



Division I

Section 7



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Biography.

MEMOIR OF MR. CARR NORTHUP. A. B.

Messrs. Editors,

Your Magazine has been the vehicle of much intelligence to the christian public. While it has cheered the heart of piety by relating the wondrous works of grace in the hearts of sinners—while it has instructed the parent in his fireside duties to his children, reproved the wayward, stimulated the sluggish, and furnished the minister of the altar with many valuable hints; it has also told many a tale of sorrow. Where are Batchelder and Winchell? But though these tales may have wrung the heart with anguish, they have, at the same time, instructed and bettered it; for when softened by grief, it will the more easily receive the impression of virtue. The few cautionary remarks, which were made in the memoir of young Babcock, together with the fatal illustration before them, have been more effectual in checking that inextinguishable thirst in young men to go beyond their strength, than volumes of arguments. I beg leave to bring before your readers, a few features in the character of one, who, perhaps, had he been more careful of himself, might have now been useful in the church.

MR. CARR NORTHUP, of respectable parentage, was born in North-Kingston, R. I. Sept. 25th, 1791. In a letter to an intimate

friend, he says, "I was early called to meditate seriously on the concerns of eternity. The earliest impression of this kind, of which I have distinct recollection, was felt, when I was about nine years of age. At sixteen the death of an affectionate mother aroused me greatly. Her farewell address to me, in particular, was very impressive. These words, "Seek, my son, an interest in Christ, if you will be happy," had an abiding effect.

Though he had frequently bent the knee in prayer to God before this time, and, as he supposed, made many exertions for this "interest," he had not found peace in believing. He tried the many methods which are common to the unregenerate, in order to purchase salvation; but found it must be by grace, that God may have *all* the glory. At twenty, after many severe conflicts, he was hopefully brought to entire submission to a righteous Sovereign, and acknowledged Him as the author of his salvation. Soon after this, he united with the Baptist church in his native town. He had determined to obtain, if possible, a liberal education. When prepared, he entered Middlebury College, in the spring of 1814. Here he prosecuted his studies with unremitting diligence. He frequently

trimmed the midnight lamp. He was so regular in his habits, so punctual to his collegiate duties, so frank and sincere in all his actions, and so rapid in improvement, as to be noticed by the officers, and was much endeared to many students. He generally worshipped with the church of his own persuasion. In their social meetings, he sometimes made remarks, and gave such evidence of his orthodox views, and evangelical feelings to his brethren, that his memory will long be cherished by them. The unregenerate, too, were often convicted by the severity of his reproofs, and almost persuaded to be christians, by the earnestness which he exhibited for the salvation of their souls. But though his attempts to speak in public were very acceptable, he often expressed his fears whether one with so few qualifications for the ministry, had been called of God, to that arduous and holy employment.

Among his friends he had one *intimate*. To him he would unbosom himself with all that ingenuous frankness, which, while it relieves the heart of its burden, it brings the person entrusted, near to it. It is this implicit confidence, which ties kindred hearts together so close, that nothing can sunder them,—it is the cement of souls.

In the autumn of 1815, at the request of an uncle, who was his guardian, he removed to Union College in Schenectady. He commenced his senior year in this College, and passed through the several studies prescribed with much credit to himself. In the July following, he was graduated a Bachelor of Arts, and for his good conduct and proficiency in the sciences, was awarded an elegant gold medal.

For some time while in College, he was afflicted with a cough, and was cautioned not to be so assiduous in his studies ;

but this did not check him. Early and late he continued at his books.

At some times he seemed to be impressed with the duty of preaching the gospel ; at others, he doubted whether he had been called to that holy work. In December, in 1815, he writes—“ My conscience says, *Wo is me if I preach not the gospel.* O, my friend, whereunto are we called? What tribulation, what stripes, what heart-rending scenes have we to pass through ! We must hate father and mother, property and friends, and take up the cross to follow Jesus whithersoever he goeth. All this would be no hardship, if we could rid ourselves of the remains of corruption, and see the infinite value of souls.”

After this he was undetermined whether or not he should enter the ministry, and seemed to say, *Send by the hand of whom thou wilt send ;* have me excused.

Soon as he had completed his collegiate career, he was appointed Rector of the Academy in Wickford, a village in his native town. This office he sustained more than a year with much ability, and acquired the reputation of an able and skilful instructor. The trustees, when granting his request for a dismission, expressed the high sense they entertained of his excellence as a teacher ; lamented that they were unable to hold out such encouragements as should secure his labours longer, and recommended him, in the highest terms, to guardians of other institutions.

Beside the duties incumbent on him as an instructor, while in this Academy, he not only reviewed many of his classics, but also commenced and made considerable proficiency in the French language. “ As soon as I get able to teach it well,” he says, “ I intend to seize on the Hebrew. Wish me success.”

Like other christians he had his hours of comfort and hours of darkness. Now he writes, "I feel more comfortable in my mind;" now, "I am lamenting my coldness and unfaithfulness."

The warmth of his friendship may be seen in the following extract, of Oct. 1817. "Your letter, dated Boston, came to me by the last mail. I had formed many conjectures respecting your long and unexpected silence. You could not suppose I had removed, you could not be willing to dissolve our friendship. If you were sick and unable to write, you would certainly have dictated a letter to me before this. What could I conclude? Indeed I had well nigh buried you. I had all but relinquished the idea of ever receiving another line from you. I could hardly imagine I yet saw you contending with the vicissitudes of time, but rather with the angelic hosts, surrounding the throne of Eternity. But yet you live, yet, my dearest, most faithful friend, I shall perhaps again see you,—again affectionately grasp that hand which I have never received at meeting, but with pleasure, or at parting but with regret."

Speaking of Wickford he says, "Very many of the inhabitants are professing christians. I am never destitute of an opportunity of spending an hour or two in the company of those who love Christ and his religion. This, you know, is no inconsiderable privilege. The Lord, we believe, has wonderfully blessed Wickford, and we hope has yet mercy in store for us."

He was desirous of entering some Theological Seminary when one year had elapsed after he was graduated; but pecuniary embarrassments prevented him. He had however, now come to a settled determination to commence the study of divinity as soon as Providence opened the way.

W. Academy, Jan. 8, 1818.

Dear S—,

Your last bore the marks of cheerfulness and a pious resignation to the hand of Providence. It should ever be the principal object in all our pursuits, to gain and retain this peace of mind. It is worth more than *fine* gold. Who is fit to live, that does not meet, with fortitude, the vicissitudes of life? Who is fit to die, that is weary of his existence? Of the evils of time we frequently complain, for the unalloyed bliss of eternity we frequently pant, without ever reflecting it is but the mark of the christian, with resignation to endure the former, and with holy patience, to wait for the fruition of the latter. With regard to myself, however humble my hopes of a blessed immortality, I must acknowledge that the bonds which bind me to earth, are by no means strong. I do not mean by this, that I find myself in perfect readiness to depart; but that to me, the enjoyments of life are inconsiderable. If I could persuade myself, I should become a faithful, and consequently, a successful preacher of the gospel, I think it would create a stronger desire for long life, than any other consideration I could mention. But amid the jar of contending passions, how oft do I break out in the language of the Poet, "O for a lodge in some vast wilderness!"

After giving a description of the reformation in Wickford, he says, "several have joined our church; some are yet walking up and down our streets, seeking Jesus sorrowing. As to myself, my dear friend, I cannot tell you any thing comforting. My way seems to lie through the dark valley of despondency. I am sensible I have been, and am now a great sinner, an ungrateful and unprofitable servant. Though frequently on my knees that God

would take away my hard and flinty heart, I can discover little or no alteration in my feelings and views. Oh, I expect while swimming through the sea of this life, to be frequently buried by the rising wave; but hope at times to be able to behold the splendour of the sun. My feelings with regard to the arduous and responsible task of attempting to speak for God, are now as they were when we last conversed on the subject."

He left Wickford, March, 1818. At this time, he writes, "My determinations to be dead to the world and alive to Christ, are often renewed, and, must I say, as often weakened? But not to murmur, God can bring great good out of apparent evil. If it seemeth him good that my path lay over thorny hills and through miry vallies, may his kingdom come and will be done."

In May following we find him in an Academy in Camden, Delaware. Here he complains that his cough is more than ever severe; yet he does not remit his studies.

Having been informed of a revival of religion by a correspondent, in answer, he writes, "The flow of feeling and the deep attention usually excited by new converts, forcibly impress upon us the necessity of renewing our covenant with God and his people, and of again solemnly dedicating ourselves to his service: Perhaps no circumstance has a more powerful tendency to excite a spirit of inquiry and appropriate reflections on past imperfections and unfaithfulness. The sainted Father, who has long been travelling on his pilgrimage, and well nigh spent his life in prayer and exhortation, here will see that he has been an unprofitable servant, that the trif-

ling blandishments of the world have too frequently diverted his attention from christian watchfulness, and, at times, alienated his affections from the only source of all true happiness. Here the young man in the gospel will find renewed proofs of the reality of his profession, and while he is humbled by a consciousness of having manifested too much indifference in concerns so actually important, he will be prepared for a closer walk with his God."

In the summer he was better; in the winter following he first expressed his fears that the seeds of a consumption were sown in his system. Soon after, however, these fears were removed by his getting better. He thought a milder climate would be more congenial to his constitution, now broken down by study and enfeebled by disease. He had conditionally engaged to take the charge of an Academy in one of the southern States, to commence in the fall of 1819. He left Camden to pass the summer with his friends in Rhode-Island. He received a severe cold as he sailed up the Delaware, and when he arrived in Philadelphia, was quite unwell. Still he did not apprehend danger. The cough, the hectic which flushed his cheek, the internal fever, told his friends there, that his days must be few. Fearless of his disorder, he was about starting for home alone. The Rev. Ira Chase was so kind as to accompany him, and saw him safe in his father's house. He lingered a few days, and fell asleep in Jesus. The letter of the trustees of the Academy at the South, inviting him thither, arrived too late; he was, as we hope, in a better world.*

ADELPHŌS.

* With the state of his mind during the last stage of his disease, the writer of this Memoir had not probably the means of becoming acquainted. But from an intimate knowledge of the personal experience and character of his dear departed friend, we think he has little reason to doubt but his last end was peace. [Ed.]

Religious Communications.

For the Amer. Bap. Mag.

FIGURATIVE LANGUAGE OF THE BIBLE.

Figurative language is that in which words are used out of their primary, literal, or grammatical sense. Figures, as they abound most in the early ages of language, and in those languages which are most barren, probably had their origin in necessity: for it would be much easier to attach to words already existing, new meanings, which however should bear an analogy to the primary one, than to invent a new term for every new idea. But though necessity might give them birth, it has not guided their use: for they are found not only in the infancy of all languages, but in every stage of their progressive improvement.

If it be asked, what is that law of the human mind which leads us to the use of figures, it may be replied; it is *the principle of Association*, which connects in our minds analogous or related things. This principle enters fundamentally into the constitution of our nature.

Figures, when judiciously used, give such additional vivacity and energy of expression, and enable one to communicate his thoughts in a manner so much more pleasing and delicate, that they could not well be dispensed with, especially in poetry and the high wrought productions of the imagination. It is through the medium of this language, which is used to a greater extent and with more boldness of imagery in the poetical parts of Scriptures, than we are accustomed to find elsewhere, that the sacred writers are enabled to rise to such lofty heights of grandeur and sublimity.

The difficulty of interpreting such language, increases in proportion to our distance from the age and country in which it was used. Considering our distance from the Eastern world, and that the languages in which the Bible was originally written, have long since ceased to be spoken, it would not be strange if some of the Scripture figures should to us appear obscure, from our ignorance of the sources of their imagery. Much of this imagery, perhaps the greater part of it, may be common to all countries. But still there will be much that is peculiar. When Solomon says "his countenance is as Lebanon," and of another person, "thine head upon thee is like Carmel," if we knew nothing of the characteristics of these mountains, we should probably be little wiser for his comparisons. Imagery, drawn by the sacred writers from the peculiar rites of the Jewish religion, from the scenery of nature around them, and from customs prevailing with them which have no existence with us, must, without special attention on our part, be obscure.

The necessity of skill in the interpretation of figures, may appear from the multitude of mistakes made on the subject. The Samaritan woman, when informed by our Saviour, that he could give her living water, replied, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" The disciples when cautioned to beware of the leaven of the Pharisees and Sadducees, "reasoned among themselves, saying, it is because we have tak-

en no bread." In like manner, was our Saviour misunderstood, when he said, "Destroy this temple, and in three days I will raise it up." At the institution of the Sacramental Supper, Christ said of the consecrated bread, this is my body, and of the wine, this is my blood of the New Testament. The Church of Rome suppose the body and blood of Christ to be literally offered to the communicants; and that this change of the elements, called Transubstantiation, takes place at the consecration of them. The Reformers generally rejected this literal interpretation. But Luther could not wholly divest himself of it: for although he denied the actual *change* of the elements, yet he supposed Christ's body and blood were *united* with them at the consecration: and thus he supported what is called Consubstantiation. But is this stronger language than Christ used, when he said, (John vi. 53,) Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you? And from the context (verse 25) it appears that nothing more is meant than faith in Christ.

Mistakes have not been avoided in later times. The injunction, "do not your alms before men to be seen of them," has been supposed by some not only to forbid ostentation, but to require perfect secrecy, in the bestowment of charity. Christians are commanded not to love the world, to cut off a right hand and pluck out a right eye, when they cause them to sin: hence some have inferred that all piety consists in a total disregard of worldly affairs, in voluntary penances; and perhaps in entire seclusion from the world, in a cloister or monastery. "Whosoever shall smite thee on the right cheek, turn to him the other also." This and similar passages, are

supposed, by some, not only to require a spirit of peace and forgiveness, but absolutely to forbid all defensive wars, all resistance to private wrongs, and even to attacks on one's life. Hence also have arisen those baseless theories respecting the Apocalypse; theories as numerous as the writers on the subject who have adopted the literal interpretation; theories, which, not only from their discrepancy with each other, but with the events they are made to predict, have led the unstable to suspect, and the infidel to deride the truths of Christianity.

But others, endeavouring to avoid the Scylla of an universally literal interpretation, have fallen upon the no less dangerous whirlpool of mysticism: have made the Bible a book of enigmas; and have regarded him as the best interpreter, who could rise to the highest flights on the pinions of fancy, and remain the longest on the wing. These fanciful interpreters will astonish you by their ingenuity in discovering in particular passages, meanings of which no body before them had ever dreamed. Read some plain, historical narrative, the life of Joseph, for instance, and they will promptly and sagely unfold to you its hidden or spiritual meaning. And they seem to think that the excellency of Scripture depends upon the multiplicity of its meanings.

In order to interpret figurative language successfully, we must consider,

1. *The nature of the subject.* Is God said to possess hands, eyes, and feet? we must remember that God is a spirit; and that such expressions must of course be taken in a tropical or figurative sense. Is he said to have dwelt in the Jewish temple, to be in the assemblies of his peo-

ple, to reside in the hearts of the humble? As he is confined to no place, this can refer only to his agency or influence. Are men sometimes called Gods? are the mountains said to sing, the stones to cry out, and the trees of the field to clap their hands? The nature of the subjects, concerning which these things are predicated, show at once that they are not to be understood literally.

2. *The custom of speech, as it regards certain kinds of communication.* For example, in laws, histories, and doctrinal instructions, i. e. as to the essentials of them, common usage authorizes us to expect the literal use of words.

The command or prohibition of a law and the sanctions of it, must be couched in literal terms: otherwise it is easy to see in what doubt and perplexity we should be involved as to their meaning. Thus in the institution of a positive christian rite, the word baptize is evidently used literally, though in other places, as when it is applied to sufferings, it is used figuratively.

In histories and doctrines likewise, all the *essential* parts must be literal; otherwise, there could be no confidence and certainty respecting them. I say *essential*; for as to mere modes of expression, especially in circumstantialia, as the dress in which truths are presented, figurative language is often used. Thus the sacred writer, when giving the history of the destruction of Sodom, represents Jehovah as descending to see whether the inhabitants were as wicked as he had heard. This is according to human mode of speaking. In like manner, in the doctrinal parts of the New Testament, metaphors and parables are used to convey important truths. But this metaphorical and parabolic language is evidently of no other use, than to serve as a medium for the communication of truth.

This second rule is most decidedly at variance not only with that allegorizing of the Jews which they borrowed from the Greeks, and in which they have been followed by the Christian Fathers, but with that spiritualizing of the Scriptures practised by some modern preachers, and also with the attempts of some modern critics to turn the histories and miracles of the Bible into allegories and fables.

3. *The context and all parallel places.* In the passage, "awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" the context shows that this is not addressed to those who are literally dead. The same trope is sometimes used to represent different things. The word leaven is used at one time to designate error; at another, a particular vice. (Matt. xvi. 6. 1 Cor. v. 6.)

Parallel places, i. e. other places in which the same subject is treated, will often throw great light on a particular passage. When the same idea is, in all places, described by the same terms, the literal is doubtless the true sense: when by different terms, the one will illustrate the other; the literal will help to explain the figurative.

IMLAC.

For the Amer. Bap. Mag.

OBJECTIONS TO A LEARNED MINISTRY CONSIDERED.

Messrs. Editors,

Permit me to notice some objections which are entertained against a learned ministry. The baneful effects of unsanctified learning in some of the professed ambassadors of Heaven, have been justly thought to militate against the propriety of making human learning, at all necessary

to the character of a public teacher. That the conduct of some learned ministers has been extremely reprehensible, causing Zion to mourn, and the uncircumcised in heart to rejoice with impious triumph, is a painful fact, which must readily be acknowledged.

This evil has been particularly prevalent and manifest in the old world. Ever since the church was adorned with imperial purple, and presented alluring emoluments and honors to her ministers, numbers have been base enough to elect divinity as a profession, from no higher motives than temporal consideration and prosperity.

In countries where the church is so united with the state as to constitute a branch of the government, and the clergy exist as a privileged order, a share of literature and science has been deemed indispensable to their character, while a call into the ministry, like that of Aaron's, and an ardent desire for the cure of souls and the glory of God, have, it is feared, been too often regarded as the dreams of fanaticism. Happily in our own country the temptation to this species of iniquity is not found. Official preferment here depends on no arbitrary distinction; but it rests, as it ever ought, on intelligence and virtue in the candidate for popular favour.

Notwithstanding the excellency of our political institutions derived from the benign influence of the christian religion, it would, perhaps, transcend the just limits of charity to conceive, that none among us have so impiously trifled with sacred things, as to enter on the solemn and important work of the ministry, after completing a prescribed course of education, without that high and holy calling, which attends every one to whom a dispensation of the

gospel is committed by the Great Head of the church. Wherever we find an example of this kind, we shall indeed behold a strange incongruity of character: A man professing a deep sense, that he has nothing which has not been given him,—that it is God, who maketh him to differ from his fellow men and christians, and yet criminally proud of his gifts, attainments and elevation in religious society. Instead of exhibiting that ardent piety, meekness and brotherly affection, which should ever characterize the *servant of all*, the christian minister, he betrays in the spirit and temper of the world, an indifference or contempt for those in the sacred office, less favoured than himself with natural or acquired abilities. But vice and virtue are not exclusively confined to the learned or the ignorant. Hypocrisy pride and envy, sometimes dwell in the bosoms of those untutored preachers, who, forgetting that it is their duty to *study to shew themselves workmen that need not to be ashamed*, appear to boast and glory in their utter ignorance of enlightening science. And amidst their affected humility and wounded feelings, at the polite diction and graceful addresses of their better informed brethren, they have, at last, clearly betrayed all the hateful qualities of mind just mentioned. They have shown that a selfish ambition to be the praise of the churches, to lead the van in the ministry, and to secure popular applause, have laid at the root of all their whining fears of the pride and self-dependence of those brethren, the displays of whose talents, learning and eloquence, all sweetly tempered with grace, they cannot hope to imitate. Principles and things which are valuable in themselves, cannot be successfully assailed because they are liable to abuse. The

bounties of heaven, and the sacred pages of inspiration, have been turned to iniquitous and disgraceful purposes, by degenerate man. Objections to a wrong application of literary and scientific knowledge, can never be conclusive against this source of honour, advantage and happiness to mankind. It would be an unworthy reflection upon the wisdom and benevolence of Deity, to suppose, that the intellectual powers of man, evidently designed to discover and exemplify the perfections of God, as they appear in his works, were made, in a great measure, to slumber in eternal inaction and obscurity. Such an hypothesis would be at war with every thing we discover in the universe. Every plant in the vegetable kingdom is formed for an appropriate use, and appears destined, under ordinary circumstances, to the most perfect manifestation of its nature; and shall it then be imagined, that intellect and speech, the grand characteristics of man, were not created for the most complete cultivation and exercise? Is not the conclusion more consonant to reason and sound divinity that it is the pleasure of God, to elicit in the cause of truth, in the promotion of the happiness of his creatures and of his own glory, all the energies of the human mind, to have mankind instructed and influenced by arguments drawn from all the departments of science, as well as from the inexhaustible source of wisdom, the word of God, and enforced, with holy ardour, by all attainable learning and eloquence? It is obvious that there is no natural affinity between erudition and infidelity. "An undevout astronomer is mad." In looking over the annals of christian biography, those names with whom are associated genius and literature.

thicken on the sight, like stars of the first magnitude in the gilded canopy of heaven. In the old world where the greatest prostitution and abuse of talents in the ministry have been deplored, have we not innumerable examples of exalted piety and learning united in the same character? Who have measured weapons in the field of theological controversy, and completely vanquished and put to shame the enemies of the cross, in the present and past centuries? From whence have we derived the translation of the scriptures into so many different languages? Who are the authors of the many excellent volumes of sermons and books of systematic divinity which edify and refresh the churches and societies, that are destitute of oral instruction from the ministers of the sanctuary? Who maintain that ample and various correspondence of our numerous associations, so fraught with intelligence and kindness? Who have nobly left their father's house, with all the endearing charities of evangelized society, to convey and publish the heavenly tidings of peace and pardon, through the adorable Redeemer, to the perishing Heathen?

These questions admit an easy reply—we have only to refer to those brethren who have consecrated their lives to literary and theological studies, frequently joined with much preaching of the gospel of reconciliation.

In the view of these hasty remarks, who can doubt the pleasure of God to maintain a learned ministry in the world? And who can question their eminent usefulness in the vineyard of the Lord? The productions of able ministers render more easy and successful, the labours of those of fewer gifts and talents, who are engaged in the sacred and delightful employ-

ment of the pastor and evangelist. Far, my brethren, from envying those, who are destined of the Most High, to move in an orbit greatly elevated above our humble sphere, let us rejoice, with fervent gratitude, that such characters have been appointed to aid us in dissipating the clouds of ignorance, and the mists of error, by pointing our fellow men to that Sun of righteousness who has not only irradiated the manger and plains of Bethlehem, but whose benignant beams have been so widely diffused for the healing of nations.

Our kindred in Christ, of great and expanded minds and holy affections, will certainly regard us (if we are deserving) with christian charity, and duly appreciate our humble exertions in the cause of religion. May we not hail our theological institutions and education societies, as establishments, designed in providence, to hasten, by multiplying and preparing the heralds of salvation, the accomplishment of that glorious era, unveiled to the eye of faith in the prediction, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" With what felicitation should we behold in the ranks of the ministry, our Aarons, who can *speak well*—our Pauls profoundly taught in the arts and sciences of the age; and also those assimilated in character to Apollos, being both eloquent and mighty in the scriptures!

But it has been remarked by our objectors, and with perfect truth, that the apostles were generally unlearned men. This was an age of miracles: it was a time when God was pleased to establish the divine original of the gospel, and in some measure, by imparting to these highly favoured servants extraordinary gifts and powers. Prophecy was to be accomplished, inveterate preju-

dices were to be removed, malevolent hostility conquered, and many Jews and Gentiles, in every grade in society, were to be brought to bow with sweet submission to the mild sceptre of the Prince of peace. Although God is not confined to the agency of second causes in bringing about his purposes, yet he ordinarily employs them in his operations, herein more abundantly illustrating his own glory. The end having been completely effected, and a true and faithful record having been made for the benefit of cotemporary and succeeding generations, these miraculous gifts and powers have terminated. Since the apostolic days, ministers have not been blessed with intuitive knowledge, nor with the miraculous gift of tongues, or the ability of healing physical disorders, without the application of medicine. They now acquire facts, ideas, and language, by slow, patient and toilsome study and exercise. None but the deluded fanatic, or the designing hypocrite, I apprehend, will controvert these declarations. There has been no new revelation since the completion of the Bible. The holy Spirit enlightens the minds of men, justly to understand the important and sublime truths and mysteries it contains, and inspires their hearts with the spirit and temper it breathes. Hence their fondness for the Scriptures, their love and gratitude to God, their aversion to sin, and their ardent desires after higher degrees of knowledge and holiness.

The objector moreover refers us, and that with perfect propriety, to the fact, "that God has built up Zion, in all ages and countries, through the humble labours of unlettered men in the ministry." That God has also done this abundantly through the exertions of the learned is most evident, and that he has executed the

same thing by the faithful efforts of those of very limited acquirements, in scholastic learning, is equally certain and apparent. God himself is the efficient cause of all the success of christianity among mankind. And to humble the proud, to encourage the weak, to exclude boasting, and to manifest his own power, he oft-times bestows his signal blessing upon means, which, to human view, are altogether inadequate and hopeless. It is conceived that some have fallen into error upon this subject, by forming in their own minds one set of qualifications for a minister (to the exclusion of all other accomplishments) as amply sufficient for them all, without duly considering the very different duties involving the necessity of correspondent gifts and attainments, which God has assigned them upon the theatre of the world. These notions of ministerial qualifications are frequently founded more upon our own feelings, and the condition of the church and people with whom we are most intimately connected, than they are upon scripture, history and observation. The word of God informs us, that there are a diversity of gifts belonging to the church. These are all necessary and precious, and wisely adapted to the diversified tastes, manners, degrees of knowledge, and modes of thinking of the religious and social communities of the world. There is a pride in the human heart which causes us to abandon with reluctance, preconceived opinions, even when their fallacy is clearly demonstrated. Whenever they have been too inconsiderately formed, and from partial information, which has led to error, candour and religion demand their relinquishment. The requisite qualifications of a minister of the gospel are delineated in the sacred volume, with

the pencil of inspiration. It is not my design to expatiate upon them. I rather wish to invite your attention to the subject, as it appears in the word of God, in the history of the world, in the fitness and propriety of things, and in the signs of the times; and, I am persuaded, the result will be a strong and settled conviction, that learned and unlearned ministers are alike chosen and called of God to labour in their appointed and proper places in the gospel field, and in this light should ever be regarded by their brethren.

The brother who possesses a sound mind, a competent knowledge of our own language, and the system of divinity revealed in the scriptures, with vital godliness, and an aptness to teach, joined with a suitable reputation, and being internally as well as externally called, and who feels that the woes of Heaven are upon him if he preach not the gospel, should, nay, must enter on the arduous work. He will realize and lament his insufficiency, and so did an apostle; but having ascertained his proper position in Zion, let him there abide, trusting in the living God, and fearing no danger. Such a brother should receive the bounty, encouragement and counsel of the church. that his usefulness and enjoyment in the ministry may abound. He will feel it to be his duty and happiness to improve and embellish his mind, and enlarge his capacity to do good in Zion, and the world, by all the means in his power. Constantly will he look to God, in devout supplication, for a divine blessing on his gifts, acquirements and services, that the best interests of his hearers may be subserved, and the glories of the cross of Christ displayed. It is matter of eternal gratitude to Heaven, that the number of ministers of this

description is so great in the world. But for their benevolent and tireless exertions, many of the poor who are now supplied, would probably be destitute of preaching. They have not entered the list of preachers for fame—their views cannot be mercenary. Their reward is the humble consciousness of doing their duty, in expending their vigour of body and mind, in the delightful employment of their divine Master. My brethren, these characters oft-times cross our way—we meet them in every direction in our travels. The storms are beating upon them—nightly winds and dews are preying upon their health and constitutions. They seek the abodes of poverty and disease—they administer instruction and comfort to those who are ready to perish. They publish the word of life in the open air, and in the miserable habitations of penury and sorrow. O ! who can suppress the effusions of sensibility upon this subject? Let us wish them God's speed—let us follow them with our prayers; and in our liberality and kindness, let us testify the sincerity and warmth of our esteem and affection.

Yours affectionately,
O. C. C.

LETTER II.*

DUTY OF MAKING A CHRISTIAN PROFESSION CONSIDERED.

Dear Sir,

In a former communication, I discanted upon your first remark. It gave me pleasure that you perused it with that enlightened liberality and candour for which you have always distinguished yourself. In the present I shall examine your second, namely; "*A man may be a believer, and yet not join a christian church.*"

There is a sense in which this position may be true. It was true in application to the malefactor, who, in his last moments, petitioned and obtained pardon from the hand of the blessed Redeemer. It is true when applied to those individuals who are the subjects of a sound evangelical death-bed repentance. But I would ask you, Sir, does it not amount to a moral certainty that if the malefactor had lived, he would have been with the first who united with the infant church? You may possibly object, things were different at the commencement of christianity; religion seems to have infused a greater influence into the heart then, than now. There were greater numbers perpetually flocking in, and individuals felt themselves borne as by a torrent to unite with the church. I must remind you, Sir, that to join a christian church is not morally binding upon a man either because he has more religion than another, or, because there are a multitude at the time, thus obeying Jesus Christ; but because God has seen fit to appoint that churches should be instituted, and that penitent believers should be the materials of which they should be composed. If I make a public profession because, at the time, I feel what I fancy to be a large proportion of heart religion, I make the degree of religion I seem to possess the rule of my obedience. If I do it because a multitude are doing the same, I make their example the rule of my obligation. In either case I may be a believer: I may do that which is right in itself; but what I do is not out of obedience to Christ, nor any proof of respect for his authority—I may expect to suffer: I need not wonder if I be a plant dwarfish and without pleasant fruit even in the garden of God. It is a point of eternal obligation that God

* See Let. I. No. 69, p. 318.

should be obeyed, and if no one had joined a church for thirty years, supposing there be one in existence, and I be a fit subject, I am bound to do it, and it is my sin if I do not. You may reply, where religion is at a low ebb, a man may doubt its existence, and then the obligation is as uncertain as the evidence. This is granted; but you remember your remark supposes a man to be a believer, and therefore the objection is without force. Yet let us suppose personal religion and consequently the obligation doubtful; ought a man to be at peace in such a state? Suppose a report from a most respectable source reached you, that you were going to be tried upon a charge of a capital offence: If found guilty, you are to be executed: If acquitted, you are to be advanced to great honour; could you trifle in prospect of such an alternative? I appeal, dear Sir, to your superior understanding, and leave the decision with your heart and your conscience. You will not deny that we have divine authority for the institution of churches. The conclusion is inevitable; namely, that it is morally binding upon those who are proper subjects to join them, and their sin if they do not.

Man is a social being. His interest, safety, and happiness, are bound up in society. How could a family, a town, a state, a nation exist without some principles of compact expressed, or understood? You are sensible of the necessity of associations in order to carry into effect serious undertakings. Break down the most effective societies into fragments, and you destroy their power. Has it never occurred to you, my dear Sir, that your position is a dangerous one? He who has commanded us to believe, has also enjoined obedience. As God himself has instituted churches,

for us to profess to believe and not join them, is to separate belief and obedience—to confess the awful authority of God, and then to set it at nought. You certainly do not mean so much as this, and yet such is the tendency of your remark.

How can you defend christianity, and yet set yourself against the grand means of supporting it? Let but every believer be of your opinion, and practise upon your sentiment, and it will sweep away all our churches. And yet, if it be right for one to argue as you do, it is right for all. Suppose such a sentiment should prevail, what will become of the institutions of religion? Who is to call forth and ordain ministers? How are the means of grace to be supported? How are missionary undertakings to be carried on? If ever such a sentiment should universally prevail, half a century would annihilate christianity. You will allow me to remind you that upon every true principle of morals, who ever adopts a sentiment, which, if carried into effect, would produce such havoc, is as guilty in the sight of God as if such effects were really produced.

Requesting you to read and reflect upon the 87th Psalm, and especially the 2nd verse,

I remain yours respectfully,

G. K.

LETTER III.

OBJECTIONS AGAINST JOINING A BAPTIST CHURCH ANSWERED.

Dear Sir,

Your third remark remains to be examined. It is this, "There are obstacles in the way of a person of taste and refinement joining a Baptist church." The obstacles to which you refer, must, I suppose, be resolved into two classes. 1. Those which are in

the way of entering a Baptist church. 2. Those which are found to exist in such a community.

First, There are difficulties in the way of such people as you mention uniting with the Baptists, and if I be right in my conjectures of what they are, it will not be very easy for that people to remove them.

Their punctual adherence to that divine Institution which has procured them the appellation of Baptists is a difficulty in the way of many who know them to be right. To go down into a river to be publicly baptized, is considered by many, a mean and degrading thing. They will kindly and liberally support the denomination, but they cannot imitate them. Like Jethro, they bear them good will, but they cannot accompany them. It is but just to observe, that the Baptists, as a body, do not lay stress upon going down into a river. In Europe they almost universally have baptisteries in their meeting-houses, which is an ancient practice, and attended with many advantages, which can never be conceived of but by those who have experienced them. But this is a mere circumstance connected with the Institution. The objection, I suppose, lies against the thing itself; and as baptism is enjoined by Jesus Christ himself, it is impossible for us to alter it with impunity. Moses was commanded to make all things according to the pattern shewn him on the mount.

The Baptists cannot allow that the verb *baptizo*, though "a derivative and a diminutive of *bapto*, is of equivocal signification, and means something less than the root from whence it comes:" "May be rendered *wash*, or, that it signifies the application of water, it matters not in what way." *Bapto* signifies indefinitely to *immerse* ;

baptizo, to immerse for a short time. We might as well say that to throw dust in a man's face, is a derivative and diminutive from the verb to *bury*. The fact is, it is a word of a different signification and applied to a different act. This is equally true of the case in hand. We are confirmed in this opinion both by the original of the New Testament and the translation of the Old into Greek, by the accurate distinction there observed either in the different applications described of water to the body, or, the body to water.

If it be to pour, *ratachio* is the verb—If to sprinkle, *rantizo*.—If to wash, *nipto*—If to dip and take out again, *baptizo*. These verbs all signify the application of water to the body, or, of the body to water. If any man will assert that they mean the same act, he ceases to be an opponent fit to be argued with, and becomes an object of pity.

The Baptists, Sir, though despised, are happy in being supported by scripture, antiquity, and the concurring testimony of the truly learned of all denominations, such as, Calvin, Zanchius, Beza, Witsius, Campbell, Vitringa, Towerson, Venema, Bossuet, Lenfant, Dr. Doddridge, Dr. Watts, Macknight, Vossius, Bp. Taylor, Sir I. Newton, Dr. Whitby, Dr. Wall, Abp. Tillotston, A. Bp. Secker, Dr. Edwards, Dr. Samuel Clarke, and the late professor Porson, than whom, no man was ever a greater critic in the Greek.

There was a time, Sir, when sprinkling was held in as much contempt as baptism is now, and such a time will return. we have every reason to believe. If our practice be despised, we have this consolation, it is scriptural, and therefore rational. We invite you, Sir, to bear reproach with us in prospect of that day when we must all stand at the impartial

tribunal of him who once said, "Thus it becometh us to ratify every institution." Matt. 3. xv.

The custom of requiring a verbal relation of experience in order to joining in communion with our churches, is a difficulty in the way of such people as you mention; and especially, seeing this is submitted to the judgment and decision of many who are in every external sense inferior to those supposed candidates. I would ask, Sir, is religion disgraceful? Is it unphilosophical that it should have its class of feelings, hopes and fears? If these are possessed, is it inconsistent to profess them? May not persons possess these to a great degree, who have but little taste and refinement, and may not these same people be competent judges in the case in hand, and ought they not upon principles of common sense, and the allowed right of all societies, to be consulted, who shall unite with them in communion? As personal religion is the great qualification for church fellowship, I know of no other way by which we can know whether a man be qualified for that station or not, but by examining his faith, feelings, hopes, fears and conduct, and no better way suggests itself to me of doing this, than by hearing an account of them from his own lips. You have only to look into communities where this regulation is not observed, and you will find in them, gentlemen who can sing a jovial song at a tavern, and the praises of God in his house, can attend the ball room, card-table and theatre, and the table of the Lord, without remorse of conscience, or any sense of discrepancy, or even once recollecting that the friendship of the world is enmity with God. In these communities, Sir, you will find gentlemen of taste and refinement, but we fear they have no disposition

to deny themselves daily and follow Christ. Where the door of a church is wide enough for such gentlemen to walk in, it is generally the case, that purity, simplicity and devotion retreat. Such churches may have more wealth, more shew, more dress, more members, and more influence than the Baptists, but after all we cannot envy them; nor will you, in your calmer moments of reflection, wish us to imitate them.

The second class (if there be any remaining,) must be obstacles within the churches. What are these? They must be either order, or disorder; ministers, or private members. Your objection cannot lie against order, provided it be scriptural, and this is an object at which we aim. You must know that we have not more disorder in our churches than other denominations. It is a fact, we have a number of uneducated ministers, but we believe they are men of God, of unblemished lives, and good sentiments; and what makes us prize them the more is, they are such, whose labours God has seen fit to bless. We feel this. In the old countries, our denomination has always had its churches and ministers, but as the first people who came here were unbaptized, our beginning has been under great disadvantages. Suppose we had rejected those good men from the ministry, would it not have been displeasing to God, and injurious to the cause of truth? You will agree with me, Sir, that however important, in a secondary sense, learning may be, yet scriptural truth, personal religion, and an aptitude to teach, are of greater importance. We are very anxious to give education to those whom the Lord has called to the work of the ministry, but we have daily proof that learning is not the great quali-

cation, and we cannot think that our churches should be destitute for the want of learned ministers.

We have also, in our churches, a large number of poor uneducated members, and for gentlemen of taste and refinement to mingle with these, and place themselves under the teaching of such ministers as the above, is mortifying, and requires more than common humility. But there were fishermen among the Apostles; and in the time of Christ and his immediate followers, the poor seem to have been the majority. I do confess, Sir, whatever partiality I may feel for taste and refinement, I would sooner place myself and family under the care of a pious uneducated minister, than under a man of learning who will in one company defend, and in another ridicule orthodoxy, or, who can become all things to all men in the worst sense.

But situated as we are with uneducated ministers and poor members, what can we do, Sir? The remedy is not to be sought with us, but with the very gentlemen who object, and they only can remove the difficulty. It is desirable that every thing should be done consistent with the purity of our churches to improve their state, especially when we consider that the population around us is making rapid advances in information; but if we were to gain taste and refinement, and lose the power of religion, our state would be deplorable. Let but a few gentlemen of taste, refinement and piety, make the experiment by joining any one church, and, if I be not mistaken, they will find the poor, humble, peaceable, teachable, and the people preferring a pious educated ministry, provided they can support it, to an uneducated one. If such gentlemen were not consulted in the great affairs of the denomination,

and if they did not find an extensive field open before them for usefulness, they might complain; but let them remember it is unreasonable to blame others for the existence of an evil which it is only in their power to remove.

I remain dear Sir,

Yours, &c.

G. K.

For the Amer. Bap. Mag.

ON DISCIPLINE.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Matt xviii. 15—17.

The essential rules laid down in this passage by our divine Saviour, are so plain, that no explanation seems necessary; but there are some things growing out of them, or closely connected with them, that ought to be noticed.

First. This gradual labour is by no means to be commenced or prosecuted with a view merely to get the matter into the church, or to punish the offender, or to gratify a hard unchristian temper towards him; but to reclaim the transgressor, and to render him still useful, ought through the whole to be the great motive to action.

Secondly. While dealing with our brother according to these rules, the difficulty ought not to be communicated to others, for in so doing we injure our brother,

unnecessarily burden those to whom we mention it, frustrate the end for which the rule was given, (that is, to prevent the evil from spreading) and are guilty of disobedience to a special command of Christ. "Tell him his fault," said the Saviour, "*between thee and him alone.*" Incalculable evil sometimes arises to the church from such a sinful manner of treating a brother. It partakes of the nature of speaking evil one of another, which is directly prohibited by the scriptures.*

Thirdly, A difficulty existing between two individuals, is not to be admitted to a hearing in the church till previous duty, according to these directions of our Lord, is faithfully attended to. Otherwise a labour may be brought on the church, which might have been avoided, had faithfulness been used in its proper place. And when we proceed contrary to a divine command, we can hardly hope for success.

Fourthly, These rules will not strictly apply to such offences as are of a more public nature, or are acted more directly against the church, or against the cause of God in general. Indeed if the nature of the crime be not such as to require immediate exclusion without any other labour, as some crimes are thought to be, there ought to be private labour with the delinquent by the pastor, or some other suitable person, or, by any one, to endeavour to bring him to a sense of his fault; yet this is not particularly designed by the rules under consideration. For should an individual gain ever so much satisfaction, still the offender must be brought before the church. And further, if these steps are to be taken with a public offender by one individual, why not by another, and by every one? which would render dis-

cipline a burdensome task indeed, if not altogether impracticable.

Fifthly, A member for a private offence ought not to leave the communion on account of the offender, till he pursue the matter through, and the accused finally prove incorrigible upon a hearing before the church; for,

1. By such conduct he presumes to take the staff of discipline into his own hand; for while his brother is in good standing in the church, he condemns him as unworthy of fellowship. And indeed he suspends, at least, his fellowship with the whole church; for he refuses to commune with them in the Lord's supper, and for no other reason, than because they are about to partake with one, whom he has already censured as unfit for the sacred ordinance. This is truly an arbitrary way of proceeding, and bears a little resemblance of the cruel edict, that destroyed all the children of a certain age in the vicinity of Bethlehem in order to effect the destruction of one, that was esteemed very offensive. The whole church is sometimes neglected to gratify our feelings towards one, whom we esteem an offensive brother.

2. Such a one passes censure upon his brother before he knows whether he will persist in the wrong or not; and sometimes before he knows him to be guilty, or has ever spoken to him on the subject. But, says the offended brother, I have been credibly informed so—and I believe it. But still it is necessary, that "he, who is accused, should have his accusers face to face," and not be condemned without a hearing.

3. Such conduct is very opposite to the precepts and example of our blessed Saviour. In the passage under consideration Christ enjoins in the first place

private labour, and then with one or two more, and thirdly in the church; and finally, if the delinquent will not be reclaimed, he is to be excluded. This is the course our Lord commands; but the one, who withdraws from the communion before these several duties are attended to, not only censures his brother without a hearing, but at the first stroke severs him from fellowship, and treats him "*as a heathen man and a publican.*"

When our Lord instituted the holy supper, and partook of it with his disciples, among them was Judas Iscariot. Now the blessed Jesus knew, that Judas had it in his heart to betray him, and had actually sold him to the chief priests; yet as it was not particularly known to the church, and as it was not a time to deal with the traitor, he was notwithstanding admitted to the communion table. Our Lord indeed apprized the brethren, that one of them should betray him without naming who, and had already lifted up his heel against him; yet no one left the table on that account, although they knew that in eating of the supper, they should partake with one, who had already conspired against their dearest Lord and Saviour.

We regret that, when coming around the Lord's table anticipating delight and satisfaction, the pastor and his brethren should be suddenly damped in their spirits by the unexpected withdrawing of some individual member; the cause being wholly unknown till afterwards. It is much to be desired, that ministers and churches may be agreed in checking the progress of a practice, so opposed to the spirit and rules of the gospel, and so hurtful in its effects to the peace and order of a church.

Sixthly, Sometimes a member is kept back from the Lord's supper on suspicion, or because, if he

come forward, some others will be offended, and perhaps withdraw. But every person ought to be considered innocent till proved guilty, and not to be "beaten uncondemned, being" (not a Roman but) a christian. Therefore according to the rules of the gospel it cannot be consistent, at any time, or on any occasion, to debar a member from the communion table, until upon satisfactory evidence he is censured by the church as unworthy of the sacred privilege.

Finally, The importance of attending to discipline is plain from this and other passages of scripture. One great end of the existence of a church is, that the individuals who compose it should watch over and reprove one another, and stimulate each other to that which is good; and that the body should exercise proper care and authority over its members. And it is difficult to conceive what advantage can arise from being called a church, where discipline is wholly neglected. Faithfulness in the body and the members is necessary; yet moderation and tenderness ought to mark every movement. An unchristian temper should be detested as the root of unspeakable mischief. Reproof is sometimes neglected till disaffection prompts to it, and then every step increases the difficulty. Love should be the great spring of action; the glory of God, the good of the church, and of the offender, the motive; and the discipline of the first churches as stated in the scriptures, the invariable rule. —Unfaithfulness on one hand, rashness on the other, and departure from divine rule, are great sources of difficulties in churches. While the churches proceed in the work of discipline with that spirit of meekness dictated in the Word, they ought to act at the same time with firmness; and not be moved by the

flatteries of some, or the opposition of others.

If possible, every difficulty should be settled without being brought to the church. Every failing is not to be made a matter of discipline. Private admonition is sometimes sufficient. Nor is a formal confession in every case to be required. To make a serious crime of every less deviation in word or deed, would keep the members of a church, and the body in continual agitation. But to avoid this last mentioned evil we must not let things pass, which

ought to be noticed, nor suffer sin upon our brother. In some instances it will be a sufficient reproof, if we are present to manifest by our countenances, that we do not approve of what is said or done. In fine, to live soberly, righteously and godly, in word and deed, will have a happy tendency to check the irregularities of those, who are apt to err; and our presence will suggest a reproof to such as have already been out of the way.

SIMPLICITAS.

Missionary Intelligence.

BURMAN MISSION.

LETTER FROM MR. JUDSON TO
DR. BALDWIN.

Rangoon, March 16, 1820.

Rev. and dear Sir,

THE important interview with the emperor is past. The result is the most unfavourable. His majesty refused our petition, and sent us away from his capital. "No toleration to any foreign religion," is the standing policy of the Burman government. Every Burman subject who renounces the established religion of the empire, is liable to imprisonment, torture and death. The three baptized converts, however, remain remarkably firm and attached to the cause. After our return to Rangoon, they entreated us not to leave them at once, without making some further trial. They thought that the case was not quite desperate; that some others would yet investigate and embrace the religion of Jesus Christ, though it was proscribed by the monarch. "At least," said they, "stay, until a little church of ten is collected, and a native

teacher set over it, and then if you must go, we will not say nay. In that case, we shall not be concerned. This religion will spread of itself. The emperor cannot stop it." In a few days, two or three new ones professed themselves inquirers. The teacher Moung Shwa-gnong, whom I have formerly mentioned, gave increasing evidence of having received the grace of God, and a spirit of inquiry began to appear among some of his adherents. On hearing the entreaties of the disciples, and witnessing these most unexpected appearances, we felt that we could not all leave this place, at present; and yet we felt as deeply, that Chit-tagong, to which we have long wished to send aid, must be no longer neglected. A missionary station in that place (which it will be recollected is contiguous to the Burman dominion on the west, but subject to the British government) appeared increasingly important, as offering an asylum to the Rangoon missionaries and converts, in case persecution should become so severe

as to put a stop to all religious inquiry, and missionary efforts. Such being the state of things, Brother Colman and I concluded to separate for a time—he to make an attempt in Chittagong, and I to make further trial in Rangoon. If the Rangoon station be not tenable, I am to repair to Chittagong; but if, on a few months trial, it appears to be tenable, and that for an indefinite time, Brother Colman, after welcoming to Chittagong, one or two missionaries from the Board, whom we are now most anxiously expecting, is to rejoin me in Rangoon.

We are fully confident, that the events which have lately happened to us, will turn out to the furtherance of the gospel. The ways of God are not like the ways of man. It becomes us not only to acquiesce, but to rejoice evermore.

With the greatest respect and affection, I remain, Rev and dear Sir, your Brother in the Lord.

A. JUDSON, JUN.

LETTER FROM MR. COLMAN TO
MR. SHARP.

Rangoon, March 18, 1820.

My dear Pastor,

It is now many months since I received a letter from you. But having some information to communicate, I hope that an apology for writing, at the present time, will be unnecessary.

By recent letters from America, we perceive that many fears are entertained respecting the permanency of our station.—These fears are by no means unfounded. Our last communications to the Board conveyed the intelligence that missionary operations in Rangoon were entirely suspended. This event resulted

from the accession of the new king, from a general suspicion that he would openly countenance the religion of Gaudama, but more directly from a hasty order of the Viceroy of Rangoon, to make some inquiry relative to the heretical opinions of a teacher who had occasionally visited the *zayat*. This latter circumstance spread an alarm among all who had been examining the religion of Jesus; the consequence of which was, that we were completely deserted. At this trying period, it was necessary either to remain inactive at our station, to remove from the country, or to make an effort to obtain the protection of the Emperor, and thus attempt to open a channel of communication to his subjects. Justice to the cause in which we were engaged, compelled us to choose the latter method. It might be unsuccessful, and then either of the former methods could be adopted; it might, through the divine blessing, be successful, and then the door of faith would be opened to a numerous heathen people. Impressed with these considerations, we felt ourselves justified in making the attempt, an account of which I will now relate.

On approaching the Emperor, we laid before his throne, the following petition:

“The American teachers stand to receive a favour from the royal supporter of religion, and the Lord of land and water. Hearing of the great power of your Majesty, and of the settled state of the royal country, we arrived at Rangoon, the royal landing place. Afterwards we requested the governor of the city, that we might ascend and see the golden face; thus have we arrived at the golden feet. In the great country of America, we are teachers, preaching the numerous things that proceed from the sacred books,

In them it is taught, that if a teacher crosses over to another country, travels about in it, preaches, and establishes the religion, great profit will ensue, i. e. both teacher and disciple, will be delivered from the miseries of hell, and, eventually, will enjoy the happiness of an eternal heaven, where is neither old age nor death. They therefore petition, first, that they may find protection in the royal power, and obtain permission to preach the religion in the royal kingdom; and, second, that those who are favourably disposed to the religion, and wish to listen and worship, whether Burmans or foreigners, may remain without difficulty. On these accounts, we stand to receive your permission, royal Supporter of religion, and Lord of land and water."

This petition is written in the style of priests, and contains some expressions which we should rather have omitted. But this could not have been done consistently with court etiquette.

In reply to our requests, we were informed by a secretary of state, that the Emperor had no disposition to prevent any sect, from practising the customs of their ancestors; that, within the royal dominions, there were Portuguese, Persians, Moors, &c. who all lived quietly according to the precepts of their different religions; and that it was the pleasure of his Majesty to take no order upon our petition. The emperor upon this hastily arose and left us. Although disappointed in this attempt, we were resolved to make another, especially as we were suspicious that our object had been misunderstood. We accordingly obtained a private interview with the secretary, stated to him definitely our object, and attempted to interest his feelings in it, by considerations which we supposed

would have an influence upon him. But the effort proved abortive. The emperor had frowned upon us, nor was it easy to make his principal courtier smile. At the close of the interview we were distinctly informed that permission to proselyte within the Burman dominions could not be obtained; and that, if any Burmans were proselyted, they could have no assurance of protection. As another attempt, an abridgment of the tract was committed to a friend who engaged to give it to the secretary. Our friend afterwards informed us, that it was read in the presence of his Highness, who approved of its morality, but gave no encouragement as to the successful termination of our business. The same person also had an opportunity of conversing with the emperor respecting us. His Majesty alternately manifested scorn and displeasure at our attempt to introduce a new religion among his subjects, and observed that it was expedient for us to leave the capital. On receiving this intelligence, we deemed it prudent to discontinue our exertions.

From the above statement, it appears that the ruler of Burmah, either from motives of state policy, or from real attachment to the religion of Gaudama, is determined to give it his open and decided support. The following fact is a fresh proof of the correctness of this conclusion. The day after our petition was presented, the priests from the villages surrounding the capital, were feasted in the royal palace by his Burman Majesty. At the same time, a hundred new priests were made, some of whom were the sons of noblemen. Such a public avowal of the favourable disposition of the government towards the Boodhist religion has not been made for twenty years past.

Much has been said respecting the toleration of the Burman government. But it amounts to merely this, that foreigners residing in the royal dominions, may practise according to the precepts of their religion. Proselyting, however, is no more allowed in this country than in China. The Catholic priests make no attempts to proselyte; but confine their efforts to Europeans, or their descendants.—While at Ava, the following fact was related to me by an eye witness. About fifteen years ago, a Burman, by conversation with a Catholic priest became a convert to Popery. His new friend sent him to Rome. On returning, he pressed his sentiments upon a nephew who was at that time a writer in the grand council of the Empire. The nephew became incensed, and petitioned the Emperor for the liberty of compelling his uncle to renounce his heretical opinions. The petition was granted, the convert was summoned before the grand council, and priests were appointed to convince him of his errors. But the man refused to deny the doctrine which he had embraced. At the expiration of two days, he was sentenced to be beat with a large iron hammer from his toes to his stomach until he recanted. This cruel operation was performed several days. At length the unhappy sufferer was pronounced an idiot, and released solely upon that ground. He embraced the first opportunity of fleeing to Bengal, where he died a few years since. It is surprising that this savage act was performed by a monarch who had professed a renunciation of the religion of Gaudama, and a desire to obtain a knowledge of the true religion. The nephew mentioned above, is the chief privy counsellor of the present Emperor.

With many gloomy feelings we bade adieu to the royal city. We were indeed sensible that all events are under the control of our best Friend. But the prospect of leaving this numerous people in the darkness of paganism, cast a chill upon our spirits. A ray of hope, however, dawned upon us during our journey down the river. At Prome, a city two hundred miles from Ava, we unexpectedly met the teacher to whom I referred at the beginning of this letter. When we informed him of the result of our journey, and of our expectation of leaving the country, he appeared to be quite affected, professed more faith in christianity than formerly, and manifested a willingness to aid it by his own exertions. We then felt that if, on our return to Rangoon, we could perceive the operations of the Holy Spirit upon the minds of any, the station in that place should not be hastily relinquished. But on our arrival we saw no such pleasing appearances, and concluded to leave the country without delay. At this juncture, Mounge Bea (a disciple) accompanied by a person who had heard preaching several times at the zayat, visited brother Judson, and informed him that several were examining the religion of Jesus, and desired that the mission might not be removed. The evening after this conversation, two inquirers attended family prayers. Mounge Shalha (a disciple) said, that if we went away, both the disciples and inquirers would be much grieved, that the Lord could give light, and if he gave it, the Burmans would be converted.—Mounge Bea said that the Burman converts were now few; but if we would stay until their number increased to ten, he thought the religion would spread of itself. Mounge Shalha observed to the two inquirers, that they must

consider the tract, and that part of the Bible which is translated, and pray God for light. Upon this, Moung Bea went out, and found, near the door a Burman, listening to the conversation. Being told to enter, he came in and sat down behind the rest. This man has been very unkind to us, nor did we suspect, until since our return, that he had any disposition to hear the gospel.

Two days after this interesting season, the teacher mentioned above, arrived at Rangoon. We were quite surprised to hear him speak about baptism. It appears that he is seriously considering the subject. On the afternoon of the same day, a friend of his, a judicious inquisitive man, conversed with brother Judson two hours concerning the way of salvation. Both of these persons have frequently since visited the mission house together. The teacher gives some evidence of a gracious change, and his friend is a very hopeful case.

These unexpected events have caused an alteration of our plan. We had previously designed, in case we were driven from Rangoon, to seek refuge in Chittagong, and there attempt to establish a mission. Several reasons induced us to prefer that place. It is situated upon the borders of a constituent part of the Burman empire, many of its inhabitants are Arrakanese, whose language is similar to the Burman, and a church is already established there, which is now destitute of a teacher. These considerations have, for a considerable time, induced us to believe that it should be favoured with a missionary

from the Baptist Board of Foreign Missions. After the pleasing appearances to which I have just alluded, there could be no doubt but that the mission in Rangoon should, for the present, be continued. But considering its precarious situation, we feel the necessity of having a place of refuge, to which we may flee on the approach of danger. As brother Judson, on account of his acquaintance with the language, is the only one qualified to preach to the Burmans, he will, of course, remain in Rangoon; while I, by his advice and request, shall attempt to establish a mission in Chittagong. The event is known only to the King of Zion.*

It is impossible at present, to determine *how* the gospel will be introduced into this country. The Burman government has virtually prohibited missionary efforts. Nothing can now be effected except in a private manner. But the Holy Spirit can operate under the most unfavourable circumstances. Let the fear of eternal punishment seize the mind of a person, and he will make inquiries respecting the way of escape, even if the rod of persecution is held over his head. The language of some Burmans has already been, "It is better to suffer government difficulty here, than the pains of hell hereafter." Commending the mission in its present afflicted state to your remembrance at the throne of grace,

I remain,
affectionately and
respectfully, yours,
J. COLMAN.

* The person who was instrumental of the conversion of the Arrakanese did not reside in Chittagong in the character of a missionary, but in that of a school-master. Since his death, application has been made to the government, that a missionary may reside in Chittagong; but without success. I apprehend considerable difficulty in attempting to form a permanent establishment in that place.

MR. COLMAN TO MR. SHARP.

Calcutta, April 22, 1820.

My ever dear Pastor,

WITH many sorrowful feelings we bade adieu to our beloved friends in Rangoon. Nothing could have induced me to leave that place, without Brother Judson, except his advice and earnest solicitation; and when he first proposed the plan of my going to Chittagong alone, I was quite opposed to it. I was unwilling to accede to his proposal, not only because I felt that my inexperience disqualified me for the important undertaking; but because I was afraid that if I left the station in Rangoon, without him, I should be deemed a deserter. I stated my objection to Brother Judson, who replied in substance as follows. 'I would by no means have you leave Rangoon and make an attempt to establish a mission in Chittagong, unless a full statement of the reasons of the procedure is laid before the Board in a joint letter. By this means, it will be perceived that I approve of your conduct in removing to Chittagong, and also the importance of the station to the American Baptists will be clearly exhibited.' We had long had our eye upon Chittagong. Its proximity to the Burman empire, the large number of its inhabitants who speak the Burman language, and the facilities which it affords of taking advantage of every favourable appearance which may be presented in the empire, have led us to fix upon this spot in preference to any other. Indeed, if the whole mission family were in Chittagong, we should, by no means, conceive that the Burman mission was given up. We should still have Burmans to whom we might preach, and should be in an excellent place to observe every favourable move-

ment in the empire. In the mean time, some might learn the Bengallee which is spoken by vast numbers in the district, and by degrees we might extend ourselves along the banks of the river to Dhacca on the one hand, and on the other hand, we might, as circumstances favoured, penetrate the empire of his Burman Majesty. This plan we have long, and I trust, thoroughly considered. Nor can it be executed in any other place excepting in Chittagong. At present it is unoccupied, and has been so ever since the death of De Brun. As long ago as when I went to Burmah, I carried with me six or eight letters from the Arrakanese converts, praying that a teacher might come among them. During the whole of the time since, they have been starving for the bread of life. I stand pledged to brother Judson, and jointly with him to the Board, to visit Chittagong without delay.

In pursuance of this object, I yesterday visited a Capt. White, who is a resident in Chittagong. He is not a professor himself, but is supposed to be a christian. His wife is a member of the Lal-Bazar church. They treated me with much cordiality; were much rejoiced to hear of my intention of proceeding to Chittagong, and promised to assist me, by every means in their power. He has a large boat in the river, which he built on purpose to carry passengers from Chittagong to Calcutta. This he will let me have, and deduct two hundred rupees from the accustomed price. He will also upon my arrival furnish me with a house, and some other necessary articles. He observed that Chittagong had been "greatly neglected," that he had frequently written to Serampore for a missionary, but without effect; and that he had, for a considerable time, ceased writing them,

because he had no anticipation of help from that quarter. He gives also a pretty encouraging account of the converts, and thinks if I make "no stir at first," a mission can be permanently established in that place. It is my earnest desire that I may be made a blessing to that destitute people.

At present there are six Baptist missionaries in Calcutta, viz. Lawson, E. Carey, Yates, Penny, Pearce, and Adams,—all excellent men. They are building a new chapel in a destitute part of that city, to which and to the native meeting-houses, they intend to confine their labours.

Ever affectionately and respectfully yours,

J. COLMAN.

ENGLISH BAPTIST MISSION.

ANNUAL MEETING OF THE BAP. MISS. SOC. IN LONDON, JUNE 21, 1820.

After the usual religious services the report was read by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connection with the Society. Our limits will not allow either of abridgment or extracts, but we hope the Report itself will soon be published and circulated among the subscribers.

The first resolution was moved by the Rev. *James Hinton* of Oxford, who spake as follows :

"I rise for the purpose of moving that the Report now read be received and printed, under the direction of the Committee ; and that, from a review of the progress of the Society, through the 28 years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations.

"The motion I have read contains two parts : first, That the Report has in it what demands our approbation ; and secondly, That it presents before us a scene that should excite our gratitude to God, the fountain of all good. My task therefore is easy ; to prove these positions requires no labour. I may be permitted, however, just to state the reason why I think that this Report should be received and printed. If I mistake not, it will be obvious that it has been drawn up with great modesty and simplicity. It acknowledges our dependence on God, the author of all good—breathes the spirit of Christian candour—and yet that holy zeal without which all our exertions must be attended with little or no success ; and if that spirit of holy zeal in the Saviour's cause, which breathes in that Report, be breathed into our hearts, it will aid us in the work in which we are now engaged, and we shall retire from this place better Christians, and be for the future better able to fill those stations in which we may be placed in society. I am gratified at the moderation and simplicity of the Report, because we have heard such Reports and such assemblies charged with ostentation ; and because moderation and deep humility become every Society, as well as every individual. 'When Ephraim spake trembling, he exalted himself in Israel.' Hitherto we have scarcely made any impression on the great mass of darkness which hovers over the heathen world. Let us remember too, that we stand in the presence of him whom our crimes led to the cross ; and if we were now before the statue of a friend whom we had been the means of leading into danger and death, we should walk round that statue with deep humility, and go softly

all the days of our lives. We all had a share in bringing to the cross the dear Redeemer, and we should be humble and modest in all we do for the glory of his holy name. The Valley of Humiliation is a pleasant valley; its fruits are sweet—its flowers are fragrant—its scenery is delightful—its streams are pure—and my dear Christian friends who hear me, will wish to inhabit this fruitful spot, till our great Master shall come and call us to a spot where it will be impossible that a thought of pride shall ever enter.

“Let us aim to cultivate a spirit of dependence upon God; for when we are weak, then are we strong. We have no merit in what we do, but we should have incurred infinite guilt if we had not done it.

“When we first began, we were indeed very humble and very dependent; but, when success has been given us, we are apt to forget that we are humble, needy, dependent creatures; and that we cannot take another step without divine assistance.

“It was the honour of John the Baptist to be the pioneer for the Saviour;—has this Society been the pioneer for others—and particularly so in the work of translating the scriptures? Instead of employing themselves in bringing into our Society thousands and thousands, they have been contented to make a plain road to all others; and I hope it will ever retain that honour, and gladly be the pioneer for all that shall go forth, and lose its own name if it might promote the general cause; and if I might choose a place where I might breathe awhile, I would seek an eminence in the midst of them, where I could see them all, and watch the progress of them all, and pray for them all, and rejoice to see, that in all the wide

field the boundaries are so low, that they can see over them all; and the day I trust will soon come, when down shall fall all these divisions, and when there shall be but one Lord, and his name one.

“The late lamented Secretary of this Institution was so afraid of ostentation, that he was afraid of the Report being printed—he was afraid of having speeches made on these occasions;—but if he were here, he would not, I am persuaded, oppose the Report we have heard, and the speeches we shall hear to-day. It is information—it is introducing and collecting before us all the exertions which Christianity is making, and setting them before our hearts; and therefore I am a friend to this Meeting, and I am glad to see this first Annual Meeting of this Society in the Metropolis, and I trust the Society will receive that support which will aid its cause, and promote its prosperity.

“When this Society began, twenty-eight years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these twenty-eight years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, ‘At each step let higher wonder rise,’ while we praise the God who gave this Society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our elder Secretary—on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this Society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long

spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God, that he gave them at that time such a spirit of grace and supplication. when they wrestled all night like Jacob, and said, 'I will not let thee go except thou bless me;' and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first Missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his hand! Our two first Missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his Master's work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New-Testament in the Bengalee was completed and sent to England, and presented by some respectable friends to our late beloved and pious Monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word has been translated? Should we not be grateful on this account—heathens will reproach us—the very stones would cry out—for how often do these heathens now read in this book, Salvation and honour and glory and power be to him that sitteth on the throne, and to the Lamb, for ever and ever!

"On the whole, let us watch the operations of his hands, and not restrain our exertions. The

motto with which I set out in life was, 'The liberal soul deviseth liberal things, and by liberal things shall he stand;' and I would recommend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will not suffer long to be empty. In the words of the apostle, I close this long address, 'Brethren, be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know your labour shall not be in vain in the Lord.'"

Benjamin Shaw, Esq. read a letter which he had just received from Mr. Wilberforce, expressing his deep regret that public business detained him from the meeting, and his cordial regard for the Society; and then added:

"The motion I am called to second, calls upon us to look back to the first formation of this Society; to view its subsequent progress, and then to say, 'Not unto us, O Lord, not unto us, but to thy Name give glory.' My respected friend has so ably detailed the difficulties and obstacles which opposed its formation and progress, that he has scarcely left me any topic to touch upon; but I rejoice that he has done so, because he has told it you in a much better manner than I could have done. Still I may say, if ever there was a Society that called upon the individuals by whom it is composed, for praise to God, and acknowledgment of his mercies, this is that Society."

After remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, Mr. Shaw proceeded:

"When the respected founder of this Institution was sitting, a humble shoe-maker, in his stall, may I not ask, would it then have

been thought by any person that this individual was to be the professor of Shanscrit to the East India Company ;—to be the soul of this Mission ;—to be the means of translating the Holy Scriptures into thirty-six languages, and of employing twenty-three English Missionaries, and double that number of native teachers and preachers ?

“We cannot take up the New-Testament without noticing how much that book has been elucidated from our acquaintance with Eastern manners and customs. It was from the East the first testimony was borne to the Godhead of our Saviour, when the wise men of the East came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of the sea, and that nation which sends its ambassadors in vessels of bulrushes, brings you the gospel which that Saviour preached.

“There is one subject in the Report which presses deeply on every one who has the interest of this Society at heart. It never has been the practice of this Society to fund any part of its annual receipts ; they have been expended as soon as they have been received, and sometimes sooner ; and this is the case at the present moment. The committee have felt no apprehension at making themselves responsible for it, because they knew the fund they had to depend upon was the kindness of the Christian public, who are ever ready to distribute the waters of that river, “The streams whereof make glad the city of God.”

“It has been stated by our excellent Chairman, that we fight under different banners, but form part of one large army. We de-

sire the success of the whole army, but we should look a little more closely to the regiment of which we form a part. We are desirous that our denomination should fulfil the expectations which have been excited ; and though every person ought to exert himself to the utmost of his power, let us recollect that we are not called to contests beyond our power. Each of us may possess talents of different kinds : one may be occupied with his head—another with his hands—another with his purse—it is from combined efforts that success must be expected. I wish I could have occupied your time better, but you will show your Christian charity, take the will for the deed, and allow me to second the motion.”

The *Rev. G. Burder*, (Secretary of the London Missionary Society,) then moved the second Resolution, “That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with this Society, have been enabled to cultivate these very useful departments of Missionary labour ; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world ;” and said,

“To promote union is an object dear to my heart, and on that account I am glad to appear in this assembly. When our great and gracious Master was about to leave his disciples in this evil world, he offered up a most affectionate prayer for them, one petition of which was, “that they

may be one"—with this powerful plea to it, "that the world may know that thou hast sent me." This was urged on the first set of Missionaries whom he commissioned to go into all the world, and preach his gospel to every creature. Was it necessary to offer for them such a petition, to pray for their unity, and is it not still more necessary for Missionaries at present? Are we not more likely to want that affection which they felt, and which obliged the world to say, "see how these Christians love each other?" This prayer was answered, no doubt, in an eminent degree; for, immediately after, we are told that the multitude of the disciples were of one heart, and one mind. We agree to lament the numerous divisions which have since taken place in the Christian church: but surely we should labour to promote union as much as possible in the present world: and do we not see a very pleasing approximation to this union at our Missionary meetings? Every year exhibits specimens of this union, and an addition will, I trust, be made to them this day.

"When we contemplate the state of the heathen world, how very small are those differences which subsist between us; and how glad should we all be to send, to any heathens in any part of the world that light of knowledge which we feel in our religious assemblies!

"The various Societies of this kind are by no means rivals; they are workers together with God. I rejoice to say, and many of you know, that both at home and abroad the greatest cordiality subsists. Among ourselves at home, the leading persons of these several Societies, who reside in London, occasionally meet, and confer in the most friendly manner on the great interests of

religion, and the best means of promoting Missions to the heathen. It is just so abroad. Had I been prepared, I could have given a long list of pleasing instances of this. At Batavia, one of our Missionaries was received in the most friendly manner into the house of Mr. Robinson; and at Bombay, another into the house of Mr. Horner, a Wesleyan Missionary. These are but specimens of many similar ones that might be mentioned. Thus, I hope, the time is advancing, when God's name shall be one in all the world; and if men of the most savage dispositions, like the wolves, shall then lie down with the lambs, surely even now the lambs may lie down together."

David Bethune, Esq. of New-York.

"Mr. Chairman, I entered this place this morning merely with the view of receiving instruction and light from the communications of this Society, without the smallest expectation of being brought forward to your notice. I should however feel ashamed to refuse to offer a tribute of benevolence to this eldest sister of the family of Missions, for to us in the western world you are not unknown. We have long venerated the labours of a Carey, have been edified by the writings of a Fuller, have melted at the death-bed of a Pearce, and trembled when we heard of the conflagration at Serampore.

"In this society I must of course be a stranger, but in the city where I reside, there are Baptists who would tell you I am no stranger to them. I have been associated with them many a year, I hope in the promotion of the knowledge of the Saviour, and I have had Baptist communion with you in all your triumphs and joys, and with many of your Baptist brethren who are not unworthy of you. Would to God many of my young friends there

had been here to-day; they would have rejoiced, and you would love them.

"I consider the various Societies in this great cause, but as so many battalions of one army going to war against the Prince of Darkness, under the Captain of Salvation; and though here mists and clouds arise, and seem to gather thick around us, yet, blessed be God, there remaineth a rest for the people of God, where all these distinctions shall be forgotten, and all these mists and clouds shall be done away; where there shall be but one family and one communion; and where the redeemed shall approach the kingdom of their Lord, it will not be inquired whether they came there under a Carey or a Marsden; a Vanderkemp or a Schwartz.

"May every succeeding anniversary of this Society be more

and more abundant! May those who are here assembled this day receive a portion of that peace which passeth all understanding, preparing them for more abundant usefulness; and as they depart hence, may they remember, with pecuniary support, this valuable Society; remembering that he who said, 'Give and it shall be given unto you,' is Lord of heaven and earth—remembering too what the Prophet said, 'The Lord shall give you much more than this;' and I am fully persuaded that he who caused the barrel of meal, and the cruise of oil to last, in order to supply the widow's wants, will not suffer this Society to fail. I beg to second the motion."

The whole assembly united in singing "Praise God from whom all blessing flow," and the meeting was dissolved. [Eng. Mag.]

MISSIONARY CONTRIBUTIONS

Received by the Treasurer of the American Baptist Board of Foreign Missions.

1820. June 3,	By interest from public stock,	284,23
	By Mr. Paul Durch, Mount Sterling, Ohio, F. M. S.	75,00
12,	By Rev B. Sears, Franklin Association, Delaware, N.Y.	60,00
July 18,	By Rev. C. Douglas, Whitestown, N. Y. collected in Whitesborough, Newport, Bridge, &c.	37,62
	By Rev. C Douglas, from Elder Budlong,	26,23
	By do. sundry collections,	3,00
	By do. Utica F. M. S.	95,15
21,	By Mrs. S. Vanderpool, Female Mite Society, Newark,	40,00
27,	By Dividend on the Bank of American Stock,	7,50
	By T. Skelding, Esq. from E. Harrington, Washington and Saratoga Asso.	100,00
Oct. 3,	By interest on public Stock,	284,23
JOHN CAULDWELL, <i>Treas.</i>		1012,96

Religious Intelligence.

The Sixth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society.

Your Committee derive a satisfaction from the recurrence of this Annual Meeting, on which

we are required to review the operations of our Society from its commencement, and particularly

within the period since we last addressed you. We feel a settled attachment to the great object entrusted to our care, and a growing conviction of the certainty of its attainment. Each year in the short term of our social existence, has widened the field, deepened a sense of the value of knowledge to the gospel ministry, and developed new subjects, plans, and means for the acquisition of it. At the formation of this Body in 1814 but few Societies, it is believed, existed in the United States, having the same benevolent and interesting object in view. Those Societies, though of our own particular sentiments, received the support of but few of our brethren. The fact is well known that our churches in general, did not, by any benevolent and persevering measures, patronize the acquisition of knowledge in those who were to serve them in the gospel. This fact, we do not account for by an aversion in them to literature, for they have ever received Ministers of the best acquirements with cordiality and delight; neither was it owing to a want of attachment to the honour of the Saviour and his interests in the world; but, to certain misapprehensions of their's, arising from an abuse of learning by some men of corrupt minds, and from the circumstance that the subject was not distinctly and properly set before them. So soon as a spirit of enlightened zeal in this cause was kindled, it spread and has widely diffused itself, embracing in the sphere of its influence, a large proportion of the most flourishing churches in our country. We may now look abroad and consider the extending limits of our denomination, the only bounds to our resources and operations.

Referring you to the official Reports of sister literary Societies for their progress and pres-

ent state, we would observe, that the number of young men, supported either wholly or in part by our funds, the current year, is fifteen. Three have completed their courses of study, and have fully entered upon the labours of the ministry, with cordial acceptance and pleasing success. The places of those thus vacated, have been filled by others, of equal promise to the church.

Applications for our patronage continue to be made; but without vigorous concurring efforts on the part of the christian community to augment our funds, they cannot be received.

While on the subject of this sacred charity, we deem it a duty to renew our exhortation to the churches in reference to the young men, to whose character and ministerial call, they give their certificates. To them, more than to others, belong the means of deciding on the real talents, the substantial piety, soundness of faith, and aptness to teach, of those of their members who offer themselves for the service of the gospel. Any well founded suspicion of deficiency in either of these respects, should be deemed a sufficient cause for withholding from them a recommendation to this, or any similar Institution.

Your Committee would express their devout gratitude to God, for the encouragement and success he has vouchsafed to our efforts, and for the pleasing prospects which open before us and invite to continued labour. We feel ourselves very solemnly called upon to work while it is day, not knowing how soon we may be required to give an account of our stewardship.

Although, during the last year, our own number has been preserved entire, yet one who held an endearing intimacy with us in council and labour, has forever ceased from his work. Around

the urn of the pious, active, and beloved Winchell, we have mingled our mutual sympathies and sorrows. And while we have deplored his early removal from an extensive field of usefulness, we

have not ceased to pray the great Lord of the harvest, to repair the breach, and send forth many labourers into his harvest.

By order of the Committee,
LUCIUS BOLLES, Sec^y.

*Amount received by the Treasurer of the Mass. Baptist Education Society,
from Dec. 20, 1819, to Nov. 1, 1820.*

Young Men's Aux. Edu. Soc. Boston, in addition to the amount formerly presented for 1819,	23,58	Dunstable Female Education Society,	-	6,34
Mr. W. G. per E. Lincoln,	2,50	Baptist Female Society, Newburyport,	-	9,20
By E. Lincoln, being an amount presented by Females in the Third Bap. Ch. & Soc. Boston, to constitute him a Trustee for life of the Education Society,	50,00	Westboro' Female Mite Society,	-	12,42
Education Box in Col. Museum, pr. Miss Doyle,	3,23	Salem Female Education Society,	-	64,18
Nathan Alden, Esq.	1,00	Female Education Society of Newton and vicinity, per. Agnes Bacon, Pres.	-	37,65
Lynn Bap. Education Society,	28,00	Marblehead Female Education Society, per Sally P. Smith,	-	10,00
Females in the Sunbury and Newport Bap. Ch. in Liberty Co. Georgia, to constitute Mr. Henry J. Ripley a Life Member of the Edu. Soc.	40,00	From Females in Framingham Church and Soc. to constitute their Pastor, Mr. Train, a Trustee for life of the Ed. Society,	-	50,00
Haverhill Church and Society,	9,30	Mrs. Sally Lapham, Littleton,	-	4,00
Female Education Society, Haverhill,	18,84	Miss C. per Mr. Bolles,	-	5,00
and 2 pair stockings,	-	Mrs. Newcomb, per Mr. Keely,	-	1,25
New Rowley Bap. Church and Society,	6,57	From Newburyport, per Mr. Wheeler, viz.	-	-
Second Bap. Church and Society, Boston,	45,14	Part of a contribution,	-	4,00
Third do	60,00	Capt N. P. French,	-	50
Newton Church,	5,00	Capt. J. Pillsbury,	-	50
Beverly Church and Society,	41,00	Charles Brown,	-	50
Cambridge Church and Society,	75,00	John Moulton,	-	50
West Cambridge, do	7,00	Mrs. Westcott,	-	1,00
Marblehead, do	4,00			<u>7,00</u>
Salem, do	51,00			546,74
South Reading, do	5,55	Amount received at the Association, donors unknown,	-	4,63
Malden do	4,00			<u>4,63</u>
New Rowley Female Cent Society,	11,30			dols. 703,68

REVIVAL OF RELIGION IN SOUTH READING.

S. Reading, Oct. 2, 1820.

Messrs. Editors,

I have deferred until now, giving an account of the late revival in this town with the expectation that the work had not entirely subsided, and that more of the subjects of it would openly profess the name of their Lord and Master.

But perhaps it is time that the religious public should have some particulars respecting the displays of divine grace which have been made among us during the year past.

"According to this time it shall be said of Jacob and of Israel, what hath God wrought?" For a considerable length of time previous to the Fall of 1819, a general coldness and stupidity prevailed to an alarming degree among the professors of religion. Conference meetings and prayer-meetings were much neglected, exhortations were few, and religious conversation in too many instances gave place to the discussion of topics of far inferior moment.

It was ascertained, also, that there were 500 persons in this town under the age of 20; and not one to a hun-

dred of them professed to have been changed from nature to grace! They were growing up in sin; seemed to increase in their love of sinful pleasures; and, in the painful apprehension of the godly, were fast ripening for the judgments of God, if not for eternal ruin.

In the midst of this declension and wide spread gloom there were, however, a few christians who mourned because so few came to the solemn feasts of Zion, and shed tears in secret places for the pride and folly of their fellow men perishing around them.

They have since said that they were in full expectation and pleasing anticipation of the glorious work which they have now witnessed.

In the latter part of October a woman residing in the east part of the town, who had been possessed of a hope for several years, became strongly impressed with a sense of duty publicly to profess her faith in Christ; and expressed a full conviction that if she should discharge this duty, salutary effects would be the happy result.

On the 7th of November she was solemnly baptized. Her revival of

mind was indeed the appointed means of awakening her husband to an attention to the concerns of his soul. He soon found peace in believing, and, to use his own words, could "rejoice and go with her."

A meeting was now commenced at his house, and an apparent solemnity pervaded the minds of the people. About this time Mr Rankin, a respectable Congregationalist, commenced teaching the school in that Ward.

His mind was deeply and solemnly impressed with the spiritual condition of the youth committed to his charge, and with the responsibility of his station as an instructor of them. He warned them to flee from the wrath to come, entreated them to abstain from sinning, and invited them to the rich and abundant feast of the gospel, accompanying his warnings, entreaties, and invitations with fervent and frequent supplications to Heaven in their behalf. He had the inexpressible joy of seeing his pious, faithful, and persevering exertions blessed to the conviction and conversion of several of his pupils.

May every christian instructor "go and do likewise," hoping, under the divine blessing, for similar success.

Simultaneous with the impressions made upon the minds of his pupils, were the impressions made upon the minds of several others in the neighbourhood; and convictions and conversions to God began to be multiplied.

For a considerable length of time the work was confined to that division of the town; then it spread into the south; then into the west. It was nearly Spring before its operations were felt in any great degree in the centre.

In February and March it was very general. Christians, aroused from their slumbers, were awake to the interests of religion; sinners were mourning over their hard hearts and wicked lives; converts were rejoicing in the Saviour whom they had so recently found to be precious to their souls, and a season of refreshing from the presence of the Lord was richly and extensively enjoyed.

For some time business was almost wholly suspended, meetings for worship were holden in the morning, afternoon, and evening of almost every day in the week, and were well attended.

Opposition at this time was hardly perceivable. Some of the greatest op-

posers were constrained to acknowledge in the language of the magicians of Egypt, "This is the finger of God."

The converts generally expressed, in a clear and satisfactory manner, their views of the native pollution of their hearts, the absolute necessity of divine and special influence, and of the atonement as affording the only ground of hope, and the only source of consolation to the troubled conscience.

The subjects of the work are principally in the morning of life, and as they have become satisfied with God's mercy "early," it is devoutly to be wished that they "may rejoice and be glad all their days."

As to the means by which the good work has been carried on, I have only to observe, some were awakened by the instrumentality of Mr. Rankin; some by the affectionate and impassioned exhortations of young converts who had just left the gay circles of their youthful associates in sin; some by the preaching of the word, and some by seeing the manifold works of God. Since the commencement of the revival 36 have been admitted to membership in the church of which I have the charge; 34 by baptism.

There are in the society 12 or 15 more who, we consider, have lately died to sin, but who have not yet been buried with Christ in baptism.

Thirty one have been admitted to the Congregational church under the pastoral care of the Rev. R. Emerson. How many more in that Society are considered as fit subjects for communion I have not ascertained. The towns around us have also been blessed with the out-pouring of the divine Spirit.

Soon after the revival became powerful in this town, Malden was visited by special influences. In that town about 100 have been hopefully born again, and in Saugus nearly as many more.

In Lynnfield and Stonham, also, a few souls have been released from the bondage of sin, and introduced to the glorious liberty of the sons of God. I feel myself under very great obligations to God for his abundant mercy to me and my people.

I think I never spent a winter and spring so agreeably as the last. I had a continual feast; and I am not without hope that we are again shortly to witness the manifestations of grace and glory in the conversion of sinners in this favoured town.

"For this may every one that is godly pray in a time accepted."

One or two instances of hopeful conversion within a week past have taken place amongst us, and we think there are a few who are inquiring, "What shall we do to be saved?"

"Blessed be the Lord God of Israel from everlasting to everlasting. Amen and amen."

Yours, respectfully,

GUSTAVUS F. DAVIS.

REVIVAL IN BEVERLY.

Beverly, Oct. 10, 1820.

Dear Sir,

Agreeably to your request, I transmit some account of the late revival in this town, in the hope that it may contribute something to the comfort and encouragement of those who love our Lord.

But before I proceed to the sketch proposed, permit me to observe, that in the year 1810, while the Rev. Elisha Williams was pastor of the Baptist church, a powerful awakening occurred, principally among the young people. Its continuance was short; yet a considerable number were hopelessly converted, and added to this church.

There was also a number added to the Rev. Mr. Abbot's church, and a few to the Rev. Mr. Emerson's. In 1816, immediately after the ordination of the present pastor of the Baptist church, a more than usual attention and solemnity were apparent in our congregation. We anticipated a display of divine power; nor were we wholly disappointed. For although a sudden and powerful work did not take place, the "still small voice" was heard, and the truth made its way into a number of hearts. At this time the church had not enjoyed the precious ordinance of baptism for about six years. But we were soon indulged this privilege; and in the course of the year, about *twenty*, who gave good evidence of a real change of heart, were, agreeably to the example of our Lord, and apostolical practice, "buried with Christ by baptism," and then added to the church. The same gentle influence continued to operate on the minds of the people during the next year, and a number more were added. Through the whole of this time, there were no apparent awakenings in either of the other congregations.

The year 1819, and until the first of last March, was a time of general languor among professors of religion throughout the town. But, praised be our God, about the beginning of March, the "sound of a going" was heard, and we were called upon to "bestir" ourselves. It is proper here to remark, that at the meeting of the Association with us the last year, many in prayer appeared to feel desirous that a revival might soon succeed in this town. It was frequently mentioned afterwards, and we can now say we believe, that the blessing we have received, was in answer to those prayers.

The first instance of hopeful conversion, was a young girl in a school, whose master, though a stranger in town, appeared to be much engaged for a revival of religion and the salvation of his young pupils. Soon after this another of the school was brought under serious impressions; and endeavoured to rest upon the prayers of her pious parents. But the work was too deep in her heart. Her pastor was twice sent for, to converse and pray with her, while in distress of mind: but being absent at the time, it was not his privilege to see her, till she was brought to rejoice in the Divine Saviour with a joy that seemed almost unspeakable. This instance produced considerable excitement, particularly in her neighbourhood, where the work began and principally prevailed. Indications were now apparent, that the Lord designed an extensive work. Meetings were multiplied, and every week new cases of conviction and conversion were detailed. From the neighbourhood before named; the work progressed towards the lower part of the town; till but a few houses for a space of two miles were left without one or more instances of awakening or conversion. In two of these neighbourhoods it was surprising to see the number of people that would attend evening after evening to hear the word of God. And upon calling at their houses at any hour of the day, if they had work in hand, they cheerfully ceased from it, to listen to religious conversation and prayer. In some instances there were excitements probably occasioned by particular addresses, and which proved but transient; but in general the work proceeded like the building of Solomon's temple. One instance occurred of a respectable man who had been opposed to the work, but who at length was brought to feel his ruined

condition. After his mind had been some time impressed, and after various efforts to retrace his steps had failed, on a Monday morning about 3 o'clock he was aroused from sleep by the distress of his soul. He felt that God had given him over to a reprobate mind, and that he must shortly sink in everlasting woe. But he thought, ere he should sink, he would inform his wife. He awoke her and said, "I am given over to a reprobate mind, and soon must sink in hell." And upon taking some water he had requested, he observed, "there will be no more water to cool my parched tongue." They both arose, and she went to call a brother in the house, and also a friend near by. While she was gone, his heart rose in such opposition to the Lord Jesus, that he said he "thought he could freely have pressed the thorns upon his temples, and have plunged the spear into his side." But instantly the thought struck his mind, that "it was Jesus only who could save him, and therefore he would once more try to pray to him." He went into an adjoining room, but not a word could he utter. After kneeling a short time, he arose, and as he rose, the words, "Lord, I believe, help thou my unbelief," were brought to his recollection and applied to his heart. Light and peace then broke into his mind; he embraced that Jesus whom he had before rejected, and called upon his wife and friends to kneel and praise God with him.

The work appeared to be at its height about the first of May. It had spread in some measure into all parts

of the town, except the north, and prevailed in all the different societies except one. It did not maintain its elevation long, but soon declined; yet there have been scattering instances nearly to this time. Not long since, there was an instance of a poor man, who never read a word though nearly sixty years old, and who was as wicked as he was ignorant. He lived in a part of the town where the work had greatly prevailed; and for a few weeks, felt some impressions of mind; though not sufficient to induce much of his attention. One day, however, as he was at work in his field, he suddenly fell to the ground under an awful sense of his guilt, and ruined condition. He left his work and went to a grass plat, where, during the day, his distress was so great, that he pulled up the grass around him for anguish. In about thirty-six hours afterwards his mind was set at liberty, and he has continued to rejoice in Christ to this time.

This work, embracing the Rev. Mr. Abbot's, Mr. Oliphant's, and the Baptist Congregations, has included persons of all ages, but principally those who are from twenty to thirty-five years old. About one hundred have already made a profession of religion in the three churches, and it is charitably hoped that not less than fifty more have been the subjects of grace in this revival. Since April, I have had the privilege of baptizing every month, except one, and expect several more to come forward shortly. The work is the Lord's; to him be all the glory. N. W. WILLIAMS.

Rev. Dr. Baldwin.

Obituary.

MISS ABIGAIL STONE.

Miss Abigail Stone, was born at Watertown, November 10, 1787. Being blest with a pious education, and permitted to hear the gospel from her childhood, she was from time to time impressed with a sense of her sins, and seemed anxiously to desire an interest in Christ. In September, 1813, she buried her eldest sister, who died of a consumption. From this time her health began gradually to decline. In June, 1819, she was seized with bleeding at the lungs; from which attack she in some measure recovered, and enjoyed comfortable health until

the 11th of October, when she was revisited by a more severe turn of the same complaint. For several weeks she indulged hopes of recovery; but her friends evidently saw her end rapidly approaching. Although fondly attached to life, she often said her greatest desire was to be prepared for death. Several weeks before her death, she renounced all hopes of recovery, and expressed an anxious desire to possess an interest in Christ. She manifested an unusual degree of resignation to the will of God, and would often say, "he is just, perfectly just in all his dealings

with man." She had just and consistent views of the way of salvation by grace alone, but could not feel the promises of the gospel applied to her soul. Two weeks before her death she said, "In time past I have viewed God to be just in afflicting me, and felt no disposition to complain; but since I have been made to feel the depravity of my heart, and my exceeding sinfulness in the sight of a holy God, I now find I have no hope to rest upon; nothing that will support me in a dying hour," she did not remain long in this unhappy frame of mind. On the evening of the same day she said, "I think I feel different from what I ever did before: if I am not deceived, I can now give myself up unreservedly to God, trusting my soul in his hands through the merits of Christ, and adopt the language of the pious Watts as my own:"

"But drops of grief can ne'er repay,
The debt of love I owe,
Here, Lord, I give myself away,
Tis all that I can do."

Deeply sensible of the deceitfulness of the human heart, she was diffident in expressing her views, and the hope she enjoyed, lest she should deceive herself and others. Being asked if she did not feel willing to go when God should call—"I think I am," was her reply, "although I am afraid to say any thing, for fear I am deceived." When visited by her pastor, or other christian friends, who frequently conversed, and prayed with her, she would say, "pray that I may be entirely reconciled to the will of God." As she drew nearer to her great and last change her evidences grew brighter and her hope stronger in the Lord. The last week of her life she was able to converse but little; being asked the state of her mind, she said, "the gloom of death is all gone." She took great pleasure in hearing the Bible and other religious books read. She expressed an anxious desire that God would manifest himself to her soul, in a greater degree before she left the world. This the Lord was pleased to grant her. About noon on Jan 4, 1820, she thought herself to be dying, and desired her friends to be called in. She was then asked, if she had any remaining fears of death? she answered, "I have none at all." She afterwards revived a little, and continued much

the same until 5 o'clock in the evening, when to the joy and astonishment of all around, she broke out in strains of rapturous joy, giving glory to God. For nearly a week she had not been able to speak with an audible voice; yet such was her ecstasy of joy, that for the space of 15 or 20 minutes she did not cease to vent her feelings, in devout ascriptions of praise to God; saying—"Unto him who hath loved me, and washed me in his own blood, to him be glory forever and ever, amen and amen. Glory to God forever and ever." This she repeated again and again. Then in the light of the Divine Character, she appeared to view her own sinfulness, and exclaimed with deep solicitude, "Forgive, forgive, my God, forgive my sins and transgressions and wash me in thy blood! O, (said she) I did not expect to feel so happy when I came to die!" A friend, standing by, said, "This is not like the death you expected." "O no—sweet death, sweet death," was her reply. She then exhorted her sisters in the most affectionate language to seek an interest in Christ, and to ask to be forgiven. This she repeated with great emphasis. Then to her parents she said, "my father, my mother, and all my dear friends, I shall meet you all in heaven, and I shall see Mr B. also." She then desired to see another of the family, to whom she said, "O forget not the vows you made on a sick bed, but seek to be forgiven." The raptures of her mind were so great as to produce an entire insensibility to the weakness of her body. She exclaimed, "my lungs are well, entirely well!" But she soon found her strength exhausted, and said, "is my breath clean gone? O no, it is not quite gone yet. While I have breath remaining, I will give glory to God." After this she could say but little. A short time before her death, she said, "I never took so much comfort in my life before." When in great bodily distress, she would say, "sweet pains, sweet pains, they will soon be over. The angels will soon carry my soul to heaven." Her voice soon after failed. She enjoyed her reason until the last. She several times attempted to speak, but could not be understood. She continued until half past twelve, on the morning of the 5th of Jan. 1820, when she expired, in full hope of immortal blessedness beyond the grave.

Ordinations, &c.

ORDAINED in Sutton, (N. H.) 31st of May last, Rev. NATHAN AMES, to the pastoral care of the Baptist Church in that place. A very appropriate and solemn discourse was delivered by Rev. LELAND HOWARD of Windsor, (Vt.) from 1 Tim iv 13. Consecrating prayer by Rev. Isaiah Stone of New Boston, (N. H.) Charge by Rev. Job Seamans of New-London, N. H. Right Hand of Fellowship, by Rev. William Taylor, of Concord, (N. H.) Concluding prayer by Rev. Stephen K. Westcott, of Grafton, (N. H.)

ORDAINED at Newport, (N. S.) on Monday, 7th of August, 1820, Mr. George Dimock, to the pastoral care of the Baptist Church in that place. Elder E. Manning of Cornwallis, preached an appropriate sermon from Philip. ii. 22. "But you know the proof of Him" Elder J. Monroe, of Halifax, asked the usual questions; Elder D. Harris, of Horton, offered up the consecrating prayer; Elder D. Nutter of Windsor, gave the charge; Elder J. Dimock of Chester, gave the right hand of fellowship; concluding

prayer by the newly consecrated Elder. The spectators were numerous and solemn.

ORDAINED at Charlestown, on Thursday, Aug. 31, 1820, Mr. Samuel C. Dillaway, to the work of an Evangelist. Introductory prayer by Rev. Mr. Grafton, of West Cambridge; Sermon, by Rev. Dr. Baldwin, from Eph. iv. 8, 11, 12. Consecrating prayer by Rev. Mr. Nelson of Malden; Charge by Rev. Mr. Grafton, of Newton; Right Hand of Fellowship by Rev. Mr. Sharp. The various exercises were highly pleasing to the auditory convened on this interesting occasion.

New Meeting-House opened.

Nov. 1.—A neat and commodious Baptist meeting house was opened at Roxbury, near Boston. Rev. Elton Galusha commenced the services by prayer; Rev. James Sabine read suitable portions of scripture. Rev. Dr. Baldwin prayed before sermon; Mr. E. Lincoln preached from Isa. lva. 7. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer." Rev. Daniel Sharp offered the last prayer. The devotional exercises were enlivened by excellent singing. The services were interesting, and it is hoped, edifying, to a large and solemn assembly. In the evening, Dr. Baldwin preached from Psalm xxvii. 4, to a crowded and attentive audience.

Donations to the Boston Baptist Foreign Mission Society.

1819.

Oct. 13.	By balance in Treasurer's hands at annual settlement,	\$61.02
18.	From Robert Wilson,	12.00
	„ Baptist Female Mite Society in Dedham,	6.00
	„ Col. Thomas Badger,	2.00
	„ John James,	2.00
	„ Stillman Lathrop,	2.00
	„ Calvin Haven,	2.00
	„ David Beal,	2.00
	„ Thomas Kendal,	2.00
	„ Josiah C. Ransford,	2.00
	„ Mrs. Sarah Harris, New-Ipswich,	5.00
	„ Boys in the Sunday School of the First Baptist Society, Boston, for Heathen Schools,	3.30
	„ Ellsworth and Surry Bap. Fem. Cent Soc. by Miss Jane McFarland,	21.55
Nov. 7.	„ Collection at Dr. Baldwin's Lecture, Lord's Day evening,	101.62
20.	„ a Lady, by Rev. Mr. Sharp,	2.00
24.	„ Mrs. Joanna Hunting, President of Eden Fem. Mite Soc. by Dr. Baldwin	9.41
Dec. 8.	„ an unknown Friend, signed A. B. C. for the new College at Calcutta, by Dr. Baldwin,	1.00
	„ Bluehill Fem. Cent Soc. by Mrs. Mary Witham, President,	16.50
	„ the Eastern Maine Bible and Religious Tract Society, by A. Witham, Esq.	17.00
24.	„ S. Wheeler, collected at monthly prayer meetings in Eastport,	6.80

1820

Jan. 14.	„ Simon White, Jun. Mansfield, by Rev. Warren Bird,	1.00
21.	From the Bowdoinham Association by Rev. Thomas Francis, (Dr. B.)	109.17
	„ John Sullivan,	2.00
Feb. 4.	„ Female Mite Soc. Bath, by Mrs. Hannah Stearns, (Dr. B.)	12.00
5.	„ Friend Crane, Canton,	2.50
	„ do. do. do. Domestic Miss.	2.50
March 1.	From Ellen J. Morrison, (Rev. Mr. Sharp)	1.00
	„ Rev. Joseph Grafton, Newton,	2.00
30.	„ Simon Crowell, Yarmouth, Trans.	1.81
April 10.	„ a Friend, by Dr. Baldwin, Translations,	50
20.	„ a Child in Rev. Mr. Codman's Society, for Heathen Schools,	50

May 9.	From a Native of Scotland, for the Burman Mission, by Rev. Mr. Sharp,	12.00
10.	„ the Fem. Mite Soc. in Salisbury, N. H.	13.62
	„ Dea. Ezekiel Upton, Mount Vernon,	1.00
22.	„ Rev. Silas Stearns, Bath, fruit of a Missionary Box,	13.00
	„ a Friend, to aid Mr. Judson's School, at Rangoon,	3.00
31.	„ Nathan Alden, Esq.	2.00
	„ Elder Robert Mitchell,	5.00
June 23.	„ the Female Mite Soc. in Canton, by Mrs. Temperance Horton,	17.25
July 19.	„ Mrs. Reliance Weymouth, Treasurer of the Fem. Bap. Miss. Soc. at Topsham, to aid in preaching the gospel to Indians in the United States,	10.00
	„ Danville Association, by E. Lincoln,	14.00
Aug. 14.	From the Maine Bap. Aux. Society, in aid of Foreign Missions,	100.00
Sept. 6.	From the Ellsworth and Surry Bap. Fem. Cent Soc. by Miss Jane McFarland,	14.15
25.	„ the Lincoln Fem. Cent Soc. in aid of Foreign Miss. by Miss Isabella Prince,	35.00
	„ Female Friends in Nottingham West, for Translations,	1.80
	„ Children in Sabbath School, Goffstown, to Educate Heathen Youth,	58
	Amount collected by Elder Sam. Churchbill,	8.00
	From James Loring,	5.00
	From Dr. Baldwin,	4.00
	„ Rev. Mr. Sharp,	4.00
	„ Mr. Poole, Gloucester,	1.00
	„ E. Lincoln,	2.00
	„ P. Snow, Jr.	2.00
	„ Col. T. Badger,	2.00
	„ Mathias Crocker,	2.00
	„ Female Cent Society in Chelmsford, by Mr. Amos Spalding,	11.00
	„ Thomas Kendal,	2.00
	„ John Sullivan,	2.00
	„ John Jones,	2.00
	„ Stillman Lathrop,	2.00
	„ Josiah C. Ransford,	2.00
	„ David Beal,	2.00
	„ Calvin Haven,	2.00
	„ Mrs. Persis Nelson, New-Gloucester,	1.00

JAMES LORING, Treas. 1211, 16

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To Correspondents.

A Biographical Sketch of the late Andrew Fuller, of Maine ; also Philologus, on Heb vi. 4—6 ; and a communication on the Importance of Spiritual Mindfulness in christian Ministers, will appear in our next.

Several other interesting articles are necessarily deferred for want of room.

In a future number we expect to enrich our pages with a very interesting memoir of Elder Ebenezer Smith, of the State of New-York, written by himself at the age of eighty-six.

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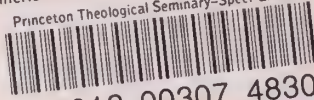




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