

No. XIV.**New Series.****VOL. VI.**

THE
AMERICAN
BAPTIST MAGAZINE.

PUBLISHED BY THE

Baptist Missionary Society of Massachusetts.

February, 1826.

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BOSTON:

JAMES LORING, AND LINCOLN & EDMANDS,
 BOOKSELLERS, WASHINGTON STREET.

 Printed by James Loring.

Unavoidable delays have occurred in procuring Engravings for the Magazine for this volume; but several are now in hand, and will ornament future Numbers.

Judson's revised translation of Matthew, and am proceeding, with the second part of Acts, (in the same manner) beginning with the 15th chapter, which has not yet been printed. The parts of the New Testament now in print, are Matthew, John, John's Epistles, the first fourteen chapters of Acts, and Ephesians. I have with me a short Epitome of the Old Testament, and Hebrews not printed. The remaining part of the translation is with Dr. Judson at Ava.

My last letter from an officer in the army, at Prome, and written in May, mentions that Dr. Judson, Dr. Price, and an Englishman, are in chains; that one of them, whom the writer could not learn, was very ill. No mention is made of Mrs. Judson, and I infer that she is not in confinement. Another letter which I have lately received from Rangoon, states that part of the country to be quiet, but that there is a prospect of famine among the inhabitants, as no rice has been cultivated in the country since the war commenced. Provisions are now sold at a very great price. I think of returning, however, in two or three months, as some one of us ought to be there about that time, to make the necessary repairs, and commence arrangements for future missionary operations. The termination of the war cannot be expected, till the fall of the Capital, which event will take place, humanly speaking, about the beginning of next year.

The prevailing idea is, that a large proportion of Burmah, will be retained by the English, particularly the lower provinces and Arracan; should this be the case, some of the obstacles in the way of the progress of Christianity will be removed—at least, its progress or regress will not depend upon the will of Majesty.

There is no cause why Mr. Boardman should delay. Should it not be practicable for him or us to go to Burmah for some time to come, he can commence the language under good advantages in Bengal.

With Christian affection,

I am sincerely yours,

G. H. HOUGH.

Rev. Dr. Bolles, Assistant
Corres. Sec'y.

CAREY STATION.

LETTER FROM REV. ISAAC M'COY, DATED

Carey, (Ind.) September 19, 1825.

Dear Brother,

On the 5th instant, we sent a perigue with five men in her, to the Thomas Station on Grand river, laden with supplies for that establishment. The following day I set out by land for that place, driving a few cattle. Travelling slowly, brought us on the ninth to an Indian village about 30 miles from Thomas. These people had been apprised of my intention to visit Grand river, and had been instructed by other chiefs to listen to me as I passed their place, which would supersede the necessity of their meeting me at Grand river. We had scarcely pitched our tent in their neighbourhood, before all the men, and some boys, assembled at our camp for conversation. No company ever appeared more easy, pleasant, and friendly, than this. They smoked, and listened, and talked, until late at night.

The following day afforded me the satisfaction of shaking hands with numerous Ottawa friends, who came to see me a few hours after I reached our establishment. I informed them that the next day would be prayer-day, (Sabbath) when I should wish to see all their people at our house, the women as well as the men, that I might talk to them on things that are good. It would not be a meeting for the purpose of smoking. On the next day I would meet the men and smoke with them.

About 9 o'clock on Sabbath morning, all the inhabitants of Noon-day's village, except a few who were absent from the neighbourhood, assembled, and listened to preaching with remarkable decorum and attention.

In the afternoon, I rode five miles down the river with the view of preaching to Blackskin and his party. The chief, whom I had not seen before, met me in his yard, and very affectionately invited me into his house. We had but just seated ourselves when orders were given to prepare food for us, which I informed him was unnecessary, as I had made a

very hasty visit. I acquainted him with my object in calling on him. It was not to smoke, but to talk to him and all his people about God and things that are good, and requested him to assemble his people. Their huts stood close to each other. He spared no pains to show himself friendly, but considered it too great an innovation of Indian custom to assemble his people to listen to conversation when the meeting was not to be considered a kind of council. He did not mention any objection to my proposal, but, according to Indian custom, when they do not approve of a proposal of this kind, and are unwilling to give a person pain by saying No, he gave me no answer, but followed the request with conversation on a different subject. As soon as I ascertained the old chief's feelings, I said no more about preaching, said something to the old man and those immediately around him on the subject of religion, visited a sick man in another hut, and returned, and met several others, who, on hearing of my arrival in the neighbourhood, had come in to see me.

Agreeably to our previous arrangements, I met on the following day, in Noon-day's village, a pretty large assembly from this, and from Blackskin's village, and elsewhere. They expressed a high opinion of our Missionary labours, and most earnestly entreated that they might soon be favoured with a school in their place, and with all the instruction and assistance which the Mission, in complete operation, was calculated to afford. Noon-day and Blackskin said they were both growing old, and they desired very much to see, before their deaths, their children enjoying the advantages of education, and of other improvements which they hoped would be made through our means. They were sorry that some of their young men, when intoxicated, had insulted our people, and injured our property, but they had been instigated by a mischievous white man whose name they gave me. This man and some others, had endeavoured to disaffect them to the Mission in general, and had circulated among the Ottawas many slanders, the particulars of which they gave me. But

they hoped I would feel no uneasiness on account of these things, as the reports were not credited. They told me these things merely because they thought I ought to know them.

On the 13th, I called together the two principal chiefs mentioned above, and several subordinate ones, and many other persons, and distributed to them a lot of farming and other utensils, furnished by the government, and forwarded to our care some time since, consisting of ploughs, yokes, chains, axes, hoes, augers, saws, &c.

In our intercourse with the Indians, we endeavour at all times, to avoid every thing that would be considered trifling in our deportment; at the same time there is perhaps no people among whom it is more necessary to appear with an easy familiarity, than among these. Naturally suspicious of the whites, they notice many things which give them pain, of which they do not complain; and attentions which they consider their due, they seldom fail to reward with expressions of sensible satisfaction, and that delightful confidence which bursts from the bosom of the forlorn on his meeting a friend. These sentiments were strikingly corroborated on a visit I made to the chief Blackskin on the 14th. I spent the night in his bark hut, where I was loaded with hospitality and kindness, which, with similar means, could not have been exceeded in a Christian country, where I was desired to listen to many deeply affecting remarks and narratives respecting the sad and almost friendless state of the Indians, and where I was listened to as a confidential and affectionate friend.

On this occasion, as often on similar ones, I felt happy to be a messenger of peace and comfort from friends of humanity who could not visit in person these abodes of despair—I was happy to be the bearer of glad tidings to the poor. The sweet words of our Saviour, "to the poor the gospel is preached," can never be better relished than when, under a due sense of dependence on Almighty God, we talk of the condescending love, sufferings, and righteousness of our blessed Saviour, to the wild, weather-beaten,

heart-broken savage of the woods. Every thing around appears in a state of nature. The voice of necessity alone has been obeyed; nothing has been improved by art or polished by science; and one feels as though he had reached the regions of the lowest state of human nature. Yet, even here, he is rejoiced to find, though enveloped in poverty, wretchedness, superstition, and sin, evidences of the existence of a noble mind, sensible of present woes, dreading the future, struggling to rise, yet ignorant of the means, and ready to bow in despair!

I persuade myself, sir, that a visit among these houses of woe in the wilderness, could not fail to benefit the minister whose lot it should afterwards be to labour in the milder climes of civilization and Christianity. The contrast would be

striking, and the effect deepening to his better feelings.

Allow me, dear brother, to solicit a moment of your time as you ascend your pulpit in presence of your congregation, and entreat you to indulge the reflection, that at that very time, thousands of Indians dark within and distress without, lie lonely in their smoky huts, or tremble in the snowy blast or chilling rain, without a hand to point them to a home,—without a guide to show the path to heaven! I need not predict the effect of such reflection.

In behalf of the poor Ottawas, allow me to exclaim, O that God would have compassion,—that Christians would pray,—that the benevolent would help!

Respectfully your obedient servant,

ISAAC M'COY.

RELIGIOUS INTELLIGENCE.

DIVIE BETHUNE, ESQ. OF NEW-YORK.

At the public meeting called by the Board of Managers of the House of Refuge, a few weeks since, Hiram Ketchum, Esq. of this city, on submitting a motion, remarked—"That it was not two years since in that room was collected a numerous and highly respectable portion of our fellow citizens convened for the purpose of deliberating on the important measure, which had brought into existence this benevolent institution. I well remember, said Mr. K. how I was delighted on that occasion. We came not together, sir, to make speeches—we came to devise means for the melioration of the condition of the neglected and helpless children of crime. First rose a learned Professor of Columbia College, and in Addisonian style, and with Addisonian wisdom, advocated the cause of the hapless delinquent. In another quarter of the room was heard the silver tones of the District Attorney; presenting the result of his observations and experience. Next, a respectable mechanic presented himself, and proposed a measure, which was finally adopted, and became a part of our plan. With all these, sir, I was highly delighted, and the recollection comes over my heart, cheering it like the first breath of spring. But there was another, whose speech was, in my estimation the best, because the most to the point. It was made by one, who, since

that time, has, as I firmly believe, been called to his reward in another and more perfect state—I allude to the late **DIVIE BETHUNE, Esq.** This was a merchant's speech—a true business like speech—it was short, but it was comprehensive. "I have heard your speeches," said he, "I like the object—I like your plan—and I subscribe fifty dollars to aid in bringing it into operation." He touched the chord which vibrated in every bosom. His example was immediately followed—and before the assembly dispersed, sixteen hundred dollars were laid on the table—which has since been increased to sixteen thousand.

CHARLESTON BAPTIST ASSOCIATION.

The Annual Meeting of this Association was held at Congaree Church, on Saturday the 5th ult. The Rev. Mr. Dossey delivered the Association Sermon. The Rev. Mr. W. B. Cook was elected Moderator, and the Rev. Mr. R. Missildine, Clerk. Letters from 30 Churches were read.

State of the Churches.—Baptized 226, Received by letter 42, Restored 14, Dismissed 65, Excluded 51, Dead 50, Communicants 4104. Churches 38; Ordained Ministers 19; Licensed Preachers 5.

the commencement of this work, were in an alarming state of darkness, mourning the absence of their Lord. But when the time appointed of the Father drew nigh, and the coming of the Highest was proclaimed among us, Christians aroused to prepare his way. The tongues of the dumb were loosed to sing, and all with one accord united in ascribing salvation to our God. The happy work has continued gradually to increase until 26 have been made willing in the day of his power, and have professed faith in his name before many witnesses. We hope the Lord has yet much people in this place, who will be brought to know him in due time. O Lord, revive thy work!

Yours with respect,

ALANSON L. COVELL.

ORDINATIONS, &c.

ORDAINED, October 27, 1825, at Rodman, N. Y. REV. DANIEL PECK to the Pastoral charge of the Baptist Church in that place. Introductory Prayer and Sermon, by Rev. Joshua Bradley; Ordaining Prayer by Rev. J. Freeman; Charge by Rev. Asa Averill; Right Hand of Fellowship by Rev. P. Brown; Concluding Prayer by Rev. P. Cross. Mr. Peck was educated as a physician, which profession he practised for several years with reputation to himself, and satisfaction to the public.

ORDAINED at North Yarmouth, over the Baptist Church in that town, REV. ALONZO KING. Introductory prayer by Rev. A. Wilson; Sermon by Rev. Dr. Chapin, from 2 Cor. ii. 15, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, &c." Ordaining prayer by Rev. S. Stearns; Charge by Rev. B. Titcomb; Right Hand of Fellowship by Rev. T. B. Ripley; Concluding Prayer by Rev. B. Titcomb, jr.

On Wednesday, the 23th of Dec. a new Baptist Meeting-House, recently built in Hyannis, Barnstable County, Massachusetts, was dedicated to the worship of God. The services commenced with select portions of scripture, read by Rev. H. Hersey, of the east Congregational parish in that town; the Introductory Prayer was offered by Rev. Mr. Wing, of the Baptist Society in Brewster; the Dedicationary Prayer, and an appropriate and interesting sermon by Rev. John Peak, pastor of the church, from Haggai ii. 9. "The glory of this latter house, shall be greater than that of the former, saith the Lord of Hosts." Concluding Prayer by Rev. Mr. Crowell, Baptist minister of Yarmouth.

On the same day, the handsome brick Meeting-House built for the use of the Baptist Church and Society in Concord, N. H. was dedicated to the service of Almighty God. Sermon by Rev. Ferdinand Ellis of Exeter, from Haggai ii. 9; Dedicationary Prayer by the Rev. N. W. Williams, formerly of Windsor, Vermont, now of Concord.

"The House," says the Concord Register, "we understand cost between six and seven thousand dollars, and was built chiefly by the well directed exertions of a few spirited individuals of this town. It is a handsome structure; quite an ornament to the place: and in its workmanship very creditable to the skill and taste of Mr. John Leach, the architect.

Account of Monies, &c. received by Rev. Mr. McCoy, for the Carey Station.

1825.	
June 16.	From Rev. James McCoy, Salem,
	(Ind.) on acct. of Luminary, . . . 2,00
	" Mrs. Elizabeth McCoy, - - - 1,00
	" James Deuny, - - - 1,50
21.	" William Sawyer, at Thomas, - 8,00
July 15.	" Rev. Corby Martin, Agent for
	Star and Luminary, - - - 70,83
20.	" Charles Polke, at Carey, - - 88
	" Miss Martha Shields, Christiana,
	Delaware, in support of an
	Indian boy, \$10,—in support
	of an Indian girl named Mar-
	tha Shields, \$9,25,—and 75 cts.
	for postage of her letters, - 20,00
	" Mrs. Boulden, in support of Su-
	san James, an Indian girl, - 10,00
	" Miss S. Shields, in support of
	Gideon Ferrel, an Indian boy, 10,00
	" Mr. J. James, - - - 10,00
By amount saved by labour of our	
hired hands in bringing public	
property from Chicago, and by	
sale of 2 barrels of flour, and one	
barrel of salt to Kirk, - - 35,37	
	" sale of 4 lbs. of sugar to an Indian, .50
	" smith work for a traveller, - 1,00
	" sale of articles to W. Sawyer, 5,50
" "	" an Indian, - 1,50
" "	" a traveller, - 75
" "	" an Indian, - 1,00
" "	" J. Martin, - 8,00
" "	" J. Bailey, - 14,59
	" smith work for a traveller, - 10
" do.	" - 50
871,39	

Monies received by virtue of our Agencies under Government.

July 20.	By one quarter's allowance for my-
	self, at \$400,00 per annum, - 100,00
	By salary of Robert Simerwell,
	Missionary, at \$35 per ann. - 91,25
	By salary of William Polke, Mis-
	sionary, at 400 per ann. - 100,00

By salary of blacksmith for Thomas, at 363 per annum, - - -	91,25
By salary of two persons for Ottawa, at 200 each, - - -	100,00
By amount for articles furnished smith shop at Carey, to be received October 1st, - - -	132,28
By amount of articles furnished smith shop at Thomas, to be received October 1st, - - -	116,71
By amount received for boarding two persons for Ottawas, from Jan. 1, to March 31,—13 weeks at \$1 per week each, - - -	26,00
By amount due for same, up to June 30,—13 weeks, - - -	26,00
By amount due for same, up to Sept. 30,—13 weeks, - - -	26,00
Total, \$1,015,89	

Donations in Clothing, &c.

By Rev. James McCoy, Indiana, from himself and wife, Elisia Denny, Polly Denny, Samuel Neald, Abigail Neald, Mary Trowbridge, David Trowbridge, Elizabeth Trowbridge, Mathias Waller, Isaac Skelton, Dempsey Trowbridge, and Thomas S. Mount, members of Blue River Missionary Society, Clothing, &c. worth - - -	15,00
From Sarah Payne and Miss McNald, - - -	75
From Mrs. Sally Polke, table linen, - - -	4,00
\$19,75	

Accounts of Monies received by the Treasurer of the Baptist General Convention of the United States.

1825.		
Dec. 30.	From Mission Box, by Catharine Lewis, Marshfield, for Carey Station, - - -	1,00
	" Robert Scott for Burman Mission, - - -	1,00
	" Sabbath School in 2d Baptist Society in Boston, for heathen children, - - -	3,42
	" Mr. Hobart, of Milton, for Foreign Missions, \$ - - -	5,00
	" Female Primary Soc., connected with the Baptist Soc. in Roxbury, for foreign mission, - - -	36,05
	" Female Industrious Society, connected with the Baptist Society in Roxbury, for Carey Stat. - - -	14,82
	" Bap. Church in Roxbury, for do. - - -	8,61
1826.		
Jan. 6.	From the Mechanical Labouring Society in Cambridge, for Carey Station, - - -	28,58
	" From Female Mite Society in Shaftsbury, by T. Sedgwick, Esq. - - -	11,70
	" Shaftsbury Auxiliary Soc., by do. - - -	10,50
	" do. Association, by do. - - -	143,80
9.	" the Second Bap. Sabbath School Mite Society, by Mr. Pulsifer, - - -	6,68
11.	" the New-York Baptist Foreign Mission Society, by Rev. S. H. Cone, - - -	200,00
	" the hand of M. D. Fosdick, of Charlestown, for Carey Station, - - -	5,00

14.	From the Carey Society of the First Baptist Church and Society in Boston, for the support of an Indian child by the name of James Manning Winchell, - - -	20,00
23.	" Samuel Hill, aged 6 years, for the heathen, - - -	1,00
	" Esther B. Hill, William B. Hill, and Samuel Hill, jr. children of Samuel Hill, 40 cents each, - - -	1,20
	" the white male children in the Sabbath School attached to the Baptist Church in Oliver Street, New-York, for the support of an Indian child at the Carey Station, to be called John Williams, 10,00	
	" Walpole and Sharon Female Burman Society, - - -	6,73
	\$520,09	

HEMAN LINCOLN, Treas.

POETRY.

LINES

ADDRESSED TO A LITTLE ORPHAN GIRL,
AN ONLY CHILD.

Thy mother's dead, thy father's gone,
And thou art in this world alone,
Where cares and sorrows thick are strown,
Where perfect bliss is never known,
Where life's a span.

Hast thou relations? Ah, my dear!
Relations oft are insincere,
And disregard the falling tear
Which must on Orphan cheeks appear,
So vile is man.

Admit thy kinsfolk of the best
That ever orphan girl possessed,
Yet none have e'er so sweetly prest
The infant to the throbbing breast,
As the dear mother.

But ah, my child! the dreadful tale!
Which could thou hear, 't would turn
thee pale,
"A mother's tenderest love may fail,
She's as imperfect weak and frail,
As any other."

Ah yes, a mother may forsake
Her sucking child, and so partake
Of savage heart as well as make,
And all the ties of love may break,
This truth is known.

But there's a God, sweet little friend,
On whom you safely may depend,
He loves—his love will never end,
Towards little girls whose prayers ascend
Up to his throne.

R. F.