natives. Before dismissing this subject, we take the liberty to suggest, that we think great encouragement will hereafter be afforded to schools in Burmah; and we trust the friends in America will not be backward to furnish us with every necessary pecuniary means for carrying on this part of our work to the full extent of our ability.

We trust also that there will soon be a loud call for more Missionaries, and that many in America will be ready to say, "Lord, here am I, send me."

On arriving at Amherst our first business will be to obtain some kind of houses to dwell in, and as the place is new, it is not probable we shall be able to hire any already built; of course, we shall be under the necessity of building for ourselves.

There are three kinds of houses which are common in this country; those built of brick, those whose walls are mud, and roofs thatched; and those whose walls are formed of bamboo mats, and their roofs, also, thatched.

We cannot think of building brick houses at present, because they are very expensive, though probably the cheapest in the end.

From inquiry, we apprehend the expense of the two last kinds is nearly equal; but those with mud walls are the most comfortable, as well as the most durable. The expense of a house of either of these descriptions large enough for a small family varies, in Bengal, from five to eight hundred rupees; but, as in the vicinity of Amherst there are rocky mountains and hills, and a plenty of timber, perhaps houses of stone or boards may be built there nearly as cheap as of the materials we have mentioned.

We hope the time is now drawing nigh for the spiritual emancipation of Burmah. The war, we hope, will prove a means, though it has been a dreadful means, of opening the way for the angel of the everlasting gospel to fly through the whole Burman realm, and proclaim liberty to the captives, sight to the blind, and salvation to the lost.

We solicit a constant remembrance in your prayers, that we may be the happy means of hastening the kingdom of Christ in Burmah to its consummation, and remain

Yours in the service of the Gospel,

JONA. WADE.

GEO. D. BOARDMAN.

INDIAN EDUCATION.

CHOCTAW SCHOOL.

We have been politely furnished by Col. Johnson, of the Senate of the United States, with the subjoined reports.

QUARTERLY REPORT

Of the Choctaw Academy and Missionary Station near the Blue Springs, Scott County, Kentucky, ending on the 31st day of October, 1826.

This School now consists of 53 Choctaws, 13 Creeks, and one Potawatamy, making a total of 67 Indian youths.

The most perfect harmony exists among the boys of the different tribes, and although the Choctaws have evinced such genius for learning, yet I find that the Creeks will not be their inferiors. The prospects of improvement, both of the Creeks and Choctaws, are of the most flattering kind. Each party has become zealous to excel in learning and politeness.

To maintain perpetual good order at meals, I march at the head of the 53 Choctaws, and one of my assistants at the head of the 13 Creeks, to the dining room, where we all eat together in the same house and at the same time.

The boys are in fine health and spirits, well provided for, and much pleased with their situation.

The Academy is now sufficiently large for the accommodation of upwards of 100 students, and with the three assistants I now have, 150 youths can be conveniently instructed. I am happy to state that the Indian Youths, as well as the white boys, have generally conducted themselves well, and given but little trouble in school, considering their number.

Nothing is wanted but a continuance of that industry and perseverance heretofore used, to make this Institution fully meet the views of its most sanguine patrons.

Every thing for the comfort and convenience of the students is provided for them. Their morals and manners are strictly regarded, as well as every thing that tends to their future usefulness.

THOMAS HENDERSON,
Tutor and Superintendent.

SCOTT COUNTY, KENTUCKY, AT BLUE
SPRINGS.

November 22, 1826.

The undersigned, Trustees of the Choctaw Academy, at the Blue Springs, would append the following to their former report.

This day they visited the Academy with a view of inspecting the condition of the students, as to their comfort and their progress in learning. Upon examination, they found every thing in good order, well calculated to impart comfort and satisfaction. The learners are devoted to their studies, and are still making rapid advances. Since the last report the school has considerably increased in numbers. There are, at this time, fifty-three Choctaws, thirteen Creeks, and one Potawatamy—making in all 67— independent of 20 white boys. The boys are all in fine health, and unusual cheerfulness prevailed. This accession of numbers, although of a different tribe, seemed to infuse into the minds of all, new zeal and industry. The different departments for spelling, reading, writing, geography, and surveying, are conducted with great skill and ability by the Rev. Thomas Henderson, whilst the moral conduct of the young men is particularly attended to.

The school room is 100 feet by 25. The upper story, with other rooms, is appropriated to sleeping apartments—and there is ample room to accommodate 100 students. The most beneficial influence has been produced already by this benevolent experiment. The prejudices of the whites have disappeared, and the kindest feelings are manifested.

We are on the eve of realizing the important fact that the Indians are as susceptible of civilization and improvement as any other class of human beings. It would delight the Parent Board to witness the fruits of their pious and benevolent efforts at this promising Institution.

J. T. JOHNSON,
B. S. CHAMBERS,
W. SUGGETT. } Trustees.

SPECIMENS OF INDIAN ELOCUTION.

*By pupils at the Choctaw Academy,
Kentucky.*

The following are reports of Speeches of two Choctaw youths, who are now receiving instructions at the Great Crossings, in Kentucky. The school at that place has the title of the Choctaw Academy, and is supported out of provisions made by the Choctaws themselves, in their Treaties with the United States' Government. It is under the direction of the Baptist General Convention, which is responsible to the Government for the faithful application of the money appropriated for its support, under regulations of the Department of War. These Letters are the productions of Indian boys, who, a few years ago, were ignorant of the power of the English language, and still more of the use of letters. In this view these effusions of unsophisticated minds, addressed to their benevolent benefactors, are quite interesting. The name of the Speaker is appended to each of them.

My Friends and Countrymen :

The long expected and happy period has arrived, when it is in our power to take you by the hand and welcome you to the Blue Spring, the seat of our Choctaw Academy. My heart, my friends, is overflowing with joy at this happy meeting, and long may this joy continue to animate us with one sentiment in honour and devotion to our studies. The Choctaws have taken the lead, in establishing our Academy, amidst our white brethren, and we are under great obligations to our Nation for the honour and the advantage of taking the first fruit of this noble Institution. Let us recollect that it is our duty to act in such a manner as to elevate our character in the sight of Heaven, that we may return to the bosom of friends and relations with gladness and delight. Already have the Creeks knocked at the door of the Academy for admittance, and we expect twenty students daily to arrive, and we have opened our doors to receive

them. The Northern tribes are also desirous to partake of the blessings we enjoy, and we expect to receive twenty of them next Spring. This reflects great honour upon our Nation, and when we have left this residence, we shall leave behind us the children of other tribes, who will sing the song of praise to our Nation. Then, my friends and brothers, let us honour our Nation and ourselves, by a close attention to our studies, and by an honourable course of conduct in our words and actions, and Heaven will smile upon the Choctaws. We have an excellent teacher, and have nothing to interrupt our mind, and we are furnished with every thing in our hands, in the most convenient and comfortable manner. Let me again welcome you to the Blue Spring, and let us rejoice together. GEORGE HARKINS.

My Friends and Brothers :

With great anxiety and solicitude, we have expected your arrival at this place, the location of the Choctaw Academy. Although we have been separated from you a long time, by space and time, we have been united in our friendship and affection; and our prayers have been constant that the Good Spirit might protect and smile upon you in your journey through a land of strangers, to the Blue Springs.

My Friends, we now welcome you to this happy and peaceful abode of learning and science, with hearts full of gratitude. We have tasted the advantages of our situation, and we know them to be great: we see the profit of advantage and honour to ourselves individually, and profit and prosperity to our nation. Then we congratulate ourselves that you are about to participate with us the blessings that we enjoy. Nothing, my friends, is wanting, on our part, but industry and correct conduct: for, we have a Teacher who would do honour to any Literary Institution, and is also a friend and father to us. His advice is good; and we have nothing to do but to pursue it; it leads in the paths of virtue and happiness. Indeed, our white

brethren are also friendly and kind to us; and, on all occasions, we have conclusive evidence that they are the friends of the Choctaws. Then let me exhort you to devote your minds to study; live together as a band of brothers; and so to walk in paths of virtue, as to deserve their friendship and good affection. At this place we meet with every friendly attention, and all the comforts and conveniences of living are furnished to us, without our being interrupted in our studies. And now, in concluding, I invoke for each of you the blessing of the Good Spirit. PIERRE JUZAN.

AUXILIARY AND PRIMARY FOREIGN MISSION SOCIETIES.

THE following Societies have been organized in the State of Maine, and other places east of Boston, through the successful exertions of the Agent of the Foreign Missionary Board, Mr. Ira M. Allen, who has sent the following accounts of them to the Corresponding Secretary.

Damariscotta Auxiliary Foreign Mission Society, organized at Nobleborough, Feb. 15, 1826. The following Officers were elected:—Elder Phineas Pilsbury, of Nobleborough, Pres.—Dr. Daniel Mc Ruer, Secretary.

The several Primary Societies subsidiary to the Damariscotta Auxiliary.

Jefferson Primary Society, organized Feb. 8. Elder Samuel Chisam, Pres.—Mr. Elias E. Haskell, Sec.

Jefferson Female Primary Society, organized Feb. 8. Mrs. Sarah Bond, Pres.—Mrs. Rebecca Meserve, Sec.

West Jefferson Primary Society, formed Feb. 17. Mr. Alexander Shepherd, Pres.—Francis Shepherd, Esq. Sec.

West Jefferson Female Primary Society, formed Feb. 20. Mrs. Lucy Shepherd, Pres.—Mrs. Betsey D. Shepherd, Sec.

3d. Jefferson Primary Society, organized Feb. 20. Elder William Burbank, Pres.—Jonathan Trask, Esq. Sec.

3d. Jefferson Female Primary Society, organized Feb. 20. Mrs. Hannah Noyes, Pres.—Mrs. Sally Trask, Sec.

East Whitefield Primary Society, organized Feb. 22. Mr. Joseph Newell, Pres.—Mr. Abram Choat, Jr. Sec.

East Whitefield Female Primary Society, organized Feb. 22. Mrs. Naomi Newell, Pres.—Mrs. Abigail R. Fowls, Sec.

West Whitefield Primary Society, organized Feb. 26. Mr. Peter King, Pres.—Mr. David F. Crowell, Sec.

West Whitefield Female Primary Society, organized, Feb. 26. Mrs. Joseph Jewett, Pres.—Mrs. Moses Peaslee, Sec.

South Whitefield Primary Society, formed March 3. Elder Joseph Bailee, Pres.—Capt. Aaron Potter, Sec.

South Whitefield Female Primary Society, formed March 3. Mrs. Ruth Glidden, Pres.—Mrs. Delia F. Nelson, Sec.

Pittston Primary Society, organized March 6. Mr. John Bailee, Pres.—Mr. Elbridge Barrett, Sec.

Nobleboro' and Newcastle Primary Society, organized Feb. 12. Mr. Arthur Averill, Pres.—Dea. Ira Chamberlain, Sec.

Nobleboro' and Newcastle Female Primary Society, organized Feb. 12. Mrs. Jane Chase, Pres.—Miss Ruth Huston, Sec.

Nobleboro' Primary Society, re-organized Feb. 8. Elder Phineas Pilsbury, Pres.—Samuel Merrill, Esq. Sec.

Waldoboro' Primary Society, organized April 2. Elder S. Chisam, Pres.—Jacob Kaler, Esq. Sec.

Eastport Auxiliary Foreign Mission Society, organized June 15, 1826. Officers, Rev. Isaac Merriam, Pres.—Mr. E. Baker, Sec.

With the Eastport Auxiliary are connected the following Primaries.

Eastport Female Primary Society, organized June 12. Mrs. Mary Penniman, Pres.—Miss Sally Hayden, Sec.

Lubec Primary Society, organized June 11. Rev. Edward N. Harris, Pres.—Mr. Henry Coggins, Sec.

Lubec Female Primary Society, organized June 13. Mrs. Catharine Phelps, Pres.—Mrs. Lydia Billings, Sec.

Exeter and Brentwood Auxiliary Foreign Mission Society, organized Nov. 24, 1826. The Officers are, Rev. Ferdinand Ellis, Pres.—Mr. Theodore B. Moses, Sec. and Mr. John Lovering, Treas.

Brentwood Primary Society, organized Nov. 22. Dea. Edward Tuck, Pres.—Capt. Jeremiah Rowe, Sec.

The following Primaries have become subsidiary to the Salem Bible Translation and Foreign Mission Society.

Amesbury and Salisbury Primary Society, organized Jan. 8, 1826. Rev. E. Foster, Pres.

Amesbury and Salisbury Female Primary Society organized Jan. 8. Mrs. Boardman, Pres.—Mrs. Howarth, Sec.

North Haverhill Primary Society, organized Jan. 10. Rev. W. Bowen, Pres.—Mr. Edmund Worth, Sec.

North Haverhill Female Primary Society, organized Jan. 10. Mrs. C. W. Bowen, Pres.—Eliza Ann Brown, Sec.

Newtown Primary Society, organized Jan. 9. Rev. David Tewksbury, Pres.—Mr. Eli Hoyt, Sec.

Oxford Maine Auxiliary Foreign Mission Society, was organized at Livermore, Oct. 4, 1826. Elder Joseph Palmer of Sumner, was chosen Pres.—Dea. Nathan Cole, of Turner, Treas. and Elder John Tripp, of Hebron, Sec.

The following Primaries are connected with this Auxiliary.

Livermore Primary Society, organized in 1824 Elder David Nutter, Pres.—Dexter Walker, Esq. Sec.

Livermore Juvenile Female Mission Society, organized in 1824 Miss Sarah Jewett, Pres.—Miss Susan D. Thompson, Sec.

Hartford Primary Society, organized Sept. 17, 1826. Mr. Walter Marshall, Pres.—Dea. Ira Bartlett, Sec.

Sumner Primary Society, organized Sept. 18. Dea. Stephen Ellis, Pres.—John Briggs, Esq. Sec.

Buckfield Primary Society, organized Sept. 20. Mr. E. Harlow, Pres.—N. Harlow, Esq. Sec.

Hebron Primary Society, organized Sept. 23. Elder J. Tripp, Pres.—Dea. A. Bumpus, Sec.

Minot Primary Society, organized Oct. 1. Elder G. Richer, Pres.—J. Reynolds, Esq. Sec.

Hebron Female Boardman Society, organized Jan. 9. Mrs. Mary Beal, Pres.—Mrs. Sarah Perkins, Sec.

Turner Primary Society, organized June 1825. Dea. Thomas Merrill, Pres.—Mr. P. Chamberlain, Sec.

Danville Primary Society, organized Oct. 1826. Elder Joseph Roberts, Pres. J. Reynolds, Esq. Sec.

At a missionary meeting held at Alfred, (Me.) Nov 27, 1826, a Foreign Mission Society was organized, to be called the Baptist Auxiliary Foreign Mission Society of York County. The following gentlemen were chosen Officers. Elder Abner Flanders, of Buxton, President.—Elder Henry Smith, of Alfred, Elder Charles Blanchard, of Shapleigh, and Elder John Seavey, of Livingston, Vice Presidents.—Eld. Oliver Barron, of Wells, Secretary.—Archibald Smith, Esq. of Alfred, Treasurer.

After the Society was organized, the people assembled in the place appointed for religious services, when a very appropriate discourse was delivered by the Rev. Mr. Clark, of Portsmouth, from Col. iii. 23. The congregation were attentive, and appeared to manifest considerable interest in the cause of Missions.

One hundred and twenty-five dollars were received by the Treasurer, and from forty to sixty dollars more are expected from Societies whose delegates did not attend the meeting. From this, it appears that my labours have not been altogether in vain; and that these Societies, which have been recently formed, are deserving much commendation for their spirited, prompt, and benevolent exertions to relieve the miseries of a dying world. O Sir, these first fruits are precious. I now find the promise of God verified, "They that sow in tears shall reap in joy."

The following are the Primary Societies connected with the York County Auxiliary.

North Buxton Primary Society, organized Oct. 9, 1826. Elder Abner Flanders, Pres.—Capt. Daniel Appleton, Jr. Sec.

North Buxton Female Primary Society, organized 1824. Mrs. Olive Steel, Pres.—Mrs. Sarah Appleton, Sec.

South Buxton Primary Society, organized Oct. 10, 1826. Elder A. Flanders, Pres.—Mr. A. Dennett, Sec.

Cornish Primary Society, organized Oct. 15, 1826. Elder T. Remich, Pres.—Philip Hubbard, Esq. Sec.

Cornish Female Benevolent Society, organized 1824. Mrs. Betsey Lincoln, Pres.—Miss Nancy K. Buswell, Sec.

Limington Benevolent Society, organized Oct. 18, 1826. Elder John Seavey, Pres.—Dea Isaac Small, 3d Sec.

North Effingham Primary Society, organized Oct. 20, 1826. Elder Samuel Cook, Pres.—Mr. E. Andrews, Sec.

South Effingham Primary Society, organized Oct. 22, 1826. Joseph Drake, Esq. Pres.—Thomas P. Drake, Sec.

Parsonsfield Primary Society, organized Oct. 22, 1826. Dea. Caleb Marston, Pres.—John Tuck, Esq. Sec.

East Shapleigh Primary Society, or-

ganized Oct. 24, 1826. Capt. Paul Garvin, Pres.

Alfred and Waterboro' Primary Society, organized Oct. 25, 1826. Elder Henry Smith, Pres.—Archibald Smith, Esq. Sec.

Lyman Primary Society, organized Oct. 6, 1826. Mr. Nathaniel G. Littlefield, Pres.—Dea. John Grant, Sec.

Sanford Primary Society, organized Oct. 31, 1826. Elder John Chadbourn, Pres.—E. Thompson, Esq. Sec.

Sanford Female Primary Society, organized Oct. 31, 1826. Mrs. Harriet Allen, Pres.—Mrs. Olive Linscott, Sec.

Lebanon Primary Society, organized Nov. 7, 1826. Daniel Wood, Esq. Pres.—Caleb Emery, Esq. Sec.

Lebanon Female Primary Society, organized Nov. 7, 1826. Mrs. Miriam Wood, Pres.—Miss Charlotte Wood, Sec.

Berwick Primary Society, organized Nov. 14, 1826. Capt. Sheldon Hobbs, Pres.—William Weymouth, Esq. Sec.

Wells Benevolent Society, organized Nov. 30, 1826. Elder Oliver Barron, Pres.—Mr. John Staples, Jr. Sec.

The Cumberland Missionary Society, Auxiliary to the Baptist General Convention, which was organized in Feb. 1826, held its first Anniversary Jan. 3, 1827. I had the happiness to attend the meeting, and meet with the Delegates from all the different Primaries. It was truly a joyful and interesting meeting. The business was transacted with great unanimity of sentiment and feeling. From the Reports of the Delegates, and the augmented funds of the Society, which amount to two hundred and sixty-four dollars, it appears that the excellent system of combining small Societies with Auxiliaries, which has been put into operation in this State, has, in this region, as well as in other places, been attended with the most happy results. It also appears, that our friends, who have put their hands to this good work, are deserving of much praise for the faithfulness, promptitude, and very laudable zeal which have characterized their exertions.

The Female Primary Society of Bath thus reports, "We are happy to find an apparent increase of missionary zeal and exertion prevailing among us. As in

time past we have been criminally remiss and inefficient in this so good a cause, we now feel desirous to awake from our lethargy, and to do with our might what our hands find to do, in spreading the gospel among the destitute.

Elder Wilson preached before the Society, from Zech. x. 9. "He shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The following Officers were chosen for the year. Elder Benjamin Titcomb, President.—Dea. Chomas Beck, of Portland, Dea. J. B. Swanton, of Bath, Dea. W. R. Stockbridge, of North Yarmouth, Elder Benjamin Titcomb, Jr. of Brunswick, Vice Presidents.—Elder T. B. Ripley, Portland, Sec.—Dea. Calvin Stockbridge, North Yarmouth, Treas.

Primary Societies subsidiary to the Cumberland Auxiliary.

Portland Primary Society, organized 1816. Elder T. B. Ripley, Pres.—Hon. Mark Harris, Sec.

Portland Burman Female Education Society, organized 1823. Mrs. Mary

Radford, Pres.—Mrs. Lucy Monroe, Sec.

North Yarmouth Primary Society, organized 1819. Elder Alonzo King, Pres.—Mr. Enos Field, Sec.

North Yarmouth Female Primary Society, organized Jan. 1, 1827. Miss Sarah Cummings, Pres.—Miss Mariah Stockbridge, Sec.

North Yarmouth Female Minor Society. Miss Sally Snell, Pres.—Miss Mariah Stockbridge, Sec.

Brunswick Primary Society, organized Jan. 1826. Dea. John Brown, Pres.—Mr. Ephraim Brown, Sec.

Brunswick Female Primary Society, reorganized Jan. 1826. Mrs. Susan Owen, Pres.—Mrs. Martha H. Dunlap, Sec.

New Gloucester Primary Society, organized Jan. 1826. Capt. Walter Johnson, Pres.—Mr. Thomas Haskell, Sec.

Bath Primary Society, organized 1824. Elder Silas Stearns, Pres.—Mr. William Morse, Sec.

Bath Female Primary Society, organized 1824. Mrs. Allethea Lane, Pres.—Mrs. Sophia Booker, Pres.

Topsham Female Primary Society, reorganized Jan 1826. Mrs. Elizabeth Porter, Pres.—Mrs. Ann Patten, Sec.

RELIGIOUS INTELLIGENCE.

LETTER FROM A MINISTER IN MICHIGAN TERRITORY, TO A FRIEND IN BOSTON, DATED, NOV. 15, 1826.

Very dear Sir,

Yours of September 29th was duly received. At that time, I was unable to write on account of my health. You stated that you wished to hear from me. In compliance with your request, and believing that any information relating to the prosperity of Zion, has a tendency to rejoice the hearts of the lovers of our Lord in general, I will attempt to give you a concise history of the state of things in this Territory. I came to this place in July, 1824, at which time there were but two Baptist churches in the Territory. One was in Oakland, which had been formed about two years; it was composed of twenty-one members at its formation, but had not increased in number. They had passed through some severe trials, and had no skilful leader to guide them. The other church was on Stony

just formed. With this church Mr. Lemuel Taylor, a licenced preacher, was labouring. At my first meeting with the church at Oakland sixteen joined by letter. On the first of October I arrived in this Territory with my family, and commenced my missionary labours. The nearest ordained Protestant minister on the American side was at Carey Station, a distance of about two hundred miles; the nearest church and minister in Canada was eighty miles. I established my preaching places to the best advantage, itinerating from one destitute place to another; sometimes my only guide was marked trees, experiencing privations and enduring fatigues unknown in an old country. Under all these things God supported me, and rejoiced the hearts of his children. In April, 1825, one was baptized and united with the church, while numbers joined by letter. On the 29th September a church was constituted of twenty members in Bloomfield. In February, 1826, a church was constituted in Farmington of eleven

members. In April one was added to them by baptism. These two were the first who had ever been baptized in this part of the Territory. It was pleasing to the hearts of the children of God to behold the subjects of Zion's King obeying their divine Redeemer before many witnesses, who lined the banks of these beautiful rivers, which from time immemorial had been the haunts of ferocious beasts, and savages of the forest.

Arrangements being made by the churches, and a constitution being previously formed, they met by their delegates, June 3d, 1826, at Pontiac, and formed an Association, by the name of the Michigan Association, composed of four churches, and one hundred and ten members, in the utmost union. On this occasion we might adopt the pleasing language of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Shortly after this pleasing event, elder John Buttolph, from Dutchess County, N. Y. came and located in this country, in whom I found a christian brother and gospel minister; in whose company I anticipated much comfort, and hoped to receive much advantage from his counsel. But, alas! how mysterious are the ways of God! on the first of October he was called from his labours and bodily pains to receive his crown, on the 4th of July, 1825.

E. COMSTOCK.

BAPTISMS AT JAMAICA.

A LETTER FROM MR. COULTART.

Port Royal, Aug. 8, 1826.

Last Saturday week, Messrs. Tinson, Knib and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism to be present with us, and consequently were obliged to remain as they were. Others had given a very pleasing account of the change of heart they experienced to Mr. Knib and some of our deacons who had at various times waited upon them for that purpose. Many of our people had preceded us on Saturday to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were

highly pleased with the preparations made, and that a gentleman of influence there had furthered the work as much as in his power by lending sails, ropes and posts. Some of the most respectable inhabitants of the town were very desirous of being present in the morning at the administration of the ordinance, and we believe did not go to bed at all, but sat up and entreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knib stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes, and our prayers are, that they may endure to the end. This we know, that God, who we hope called them out of darkness, can ensure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind as it lay shewing on its mirror-like surface, the various features of that peaceful day, the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knib chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but

one small church, and one place of worship, small and inconvenient, on the *whole island*, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places, where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the coloured and the black people manifest great veneration for religion.

[*Eng. Bap. Mag.*]

EFFECT OF THE SCRIPTURES IN IRELAND.

EXTRACTED FROM LETTERS ADDRESSED
TO THE BAPTIST HOME SOCIETY, IN
ENGLAND.

The Priest came in to one of his parishioners, and said to him, "I am informed that your daughter has more of the Scriptures committed to memory than Mr. B.," meaning the parish minister, "and," added he, "if you do not keep her at home, I will make an example of you in the parish." The poor man being so much afraid of what the Priest said, kept his daughter at home from the school for six or seven weeks, during which time the girl felt great uneasiness, for her father would not allow her to bring in her Testament to the house; so she hid it in some place where she would go two or three times in a day to commit a portion of it to memory; and when she used to go milking the cows, either evening or morning, she would get four or five verses committed before she would return; so when she came back to her school she had more committed to memory than any of those that attended regularly: "Betty," said the mistress, "I did not expect that you would get on so well." "Ma'am," said she, "there is not a morning since, but I would pray to God in order to have the young Priest removed out of the parish, in hopes that I would get leave to come to this school again."

Two boys, who attend our schools, in D. and D., by reading and hearing the Scriptures read, have been enabled

through divine grace, to build their hopes of salvation on the merits of the Saviour, to discover the delusion and errors in which they were brought up, and to prefer the unerring word of God, to the corrupt and erroneous doctrines of men. One of those whose name is M., was beat and bruised by his brethren, for renouncing Popery, nevertheless he told them, if they were to murder him, that he never would renounce the religion of the Bible; the other, whose name is B., is sanctioned by his father, who is nearly cured of Popery by means of hearing his son read, and repeat Scripture tasks, but is much persecuted by his mother and her friends for consulting the Scriptures instead of the Priest, respecting the means to obtain eternal life. Wherefore they combined to send him to his grandfather's place, that he might forget the doctrine he learnt in the school; but when he was a going, he laid hold on the Testament (which they endeavoured to take from him,) and said, "that he would not part with it, if they tore him asunder." I met with a schoolmaster whose name is T., in C., who accompanied me as far as the wooden bridge: he asked me many questions concerning religion: I answered him from the Scriptures, and published the Gospel in his hearing. When we were parting he told me, that he was then convinced that the Holy Scriptures were the source of divine knowledge, and that in time to come he never would place confidence in the dictates of the Priests. O'C. the schoolmaster, told me that it was after he quitted teaching for our Society, that he began to reap benefit from the Scriptures he read in the school, and the many lectures he heard from us; in comparing the doctrines of the Church of Rome with these, he was obliged to confess that the word of God was able to make wise unto salvation; he asked Priest D. if the soul was to be judged immediately after its departure from the body. "Undoubtedly," said the Priest: "And is that judgment irreversible?" said O'C. "Decidedly so," said the Priest, unthinkingly. "In that case," said O'C., "there is no necessity for purgatory." The Priest seemed confounded, and said, that these were matters too deep for them to pry into.

[*Ibid.*]

THE TWINS.

[*From the London Evangelical Mag.*]

A few years since, a man and his wife arrived in the town of M——, as permanent residents. They were young, lately married, and their prospects for

future were bright and cheering. They purchased a farm in M.—, which was then a new country,—and had happily spent two or three years in this situation, when, by a mysterious providence, the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve. The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more; but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her instructions. One week after another rolled away—one sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary places had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from *her* lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who, for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened on their tender parent, and she was soon encircled in the cold hands of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to him who is a "father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will

protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen headed boy, though exceedingly ragged. The young lady was struck with his appearance and entered into conversation with him. "What is your name, my little boy?" said she gently.—"James." "Where do you live?" "With widow —, just in the edge of the wood, in that little log house, can't you see it?" "I see it; but is widow — your mother?" "No. I had a mother and she loved me. She used to take care of me and my brother John. She gave us clothes, and taught us our prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh! madam, she is dead, do you see the grave yard yonder?" "Yes"—"and the great maple tree which stands in the corner of it?" "Yes, I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath School had never been established in the place, and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protest against such innovations. For the first three sabbaths the young lady had no scholars but her little James. But she knew that how ever faint may be our prospects of doing good at the commencement, we should

not be discouraged. The first blow we strike may produce but little effect. The lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant afternoon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them able to speak. The lady gazed at the pale countenance of the lovely body, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. She appeared sad, while he calmly addressed her. "You see, my dear Miss S—, that this little grave is shorter than mine will be."—She pressed his little white hand within her own, and he continued,—“you know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked boy till you met me. I love you much, very much, but I would say something else.” “And what would you say,” inquired the lady, trying to compose her feelings. “Do you think I shall ever get well?” “Indeed I hope you will—but why ask that question?” “Because I feel I shall not live long—I believe I shall soon die—I shall then be laid beside my poor mother—she will then have her two twins, one on each side of her—But do not cry, Miss S—, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I know you will come too, won't you? When I am dead I wish you to tell the sabbath

scholars how much I loved them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James. And then prepare to die.” The young lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumber. He fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

SUMMERFIELD'S LETTER.

From the Christian Advocate.

Mr. Editor,—I send you a copy of a letter written by the late Rev. J. Summerfield to Mr. *****, of ****, who thinking Mr. Summerfield's dress not sufficiently plain, made him a present of a plain breasted coat. Having never seen the same in print, if you think proper, you can publish it in the Advocate.

OMEGA.

New York, April 26, 1822.

My Dear Friend and Brother,

My long silence may have given occasion to many fruitful speculations as to the reason of it. But I hesitate not to say that your own heart has made a hundred apologies for me, rather than entertain for a moment the idea that I was either ungrateful or forgetful. One hurrying scene after another has presented in quick succession, and hitherto prevented my doing as I had wished, insomuch that yesterday and to-day are the first seasons of leisure I have had since I saw you last in B—.

Your very agreeable present, and the manner in which it was received, will never be forgotten. It is the “*j'eu d'esprit*” of the kind I ever met with. I regret that it was not in my power to acknowledge your kindness personally before I left your city. But what shall I now render to you for this benefit? I have, I confess, scarcely any thing within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully, as if you received it from the Author of salvation. This is a gift

which is enhanced by the dignity of the giver, and he has therefore reserved it to himself to bestow it. This gift, however, will not be yours in the same way that your gift became mine, for he requires that you shall *ask* in order to receive it, and has only promised *his Holy Spirit* to them that *ask* him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is super-excellent. But, my dear friend, the *garment* I would recommend to you would become you still better, and would fit you and adorn you more than any *garment* you ever wore.—As to its texture, it is emphatically said to be “*fine*,” not comparatively so, but positively “*fine*,” and that alone is “*fine*, clean and white.”—I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which it was intended. But my dear friend cannot dispense with the *garment* I am recommending him; for the man that has it not will be turned out from the marriage supper, and “*cast into outer darkness*.” My friend went to great expense to procure this substance, and after all it is perishable, as he will perceive if I should live to see him again. But the *garment of salvation* is as new after fifty years’ wear, as on the first day; it is of imperishable materials; and it will notwithstanding be given “*without money and without price*.” Indeed if God were to fix a price upon it, that very price, no matter how great, would lessen its value. It is said of one of the ancient painters, that although he bestowed immense labour on every one of his productions in the fine art, he always gave away every one of his performances; and being asked the reason of it, he replied, “they are above all price.” This is indeed the case with the gift of God. He *gives* away, lest his blessings should deteriorate in the eyes of the purchasers, by the value annexed thereto. But although he *gives*, he gives *freely*; and is much more willing to give than we are to receive. He bestowed immense labour to perfect for us this finished work. The agony and bloody sweat—the cross and passion—the death and burial—the glorious resurrection and ascension—and the coming of the Holy Ghost;—the former of these the price, the latter the purchase; and now he gives his “*Holy Spirit* to them that *ask* him.”

“Oh! Lamb of God, was ever pain,
Was ever love like thine?”

But, my dear friend, why do I thus carry on the figure? Suffer me to speak freely, sincerely, and lovingly, on this subject. What is the cause? Why, amid all this kindness that you ever show, and delight to show to the meanest of the servants

of my Lord—why, oh! why is it, that you have not so fallen in love with the “*altogether lovely*” as to give him the full possession of your heart? You give him your money; you give your tongue to speak upon his goodness; your feet are employed in tracking the way to his sanctuary; and you delight to be seated among the flock of Christ. But then, *your heart*; oh! “my son, my son,” says God, “give me thy heart.” Seek the kingdom of God *first*, rather, and bring every other consideration into a state of inferiority. Let me ask you, my dear brother, (for I call you such in anticipation, and from my very soul,) is he not worthy of your love? The language of angels is, “Thou alone art worthy.” Will you continue to resist his claim? Has he not been long striving with you to yield yourself a willing sacrifice? Though he could *force*; yet he prefers *submission*.—He would honour you by proposing himself to your choice. He is an honourable lover; he *woos*; he *entreats*; he *supplicates*: he *stoops* to ask your love; can you keep him out any longer? Oh! no! your heart says no! Then answer him this moment—

“Come in, come in, thou heavenly guest,
And never hence remove;
But sup with me, and let the feast
Be everlasting love!”

Oh! yes, when you have once tasted *his love*, you will want it to be everlasting. May the Lord God encourage and incline you in this pleasing surrender, and may he hear my prayers on your behalf. Do let me hear from you at a leisure moment, and believe me to be, my dear friend;

Yours sincerely,

J. SUMMERFIELD.

REVIVALS OF RELIGION.

We are pleased to learn, from various parts of our country, that revivals of religion are experienced in many of the churches of different denominations of christians.

A letter from Rev. Jesse Mercer, Washington, Geo. to a friend in Boston, states that there is a great reformation in that place. From eighty to one hundred of different denominations, are supposed to have experienced religion within the last two or three months.

By a letter from Rev. Mr. Hill, pastor of the Baptist church in New Haven, published in the Christian Secretary, we learn that a happy attention to religion prevails in that church; from the letter we extract the following: “I am unable to state with precision the number who have

obtained a hope; but twenty have already been added to the church, and there are others, who will probably soon offer themselves as candidates for membership. It increases my pleasure to be able to state that several cases of awakening occurred among the children of our Sabbath School, through the instrumentality of the teachers; one of which a little girl thirteen years of age has obtained hope in Christ. On relating her religious exercises to the church, she not only gave decided evidence of being a new born soul, but also exhibited convincing proof of the utility of Sabbath schools. The readiness, the artless simplicity, and apparent godly sincerity, with which she quotes the Scriptures, which are the foundation of her hope, and authority for her practice, are sufficient to overcome the most settled prejudices against these schools, and to excite the disciples of Jesus to activity in their formation and support."

ANECDOTE OF GEORGE IV.

The following anecdote of the present king of England, has been furnished us, in substance, by an intelligent and highly respected friend, who had it from an authenticated source.

A few years ago when George IV. visited Ireland, he remained some time in Dublin, its capital. As it was expected he would attend divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the Atonement, being in Dublin, he was solicited to preach before his Majesty. He accepted the invitation. The Doctor was a warm, zealous Churchman, of enlightened views, and liberal, evangelical sentiments. When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts xvi. 31. "Believe

on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—the character of him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own house; with the individual, local, and national advantages of religion, were all eloquently and honestly presented to his Majesty, and his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his Majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his Majesty alone retained a total silence respecting it, never alluding to the circumstance for several months.—During this time, the archbishop of Armagh, Primate of Ireland, died, and the Right Reverend Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The See of Dublin being in the gift of the crown, a list of candidates were nominated to his Majesty, for each of whom powerful interest was made. Dr Magee, not being a favourite on account of his evangelical sentiments, was neglected. When his Majesty proceeded to make the appointment, he inquired the name of the faithful, able, and eloquent preacher, who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king, shall be honoured, and Dr. Magee shall be archbishop of Dublin." After saying this he took his pen, and filled the blank in the deed of gift with DR. MAGEE. [Rel. Mess.

OBITUARY.

DEACON THOMAS BADGER.

Died in Boston, on the 9th of Nov. last, Deacon Thomas Badger, aged 62 years, a member and valuable officer of the Second Baptist Church. On the Sabbath after his interment, a funeral discourse was delivered by the Rev. Mr. Knowles, from Psal. xii. 1. "Help, Lord, for the godly man ceaseth; for the faith-

ful fail from among the children of men." From this discourse a few extracts have been obtained from its author, for our Obituary Department.

"IN speaking of Dea. Badger, I am admonished not to attempt a detailed narrative of his life, and much less a la-

boured eulogy, by the recollection, that you have all known him well for many years, while my acquaintance with him has been of short duration, though under circumstances which unfit me to speak of him with the calmness and impartiality which are essential to a finished portrait of his character. I recollect, too, that his own mind was averse to those encomiums, which the living are prone to lavish on the dead. He was so sensible of the imperfection of the best men, and so habitually disposed to ascribe whatever of good might be found in himself or others to the power of God, that he always listened with reluctance to praises bestowed on men, which belong only to the great Giver of every good and perfect gift.

But it is right in itself, and he regarded it as right, to point out those qualities, which the grace of God bestowed; and thus exalt the glory of Jehovah, by approving and imitating the virtues, with which he endued his servants.

Our departed brother was a "godly man." He was baptized, by the Rev. Mr. Gair, Sept. 5, 1789, and he has been, from that day, an exemplary member of this church. Of the depth and strength of his piety, those of you who knew him best, can give ample testimony. His religion partook of the nature of his character. His faith was firm. There was no wavering. He had examined the foundation of Christianity, and he found it rock. There he rested. He had searched his own heart, and seen its sinfulness. He had seen, too, the fulness and efficacy of the Saviour's atonement. He believed with all his heart, and committed his soul to the mercy of our Lord Jesus Christ with a confidence, which produced a calm and steady peace in believing.

It was not, however, an inactive faith. He may have said less than some other christians; his feelings may have been less susceptible of temporary excitement; but his religion worked upon, and moulded his strong character, and made him prompt and efficient whenever action was required. He loved the gospel, and he understood its doctrines better than most men. He valued the Bible, and he read it much. He delighted in the public worship of God; and seldom was he absent from his seat. The simple, earnest and faithful preaching of the word, he highly prized. He was a discriminating and candid hearer; whom eloquence and learning could not reconcile to error, and who could relish the truth, though its advocate might be illiterate and feeble.

But I need not speak of him thus, to you, my brethren. He was a member of this church long before the greater part of you became connected with it. You

have always seen him rejoicing in the prosperity of religion. You have seen him toiling and praying, year after year, for the benefit of this church. No member of it was more ardently attached to it. No person, now living, perhaps, has done more for its welfare. More than four years ago, his zeal and piety pointed him out as a fit person for the important office of deacon. For many years, he officiated as clerk of the church. In these various relations, you have ever found him the same "godly man." You have looked to him as a pillar. You feel that death has made a melancholy breach among us.

He was, moreover, a "faithful" man. Promptitude, integrity, and perseverance, in the performance of his duties, were conspicuous traits in his character; and perhaps no man in his sphere of life, has held a greater number of publick and private trusts.

This Society is largely indebted to him for his constant and zealous exertions to promote its welfare. He has been an efficient member of its Committee, 37 years.

The word rendered faithful, in the text, signifies, also, firm, resolute. Firmness was one of the principal ingredients of his character. There was no shadow of turning in his opinions or actions. What he believed to be right, he fearlessly pursued; and whatever might be thought of his actions, or of the manner in which he performed them, no one could doubt the single hearted honesty of his purposes.

He was firm in his principles. He held fast the faith once delivered to the saints. No wind of doctrine ever disturbed him. The truths which he at first embraced became more deeply fixed in his mind and his affections till the day of his death.

He was firm in the discharge of his duties. No consideration of interest, no appeals to his feelings, could overcome his resolution to abide by the clear convictions of his own mind. In some of the situations which he filled, the supremacy of his judgment was a highly valuable quality.

But this "godly man" has ceased, this "faithful man" has failed from among us. His health had been declining for several months. On the 22d of October, he was seized with a fit of apoplexy, which occasioned a fall, from which he sustained some injury. From the effects of this fall, he partly recovered; but a sudden cold produced a relapse, accompanied by a fever, which in a few days terminated his life. During the greater part of his last confinement, he remained in a lethargick state. When aroused from it, his mind was usually unsettled and wandering. During his lucid inter-

vals, however, he expressed the most peaceful confidence in God. He was not aware of his danger, till the last day of his life. His gracious Redeemer was pleased to grant him the exercise of his reason, for several hours. He conversed with his family; exhorted them to love the Saviour, and bade them farewell. He spoke of the consolations which then strengthened his heart, while his flesh was failing; and he rejoiced in God as his portion forever. He intimated that he was wholly unable to express the joy and peace which filled his soul. He longed to die and be with Christ. He repeated a verse of Dr. Watts' 31st Hymn, 2d Book.

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

Soon after, he became speechless, and about sunset, on the 9th of November, without a struggle, he fell asleep in Jesus.

He is gone, and shall we mourn for his sake? O no. He has arrived at home. He has fulfilled his part on earth. He has fought the fight. His cares, and toils, and conflicts are over. Can we wish him to return? Rather should we rejoice for his sake that the last enemy is conquered; that he is released from the earth, and has entered into that rest which remaineth for the people of God.

ORDINATIONS, &c.

In this city, on Wednesday, the 27th of December last, REV. EDWARD BEECHER was ordained as pastor of Park-Street Church and Congregation. Introductory Prayer, by Rev. B. Emerson, of Salem; Sermon, by Rev. Dr. Beecher, of Boston, from Gal. i. 8. "But though we, or an angel from heaven, preach any other gospel," &c.; Consecrating Prayer, by Rev. Dr. Woods, of Andover; Charge, by Rev. Dr. Codman of Dorchester; Right Hand of Fellowship, by Rev. S. Green, of Boston; Address to the Church and Society, by Rev. W. Fay, of Charlestown; Concluding Prayer, by Rev. S. Gile, of Milton.

At Martinsburg, Lewis Co. N. Y. January 3, 1827, Rev. RILEY B. ASHLEY was ordained to the work of the gospel ministry. Elder Peleg Card preached from Matt. ix. 36, 37, 38; Elder Samuel Marshall made the Ordaining Prayer, and, associated with Elders Card and Blodgett, constituted the presbytery who laid on hands; Elder John Blodgett presented the Bible, and charged the candidate to preach the gospel therein contained, and to sustain the character of the christian minister therein described;

Elder Thomas A. Warner presented the Right Hand of Fellowship; and Elder Hiram Cornell made the Concluding Prayer.

On Wednesday, Jan. 24, the Rev. CYRUS PITT GROSVENOR, A. M. was installed Pastor of the First Baptist church in Boston. The Introductory Prayer was offered up by the Rev. Daniel Sharp; the Sermon was by the Rev. Mr. Wayland, the late Pastor; the Address to the Pastor and Church and Society was by the Rev. Joseph Grafton; the Right Hand of Fellowship was presented by the Rev. James D. Knowles; and the Concluding Prayer by the Rev. Bela Jacobs.

Church constituted.

The Baptist Church in Northampton, Mass. was organized July 20, 1826, of about 40 members, who were chiefly of the 2d church in West Springfield, but mostly resident in this town. At the same time Justice Pomeroy, and Solomon Ensign were ordained deacons, and Rev. Benjamin Willard was recognized Pastor. Rev. David Wright of Westfield offered the Introductory Prayer; Rev. C. P. Grosvenor, of Hartford, preached from 2 Thess. iii. 16.; Rev. Thomas Rand, of West Springfield, presented the Hand of Fellowship; Rev. Thomas Barrett of Agawam prayed at the consecration of the deacons. Rev. Calvin Philleo, of Suffield, gave a charge to the church, the pastor, and the deacons. Brother Amasa Clark of Southampton offered the Concluding Prayer. The services were performed in the meeting-house of the 2d Congregational Society in said town, which was kindly opened for the occasion. May this little one become a thousand.

New Baptist Meeting-houses opened.

On Wednesday, Dec. 20th, 1826, the meeting-house lately erected in Dudley, Mass. was opened with appropriate services. The Introductory Prayer was offered by Rev. James Grow, of Thompson, Con.; Selections from Scripture were read by Rev. J. B. Ballard, Pastor of the church; Dedicatory Prayer by Rev. G. Angell, of Southbridge; Sermon by Rev. J. Going, of Worcester; Concluding Prayer by Rev. Abiel Williams, Pastor of the Congregational church in the town.

On Monday, the 1st ult. the New Baptist Meeting-house in Framingham was dedicated to the service of Almighty God.

On Thursday, Jan. 11, 1827, a new house of worship was opened in New London, N. H. with religious services.

POETRY.

COLLOQUY WITH MYSELF.—BY BERNARD BARTON.

What are riches? Hoarded treasures
 May, indeed, thy coffers fill ;
 Yet, like earth's most fleeting pleasures,
 Leave thee poor and heartless still.
 What are Pleasures? When afforded
 But by gaudes which pass away,
 Read their fate in lives recorded
 On the sea-sands yesterday.
 What is Fashion? Ask of Folly,
 She her worth can best express ;
 What is moping melancholy?
 Go and learn of Idleness.
 What is Truth? Too stern a preacher
 For the prosperous and the gay ;
 But a safe and wholesome teacher
 In adversity's dark day.
 What is Friendship? If well founded,
 Like some beacon's heavenward glow ;
 If on false pretensions grounded,
 Like the treach'rous sands below.
 What is Love? If earthly only,
 Like a meteor of the night ;
 Shining but to leave more lonely,
 Hearts that hailed its transient light.
 But, when calm, refined, and tender,
 Purified from passion's stain,
 Like the moon, in gentle splendour,
 Ruling o'er the peaceful main.
 What are Hopes—but gleams of brightness,
 Glancing darkest clouds between?
 Or foam-crested waves, whose whiteness
 Gladdens ocean's darksome green?
 What are Fears? Grim phantoms throwing
 Shadows o'er the pilgrim's way ;
 Every moment darker growing
 If we yield unto their sway.
 What is Mirth? A flash of lightning,
 Followed but by deeper gloom :
 Patience? More than sunshine bright'ning
 Sorrow's path, and labour's doom.
 What is Time? A river flowing
 To Eternity's vast sea,
 Forward, whither all are going,
 On its bosom bearing thee.
 What is Life? A bubble floating
 On that silent, rapid stream ;
 Few, too few, its progress noting,
 Till it bursts, and ends the dream.

What is Death, asunder rending
 Every tie we love so well ?
 But the gate to life un-ending,
 Joy in heaven ! or wo in hell !
 Can these truths, by repetition,
 Lose their magnitude or weight ?
 Estimate thy own condition,
 Ere thou pass that fearful gate.
 Hast thou heard them oft repeated ?
 Much may still be left to do :
 Be not by *profession* cheated ;
 LIVE—as if thou knew'st them true !

Moneys received by Rev. Ezra Going, for the Bap. Miss. Society of Mass., on his Mission in the State of New York.

From Maria Kellogg, Buffalo,	- - - - -	1,00
Irene Leach, do.	- - - - -	1,00
Eliza Fletcher, do.	- - - - -	1,00
Martin Baily, do.	- - - - -	4,25
Elijah Leach, do.	- - - - -	4,50
Contributions, do.	- - - - -	13,21
Mrs. Pratt, do.	- - - - -	,25
		<u>25,21</u>
Delhi,	- - - - -	1,00
Betsey Martin, Amherst,	- - - - -	1,00
A friend, do.	- - - - -	2,00
Contributions, do.	- - - - -	7,70
Calvin Ely, do.	- - - - -	,50
Amherst Female Society,	- - - - -	9,56
		<u>20,76</u>
Mrs. Hutchinson, Williamsville,	- - - - -	1,00
Contributions, do.	- - - - -	5,15
		<u>6,15</u>
Thomas Gimmerson, Hamburg,	- - - - -	,25
Contributions, do.	- - - - -	8,08
Dea Huntly, do.	- - - - -	,50
Mr. Fox, do.	- - - - -	1,00
		<u>9,83</u>
Contributions at Aurora,	- - - - -	2,27
A friend, do.	- - - - -	,50
Mary Coats, Clarence,	- - - - -	1,00
		<u>\$66,72</u>

Moneys received by the Treasurer of the Massachusetts Baptist Education Society 1826.

Oct. 27.	By Cash from A. Morgan, Springfield,	- - - - -	10,00
Nov. 13.	„ from Young Men's Auxiliary Education Society, Boston,	- - - - -	150,00
1827.			
Jan. 2.	„ dividend of Stock,	- - - - -	73,50
12.	„ from Rev. A. Fisher, jr. Treasurer of the Worcester County Mission and Education Society,	- - - - -	100,00
29.	„ of Dea. John Clarke, St. Johnsbury,	- - - - -	2,00
31.	„ interest on note,	- - - - -	57,00
			<u>392,50</u>

E. LINCOLN, *Treas.* \$392,50

N. B. The Treasurer of the Baptist Missionary Society of Massachusetts has received one hundred dollars from Rev. A. Fisher, jr. Treasurer of the Worcester County Mission and Education Society, for the Theological School, Illinois.

☞ The statement of receipts for the Foreign Mission is unavoidably deferred to the next Number, in consequence of the indisposition of the Treasurer.

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