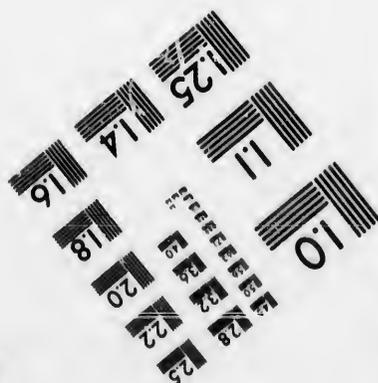
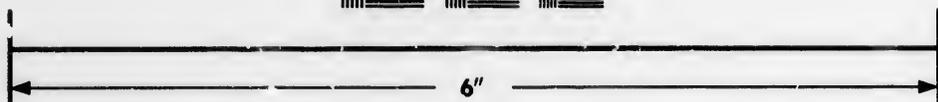
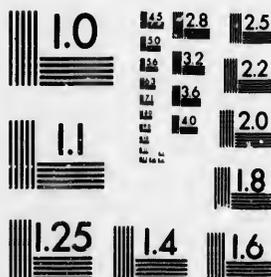


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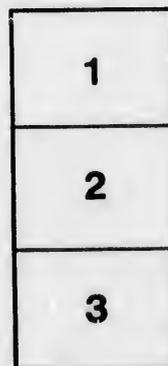
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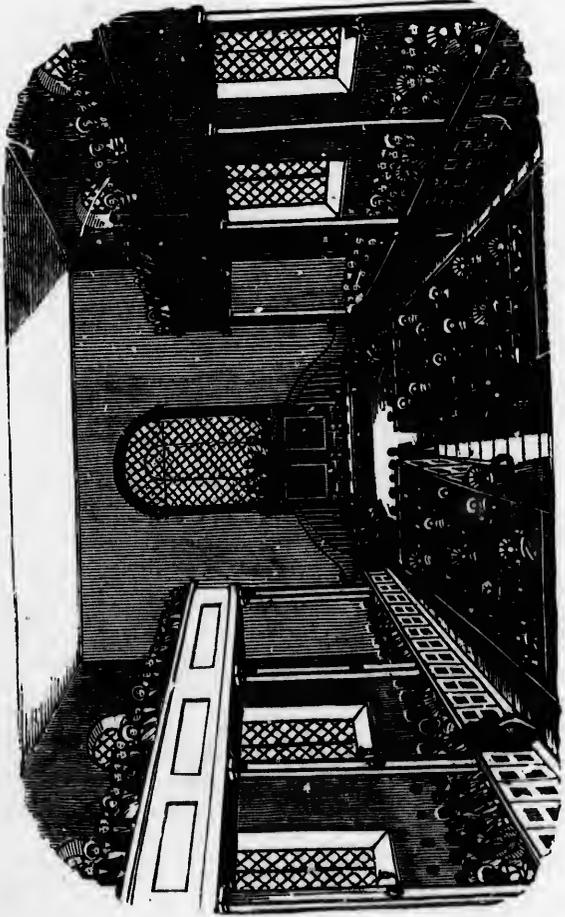
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NARRATIVE OF THE DEPUTATION

FROM

THE BAPTIST UNION IN ENGLAND

TO THE

United States and Canada.



BY THE REV. F. A. COX, D.D., LL.D.;

AND

THE REV. J. HOBY, D.D.

THIRD EDITION, CAREFULLY REVISED.

LONDON :

T. WARD AND CO., 27, PATERNOSTER ROW.

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T H I R D E D I T I O N .



To have written a book of general description and amusing delineation of men and manners, would have been an easy undertaking, after travelling some thousands of miles in America; but it could have possessed little novelty or practical utility.

The object of appointing deputies from the baptist body of Christians in England, being principally to obtain information respecting their kindred community beyond the Atlantic, and to hold a representative intercourse with them, our mission natu-

rally assumed, not only a religious, but, in some degree, a denominational character; so that while we have by no means overlooked or neglected intercourse with other parties, the reader of the following pages is requested to keep in view this more definite purpose of our visit.

Aware of human infirmities, we will not presume to have entirely escaped the warping influence of prejudice; but if our report is necessarily denominational, we trust it is not offensively sectarian. Precluded by our plan from minute references to others, we have, nevertheless, the highest satisfaction in recording the general prosperity of the whole christian body of America. The Spirit has been evidently poured down from on high upon all, and we fervently pray that it may descend in perpetual and still more copious effusions.

We dare aver that in every statement, truth has been our anxious aim; whether we have been successful or not, let the public and the critics judge, apart from personal, political, or polemical bias.

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In the present edition we have omitted the statements which appeared in the former, respecting those proceedings at the anniversary meeting of the Antislavery Society at New York, which have involved us in much unpleasant controversy. These have been expunged, not from any doubt as to the propriety of the part we took, or rather refused to take, in the agitations of the moment, but to adapt our work to more general usefulness, by substituting some important documents respecting the coloured people, and some valuable reasonings extracted from transatlantic writers.

We add our unhesitating testimony to that of our predecessors, in favour of what is denominated the purely "voluntary principle," in support of religion. All the observations we were able to make during our widely-extended journey confirmed our persuasion of its being, in all respects, incomparably more efficacious than the "compulsory system;" nor is it any objection to this principle, that, in upholding public worship, men voluntarily bring themselves under legal responsibilities.

On several accounts it has been deemed expedient to alter our original title ; so that, instead of "The Baptists in America," we have adopted "Religion in America." Our chief reason is, that as the *book* is not sectarian, the *title* ought to be more general.

F. A. C.

J. H.

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A

NARRATIVE.



CHAPTER I.

INTRODUCTORY.

“WHAT do you think of America?” This is one of the most frequent of the many questions addressed to a visitor in the United States, and surely it is one of the most natural; though an eager curiosity has sometimes been blamed by travellers, as if it were discreditable to national character. But would any of the censurers of the inquisitive “Yankees,” (a name which the New Englander appropriates with pride) be willing that they should treat their visitors’ researches into the mental, moral, and physical features of the country with indifference? Would they be willing to have it supposed that their opinions were not worth eliciting, or that their books would not repay the trouble of reading? Ought not this anxiety, though a little feverish in its degree, to be regarded as useful in its tendency, rather than scoffed at as ridiculous?

The principle upon which the present work is constructed being that of avoiding indiscriminate

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censure, which would be unjust, and undistinguishing panegyric, which would be injudicious, it is fair to observe at the outset upon the questioning habits of the western world, that as curiosity is one of the elements of our mental constitution, and a great instrument of acquiring knowledge, if Americans possess more of this spirit than ourselves, which the very objection seems to imply, it does but afford an evidence of their intellectual vigour, and may suggest the caution that we do not allow ourselves to be beguiled by self-confidence and sluggishness into the loss of the race and rivalry of knowledge. But if the reproach be intended solely to represent their sensitiveness with regard to the conclusions to which their friends from the "Fatherland" may come respecting themselves or their institutions, then it may be viewed as, at least, complimentary. It presupposes, that our judgment is thought to be of some importance; and that as an older and more advanced country, we are competent to form some estimate of their intellectual and moral condition. Why should we seem to spurn as a meanness, or contemn as a folly, even an excessive eagerness to obtain the approving smile of Britain upon their efforts, which a generous rivalry will not withhold, and which will promote a friendship between us that must be reciprocally beneficial? United by a common origin, a common language, a common Christianity, we are capable, if ready to act in fraternal combination, of impressing a character upon the future destinies of the world.

In some points of view, indeed, the question pro-

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posed, whether for the purpose of eliciting praise or
challenging criticism, scarcely admits of a very di-
rect or a very definite answer. Vague and general
terms may easily be used in reply, which, when
analysed, have hardly a meaning, and which are
often the substitutes rather than the expressions of
intelligent ideas. It is true that there is a far
greater identity among the confederated republics
of America than among the separate kingdoms of
Europe; but time must be allowed for them to be
moulded into homogeneous uniformity. If the in-
quiry regarded particular states or sectional divi-
sions, a general outline, even of the ever-fluctuating
transatlantic world, approximating national charac-
ter in each, might be given; but we must be content
at present with few generalizations, and allow the
hand of time to mix and prepare the colours for the
ultimate exhibition of a finished portraiture of the
whole.

If, however, it would be difficult to draw a gener-
al *feature*, it is not so to describe a general *feeling*.
The progress of political events has combined with
the increase of commercial and social intercourse,
to awaken in the minds of the great majority on the
other side of the Atlantic, a sentiment which we
believe is extensively reciprocated on this, that the
endeavour to promote dislike of each other among
either people by partial and prejudiced representa-
tions must be discountenanced by both, and that
nothing can be more desirable than a sincere and
permanent union. It is not exclusively or primarily
to statesmen and legislators we must look; but to

men who can coalesce upon another and a nobler principle than the politics of this world supply. It must be based on *Christianity*, the prevalence of which in both countries is already giving indications that the time is hastening when this consummation of all pious wishes and prayers will be accomplished.

Without attempting to reply in general terms or by nice discriminations to the question so often proposed abroad and re-echoed at home, "What do you think of America?" we shall endeavour to furnish an account so faithful and impartial, that every reader may perceive what we *must* think, and be enabled to form a correct judgment for himself.

As travellers usually commence with their personal adventures, and make them throughout the great point upon which their recitals are to concentrate, we may be expected to follow in so tempting a course. It would certainly be easy to gratify friendship, or provide a feast for criticism, in this manner; but we feel disposed to omit every thing of this kind, and should at once request the reader merely to *imagine* that we left home, journeyed to Liverpool, and crossed the Atlantic to New York, were it not that the goodness and greatness of God demand an admiring and a grateful record. We may be permitted, therefore, to deviate, if, indeed, deviation it may be called, from a general rule, in this instance, because we cannot pass over in silence the striking manifestations of an ever-wakeful Providence.

On the second day of our voyage, (March 13th, 1835,) a contrary wind impelled us towards the

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coast of Ireland. The captain had placed a man in the bow of the ship, on one side, to look out, while he with his telescope watched on the other. The vessel was sailing about nine or ten knots an hour. On a sudden some one exclaimed, "There is a porpoise playing about, exactly abreast of us." The mate, standing close by, applied his glass, and exclaimed, "A porpoise, it is a *buoy*!" The listening ear of the captain caught the sound, and uttering with a stentorian voice the words "Helm up—'bout ship!" he ran to the helm with an eagerness that at once exhibited our situation. For a moment or two the rope by which it was turned caught, but was happily disentangled. We had, as with the velocity of lightning, shot by the mark that warned us of shoals and dangers; and had the ship missed stays, all had been over. As it was, we expected every instant to strike; and the nature of the case would have required an immediate launch of the boats in a boisterous sea, at the approach of night, and with a south-west wind increasing to a gale. We repeated to each other the words, "The will of the Lord be done;" though, even at the crisis of danger, we were not altogether destitute of the hope that the promise would be fulfilled in us, "He shall preserve thy going out and thy coming in."

Tempestuous as the weather proved, we were nevertheless able maintain worship on board once on every sabbath, and to pay some little attention to the children of the steerage passengers, by having a kind of Bible class.

On the 27th, when crossing the banks of New-

foundland, we were startled, at five in the morning, by the vociferations of the mate, calling to the captain below, "Ice, sir, ice!" We were running at the rate of ten knots an hour, directly upon one of those drifting masses that float from the north, during the months of April, May, and June, known by the name of icebergs. It was beautiful, indeed, in the grey light of the morning, but too clearly resembled other objects of sense, which are at once attractive and destructive. This danger was skillfully avoided; but the increase of the wind, and a storm of forty-eight hours, which drove us three hundred miles from our course, and shivered every sail of another ship that had started with us from Liverpool, gave a full though fearful opportunity of "seeing the works of the Lord, and his wonders in the deep." Mountains rose in magnificent succession, and appeared every moment ready to overwhelm us; yet we often ascended from the liquid valleys and scaled the watery heights with a dignified ease, as if our floating ark were maintaining a desperate, but ever-successful struggle with the roaring elements around. Frequently, indeed, the froth and foam-covered summits of these Alpine peaks and ridges, called by the sailors "curlers," would pour in streams of water upon us, and dash with irresistible fury across the deck; or, when prevented by dexterous management, would seem to deal forth upon our agitated ship the blows of some maddened giant's hand. Awful was the solitude—awful the contrasted silence of the ship's company and the thunder of conflicting elements—awful, too, the

frequent descent of the wind *perpendicularly*, holding us in long suspense, as if resolved to push and bear us down to the depths—and awful the occasional suspension of our gallant bark upon the top of the white billows, when every timber trembled, as in terror, while about to be precipitated the next moment to the yawning gulf below! What moments were these for humiliation before God, for solemn searchings of heart, and for the secret breathings of fervent prayer! What moments these for tender recollections, but filial and firm dependence on omniscient love!

Yet was the scene full of beauty as well as grandeur. Who that has never witnessed similar exhibitions can conceive of the variety of forms into which the mighty waves were tossed by the tempest; the majesty and terror of their motions; the ever-limiting, ever-widening horizon of view; the continual shifting of the fine perspective of rolling billows and mountain ranges; the frequent lifting up of the waters into a kind of perpendicular cliff or apparent head-land crowned with fleecy snow and streaked with inimitable colours, as if a thousand Niagaras were there! The wind would sometimes catch the top of a wave and disperse it in a furious spray which, in its diffusion, would reflect innumerable rainbows; while immediately beneath the foaming and curling summit would appear, for a depth of several feet, streams and streaks of transcendently clear, bright, living colours, contrasting with the general hue of the ocean. Mountains of deep indigo were crowned with summits of brilliant

green, and these again crested with white foam, which sometimes blended with other cataracts, and spread into silvery sheets. Nothing could be at once more beautiful, and more terrible. We thought of the power and the grace of Him, who, in the days of his humanity, said to the troubled sea, "Peace, be still!" and whose gracious providence at length permitted us to enjoy "a great calm!"

When we approached the shores of America, a sudden gale prevented our doubling a point of land which is technically termed "The Hook," and compelled us to cast anchor. Anxious to reach the point of our first destination, we availed ourselves of a pilot boat which dashed along like a "thing of life," and brought us to "our desired haven." Just as we were discussing the question of immediate arrangements, an inquiring voice was heard to pronounce our names;—it was that of T. Purser, Esq., and in one quarter of an hour we had made a friend and found a home.

CHAPTER II.

JOURNEY THROUGH PHILADELPHIA, BALTIMORE, AND
WASHINGTON, TO RICHMOND.

AFTER a brief interview with a few friends, we left New York on the 16th of April, and proceeded by steam packets and rail roads in the usual course by the Rariton, to Amboy; whence we crossed to Trenton, the seat of the state government, and went down the Delaware to PHILADELPHIA.

We were given to understand that the heavy fall of snow which enveloped us during at least half the distance, did not occasion any great privation in point of scenery; a statement which frequent glimpses of the low and swampy shores of New Jersey corroborated. Afterwards, in sailing between this state and Pennsylvania, the latter appeared more rich in cultivation, though the Delaware itself was still the finest object. The appearance of some of the villages is attractive, particularly Burlington, which looks smilingly upon the serpentine course of the river. The approach to Philadelphia is imposing, the city seeming to extend in a graceful sweep along shore for two or three miles. As we spent some days here, of which one was the Sabbath, an opportunity was afforded of acquiring much information, and inspecting many public institutions.

The theological and literary seminary at Hadding-

ton, about four miles from the city, is built on a commanding eminence. It is placed under the effective superintendence of Mr. Dagg, late pastor of the baptist church in Sansom-street. Being of recent establishment, there are at present only about eight students in divinity, and fifty youths from the neighbourhood. The studies of the literary and theological pupils are separately conducted.

This institution is under the patronage of the Philadelphia Baptist Association. Arrangements are in progress to introduce the students to the manual labour system, as a means of preserving health and diminishing the expenses of education. At the time of our arrival, another baptist seminary was forming at Burlington, chiefly we believe through the exertions of Dr. Brantly, whom we had the pleasure of visiting. It has since been opened, and our devout wish is that both may flourish and bear fruit to the glory of God.

The water-works at Fair Mount, on the Schuylkill, are the boast of the Philadelphians, which a celebrated traveller declared he would mortify them by not visiting. He had better not, for a similar reason, deign to look at St. Paul's or Westminster Abbey in London, the Jardin des Plantes in Paris, and the Vatican in Rome. They are, to say the least, worthy of inspection, not only as works of public utility, but as an ornament of the river side. The design of their construction is to supply the city with water. The reservoirs are on the top of a hill, and contain upwards of twelve million gallons. The machinery is simple, being turned by five large

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d by five large

wheels propelled by the water of the Schuylkill. The pistons work in cylinders placed horizontally. If all the wheels were at work, they would raise seven millions of gallons in twenty-four hours. In case of fire, it is only necessary to screw the hose to hydrants, which are placed at suitable distances.

The Penitentiary is a gaol for solitary confinement, to the superintendence of which Mr. George Dudley, nephew of Mr. Charles Dudley of the British and Foreign Bible Society, is appointed. The whole arrangement is excellent in point of cleanliness and accommodation; but although each unhappy prisoner is allowed a good supply of provision, a small yard for exercise, and a cell lofty, light, and warmed in winter by a water-pipe, it is found that perfect solitude is inexpressibly irksome. It is a method resorted to not merely for punishment, but amelioration. Man, being of a social nature, the sole companionship of a guilty conscience is the severest of inflictions; and although a question might arise as to the extent to which it is legitimate to pursue a course which *tends* towards the extinction of an original element of our being, yet the testimony of experience proves that such discipline for a time, is conducive to moral improvement. Though *alone*, the prisoners are not, without employment, being furnished, each according to his capacity, with the means of spinning, weaving, shoemaking, and other labours. "The Pennsylvanian system," say the Inspectors in their sixth report, "is emphatically a mild and humane system. Let us look for a moment at the condition of the majority of those

who become subject to its regulation. We find them living a hurried and thoughtless life of hourly excitement, and shuddering at the possibility of a pause which could let in (to them the demon) reflection. We see them wanting the ordinary comforts of clothing and cleanliness, without a home save that afforded by chance companionship. We find them in the brothel and the gin-shop, given up to all manner of excesses, indulging in every extreme of vice, self-degraded and brutal. We see them corrupted and corrupting, initiating new candidates in the race of misery, and dragging them in their own vortex to a death of infamy and horror. Where do we place them, and how do we treat them? They are taken to the bath and cleansed of outward pollution, they are new clad in warm and comfortable garments, they are placed in an apartment infinitely superior to what they have been accustomed, they are given employment to enable them to live by their own industry, they are addressed in the language of kindness, interest is shown in their present and future welfare, they are advised and urged to think of their former course and to avoid it, they are lifted gently from their state of humiliation; self-degradation is removed, and self-esteem induced. Pride of character and manliness is inculcated, and they go out of prison unknown as convicts, determined to wrestle for a living in the path of honesty and virtue. Is not this humane? The object of all prison establishments should be to reclaim. The separation of convicts affords facilities (which would be impossible under other circumstances) to treat

each individual case in a manner best adapted to that result. There are no doubt some criminals who are incorrigible; but even with these, the vindictive feelings usually generated by prison discipline find no place, and they leave the establishment with sentiments of regard rather than resentment, towards those who have attempted to alter their vicious habits."

The Girard College for Orphans is now rising into a magnificent structure, under the care, and according to a plan devised by Mr. Thomas Walter, at whose father's house we found a hospitable home. It is situated on a tract of land of forty-five acres, about a mile from the city: the building is to be peripteral, 160 feet in front by 217 feet on the flank. The columns, of the Corinthian order, are to stand on a basement of twelve steps surrounding the whole edifice. All the columns, entablature, pediment, floors, and stair-ways are to be of marble. It is not a poor school, a charity school, or a free school, in the common acceptance of those words; but, as it is termed, a college. The inmates are prohibited, by the will of the donor, from wearing any peculiar dress, that they may not be objects of remark or contempt, and that the only distinction at which they aim may be the livery of a good conduct. The instruction is to embrace reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural philosophy, the French and Spanish languages, and, if the trustees choose, Latin and Greek. Stephen Girard was a native of Bordeaux,

in France, and having removed to the United States, took up his abode at Philadelphia, where he died in December, 1831, at the age of 80, full of riches as well as years. Among numerous large legacies to public objects, he bequeathed the extraordinary sum of *two millions of dollars*, for the erection and support of this orphan institution.

Philadelphia contains too, the ashes of Franklin, the room in which the declaration of independence was read, and the spot where Penn signed his treaty with the Indians.

A visit to the Navy Yard afforded an opportunity of seeing the "Pennsylvania," a man-of-war on the stocks, of 140 guns. Whether this immense apparatus of mischief is larger than the one building at Woolwich, we could not at the time determine; but we devoutly united in wishing that both might be suffered to rot, while the respective countries remain in undisturbed harmony.

The afternoon of this day was agreeably spent at the house of Dr. Brantly, where we met the Rev. Mr. Fuller, a baptist minister of celebrity from Carolina. At Mr. Walter's we enjoyed interviews with many other friends. Slavery and the Temperance Societies formed prominent topics of conversation; and having ascertained the character of some apprehensions entertained respecting the immediate purport of our visit, we were enabled to present the subject in a view which we had every reason to conclude inspired confidence, while it involved no compromise of sentiment.

We preached on the sabbath at several of the

churches, and obtained much valuable information respecting them. Our reception was every where kind; our intercourse with ministers and people gratifying, and such as bespoke a deep interest in the object of promoting fraternal union between the churches of Britain and America. The presbyterians are flourishing and numerous. Their annual assembly was transferred this year to Pittsburg, amidst great apprehensions of a division of the body, in consequence of disagreements on questions relating chiefly to high and low Calvinism.

The baptist denomination is of comparatively recent origin in Philadelphia. In 1802, the first church, situated in Second-street, was the only one, and consisted of sixteen members, under the pastoral care of Thomas Ustick, who had been preceded by Morgan Edwards and William Rogers. At present there are eight baptist churches, besides two African churches, comprehending about three thousand members. Some of these are in a prosperous state, with large places of worship; particularly that of Dr. Brantly, in whose church more than one revival has occurred, and that of Mr. Kennard. The church of which the latter is pastor was only constituted in September, 1817; nevertheless, it now consists of between five and six hundred members. Spruce-street, though at present without a pastor, is acquiring stability and magnitude. The congregation in Sansom-street is beginning, after a season of depression, to return to its pristine importance; and it is anticipated that the capacious edifice, which is estimated to contain nearly 3000 people, will be again filled.

The name of Dr. Staughton is intimately associated with Sansom-street, and with the progress of the denomination, of which he was a splendid ornament. It is not, indeed, in Philadelphia only, the sphere of his noblest exertions, or in Washington, where he died, after having presided for a few years over the Columbian College, that his virtues are commemorated. By the influence of his character, the attraction of his talents, the judiciousness and plenitude of his instructions to the young, especially to the rising ministry whom he educated, by the blandishments of his private intercourse, and the almost endless variety of his benevolent efforts and enterprises, he gave an impulse, which is every day developing itself, to the baptist churches and congregations of America. We met with ministers formerly his pupils, and now situated in distant places, who uniformly expressed the most profound veneration for their former tutor. Some of them in the meridian or decline of life, are distinguished men, reflecting, as we could easily imagine, some of his hallowed lustre. Many others spoke of the discourses which they had occasionally heard, as if his tones were yet thrilling in their ears, and his impressive manner still fixing their attention. In the families he visited, in the pulpits he occupied, in the public institutions he founded or adorned, "being dead, he yet speaketh." He was born in Coventry, January 4, 1770, removed to the United States in 1793, and after a popular and eminently useful career of nearly forty years, expired in the city of Washington, December 12, 1829. His memory, however, will not soon fade away; and while

the present generation is conscious of the rich treasure of his recollected virtues, and the surviving power of his honoured name, a far distant posterity, to whom his fame shall be transmitted, is likely to reap the benefit, when his contemporaries have all followed him to the dust, and even when the recording tablet shall have perished.

We left Philadelphia with the impression, that the churches, both baptist and pædobaptist, were considerably divided in sentiment, on what is termed high and low Calvinism. They appear to be passing through a process similar to that which agitated the English churches for some years after Mr. Fuller appeared on the field of controversy. These diversities have, perhaps, in some measure, exasperated their divisions; but we trust that light and love are blending their holy rays.

The Philadelphia Association is the oldest of the kind in America, having been organized July 27, 1707; and it is the parent of many others. The doctrines it maintains assimilate to those of the confession of 1689. The Bridgewater Association was formed in 1826, by a separation from the Susquehannah, on the alleged ground of the prevalence of Arminian sentiments; and though the churches of which it is composed are small, religion thrives among them. The Central Union Association was formed in Philadelphia in 1832, for the purpose of promoting the gospel by domestic missions, the education of young men for the ministry, aiding feeble churches, supporting benevolent institutions, and awakening a revival spirit.

After passing down the Delaware in the steamer packet, crossing by a rail road to the Chesapeake and traversing its noble waters to BALTIMORE we were happy to find our trip of 120 miles terminate in the hospitable mansion of Mr. Levering. The evening closed agreeably among many christian friends, at the house of T. Wilson, Esq. Our reception was every thing that could be desired, and both on this occasion, and on our return, it was gratifying to find genuine piety uniting with worldly respectability to enrich, with greater glory than her monuments or mansions could confer, this beautiful city. It is situated at the head of the tide water on the north side of the Patapsco river, fourteen miles above its entrance into the Chesapeake. In 1752, it contained but twenty-five houses; now it may be regarded as the third city of the union, with a population rapidly approaching to 100,000. It is the first flour market in the world, having sixty mills in constant operation. It has, besides numerous cotton and other manufactories, a roman catholic cathedral of the Ionic order; the battle monument erected in memory of those who fell in the conflict of 1815; the Washington monument, of white marble, with a colossal statue of their hero, the largest of modern times, standing on the summit, 163 feet above the ground; rail roads leading to the Ohio and the Susquehannah, together with suburbs of much beauty, presenting a succession of elevated points or knolls of land, on some of which appear magnificent private residences.

There are, in addition to the episcopalian, pres-

byterian, and methodist, an African and three other baptist churches, of which the first was founded in 1785. This place of worship is spacious, capable of containing about two thousand people. After experiencing a considerable season of prosperity, it became much reduced, partly by the secession of members to form another church, which is now in an advancing state, and partly from the discussions incident to that secession, and the spread of what is termed "Campbellism." This sect has originated in the zeal of Mr. Campbell, formerly the successful antagonist of Robert Owen, the *soi-disant* reformer of the world, from Lanark. The residence and chief influence of Mr. C. is in Kentucky.

By the recent settlement of Mr. Hill, in Baltimore, as pastor of the first church, the people are confidently anticipating the resuscitation of a spirit of vital piety and holy exertion. Not more than twelve months before our visit, a season of revival had been enjoyed, and between thirty and forty were added, many of whom are among the most consistent and valuable members of the church.

The origin and singular trials of the second church, situated at Fell's Point, demand a brief record. In 1794, three families, members of the general baptist church of the new connexion, at Leicester, emigrated to America, and, after landing at New York, went to Baltimore. They determined to continue together as a religious community, and accordingly invited one of their number, Mr. John Healey, to become their minister. When he commenced his work, he threw in his own contributions for the general sup-

port of the cause, devoting one-half of his time to the duties of his sacred office, and the other half to labour for the support of his family. At first, the little flock was accommodated gratuitously by Dr. Bond, of the episcopal church, in a place which had been fitted up for his congregation. They were soon afterwards much scattered, in consequence of a prevalent ague and fever. Two were dismissed to another society. In 1797, however, they erected a small building of brick; but while engaged in this work, the half of their number died of the yellow fever—in fact, Mr. Healey was left, as to male members, alone. Still he persevered, labouring and preaching for ten years with some success. In 1807, the church joined the Baltimore Association. Two years afterwards a schism took place during the pastor's absence. A secret effort had been made to elect another in his room, and at length nine or ten persons were excluded; in the same year, however, ten were added. In 1811, a new place of worship was reared, forty by fifty feet in dimensions, in Fleet-street, Fell's Point, and at one period the church included one hundred and fifty-seven members. But in 1821-22, they had great afflictions, and frequent mortality by yellow fever; their doors were even closed for ten weeks, and the Sunday-school was scattered. They have since revived, and at present are enjoying peace and making progress.

The city of WASHINGTON of course claimed our next attention, being in the direct way to the place of our principal destination. As other travellers have often described it, and as congress was not sit-

of his time to the other half to . . . At first, the . . . itously by Dr. . . place which had . . . They were soon . . . nence of a pre- . . mitted to ano- . . erected a small . . l in this work, . . yellow fever- . . male members, . . and preaching . . 07, the church . . two years after- . . the pastor's ab- . . e to elect ano- . . or ten persons . . ever, ten were . . ip was reared, . . a Fleet-street, . . urch included . . ers. But in . . and frequent . . ors were even . . ay-school was . . and at present . . ess. . . e claimed our . . y to the place . . her travellers . . ss was not sit- . . ing, we may be excused from many general obser- . . At the house of our friend Mr. Brown, . . pastor of the baptist church, we found his son-in-law . . Colonel Wheeler, secretary to the commissioners of . . the French treaty, who paid us every attention. . . Under his guidance we visited several places: the . . capitol, so much celebrated, and, of its kind, so . . really beautiful a structure, was not overlooked. In . . fact, after surveying the hall or rotunda to mark its . . painted decorations of the Landing of the Pilgrims, . . Penn's Treaty with the Indians, the Signing of the . . Declaration of Independence, the Rescue of Captain . . Smith by Pocahontas, with other mementos of glory, . . and glancing at the unoccupied seats and presiden- . . tial chair of the house of representatives, we ven- . . tured to ascend to the summit, in order, like the . . poor pigmies of our race, to enlarge as much as pos- . . sible our little horizon of view. This we did by . . mounting up an external staircase of great extent, . . which trembled and creaked in every limb, and . . even swayed, or seemed to sway about in the wind. . . The giddy height, however, did not altogether repay . . our ambitious effort. We were rather inspired with . . melancholy than admiration. The general aspect . . of the country, as it appears from this elevation, is . . desolate and dreary; the forests, if forests there . . have ever been, have disappeared; the river is too . . distant to be imposing, in fact it looks only like a . . silver thread; the city itself, which *was to be*, is so . . broken into fragments, so incomplete in its projected . . buildings, streets, and roads, and so destitute of life . . and movement at this *uncongressional* season, that

one could not help sighing over the outline of a magnificent failure.

In the evening, Colonel Wheeler introduced us to the president, General Jackson. We found him in company with Mr. Van Buren, the vice-president, who is a candidate for the supreme office, at the period of regular vacancy. It was a gratifying opportunity of familiar and animated conversation over a cup of coffee, on topics connected with some of the most important interests of our respective countries. Recent intelligence from Europe was touched upon, and particularly news relative to Ireland, which led to a somewhat extended discussion of the compulsory support of religion as contrasted with that which is spontaneous and voluntary. It was gratifying to ascertain that the mind of the chief magistrate of this mighty nation was as free from all the sophistries arising out of the unhallowed blending of things sacred with things secular, by the alliance of the church with the state, as his person and court were disincumbered of the pomps of royal etiquette. He uttered, with great emphasis these memorable words, "Human legislation in matters of religion may make hypocrites, but it cannot make christians." On the tithe system, particularly as it was working in Ireland, which led to the conversation, the president spoke with still kindling energy, and in terms which harmonized with what may now be considered public opinion in every part of the British empire, till all the soldiers was apparent as the general exclaimed, "I had rather die a thousand deaths, than see my wife and

children starve while I was robbed of one-tenth of my labour to support a religion I disapproved."

The president is a man venerable for age, and distinguished for military talents. He courteously invited us to dine with him on our return from Virginia; a pleasure we were compelled to relinquish. He has acquired much celebrity for self-command and fortitude; but we fancied that the then very recent attempt on his life, by Lawrence, since proved to be insane, had a little shaken his system. We stood upon the spot at the entrance of the capitol, where the sanguinary effort was made, and were not unmindful of that remarkable providence which prevented the discharge of two percussion pistols, though the caps exploded; by which the president escaped from a danger the most imminent.

We were unfortunate, on the first day of our arrival, in being too late to witness a quarterly exhibition of the proficiency of the students at the Columbian College; an institution under the patronage of the baptist denomination, and at its first establishment, distinguished by the brief residence and available talents of Staughton; but we seized an opportunity of visiting Dr. Chapin, the president, and looking through the institution. The location is good, and commands a fine view of the capitol at the distance of two miles and a half. This college was incorporated by an act of congress in 1821; the course of instruction began in 1822; the buildings are unfinished, and we cannot compliment our friends on the style of those which have been completed. The institution has suffered severe trials,

from which it seems to be beginning to emerge. The provision for instruction appears to be ample in all the branches. There is one advantage which from the circumstances, is peculiar to this establishment, namely, that on occasions of great interest, the students are permitted to attend the Supreme Court of the United States, and the debates in Congress. Of 300 pupils who have received education there, forty have devoted themselves to the ministry.

We gave one day to Mount Vernon, which the name of Washington has rendered illustrious. Our ministerial brother Cornelius, pastor of the baptist church in Alexandria, an incorporated city about six miles on our way, came to accompany us to his residence. At Alexandria, where Mr. C. has been labouring ten years, there is a church of 200 members, and a school of 100 children. Most of the members were baptized by the present pastor, and the church enjoyed much peace and prosperity, till a recent attempt to introduce hypercalvinism threatened division, and it was supposed about fifty would separate; but it is worthy of remark, that not a single coloured person, whether slave or free seceded!

After crossing Hunter's Creek, and pursuing a toilsome ascent thickly covered with embowering woods, we beheld the dwelling of Washington, and by the favour of his descendants, surveyed its interior. The rooms are small, but neatly furnished, the *relics* not numerous. The summer house in which he delighted to sit and contemplate a beautiful sweep of the Potomac, with its bordering

wooded hills and vales, is in such a state of decay that it is almost hazardous to ascend the steps. On the right at some distance is his tomb, a mean brick vault with a few miserable letters for an inscription. Is this neglect? or is it intended to impress the bystander with the thought that monumental splendour would only enfeeble the superior lustre that encircles such a name? Certainly the marble and the epitaph are insignificant appendages to real greatness; but strangers from the old world cannot be expected to sympathise with this entombing of illustrious remains in some obscure nook of a private estate, when the lands are liable to be transferred quickly into the hands of strangers. We know not the motives which led to the disturbance of the dust of Washington; but it is unseemly to leave the old vault in its present state, in keeping only with surrounding dilapidations. It is, indeed, fenced, but when curiosity prompts to the trespass, and you reach its entrance, it is impossible to dissociate from it an idea of the hasty violence of some plunderer of graves. One conspicuous object is a long box, not unlike a shell for a corpse; it lies as if carelessly thrown aside with other lumber, and the whole appearance quite neutralizes the solemn and appropriate impressions which such a scene ought to produce.

On our return to Washington we spent the evening at the house of Mr. Elliott, in a very select society. Among the gentlemen were some of the clergymen and other intelligent inhabitants of the town, together with Colonel Wheeler and Judge

Cranch, chief justice of the supreme court of Columbia, and one of the seven associate judges of the United States. The general manners and freedom of intercourse we enjoyed, reminded us of the best English society.

The next day we took the steam packet to Aquia Creek, whence we proceeded along the Virginian sands and hollows, to Fredericksburgh. In passing up the Potomac, whose banks are fertile and more lofty than those of the Delaware or Chesapeake, we crossed several fishermen's seines of great extent. One of them was not less than a mile and a half in length, and at one draught in the preceding summer had captured, besides three or four hundred shad, the almost incredible number of seven hundred thousand six hundred herrings.

Fredericksburgh is a town of extensive trade, but of no great pretensions in appearance. It stands on the south side of the Rappahannock river, more than a hundred miles from its outlet into the Chesapeake Bay. It has a numerous baptist cause in an increasing state, and three other churches. From this place we diverged at a right angle from our direct course, for the purpose of waiting on Mr. Madison, to whom Judge Cranch had given us an introduction, and performing a circuit over the Blue Mountains. At the first stage, however, unexpected obstacles occurred, which induced the apprehension of not being able to arrive at Richmond so early as we desired. The deputation, therefore, agreed to a separation of some days, that one at least might be in sufficient time to attend the general association of

Virginia. This circumstance renders it necessary to adopt, for a few pages, the form of personal narrative.

Dr. Cox's Account.—Being left alone, without the means of returning to Fredericksburgh till the following day, I determined to employ the interval in endeavouring to ascertain the moral and religious condition of this part of the country. It occurred to me that the best method would be, after some inquiries, to take a solitary ramble in the pine forests, where the scattered habitations were to be found. In a short time my attention was arrested by the appearance of what at first seemed to be a log-house, but which, on a nearer inspection, proved to be a school-room. I thought in so wild a country I might be forgiven for entering the open door without ceremony. The master received me courteously, and answered my questions without hesitation; while, as I seated myself on a bench, the encircling group of girls and boys, amounting to about twenty-five or thirty, looked with an expression of countenance that hovered between wonder and merriment. I found that they were gathered together from different distances in the interior, and that the master, a young man of some address, came every Monday twelve miles, and took up his abode at the court-house till Saturday, for the purpose of imparting his very cheap instructions in writing, reading, arithmetic, geography, and history. I requested permission to put some questions to the pupils, and invited them to furnish specimens of their progress. This was probably greater in reality than appearance,

for to do them justice, more hesitation and shyness of manner were manifested than is generally characteristic of the young republicanism of the new world. If, thought I, by this moral irrigation of the soil, America is thus striving to diffuse the benefits of education among her multifarious people, the result cannot be doubtful—her greatness is established! There was, however, one deduction from the pleasing hope of the immediate future; I was in a slave state—in Virginia; and most of the slave-holding states will not allow their black population to be taught to read or write, though they may be orally instructed. Still it is consoling to think that the moral culture, and, in many cases, the religious tuition bestowed, not only on the whites, but on the blacks, is urging on improvement with intense and irresistible force. The consequent elevation of character, superinduced by the diffusion of knowledge, or the growth of private sentiment, in concurrence with the course of providence, is accelerating the happy crisis of entire and universal freedom.

Pursuing my way through the forest, I happened upon a very different scene, which was strikingly illustrative of the good and the evil that are intermingled here in the elements of society. It was the dwelling of what in England would be termed a little farmer. To me it seemed that vicious habits and a vicious system had totally prostrated his mind; and the two or three black children, by whom he was attended, exhibited as remarkable a contrast as could well be imagined to those from

whom I had just parted in the school-room. Vacancy of countenance and obsequiousness of manner, together with his own too ready acknowledgments, bespoke a degradation of the species not to be witnessed without poignant anguish.

My next visit was to a family in the same general circumstances; but entirely dissimilar in the whole mode of their existence. I found a farmer and his wife at their early evening repast. At first some symptoms of constraint gleamed through the courteousness of their reception. The ice, however, soon melts from a Virginian heart, and when the stranger was found to be a minister of the gospel, sentiments and affections flowed freely. In truth I enjoyed a season of unreserved christian and spiritual communion; and obtained the information that the only two churches in the vicinity, of one of which they were members, were of the baptist persuasion. Abortive attempts had been made to sow doctrinal dissension, but the cause was not unprosperous. Another call, at the distance of a mile, brought me into a higher grade of worldly respectability, where I found a New Testament religion united with a Virginian hospitality. My stay was, perhaps, imprudently prolonged, and as night soon enveloped my footsteps, it was no tempting journey through the recesses of an unknown wilderness. But there was sublimity in the emotions excited in the mind by a loneliness and a silence, interrupted only by the whispers of soft winds among the forest trees. Now would the active thoughts seize the wings of the lightning and speed their way across the ocean

solitudes towards HOME; and anon, by the light of the glittering stars, spring upward to a brighter and a better world!

Having reached Richmond on Friday evening, after a journey of some little peril, and no small amusement, I was ushered into the friendly abode of Mr. Wortham, amidst the kindest welcomings of its inhabitants, and of many ministers already assembled for the ensuing christian festivities. On Saturday, April 25th, *the General Association of Virginia* held its twelfth annual session. The introductory discourse by the Rev. Cumberland George, from the words, "Have faith in God," was heard with much attention; and afforded, as I understood, a fair specimen of the southern style of preaching. He refuted many objections that had been urged against missionary enterprises, and showed the necessity of dependence on the power and promises of God. It was sound in matter, ardent and affectionate in manner, and pointed to every one's conscience and heart. This association corresponds in character and constitution with the State Conventions, whose design is to unite the several churches in the common objects of christian benevolence. In Virginia, as in each of the New England States, and several of the Middle, Southern, and Western States, there are education, missionary and other societies, which meet in conjunction with the Association or State Convention, a body composed, in fact, of the anniversaries of these several societies. There are in Virginia, forty-three baptist associations, comprising 441 churches, and 55,602 com-

municants, besides three associations which are partly situated in North Carolina, Tennessee, and Pennsylvania. Of this number, thirteen associations, and 280 churches harmonize with the General Association; to these have been added 3,696 members during the past year, and 340 to the other churches. They have, moreover, employed ten missionaries, in addition to a general agent. Three new churches have been formed by their means, and 280 members brought into the communion of saints. In the evening of this day, a sermon was preached by Mr. Edward Baptist, before the *Virginia Education Society*. It was addressed chiefly to candidates for the ministry.

The sabbath morning opened with all the brightness of a southern sky. It came, too, rich in spiritual privileges, and abundant in ministerial and christian intercourse. The bustle attendant upon arrivals in this "city of our solemnities," had subsided into a profound tranquillity, which seemed equally to reign in nature and in the sanctuaries of piety. I was requested to preach at the first church. When I beheld the vast assembly, composed of three classes of hearers, the white population occupying one side, the black, the other, and ministers of the gospel from distant parts, crowding the centre, I could not be insensible to my responsibility, or easily suppress overwhelming emotions, while I attempted to preach from the words recorded in Psalm lxxii. 19, "Let the whole earth be filled with his glory." In the afternoon, Mr. Choules, of New Bedford, delivered a very suitable discourse.

At the close of it, the singing of the coloured people was delightful. They joined hand in hand, swaying backwards and forwards, and uttering tones of a peculiar kind, which were often truly melodious. It was like the voice and the heart of one man. Their radiant, though swarthy countenances, with eyes ever-brightening as they sang, expressed a pleasure, which, to every christian spectator, appeared to result from that conscious emancipation and freedom of soul, of which religion renders it susceptible, even amidst the fetters and degradation of an outward bondage. Their hymn commenced with the following verse, which fell plaintively upon the ear,

“ There is a land of pleasure,
Where peace and joy for ever roll;
’Tis there I have my treasure,
And there I long to rest my soul.
Long darkness dwelt around me,
With scarcely once a cheering ray;
But since the Saviour found me,
A lamp has shone along my way.”

When I thought upon their melancholy condition, and saw the power of truth and sacred song kindling such a joy in hearts so sad, and when I observed multitudes crowding around in an evident sympathy with their enslaved condition, in a State advancing, however, rapidly in spiritual attainment and righteous purpose, I could not help stepping upon a bench and claiming their attention to a short address. They listened, and many of them, accustomed to its

glad tidings, loved the gospel. They seemed fully to apprehend that in its saving and sanctifying influence it gave inward freedom, and inspired heavenly hopes; and at the close they exclaimed, "Brother—stranger, shake hands with us!" It need not be said that this was at once complied with; and if it were impractical to extend the friendly token to every individual of many hundreds, there was at least a fellowship of humanity, of benevolent sympathy, and of christian love.

The annual meeting of the *Virginia Baptist Education Society* was held on Monday morning, when several very sensible and animated speeches were delivered. The report was highly encouraging; the subscriptions liberal. There are at present under the society's patronage, sixty students in the seminary, which is prettily enclosed in well cultivated garden grounds, about a mile from the city. The institution began about four years ago with fourteen students. The general plan of studies is intended for those who are preparing for the christian ministry, without having had the advantage of a previous education. It embraces a period of four years; of which the first is English, with a commencement in Latin; the second comprehends a commencement both in Greek and mathematics; the third unites with these logic, rhetoric, natural and mental philosophy; and the fourth combines those studies which are more definitely theological and fitting for the pastoral office. Besides the beneficiaries, young men of good moral character may be admitted who will defray their own expenses.

No beneficiary is introduced till he has sustained a trial of one session; and each one is pledged to pursue the whole course. This seminary combines with its literary plans the system of manual labour, by which three hours' work per day is required of each student, for the twofold purpose of recreation and gain; the nett proceeds of the labour, whether agricultural or mechanical, as their early habits direct, being appropriated to the students by a fair calculation.

After dining at Judge Clopton's, it had been arranged to repair to the premises, where the students and company were to receive an address. Torrents of rain, however, disarranged the plan, and occasioned the meeting to be deferred to the following day. Accordingly, after the business of the Virginian General Association had occupied the hours of the morning, at four o'clock on Tuesday the members of the society, the delegates of the General Association, and a large concourse of ladies and gentlemen rode to the premises. One of the students, Mr. J. L. Shuck, delivered an oration, and I afterwards endeavoured to fulfil the duty that had been devolved upon me by the authorities, of addressing the students and the assembly. At the close of it, Mr. Shuck stepped up to me with a bouquet of beautiful flowers from the gardens, saying, that this was a fragrant though frail token of their present gratification in greeting me from the land of their fathers; and that whatever might be thought of the value of the flowers, he could safely assure me that "Solomon, in all his glory, was not

arrayed like one of these." Mr. Malcom concluded in prayer; and after perambulating the grounds, we returned. My colleague had now arrived.

Dr. Hoby's Account.—Pursuing the route to Charlottesville and Staunton, I intended to visit the natural bridge of Virginia, and to travel to Richmond by way of Lynchburgh. I regretted that the stage arrangements prevented my availing myself of Judge Cranch's letter of introduction to the ex-president, Mr. Madison: we stopped for the night some miles short of his residence, and proceeded the next morning at half-past two o'clock. Monticello, the seat of Jefferson, is passed as you enter Charlottesville, and the university, of which he was the father and founder, is erected at the opposite end of this quiet and genteel town. The site of these college-buildings is admirably selected on rising ground, bounded by two roads; that leading to Staunton passes by the Rotunda. This is the chief edifice, and contains in the basement, class-rooms for lectures and recitations, over which the noble hall, with its gallery supported by forty pillars, forms the library. Ten dwelling houses, five on either side of the quadrangle, are connected by arcades with the Rotunda, and between these professors' residences are the chambers for the students; thus presenting all the details calculated to render the establishment complete. The university of Virginia did not flourish with the most auspicious patronage of the state and of Mr. Jefferson. How much soever we may deplore the infidelity of that great man and distinguished patriot, one can scarcely

regret the opportunity for the fair trial of his principles, as connected with education, inasmuch as the experiment turns out so signally to the honour of revelation. So long as infidelity was the presiding genius of the place, it languished and decayed. Now that there is no longer any systematic hostility "against the truth," this temple of science promises to rival the most prosperous of the literary institutions of the land. The faculty consists of ten professors; and 209 students call this thriving university their *alma mater*. A sort of uniform is worn by the gentlemen who study here, which consists in the coats being of the same colour, cut, and quality.

Monticello, at a somewhat greater distance from the town in a nearly opposite direction, was the seat of Jefferson; there he had his abode, and thence he beheld the college buildings grow at his bidding. His ashes repose in a spot enclosed in a rough manner from the grounds, and used as the burial place for the family, several of whom are interred there. The mansion is erected on the table summit of a lofty hill, and as to external architecture and general appearance is in keeping with the beautiful and diversified scenery it commands; but how much was there here on which to moralize! This deserted residence was about to become the dwelling of a descendant of Abraham; and at no great distance the slave, who was the mother of Jefferson's children, and who was left in bondage, or if liberated, was unprovided for, had her humble abode? The granite column may stand for ages over his grave; but on the brass tablet to be inserted, it might be

engraven that he was literally the *father* of some of his own slaves!

The possibility of reaching Richmond by way of Lynchburgh, and the probability of falling in with some coffes of melancholy captives, who though innocent, perhaps virtuous and even eminently pious, are often driven in this direction, from their country and their homes, induced an excursion yet further west. It was a delightful ride across the blue ridge, from the summit of which the distant Alleghany chain of mountains was distinctly seen.

The forest was every where illuminated by the bright blossoms of dogwood. The only slaves met with, were five fellow passengers, three females and two men, who appeared to be accompanying their master. I was surprised at the readiness with which the owner of these slaves conversed in their presence, on the rights and claims of the Indians, although much of the discussion was as applicable to the black as to the red races in America. Neither did he appear offended at the familiarity with which I addressed one of the men, who seemed anxious not to incommode me, in language by which I intentionally conveyed my sense of his equality as a fellow passenger in a public conveyance.

To reach Richmond by the opening of the convention, I was under the necessity of relinquishing the intended tour, and returning to Charlottesville to spend the sabbath with the baptist church. Mr. Lindsey Coleman, the pastor, has also the care of three other churches situated at considerable distances, and was not expected on the Lord's day.

This circumstance afforded an opportunity of ascertaining what is customary with congregations during such absence of their ministers, which too much resembles the state of those parish churches in England, where similar causes prevent the stated worship every Lord's day. Yet religion is not so wholly neglected in America, as in some of those rural districts, because it is the habit of part of the congregation to attend worship elsewhere, and probably where their own pastor is officiating, while the more active and zealous persevere in their usual employments as sabbath-school teachers; and at Charlottesville particularly, a part of the day was occupied in the instruction of the blacks and slaves. These much-neglected people are now instructed in the room under the baptist place of worship; and as the laws prohibit teaching them to read, the Scriptures are read to them, and explained. They appeared greatly delighted by the interest taken in them by their English visitor, and some of them were affected to tears. Much indeed do they need the tender sympathy of christians. Multitudes of them are in gross ignorance. The following is the substance of the first conversation I had with a slave. She was a girl of about ten or twelve years old, and the property of a christian owner.

"What is your name?" "A. B." "How old are you?" "I don't know." "Who is your mother?" "The woman below." "Who is your father?" "I don't know any more than that shovel." "Who do you belong to?" "My Sammy or Tommy," or whatever was the name of her master. "Who is your Sammy?" "Who

do you mean?" "Why, don't you know?" "So and so. He is my Sammy." "Do you know who made you?" "The old one." "Who do you mean by the old one?" "Why debil to be sure." "Have you a soul?" "No, I don't know what you mean." "Do you know any thing about God?" "No, mother says she will take me to the room there, that I may hear something." "Where shall you go when you die?" "To the old one." Some attempt was made to instruct this child, whose curiosity was irrepressible, and who was not deficient in capacity.

As on the excursion west of Charlottesville, the rights of men formed the chief topic of conversation, notwithstanding the presence of five slaves, so on the road to Richmond, during the greater part of two days occupied in the journey of sixty miles, slavery and the African race were constantly the subjects of discussion. Judge ———, a gentleman of great intelligence, and of remarkable conversational powers, was a passenger, and took no small share in the controversy. The ground assumed was, that slavery was almost universally felt to be a grievous curse,—that there existed an earnest desire to be delivered from it,—but, that the whole system was so compassed about with difficulties, emancipation was altogether hopeless. The position occupied on the other side was, that the immediate, universal, and total abolition of slavery, was the most righteous, safe, and benevolent course; and that religion, justice, and philanthropy, demand this for the oppressed, whatever questions of compensation may arise between other parties, and whatever legisla-

tive enactments may be provided for the public security, both of the pale and coloured races of citizens. The discussions of this subject on the journey, produced a conviction on my mind, which I had innumerable opportunities of verifying, *viz.* that the most conflicting and contradictory statements can with the greatest ease be obtained from advocates of slavery, respecting those who are so much wronged. You have only to express an opinion relative to the capacity of two millions and a half of human beings, and assert your persuasion, that, as free labourers, they are in all respects capable of taking care of themselves and their families; and you are instantly assured they are inferior to mere children, and raised but little above the brutes. Then watch your opportunity, and express your pity for human beings so degraded and helpless, and you will be told to spare your sympathy; for the whole race is remarkably shrewd, and all of them contrive to take good care of themselves, while many get forward in no ordinary degree.

In proceeding from Charlottesville through Goochland, where we stopped for the night, the beauty of the scenery often presented a singular contrast to the obviously exhausted state of the lands—many districts having been worn out and partially abandoned. This was said to have been in a great degree the result of cultivation by slave labour, a system which thus degrades civilized man to a semi-barbarous recklessness, and gives an impetus to the tide of western emigration. By the use of plaster

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of Paris (gypsum) as a manure, the most extraordinary results have been obtained ; it seems to possess wonderful properties, by which these lands in Virginia are a second time reclaimed from desolation and barrenness. Free labour and an improved mode of agriculture, would render many portions of this now blighted land, a paradise both for beauty and fertility. The sandy road appearing to stretch its weary length along, through interminable vistas of pine, was at times insupportably monotonous ; the tedium, however, was compensated on approaching Richmond by her noble river, of which we had caught several views. I was happy to reach the abode of Mr. Wortham, where I was courteously received, and soon beheld the cavalcade returning with my colleague from the seminary for the sons of the prophets.

CHAPTER III.

THE TRIENNIAL CONVENTION.

THE mission in which we were engaged comprised two general objects, namely, to acquire information respecting the proceedings of American christians, particularly those of our own denomination, and to endeavour to unite in closer bonds of affection and fellowship our brethren in a distant land, first, by a representative intercourse at the Triennial Convention, and then by a visit to their churches. While we participated in the views of our brethren at home respecting the advantages of personal communication, as the important meetings of this hallowed season were thickening around us, we were every moment awakened to a sense of our great responsibility. Perceiving the agitation which was beginning to spread over the surface of American society in consequence of the rise of anti-slavery discussions, we were induced to act with caution, so as to unite a dignified consistency of principle, with the perfect exercise of christian feeling. Existing circumstances, however, did not prevent the most unrestrained indulgence of those sacred emotions which such meetings were calculated to inspire, which are rarely the portion of mortals below, and which afford a rich prelibation of the joys above.

In the evening of the day on which the deputation

reunited, and immediately previous to the meeting of the Triennial Convention, the anniversary of the *State Foreign Missionary Society* was celebrated. The assembly was numerous, and seemed to be pervaded by deep and solemn emotions. So subduing, indeed, were the views entertained of the momentous trust confided to his people by the Great Head of the church, as contrasted with the comparative indifference of professors, that when it was proposed to "take up" the collection, the Rev. J. B. Jeter rose in the midst of the congregation, and after a brief appeal, to which his tall, thin figure, grave manner, and slow utterance gave peculiar effect, entreated that before they presented their contributions, they would humble themselves before God in penitential confession of past remissness, ask forgiveness of their sin, and grace to enable them in future to live more to his glory. There was instant and universal sympathy with the suggestion, which seemed to envelope and sadden every countenance like the sudden cloud that darkens a brilliant day. The Rev. J. Kerr, who occupied the chair, immediately requested brother Jeter to lead their devotions, which was done with a simplicity and fervour that harmonized with the pious proposal. The scene was most affecting; and we doubtless participated the universal sentiment, in considering it eminently calculated to prepare every mind for the anticipated meeting.

The CONVENTION, which was the EIGHTH TRIENNIAL ASSEMBLY of the denomination, commenced its sittings at ten o'clock on Wednesday morning, April

29th, in the first baptist church. Although this important body now embraces in its deliberations the general interests of the baptist denomination in the United States, it was originally constituted for missionary purposes. In May, 1814, a meeting was held in Philadelphia, composed of delegates from missionary societies in Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Columbia, Virginia, North Carolina, South Carolina, and Georgia. The object was to unite to send the gospel to the heathen; and they accordingly formed "The General Missionary Convention of America for Foreign Missions." A committee was chosen to conduct the affairs of the body, denominated "The Baptist Board of Foreign Missions, for the United States," and it was decided that a general convention should be held triennially. Although other great denominational associations have gathered around this missionary society for convenience, and have been animated by the vitality with which the primary institution was instinct, it is nevertheless still regarded as the triennial *missionary* meeting. The session at Richmond was more numerous attended than former conventions, and it was thought to be a more complete representation of the denomination. There were delegates from nineteen states besides the district of Columbia; but Delaware, Indiana, Missouri, Arkansas, Mississippi, and Alabama, were not represented by persons who, according to the constitution, were entitled to seats, and to a vote.

Among the pastors and ministers assen.bled, the

age of some was indicated by the "hoary head found in the way of righteousness;" but we observed, in general, that while many were in middle or advanced life, as a *body* they were remarkably youthful, and seemed fresh with the dew of an intellectual morning.

The preliminary arrangements were promptly made, evincing great tact in the management of their affairs. We were struck with the business-like character of the whole assembly; while the sacredness of piety and the cheerfulness of benevolence redeemed the whole from an air of secularity. A merely mercantile man would have felt instinctively that he was breathing an uncongenial element; and yet commercial and even political assemblies might have learned some lessons on regularity and dispatch. This was the more observable as, with very few exceptions, the pastors and ministers were the chief actors. It was not the practice, either on this or other occasions, to proceed as if the concerns of the kingdom of Christ were incapable of being conducted by the ministers of the gospel, because they are not educated as mercantile or commercial men. Our American friends seem rather to conceive that, in general, they are the suitable persons; and that lay assistance is most advantageous, when associated in religious enterprises and in religious meetings, under ministerial superintendence. It may admit of a question whether, in concerns strictly and properly ecclesiastical, the same reasons which constitute the pastor the president in the church, should not operate to place

some one of the body in the chair at the grave and solemn anniversaries of religion. If in the one case there may be a tendency in such an arrangement to produce a spirit of ecclesiastical domination, is there not at least an equal tendency in the other to foster a spirit of secular power in the church? And is it not worth considering whether the primitive constitution did not assign spiritual affairs to episcopal, that is pastoral guidance?

As soon as the assembly became seated on this occasion, a hymn was sung, which was followed by prayer. The credentials of delegates were then examined, the names enrolled, and the officers for the present convention chosen. The Rev. S. H. Cone was elected president, Rev. H. Malcom, secretary, Rev. G. F. Davis, assistant secretary. The first business of the meeting was to receive our credentials. After preliminary remarks by the president, we presented various communications with which we had been entrusted, particularly the document from the Union. The reading of this fraternal epistle was preceded by a few prefatory remarks, apprizing the assembly of the nature of the Baptist Union of England and Wales, and distinguishing it from the London Board of Ministers. Each of us then delivered an address of some length in further explanation of the views and feelings of their British brethren towards the transatlantic churches. These addresses were listened to with the deepest interest. Many a manly countenance was bedewed with a tear of sacred sensibility. It was forthwith resolved, "That the president well

come the delegation, and give them the right hand of fellowship on the part of the convention;" and well did he sustain the dignity of his office, while with equal affection and eloquence he received us as brethren beloved for our work's sake, and emphatically as *Englishmen*, as *Christians*, and as *Ministers*. "We welcome you," said he, "to our country, our churches, our houses, and our hearts." When the tumult of emotion had subsided, after a few moments of solemn stillness which succeeded the president's address, he rose and gave out a stanza of the hymn which commences,

"Blest be the tie that binds
Our hearts in christian love."

The communications which had been made were then referred to a committee, to report upon them during the present session. The visit of the delegates from the churches of the father-land naturally increased the general interest of the convention; and the reception which they experienced was such as not only to banish those feelings of restraint which, as strangers, they might have cherished, but to make them delightfully sensible that they were in the bosom of christian brethren. Ordinary forms of speech are too cold and common-place to express the impression, never to be erased from the heart, of the kind greetings and affectionate intercourse of every day. They were brought into fellowship and unreserved intercourse with multitudes of christian ministers and friends, whom they had never seen before; many of

whom were unknown to them even by name, and all of them fellow workers of God, and fellow heirs of eternal life. It seemed like the point of confluence of a thousand streams of sacred feeling and pious operation; and proved to themselves, and they believe to all present during these "days of heaven upon earth," the assured prelibation of those "pleasures which are at God's right hand for evermore." There was soon enkindled in every bosom, and beaming from every eye, a glow of fervent sympathy and love, indicating, what every tongue would have been ready to declare, "it is good to be here." If a doubt had arisen in any minds, as to the course the deputation from England intended to pursue in public intercourse with their brethren, with respect to subjects of vital importance indeed, but inadmissible in a body constituted of such various elements as theirs, it was only like a cloud of the summer morning, which was speedily dispersed in the brightening sunshine. To associate what was now realized with the early history of the denomination only two centuries ago, and to feel that by themselves as instruments, the English churches were thus seeking a more intimate alliance and union with so much larger a body in America than themselves, was to the delegates an overpowering idea. If they were enabled in a manner at all satisfactory to their beloved brethren in the United States, to respond to their glowing sentiments of christian love, and to express the fraternal feeling of those by whom they were commissioned to visit them, they would devoutly

acknowledge the grace of Him who makes his strength perfect in weakness, which at these seasons of deep responsibility, though of high enjoyment, they felt had been successfully, as they knew it had been earnestly implored on their behalf, by the churches at home.

The appointment of committees to report upon the operations of different societies, is an excellent expedient by which the dispatch of business is greatly facilitated. No fewer than nineteen of these subcommittees were appointed, consisting for the most part of different individuals nominated by the president, but finally chosen by the assembly. They arranged their own time of meeting to consider the various points confided to their deliberations; and were generally prepared with their reports when the business confided to them was called on for general discussion, and final decision. Thus, for instance, subcommittees were chosen to arrange religious exercises during the session;—on Indian missions;—to nominate persons out of whom the trustees for the Columbian college might be elected;—on the African mission, &c. &c. It was not difficult to select men whose piety, habits of business, and competent knowledge of the matters referred to their consideration, materially assisted the final determinations of the Convention.

The Rev. A. Sutton, a missionary from Orissa, in connexion with the body of general baptists, was present. Mr. Sutton is well known in England, but still better in America, where he had been for many months. The chief object of his visit was to

rouse the members of his own religious community, the general baptists, to a sense of duty relative to christian missions. He found an ample field among 500 or 600 congregations, containing between 20,000 and 30,000 members. His labours also were acceptable and useful in promoting the general interests of the gospel. He was received in a similar manner with ourselves ; with the equal greeting of hand and heart. Finally, "all ministers of the gospel present who are in regular standing with any evangelical denomination," were invited to a seat in the Convention. For this expression of liberality and christian courtesy, the delegates were scarcely prepared, notwithstanding their settled conviction that as much genuine christian feeling prevails among their own denomination as in any section whatever of the christian church. Nearly thirty brethren accepted of the invitation.

In the afternoon of this first day of assembly, the sermon before the Convention was preached by the Rev. S. H. Cone, who enforced the duty of personal service in the kingdom of Christ, on all his people. There were generally two sermons preached every day in different places.

The missionary meeting, at which Mr. Jeter had proposed a humble confession of the criminal indifference with which christians had been accustomed to look upon a perishing world, had adjourned its meeting, which was resumed on the evening of the 29th. Accustomed to their own English habits, this had appeared to the deputation a measure of questionable expediency, doubting, as they did, if that

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holy fervour, in the degree in which it had appeared to glow in every heart, could be rekindled, and fearing that the resumed discussion might prove flat and uninteresting. The result was far otherwise; nor did it appear as if the flame would have expired, had the meetings been still further protracted. The Rev. W. S. Plumer, a presbyterian minister of Richmond, who had taken his seat in the Convention, lent his valuable aid on this occasion.

On Thursday, April 30th, the Convention reassembled at nine o'clock, and it was resolved, that during its session, the hours of meeting should be from nine till two in the morning, and from four till six in the evening. This was the day for attending to the report of the board of Missions. The reading of this interesting and important document was once suspended to sing the hymn, beginning,

“ O'er the gloomy hills of darkness.”

Again, on announcing the decease of Miss Cummings, one of the society's missionaries, a young woman of great promise, the Rev. W. B. Johnson was requested to lead the devotions of the assembly; and immediately, in a strain of humble and holy fervour, he offered prayer that the events which had removed four of the society's missionaries, during the three years past, might be “for our profit;” gave thanks that so many had been preserved, while the American board, a sister association, with whom the deepest sympathy was felt, had been called, in one year, to lament the decease of fourteen of their missionaries; and further entreated the divine pro-

tection for the surviving labourers of both societies, that their efforts might be rendered successful in filling the world with his glory.

The reading of the report was once more suspended on the arrival of one of the Cherokees, a red Indian, whose fathers had originally roamed in undisputed liberty and sovereign authority over these regions. It was impossible to avoid associating the event, in a way of contrast, with the times when his tribe were lords of the soil, with whom only the wild animals disputed the possession of illimitable hunting grounds; and whose course was free and impetuous as that of the rivers on whose banks they wandered from the mountains to the sea. Then, indeed, those woods often resounded with their frantic delight, and with the echoes of the savage war whoop; but now we beheld a meek and lowly disciple of the Master, who was "a man of sorrows, and acquainted with grief." O-go-na-ye, pronounced Oganiah, is a Cherokee, from the valley towns in the western part of North Carolina, and formerly a member of the Cherokee council of state. He was converted by the instrumentality of the Rev. Evan Jones, who has been much blessed as a missionary to his tribe. Mr. Jones and the Indian arrived at the Convention with the revered treasurer of the body, the Hon. Heman Lincoln of Boston, who had been on a visit to Carolina.

The report was again resumed, and finally adopted; certain portions of it being referred to subcommittees. It would be out of place to introduce a lengthened account of the facts it details; but the delegates

feel that their own statement would be inexcusably imperfect, without some reference to the missionary operations of their American brethren. After alluding to the venerable fathers of their mission who have entered into their rest, the report mentioned the circumstance of meeting in the capital of the oldest commonwealth in the confederacy, "Old Virginia," and expressed a cherished hope that their nation is destined to be a mighty instrument of good; but asserted that the fulfilment of its glorious ministry, must depend on the permanence of its union. The board hailed with delight whatever might tend to cement those national bonds. In the summary view of missionary proceedings, the first mentioned are "*Missions in America.*" These, in the true spirit of the early command to the disciples, to "begin at Jerusalem," are directed to the various tribes of Indians, both east and west of the Mississippi.

East of the mighty Father of rivers, are the valley towns in North Carolina; Thomas, and Sault de St. Marie in Michigan; the former on Grand River, the latter on Lake Superior; and Tonawanda in the state of New York. At these stations, a few converts have professed their faith in Christ, by being baptized in his name during the year; and the missionaries are encouraged to persevere by favourable appearances amidst numerous difficulties, particularly among the Cherokees.

West of the Mississippi, the board has confined its attention to what is called, "the Indian territory." This portion of country lies contiguous to the states of Arkansas, and Missouri. It may be described as

a tract of land, speaking in round numbers, 600 miles long from north to south, and 200 miles broad, though there are no specified limits to the west. A foreigner would be ready to inquire whether the design were to hunt the scattered aborigines from all their present settlements into this one territory, as their fathers formerly met to contract, by concerted movements, their wide circle by degrees, till the prey was fairly hemmed in, even within reach of the hunter's weapons; but a more correct and comprehensive view of existing facts might lead to a concurrence in opinion with many benevolent and enlightened men, that the security and happiness of the Indian tribes, perhaps their very preservation, will depend upon their being formed into one state, and finally allowed its star in the American constellation. The late Mr. Wirt appears to have cherished the idea of forming a sovereign and independent, but confederated republic of these tribes. A similar disposition of the descendants of Africans, a black as well as a red republic, might be a far happier, and more practicable expedient than any hitherto adopted; but as if to evince the abject degradation of Africa's children, here the black man, in many a forlorn instance, is literally the slave of the Indian! Many of these idolaters, who must still be regarded as savages, have learnt thus much, at least, of the civilization they witness around them—they purchase negro slaves!

Without entering into the political merits of the question, it was on every account desirable that

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christian missionaries should be employed; and, accordingly, the baptists, as well as the methodists and presbyterians, have missionaries in that territory. The posts they occupy, are among the Shawanoe, the Delawares, the Otoes and Omahas, the Ottawas, the Creeks, the Cherokees, and the Choctaws. The Putawatomes have their lands assigned, but are not yet arrived. As there was a station among them in Michigan, called Carey Missionary Station, so on their removal, it will be resumed. By schools, as well as by preaching, attempts are made to evangelize these native tribes; pleasing instances of success are recorded, but in some places, an excessive fondness for ardent spirits, which is unhappily supplied by white men, interferes with the good work. In other instances, the contempt which the Indian expresses for the white man's religion, is singularly associated with a determination to prevent the diffusion of it among their slaves.

The report presented by the committee appointed on the Indian stations, like each of the others prepared by the respective committees, has its own characteristic excellencies. It is a plain, faithful, manly representation of facts, relative to the Indians. If it may be thought to lean towards an approval of the government measure of locating the aboriginal tribes in the Indian territory, it does so in the most unexceptionable manner, as it asserts that public opinion among the Indians is turning in favour of the project. In the brief and condensed view of

their affairs, it states that east of the Mississippi there are 81,904 of the tribes, and west of that line, 201,750. This does not include those already in the territory, of whom 21,820 were "indigenous," and 25,000 have emigrated thither already. By this it appears that 283,654 are still dispersed through various parts of the states. It must be a mighty attraction to draw so large a body, though divided and scattered as they are, to the 46,820 now resident in the territory. Nevertheless the report says, "Removed from the pernicious influence of the lower order of the whites, exposed to fewer temptations to vice, and united in such large numbers into a kindred community, they feel that they have reached a new era in their history. They are stimulated to put forth fresh exertions; they express the desire to be united into one political brotherhood under a civil government; and as the incentives to war have now disappeared from among them, moral and saving influences can be brought to bear upon them with greater effect, and with the prospect of more permanent results." The report concludes with an affectionate reference to the recent arrival of the Cherokee missionary, the Rev. Evan Jones, and the convert Ogonaye, one of the sons of the forest converted from the superstition of savage life by the power of God.

When the reading of the document respecting the Indian territory was finished, the missionary and the christian Cherokee sang a hymn in the native tongue; an account of the rise and progress of the

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valley towns mission was given ; and the following letter from the converted natives was translated by the missionary :

“ HONOURED FATHERS AND BRETHREN,

“ We avail ourselves of the coming of our beloved brethren, to salute you in the name of the Lord Jesus. We cannot see you, but we rejoice to know that we love the same God, the same Saviour, and the same Spirit actuates our hearts. You have sent the gospel to us. You have prayed for us. In answer to your prayers, and by the labours of your missionaries here, sinners are converted, and the gospel is spreading on every side, and those who have believed are advancing in the knowledge of the Lord.

“ A few years ago all was darkness here ; we knew not God, we were ignorant of the Saviour. Our children, like their fathers, grew up in blindness of mind. Our sick had no hope, no comforter, in their afflictions, and all was dark beyond the grave. Now we are thankful for the good which God has done for us. We teach our children the ways of God, and many of them listen and attend. We visit our sick, we pray for them, and point them to Jesus. We salute with the most cordial affection your honoured treasurer. We remember his visit. We rejoice to remember his exhortation to us to continue in prayer ; we bear it in mind.”

Questions were then proposed to the Cherokee, who is a preacher of the gospel to his brethren, and satisfactory answers were given through the mis-

sionary ; when the whole assembly, rejoicing in this fulfilment of the prediction "they of the *wilderness* shall bow before him," united in a hymn of praise.

This visit added to the interest of the Convention in no inconsiderable degree. It was impossible to contemplate the person of the manly native, without inferring most favourably respecting both his mental endowments and moral character. He was a fine specimen of his nation. When animated, his countenance indicated an intelligent mind and a benevolent heart ; but he possessed in a remarkable degree the power ascribed to the Indians, if indeed it were the effect of volition, and not a mere instinct, of concealing all indications of the workings of the inner man. There were times when that face was a blank, scarcely denoting even mental abstraction, but rather the absence of all intellectual energy. Perhaps the impression made on a very watchful observer would be, that the design of the motionless gazer was to pay the most cautious and scrutinizing attention to every thing, without his purpose being detected. That Ogonaye was an intelligent observer of the wondrous novelties that were about to burst upon him on this his first visit to large cities, there was subsequently ample evidence.

It may be doubted whether it is judicious to teach the natives a new written character. Many enlightened men are increasingly of opinion that great advantages would result from the adoption of the Roman letter, even for the Asiatic languages. Were this admitted, it would seem to be even more desirable to pursue this method among the Ameri-

can tribes, which would contribute much to facilitate their acquisition of English. Very promising advances are made in the mental culture and moral improvement of the aborigines, as well as in their taste for agricultural occupations.

At the request of our brother Dunbar of New York, the following hymn was sung in connexion with the public reception of the Cherokee :

AN INDIAN'S APPEAL TO AMERICAN CHRISTIANS.

I dwell with the tempest, I'm rock'd by the storm,
No pillow of luxury come I to crave;
Sole lord of the brute in whose furs I am warm,
Yet pity the red man, ye sons of the wave.

Ere the wide-spreading ocean, now rolling so blue,
Your forefathers bore from afar to our shore,
These forests comprised all the pleasure we knew;
Then pity the red man thus happy no more.

Ye dwell at the fountains of mental delight,
Whence streams intellectual deliciously roll;
And when the rich banquets so freely invite,
O pity the red man, he, too, has a soul!

O teach him that name, to christians so dear,
Your passport to mansions of glory on high;
That name which supports you in death without fear,
Declare to the red man, and teach him to die.

Many are the dismal forebodings that the "Indian Territory" will be the secure possession of the native tribes, only till the cupidity of the white man shall desire the inheritance. The Annual Register of Indian Affairs within the Indian Territory, published by Isaac M'Coy, promises to lend very enlightened

and effectual aid upon subjects connected with those tribes, and "The Indian Advocate," to be published semi-monthly by some members of the regular baptist communion, but disclaiming every thing sectarian, will constantly circulate information respecting the territory. As Roger Williams was the first civil governor who recognized the proprietorship of the aborigines in the soil they inhabited, there is a peculiar propriety in these labours of the denomination of which he was the father in America.

The missions to Europe have reference to a very inconsiderable attempt at Paris, and to the important labours of Mr. Oncken at Hamburgh.

In Africa, the baptist board has hitherto confined its efforts to Liberia, of which colony it appears to be equally impossible, whether in Europe or in America, to form any adequate idea, so marvellously contradictory are the reports. Men of equal veracity, benevolence, and piety, are diametrically opposed. To listen to some representations, Liberia might be deemed a paradise; the descriptions of others lead one to think of it as a region of plagues and death. In like manner the expedient of conveying the descendants of Africa back to the land of their fathers is denounced by some philanthropists as the blackest of crimes; by others, the deed is extolled as the most benevolent of virtues. Truth lies between these extremes. Slavery will never be abolished by this transportation of the emancipated to an African colony; but in many instances, the greatest possible benefit may be conferred by aiding some who may choose to go, and their re-

removal to the colony may turn out to the furtherance of the gospel, and the protection of injured Africa. At all events, as in reference to the Indian territory, and the removal of the native tribes thither, the baptist board discharges a sacred duty by providing a missionary agency, whatever judgment may be formed of the political expedient,—so do they maintain their true character as a board for christian missions, by sending their devoted men of God to these African regions. Their prospects are brighter than at any former period. A letter has been since received from Liberia, giving an account of the baptism of several in various places, and particularly of the formation of the fourth and the fifth baptist churches. The latter was constituted at Caldwell of twelve members, seven of whom had been recently baptized. Fourteen or fifteen members of other churches were expected soon to join. The committee appointed to report on the African mission stated, that “the encouragements to persevere were so marked as to indicate an onward progress with enlarged and accelerated movements.” A mission has also been commenced at Hayti.

Asia is the chief theatre of the society's operations. Her hundreds of millions of deluded heathens seem to invite the attention of all missionary institutions, deepening the conviction that a great work of preparation is there designed to precede some glorious triumph. Burmah is the chosen field of labour, and in that land of darkness, Maulmein is the principal and central station. Here that honoured translator of the Holy Scriptures, Dr. Judson, has

completed his undertaking, and he records that event in these remarkable words; "Thanks be to God, I can now say I have attained; I have knelt down before him with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen!"

The native church at Maulmein consists of eighty members; and churches are formed at other stations, *viz.* Tavoy, Rangoon, Ava, Chummerah, Newville, Mergui. At Bangkok, in Siam, a very auspicious commencement is made, and missions to Arracan and China are determined upon; the station at Bangkok being deemed in every way suitable for the preparation of missionaries for China, the very high road to which empire, for the soldiers of the cross, is considered to be through Burmah. The report concludes in the following words: "We have now mission stations, and active labourers, in each of the four great continents. More than a hundred individuals are now wholly engaged, under the direction of the board, in spreading the knowledge of the Saviour in heathen lands, or in countries where fatal errors prevail. All these individuals appear to be zealously devoted to their work,

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 and there are strong encouragements to persevere.

"Under the direction of the board, there are
 twenty-five missionary stations, at which 112 agents
 are employed (about forty of whom are natives
 of the different regions); eighteen churches have
 been planted, containing about 1350 members; five
 presses are at work, multiplying copies of the word
 of God, and printing many hundreds of thousands
 of tracts."

We were impressed with the conviction, that the
 spirit of enterprise, which is urging forward so new
 a country in its commercial rivalry of older empires,
 pervades also the church of Christ. It was, more-
 over, highly gratifying to perceive that our own
 brethren, thus assembled in convention, participated
 largely in these feelings. They may have been, in
 the first instance, roused to exertion by British ac-
 tivity; but soon they contended, with giant strides,
 in the race of benevolence. A very large number
 of their churches have yet to be awakened from the
 apathy which once benumbed the English baptists.
 Gospel light and warmth are gradually diffusing
 their influences; and already, their missionary so-
 ciety threatens to take the lead of the baptist mis-
 sion in the old country.

Before the Convention broke up, a resolution was
 passed which recognised the duty of American bap-
 tists to engage in far more enlarged and vigorous
 efforts for the conversion of the *whole world*—in-
 structing the board to establish new missions in

every unoccupied place, where there may be a reasonable prospect of success—to employ, in some part of the great field, every properly-qualified missionary whose services could be obtained—and proposing to raise 100,000 dollars for the service of the year, in so doing. This financial resolution, so novel in its character to the delegation, was adopted at the suggestion of the Youth's Missionary Society of the second baptist church in Richmond under the pastoral care of our estimable brother, the Rev. J. B. Taylor; and from the proportion of it which different state conventions and local societies had resolved to raise before the close of the summer, no doubt was entertained by those best acquainted with the denomination, that the whole amount would be duly poured into the treasury.

Business connected with various religious societies was introduced at the sittings of the Convention, and generally in consequence of respectful and brotherly communications from those bodies, as from the Virginia Bible Society; the American Bible Society; the American Tract Society; the Baptist General Tract Society; the American Baptist Home Mission Society; the New York City Conference of Baptist Ministers; the American Sunday School Union; the Virginia Tract Society; and from brethren of the Cherokee nation.

The choice of a board of managers for the ensuing three years was succeeded, after some intermediate business, by the appointment of delegates to visit England, to represent the American baptist churches at the Baptist Union to meet in London in June,

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1836. The brethren selected for this service were the Rev. Dr. Sharp of Boston, and Rev. Basil Manly, of Charleston, S. C.; or in case of failure, Rev. Spencer H. Cone, of New York, and Rev. W. B. Johnson, of Edgefield, S. C. This reciprocation of fraternal love on the part of the American churches, was even more than we had anticipated; but it convinced us that there is nothing in which the older country can express christian feeling, to which their American friends will not respond. If the brethren who visit England return with impressions similar to those which were produced in our minds, it will indeed tend to make the denomination one, though separated by the wide Atlantic.

Most truly did we concur in one of the concluding resolutions of the Convention, "That the harmony and union which have so delightfully marked our present triennial session, and the manifest presence of the Spirit of our God, in directing our discussions and decisions, call on us for the exercise of the warmest gratitude to the great Head of the church, and a more entire consecration to the work of evangelizing the world." As a parting hymn, the same was selected to be sung, as had stimulated our united praises at the commencement of the session; and after prayer by the president, the Convention was adjourned.

Some surprise has been expressed that the subject of slavery and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the Triennial Convention; but those who have remarked

upon this omission appear to have forgotten that these topics were carefully avoided in the public letter.* We were left, upon those important points

* COPY OF THE LETTER.

Address of the Baptist Union assembled in New Park-street Chapel, London, June 18th, 1834, to their Brethren composing the Baptist Triennial Convention, meeting at Richmond, Virginia, April 29th, 1835.

BELOVED BRETHREN—The gospel is a source of many mercies to mankind, but one in particular demands our grateful remembrance on the present occasion. It awakens by its spirit and doctrines a disinterested benevolence, resembling that which distinguished its divine Founder. The hearts of his followers are thus united by a bond of spiritual sympathy, their sorrows are divided, their joys are multiplied, and, while under the influence of holy hopes and desires, they long for the salvation of their fellow immortals, they are combined in indissoluble bonds with those of the same spirit, and who cherish the expectation of inheriting the same glory.

In this imperfect state, therefore, when the servants of our Lord are separated from each other, sometimes by physical, and at other times by moral causes, we embrace with pleasure the opportunity of addressing you, afforded by your Triennial Convention. We are separated from you, brethren, by the ocean of mighty waters; but we are united to you by a love which many waters cannot quench. Our descent is one, our faith is the same, and our mutual hope is fixed on the same eterna' glory. We rejoice in the same ordinances of our exalted Lord, and feel that our duty and privilege alike impel us to address you, both to express the interest we take in your welfare, and that we may learn from you more fully the grace you now experience.

You will permit us, beloved brethren, cordially to congratulate you on the high privileges you possess beyond so many of the nations of the earth. We revert to the period when the "pilgrim fathers," driven by intolerance, took up their residence in your

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now happy country. With holy delight and gratitude we exult in the formation of your first State on the broad principles of entire civil and religious liberty, by Roger Williams, a member of our own denomination. In your numerous and flourishing churches, in the extension of divine truth, and in those revivals of religion with which you have been so happily favoured, we see the blessed fruits of voluntary christian zeal; we exclaim, "what hath God wrought!" and devoutly pray that your distinguished public spirit, your union and brotherly love, and your benevolent efforts for the spread of the gospel, may be long continued and greatly multiplied. Much of your success in the use of the simple but powerful means of grace we ascribe, under the influence of the Holy Spirit, to your perfect freedom from the incumbrances of a state religion. And we devoutly trust that, unimpaired in their energy and efficiency, your high privileges will be transmitted to the latest generation.

Persuaded, brethren, as we are of your warmest affection towards us, and of the deep interest you take in our welfare, which has been fully shown by the brethren who have visited our shores, and by all your publications, we will briefly state to you our present circumstances and prospects.

You must be fully aware that many things with which you are practically unacquainted, combine, in this part of the world, to retard the advancement of our prosperity. Events, however, transpiring in rapid succession, prove that these impediments are lessening, and that far more correct views of the spirituality of our Lord's kingdom are beginning to be cherished, which will, we trust, ere long be prevalent around us.

In addition to the evils without our immediate pale, there have been those within it which have tended to diminish our success. We have had to deplore the extensive influence of erroneous opinions, in reference to the moral government of God, and the obligations of man; the abuse of doctrines which are dear to our hearts as illustrating the sovereign love of Jehovah, which have been unhappily perverted, so as apparently to destroy

of the existing state of parties, and of the relative position of different societies. Expectations, it ap-

the accountability of human beings; and the encouragement of a ministry with less mental culture and information, than the state of society demanded. We bless the great Head of the church that we see these evils rapidly diminishing, and more scriptural views and holier practices becoming prevalent. The results are already encouraging. The number of our churches has increased within the last forty years more than threefold; so that we have now certainly not less than one thousand churches, most of which are supplied with pastors. These churches probably contain from ninety-five to one hundred thousand members. We rejoice that very nearly the whole of them support flourishing Sunday-schools, and aid in various ways the extension of the gospel around them; while *Bible classes*, which God appears so greatly to have owned among you, are growing up among us.

We bless our heavenly Father for the success with which he has been pleased to honour our public societies. Our Home and Foreign Missions—our societies for the diffusion of divine truth in Ireland, and on the continent of Europe, with our colleges for the education of the rising ministry, are all favoured with support, with usefulness, and with prospects unenjoyed at any former period of their history. Every year deepens our conviction, that while we honour God by extending his glory, he will honour us with increasing personal enjoyment, and with growing success in accomplishing his great designs.

We cannot, beloved brethren, pass from this topic without expressing our high gratification, excited by the kind sympathy you have manifested towards our Irish Society, and the affectionate esteem you showed towards our brother, the Rev. Stephen Davis. We accept these expressions of your christian benevolence, both as indicating your zeal for the common cause of extending the gospel, and as showing your regard to us, as a denomination. The value of your donations was exceedingly enhanced, by being given at a season when they were so espe-

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cially needed, and were afforded. materially assisted greatly suffered Rev. Joseph Ivi

We trust, dear to our heavenly titude. Our lot ever passed over than at any prev at home, and to in destroying the so large a portio ing in number a holy union betw alive to our resp lions of our belov Entreat, we besee and your God, th from the defilem ments spotted by God may descen ened principles of truth to glorify o

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pears, were entertained that we should have stood forward not merely as abolitionists, which we were universally known to be, but as advocates of parti-

cially needed, and by the cheerful promptness with which they were afforded. We regret to add, that the society you thus so materially assisted, is yet burdened with a heavy debt, and has greatly suffered from the death of its revered secretary, the Rev. Joseph Ivimey.

We trust, dear brethren, that you will unite with us in praise to our heavenly Father, for the many things which claim our gratitude. Our lot is cast in the most eventful times which have ever passed over our country. We feel more urgently called upon than at any previous period, to oppose infidelity and false religion at home, and to join the ranks of the christian church at large, in destroying the heathenism and superstition which yet govern so large a portion of the earth. We witness efforts daily increasing in number and in power, to separate in our country the unholy union between the church and the world; and tremblingly alive to our responsibility and our dangers, we implore the millions of our beloved brethren across the Atlantic to "pray for us." Entreat, we beseech you, our Father and your Father, our God and your God, that in this great contest we may be preserved from the defilements of the world, and may hate even the garments spotted by the flesh. Implore that on us the Spirit of our God may descend, that we may exemplify the pure and enlightened principles of christianity, and constrain the enemies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the assurance of our warmest affection for you. We sympathize in all your joys and your sorrows: we earnestly pray that you may enjoy the presence of the great Head of the church in all your assemblies; and that wisdom and power may be bestowed upon you; and finally, we entreat our God, that our mutual piety, zeal, and devotion, may be sanctified by his Spirit to the advancement of his glory throughout the world. Never may our labours cease, till the earth be filled with his glory.

cular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper here to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be necessary hereafter, in adverting to another meeting. At present, we have only to explain that the laws of the state prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently, the Convention would have been dissolved by the magistrates, had it been attempted. But the Convention itself would not, and could not have been convened, with the understanding that the abolition of slavery was to be discussed; and inasmuch as such discussion in the triennial meeting of the missionary society, would not have approved itself to the majority of delegates assembled for other purposes, they would have dissolved themselves, had the attempt been made, without awaiting magisterial interference.

Brethren, the grace of our Lord Jesus Christ be with you all. AMEN.

We are, beloved brethren, yours, in the faith and service of our blessed Redeemer.

[Signed by order and in the presence of the Baptist Union, in New Park-street Chapel, London, June 18, 1834.]

F. A. COX, L.L.D., *Chairman.*

W. H. MURCH, of Stepney College, JOSEPH BELCHER,
Secretaries.

W. NEWMAN, D.D., J. E. GILES, CHARLES STOVELL,
THOMAS PRICE, THOMAS THOMAS, *Committee.*

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To this it may be added, that we made our appearance *uninvited*. It was altogether spontaneous on the part of the Union to adopt this mode of cultivating christian love and intercourse with distant brethren of the same family. To have pursued a course from which it was known such results would ensue as those to which we have adverted, and at so holy and heavenly a meeting as that which it was our privilege to attend, would have been, on our part, an intrusion as rude as it would have been unwelcome; as injurious as it would have been indelicate.

Could we even have elicited, by any means, the agitating discussions which an avowal of anti-slavery sentiments, on such an occasion and in a slave-holding state, would have called forth, it became obvious, from our private inquiries and conferences, that we must necessarily have at once frustrated every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination; and, above all, roused into embittered activity, feelings between christian brethren which must have severed the baptist churches, who required to be convinced, and not coerced. This question assumed a shape, which not only exhibited all these dangers, but, as it has been more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded in calling forth the kindest emotions, the warmest affections, the best spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown

we fully participated, that preparations had not been made for an out-door service, in which all the thousands of Israel might have united in worship. This was the only circumstance that seemed wanting to complete the pleasure of this great denominational festivity.

In the course of the proceedings during the past week, the executive committee of the American Baptist Home Missionary Society had presented a solemn and impassioned address to the Convention on the claims of home, which, like similar communications, had been referred to a subcommittee. This appeal concluded by imploring the Convention to enter upon the business of the home mission, with a determination not to separate "till the deliberations growing out of our affairs and relations shall be concluded, even though protracted for several days." It was resolved to print this communication with the minutes; and on account of the importance of the object, the members were entreated to give their attendance for two days. It was the anniversary of the society, and was to be held on Monday, May 4th. The sittings of the Convention having proved unusually interesting, an apprehension was entertained, lest the continued excitement of the previous week, should prevent a powerful interest in this meeting, especially as the estimable secretary, Dr. Going, though he had travelled from New York on purpose, had been hitherto incapacitated by an attack of cholera from attending the meetings.

A few members of the Convention had been obliged

to leave, but the assembly at ten o'clock on Monday, May 4th, was not perceptibly different from those on other occasions. The Hon. Heman Lincoln occupied the chair, and Mr. Cone read the report. The details of this valuable document well sustained the appeal that had been previously addressed to the Convention. The principal field of the society's operations is the Great Valley. Ninety-seven preachers are employed; but as many of these were described to be working, rather than writing men, by which was meant, doing the work of evangelists, rather than reporting its performance, only a general view of success could be given. During the year, sixty new churches had been constituted, and 2500 members added, of whom 1200 were new converts. The applications for assistance continued to increase in number and urgency. In deploring the destitution of the churches, it was stated, that among 5888 churches, there were only 3110 ministers; and when a judicious deduction is made for such as are but imperfectly qualified, or partially devoted to it, while the more populous and longer-settled regions have a far larger number of pastors in proportion to the number of churches than the more recently settled countries can have, it is obvious, that the vast sphere of the society's labours must be distressingly destitute. It is true, many of these churches meet in what may be regarded as merely preaching stations, suited to the convenience of a very scattered population, where the superintendence of three or four such churches is an essentially different kind of service from that which it must be in an old and

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populous country. Ten years is represented as the shortest period of time in which, by most zealous and benevolent labours, the work proposed by the Home Missionary Society can be achieved. It may well be extended beyond that limit, when the object avowedly aimed at, is to provide between 2000 and 3000 more well-qualified and educated christian ministers, together with the means for the sound and religious education of a people constantly and rapidly increasing from the tide of emigrants. We felt great satisfaction in the opportunity of taking part in the deliberations of this closing meeting. The object was to us one of special interest, having in immediate prospect an extensive visit to the churches. The greater part of the day was occupied with home mission business, and the society resumed its meeting on the day following.

We determined to take our departure from Richmond, on Tuesday, May 5th, for New York, where we proposed to attend the anniversary meetings of the most important societies. As several of our valued brethren from the west, particularly the devoted and energetic labourer in the Great Valley, the Rev. J. M. Peck, were anxious to have a conference on the best means of evangelising that vast region, we met for the purpose, through the fraternal kindness of the Rev. I. Hinton, to whose house the party was invited. Many judicious suggestions were made, and some projects discussed with special reference to emigrants, who are often imposed upon, and experience inconvenience and loss for want of information.

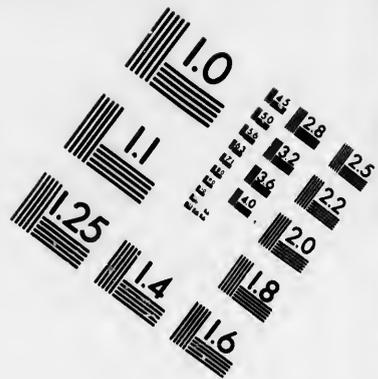
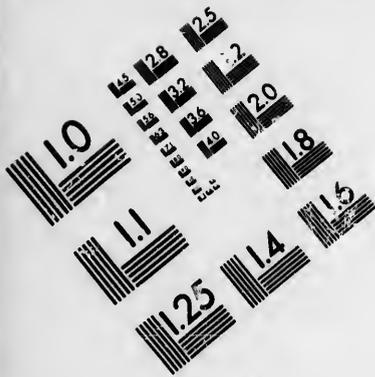
The last evening was spent with the friends, whose courteous hospitality during the period of the meetings demands a grateful record. Mr. and Mrs. Wortham, we trust, will feel assured that we shall ever entertain a lively sense of the numerous kindnesses received from themselves and their family during our visit to Richmond—a place never to be erased from our memories, where we were continually prompted to think of “the general assembly and church of the first-born.” On its inhabitants, together with all the christian multitude with whom we held communion there, we will not cease to implore the descent of “showers of blessing.” Last days and last hours will arrive; the most delightful and profitable meetings will at length terminate! The 5th of May came to our somewhat saddened spirits,—saddened by the remembrance of joys departed, perhaps never to be renewed,—in all the contrasting loveliness of a bright and balmy morning. Horses, carriage, and servants were in early requisition, and by the devoted attentions of Mr. Wortham, and his son, Dr. Wortham, no inconvenience was experienced, though it was necessary to be on board the steam boat at six o'clock.

The whole time of this visit to Richmond might have been occupied, could it have been so consistently with duty, in a participation of the polite hospitalities of the gentry resident in the neighbourhood, as well as in delightful intercourse with christian friends of all denominations. But one or two invitations only could be accepted, when, among other topics, it was invariably our object to

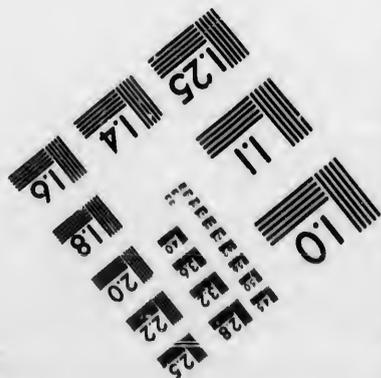
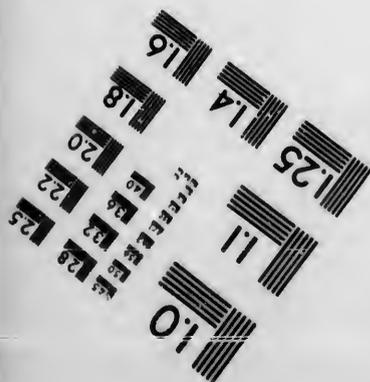
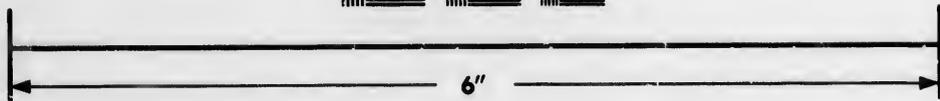
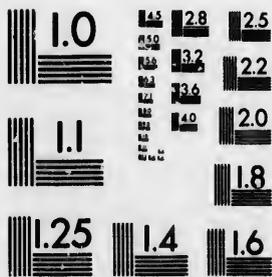
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elicit opinions relative both to the Indian tribes and the coloured people. On the latter subject, and that connected with slavery, we were anxious not to leave the south without a faithful and solemn expression of our own principles and feelings, and those of our brethren at home, in as large a private party of influential brethren as could be convened. It was intrusted to a brother, in whom the fullest confidence might be reposed, to invite those with whom it would be most important to confer, and from whose conversation the most information might be obtained to guide our own judgments relative to a public co-operation with the abolition agency, and the society about to hold its anniversary in New York. There are no terms in which we have been accustomed in England to express abhorrence of slavery, which were not freely employed on this occasion. The same arguments we and others have used, in order to repel those which have always been adduced in support of this system, were employed for the same purpose; and solemn appeals were made on the influence which the church of Christ in general, and our section of it in particular, ought to exert. The honour put upon our own fraternity, who not only first suffered for Christ's sake, and then became instrumental in rescuing his suffering flock, was adduced; and in return, each of the brethren assembled gave, consecutively, an opinion upon the general aspect of their affairs, and the movements of various parties. We had no reason to regret having sought this conference, which may not have been unattended with





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benefit to the minds of our friends. We trust that our next meeting, whether on earth or in heaven, will be marked by reciprocal and joyous congratulations on our own freedom from every unholy prejudice, and the universal happiness of an emancipated world!

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CHAPTER IV.

DEPARTURE FROM RICHMOND.—ACCOUNTS OF PUBLIC MEETINGS AT BALTIMORE AND NEW YORK.

ALTHOUGH upwards of a week had been spent in Richmond, we could not command leisure for more than a hasty glance at the city. The business of that solemn convocation which we had crossed the Atlantic to attend, and the sittings of associated institutions, absorbed the whole of our time.

Being built upon an eminence on the banks of the James river, the city presents, in some points of view, a very imposing appearance, but when examined in detail, scarcely sustains the expectation raised. Some of the public buildings are worthy of the metropolis of so old a state, and there are indications of the activity of trade and commerce beyond what might have been looked for in a slave mart. Many genteel residences grace the broad avenues leading from the town, adorned with shrubs and trees, which at the time of our visit were bright and beautiful in the freshness of the sudden spring. The population is about 16,000; and there are twelve or thirteen churches offering ample accommodation for public worship. The first baptist church assembles in a spacious old-fashioned building, capable of holding more than 2000 hearers, and comprehends

multitudes of coloured people, but few of whom were seen at either the second or third churches. Mr. Taylor's is a large commodious house, and the congregation is highly respectable. The number of members is between 400 and 500. The third church meets in a new place in a part of the city where the attempt to raise a congregation is recent, and there is a very encouraging prospect of success.

Our course was down James river, a beautiful navigation; in fact, the most attractive we have hitherto seen. It is perhaps about the average width of the Thames, between London and the Nore, but the scenery is superior. For fifty miles, the banks are fringed with a luxuriant vegetation, covering a wavy line of low hills. They are richer still with spiritual verdure. Several of the old and valuable plantations are occupied by religious people, chiefly baptists; many of them wealthy. Mr. Hume, the minister at Portsmouth, who accompanied us, was once settled a few miles from Richmond on the borders of the river, and gave a good account of the prosperity of the country. The river is exceedingly serpentine, in consequence of which, we often appeared to be in the centre of a lake without any apparent outlet. Frequently the houses and plantations were reflected as in a mirror upon the unruffled surface, and with a clearness, and to an extent, which we have seldom seen surpassed. At the distance of forty-five miles is City Point, as it is termed, where the waters of the Appomattox flow in and widen the stream of the James river. We stopped a moment at the point where James-

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town, the first settlement was erected; only long enough, however, to discern its ruined appearance.

During the last year, the church at Portsmouth under Mr. Hume's care, has received 116 members, a large proportion of 230, of which it at present consists; it is in a healthy and flourishing state. The chapel contains about 1000, and they are about to erect a new one to hold, probably, double the number. The 116 members, who have recently joined, are, for the most part, as Mr. H. stated, persons of intelligence and influence. They have a prosperous Sunday school, consisting of 400 scholars. In 1830-31, a glorious work of religion commenced in Chesterfield county, which continued from eighteen to twenty-four months. During this time, 1200 were baptized and added to the churches. Among these were very many of the highest worldly respectability,—chiefly males and whites; and they have since, with few exceptions, continued stedfast, and proved themselves useful members of churches.

There is a flourishing baptist church at Norfolk, and the body is altogether stronger than that at Portsmouth, on the opposite side the river; it was therefore much regretted that arrangements had not been made to have a meeting there. The disappointment was mutual, but it was not practicable to spend another day in that neighbourhood.

The towns of Portsmouth and Gosport adjoin; the streets are of convenient width, and laid out at right angles. The navy yard is the chief attraction, and presented some objects of great interest, particularly the floating floodgate, a simple and ingenious con-

trivance to take off the vast pressure of the water from the ordinary gates of a dry dock. This is effected by the nice adjustment of a vast oval-shaped tun or vat, made to fit into grooves, as it gradually sinks, on increasing its specific gravity by letting in water,—when it has reached the bottom, the water is pumped from the dry dock: as occasion requires, the dock is again filled, and the gate as easily rises, by pumping out some of the water which had been admitted into it, and when afloat, is removed out of the way, being only an immense elliptical barrel properly ballasted.

On the 6th it was necessary to proceed to Baltimore, to attend the public meetings. On reaching the track kept by vessels from Richmond, at the mouth of the rivers in Hampton Roads, we took on board several friends on their return from the Richmond Convention. Among the number were Ogonaye and Mr. Jones, who were on their way to some missionary meetings, to be held in the chief cities. The passengers were much impressed with the mild benevolence of the Indian's countenance, and to many of them it was highly gratifying to gather in little groups round the missionary and his intelligent convert. By proposing questions through Mr. Jones as interpreter, which were calculated to elicit the ideas entertained by this descendant of the aboriginal lords of the soil, on the nature of divine truth, an opportunity was afforded to him of preaching the gospel of the kingdom, to those who now possessed the lands of his fathers. Ogonaye spoke with great simplicity and faithfulness. Several ex-

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pressed themselves as both surprised and delighted, while some seemed peculiarly impressed on hearing such truths from the lips of an Indian. Mr. Jones informed us he had 230 members who do not understand English. He was originally induced to go among the Cherokees from an impression that it would be possible to learn their language by residing in the midst of the tribe. He had found the Indians prompt to second all his endeavours. Wherever two or three were converted, others were sure to follow ; and applications had been made to him for preaching and teaching, from thirty, forty, and even fifty miles distance. He had found much encouragement, and had baptized five before he left home. An interesting anecdote was communicated at the Convention respecting the children of some Indians, whose state of mind had been accidentally ascertained in the following manner. To promote their improvement in the English language, the teacher had established a rule, that on certain days the children should not use their native tongue. On one of these English days, a group of little girls were overheard using the prohibited dialect. On being interrogated they said, "*we were praying, and did not know how to pray in English.*" This was the commencement of considerable success in the christian efforts which were employed for evangelising the tribe to which the children belonged.

Let those who doom the Indian tribes to destruction, under the monstrous pretext that the Anglo-Saxon race never have lived, and never can live, in

the neighbourhood of other portions of the human family, without assuming lordly control over them, to which the Indians will never submit, consider well the influence which the gospel is about to exert as "a sovereign balm for all our woes." It is assuredly the only hope alike of the black man and the red man, as it is the only safeguard and solace of Adam's fairer offspring.

The following hymn, sung by one of the brethren on board, the Rev. Daniel Dodge, was, from the affecting associations of the moment, listened to with deep interest.

"In de dark wood, no Indian nigh,
Den me look hebben, and send up cry,
Upon my knees so low,
Dat God on high in shiny place
See me in night wid teary face ;
De priest, him tell me so.

"God send him angel, take me care,
He come he self—he hear me prayer,
If inside heart do pray.
He see me now, he know me here,
He say, Poor Indian, nebber fear,
Me wid you night and day.

"Now me love God wid inside heart ;
He fight for me, he take me part,
He save my life before.
God love poor Indian in de wood,
So me love God, and dat be good ;
Me praise him two time more.

"When me be old, me head be grey,
Den he no leave me, so him say,
Me wid you till you die.

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Den take me up to shiny place,
See white man, red man, black man face,
All happy like on high."

Chesapeake Bay is the vast mouth of many magnificent rivers. These take their rise for the most part in the same central mountain regions, and here commingling their streams, pour their accumulated waters into the Atlantic. The ocean outlet is guarded by Cape Charles to the north and Cape Henry to the south on the eastern side of the bay. Our course lay nearer to the mouths of the rivers on the western coast. It was mortifying to pass the Potomac without revisiting Washington, where our stay had been short, but we were bound for the Patapsco, and were to sleep in the packet.

A gentleman on board, a Virginian planter and a slave holder but an abolitionist, informed us that although he had sat in congress, he was compelled to relinquish public life as a politician in consequence of his views on the subject of emancipation. Whether such a determination on the part of a benevolent and intelligent man arose from the difficulty of securing his election in a slave state, or the subsequent difficulty of discharging his duties as a statesman, it is equally to be deplored. Many who seem to have escaped from the prejudice against colour, allow their minds to be imposed upon by observing the abject state to which oppression has reduced the slave; and certainly, even when under the influence of religious feeling, there is so great a prostration of the man, it may require generations to elevate

the black to equal freedom and dignity. A striking instance of this was given in a narrative relative to a man who was discovered, while praying, by a gentleman of the name of Smith, as he rode through a forest in Virginia; but surely there is no cause for alarm from those who are subjected to such a pitiable degree of mental degradation. The traveller was on horseback, and thinking he heard a human voice, he rode toward the thicket whence it seemed to proceed. When sufficiently near, he overheard a voice, though he could discern no object; he only caught the words, "O Lord, lookee down, see poor nigger; him heart as black as skin—dear Lord Jesus came all way down from heaven to save poor sinner; O save poor nigger!" Here the horse snorted, and alarmed the prostrate black. He raised himself a little and cried out beseechingly; "Oh no whippee poor nigger." Mr. S. "What were you doing?" Slave: "Praying to God." Mr. S. "What for?" Slave: "Me poor nigger; sinner black heart, black as skin; me come to wood pray God save me." Mr. S. "Boy, I pray to the same God." Slave: "Do you?" Mr. S. "Yes, and will pray with you." Slave (falling flat on his face), "Oh do, Massa, and *kneel upon* poor nigger!" Mr. Smith immediately knelt down, but as will be readily conceived, not *upon* him, but *by his side*; and thus they both worshipped together Him who made of one blood all nations of men for to dwell on all the face of the earth, and who by one and the same precious blood will wash away the equally offensive stain of sin, whether upon the white man or the black.

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In the evening we received a respectful application from a few gentlemen who had formed themselves into a committee, of which the Virginian planter was chairman, to request that we would engage in such devotional exercises and addresses as we might think proper, provided the captain would give his consent, and it should be found generally agreeable. We, of course, consented, and as the greater part of the passengers were present, we had a numerous and very attentive audience. It was delightful thus to be permitted to scatter the seed of the word in every variety of situation, accompanied as it was by those who led our devotions, with many friends.

On our arrival in Baltimore on the morning of the 7th, we met with a second cordial reception at the house of Mr. Levering. At three o'clock, a Bethel meeting was held in the large baptist chapel; on which occasion, after a sermon by Dr. Cox, Dr. Hoby, Mr. Sutton and others addressed the assembly. In the evening, the second annual meeting of the Maryland State Bible Society was convened in the presbyterian church. The assembly was large, and characterised by the utmost seriousness of conduct, and unanimity of feeling.

On the following day we attended and took part in the anniversary of the Sunday School Society. It afforded us great satisfaction to find a powerful interest in this cause kindling in this "monumental city," which comprises now not only those of a patriotic character, but monuments in honour of religion, benevolence, and science. A visit to the public

schools did not, however, afford all the satisfaction anticipated. It cannot but be regretted that there should exist in any part of Christendom an influence sufficient to prevent the introduction of the Holy Scriptures into these seminaries. Whether this was accomplished in Baltimore by popish or infidel objectors, could not be ascertained on inquiry, perhaps it was a combined effort; but certainly some questions of a very general nature though connected with revelation, and put as was thought in a very kind and proper way, were sometimes answered with a pertness, and sometimes with a sullenness, which proved that those who love the word of God have yet much to accomplish for the youth of their prosperous city. Not even their forty or fifty places of worship will compensate for this withholding of the scriptures from the rising race. The Orphan Asylum for infants appeared to be in every respect well conducted.

The coloured people of Baltimore, attracted much attention on the Sabbath. In personal appearance and genteel attire they vied with any portion of the natives seen in the streets. The effect was often that of surprise, when, after having been struck with some well-clothed human form moving before you with a grace equal to that of any of God's intelligent offspring around, you suddenly discovered by some turn of the head or stop which allowed you to pass, that the black brand was there, the darkest African hues still dyeing the children of America, and proclaiming the wrongs which Ethiopia has received from our hands. How weak and

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foolish is this feeling of surprise; as if the mind of genius cannot create, and the hand of art evolve, a form as beautiful or as majestic from the rough mass which nature in her laboratory has stained with deeper tints, as from the Parian marble of purest white! Who then will call in question divine skill? The prejudices in reference to corporeal form must yield to the demonstration of fact; and it may yet be demanded, whether there are any data to show original mental inferiority when God has moreover adorned so many of his sable offspring with every christian grace which can either beautify or ennoble humanity?

On the principle often avowed during the visit of the delegates, that they were sent as much to the churches composed of coloured people as to those whose members were of European descent, several applications to preach on the evening of Lord's day May 10th, were declined, for the purpose of addressing the African church. In consequence, however, of some misunderstanding, the engagement was not completed. This afforded an opportunity of attending in the evening at the worship of the methodist coloured church.

The pulpit being occupied by a white preacher in that connexion, a discourse of no ordinary excellence and power was delivered from the first Psalm. It might have been regarded as somewhat deficient in evangelical sentiment, by a stranger prepossessed with the erroneous notion that the congregation could comprehend nothing but the plainest elementary truths. But the preacher spoke as if he

knew that his audience would appreciate whatever is ordinarily addressed to a less swarthy race, and the congregation gave frequent and very audible evidence that the most striking points were by no means lost upon them. Casual conversation with many of these christian worshippers, produced the conviction that no difference between them and their whiter brethren of similar rank in life, would have been manifest had they been free, but that imperfect articulation of our language, which is perhaps a misfortune rather than a fault. In the morning, the first baptist church, of which the Rev. Mr. Hill had just become the pastor, naturally claimed a sermon. A large and respectable audience assembled in their spacious place of worship. It is a circular building about eighty feet in diameter, and with its beautiful entrance may be regarded as one of the ornaments of the town. In the afternoon it was crowded to excess. Dr. Sharp of Boston preached a judicious and impressive sermon on behalf of the home mission; after which Ogonaye the Cherokee convert delivered, through Mr. Jones as interpreter, an address of touching simplicity.

Being solicitous of attending as many of the anniversary meetings of New York to which we had been invited, as practicable, while Dr. Hoby remained for the sabbath in Baltimore, Dr. Cox repaired to Philadelphia, in order to comply with a special request to give his assistance at the American Seaman's Friend Society, on Monday evening, May 11th, at New York. This he was barely able to accomplish, having been detained in solitude by

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illness at Philadelphia, and thus precluded from a brief renewal in that city of the public service and private intercourse which had been before enjoyed. The whole of Saturday, and again the whole of Monday, were employed in discussions with some of the leaders both in the Anti-slavery and Colonization Societies, and the Temperance Society, who were companions in the steam packets.

The meeting of the Seaman's Friend Society was one of great interest and excitement. The large chapel in Chatham-street was crowded, and the people once deviated from the American sobriety into the English custom of loud applause. There are eighteen ports on the coasts of the United States, where societies are organized for the benefit of seamen; in ten of which, namely, Portland, Salem, Boston, New Bedford, Mystic Bridge, New York, Philadelphia, Baltimore, Charleston, and Savannah, the gospel is regularly preached to them. The Society is chiefly engaged in maintaining chaplains for seamen in foreign countries, as at Canton, the Sandwich Islands, Havre, Marseilles, Smyrna, and a few other places. The receipts for the last year were \$12,367,71.

We reunited at our friend Mr. Purser's on Tuesday morning, when our decision was final *not* to attend the Anti-slavery Society. This subject will be better resumed after a brief reference to other anniversaries.

The Deaf and Dumb Institution excited great interest, and brought together a vast concourse of ladies and gentlemen of the first respectability.

The performances of the pupils were alike creditable to themselves and to their instructor, affording the most gratifying evidence of what human ingenuity can accomplish to alleviate the afflictions and supply the necessities of our nature. In such institutions it is undesirable to teach the art of speaking, for wherever this is attempted, it only occasions an utterance which is both revolting and useless. On this occasion nothing could surpass the *manual language*, if it may be so called, to which the instructions are judiciously confined. The charm was so great, that in two or three hours the *audible* communication of ideas appeared to be almost unnecessary, especially when the attitudes of devotion imparted meaning, dignity, and force to "expressive silence."

At five o'clock on the same afternoon the children of the Sabbath schools and their teachers assembled in the park, from ten to twelve thousand in number. They sang some hymns, and were addressed by Dr. Cox. Prayer was offered by Dr. Milnor. It is impossible adequately to represent the impressive character of such an assembly convened in the open air, in the midst of this splendid city, and attracting to it the ever-gathering multitudes of its population. As the swelling notes of praise ascended to heaven, it suggested to the pious mind the thought of that concourse of all holy beings before the throne, of whose celebrations the poet sings

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The Sabbath school system was introduced into New York in 1816. The number of schools under the care of the society in that city is sixty-seven, with 1,995 teachers. Of these 1,633 are professors of religion, 726 have been Sunday school pupils. No fewer than 104 teachers and 142 pupils had professed religion during the year; and thirty teachers and eight pupils are preparing for the ministry. The number of pupils is 13,308. Sixty-three libraries contain 21,875 volumes. Infant classes are connected with many of the schools. In twenty-two schools there are 1,456 infant scholars. It is supposed that there are between 40,000 and 50,000 children in New York from four to sixteen years of age, of whom 25,000 attend the Sabbath schools. The methodists and episcopalians are not connected with the Union. In many parts there is an ample field of exertion. At the anniversary meeting in the evening, the secretary of the American Sunday School Union stated, that in Indiana not one child in six had learned to read.

On Wednesday, the annual meeting of the Tract Society was held, S. V. S. Wilder, Esq., president, in the chair. The work proposed at the south, a year ago, of supplying every accessible family with one or more of the society's standard volumes, has been prosecuted with energy in Virginia. More than 12,000 have been forwarded for the purpose; and the work has commenced under favourable auspices in North Carolina. The following resolution, with reference to this subject was adopted on this occasion: "That in accordance with the suggestions of

auxiliary societies, public meetings, and respected individuals, in various parts of the country, this society will endeavour, as soon as practicable, to supply with its standard evangelical volumes, the entire accessible population of the United States." It was also resolved, "That with the blessing of God, this society will endeavour to meet ALL the providential openings for tract distribution in *foreign and pagan lands*." Nearly three millions of tracts and volumes had been circulated during the year. Receipts during the year, \$92,307,81, exceeding the previous one by \$25,000. An eagerness for tracts and books seems prevalent in the east. A second tour up the Irawaddy from Rangoon to Ava has been performed, in which Mr. Cutter estimated that they passed *four hundred and forty-five* cities, towns, and villages, distributing tracts till their supply was exhausted. Some were afraid to receive them; but others came "wading through the water," others "running down the sides of the banks, and swimming off from the shore," and others "in boats" to "get books, which told about the new religion." Mr. Sutton, from India, said that he had been much engaged in distributing tracts among the pilgrims to the temple of Jugger-naut. He had gone out in an evening in his clean white dress, and had been so thronged by eager applicants, that when he returned home, he was "as black as a chimney sweeper." One of their first converts, a priest of Jugger-naut, was converted through the instrumentality of a tract, and nearly all the native conversions could be traced to similar

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The American Home Missionary Society met in the evening. Though assuming a general designation, it is composed of presbyterians and congregationalists. The number of missionaries employed, is 719; of whom 484 are settled ministers. The number of congregations supplied is 494. The whole number added to the churches by profession, through this instrumentality, during the year, is 3000; sabbath scholars, about 40,000; and Bible class scholars, 12,000. Receipts during the year, 81,260 dollars.

On Thursday morning, the nineteenth annual meeting of the Bible Society was celebrated. Hon. J. C. Smith, president, in the chair. New auxiliaries, twelve; two of which are beyond the limits of the United States, in the province of Texas. A great number of branch associations have also been formed. Many books have been imported for emigrants, in the Portuguese, Italian, Dutch, Spanish, and Polish languages. Bibles issued, 47,703; Testaments, 75,523; together, 123,236 in eleven languages, being an increase of 12,404 over the issues of the last year; and an aggregate, since the formation of the society, of 1,767,736 copies. Receipts, 100,808 dollars, being an increase upon the previous year of 12,205 dollars; and 31,020 dollars were contributed for foreign distribution. This

society has granted 1000 dollars to be expended in Bibles for the benefit of the blind, who learn to read it by feeling the letters, which are raised for that purpose. It was resolved, "That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to cooperate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume."

The seventeenth anniversary of the Presbyterian Education Society was held in the evening. Appropriations, amounting to 25,383 dollars had been made to 490 young men in eighty-five institutions of learning; 34,551 dollars had been collected in churches. The last report stated that 10,722 dollars had been *earned* by 367 young men in sixty-four institutions, and the same during this year. Appropriations had been made to a less amount than twice the sum of their earnings; but the board felt no alarm at the exhausted state of their treasury. Conviction had gained ground upon the churches that the education of indigent and pious young men for the ministry is an indispensable branch of benevolent action; and they are beginning strongly to feel, that unless a competent number of ministers can be educated, all the bold and energetic plans of home and foreign missions must be injured, and the work of the world's redemption materially retarded. The solemn and important pledge given on a previous occasion was renewed, "that no young man

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The American Board of Commissioners for Foreign Missions had a public meeting on Friday morning. This society arose out of the zeal of some students for the ministry, who first suggested the measure of an association of ministers. The churches have patronized it to a great extent, and it seems an association which is daily growing in importance.

In the evening, the City Temperance Society held its anniversary, Mr. Delavan in the chair. Many thousands of temperance tracts had been distributed in Europe, South America, and other parts of the world. The increase of members during the year, in the city, had been 20,913; and for three years, 50,284. More than 500 coloured people had added their names. The mechanics and tradesmen, who occupied the gallery on this occasion, manifested extreme interest in the proceedings. The cause is still rapidly progressive.

The meeting of the Methodist Missionary Society in the chapel at Green-street, over which Bishop Hedding presided, was distinguished by a remarkably large contribution on the spot, of not less than 4000 dollars. Mr. John Seys, a missionary who had returned from Liberia, made a strong appeal in behalf of Africa. He introduced a native African, who attempted to give an address. He exhibited also the skin of a monkey, which the Africans worshipped as a god. Mr. Wilson, a coloured man from Liberia, was ordained to the ministry. The

society has appropriated 12,000 dollars to the African mission.

The Baptist Youth's domestic Mission Society of New York was to have held its annual meeting at Oliver-street Chapel, on Thursday evening; but as the season was unpropitious, and the English delegates could not conveniently attend, it was deferred to Monday, the 18th, on which occasion the crowd was immense, and the proceedings interesting. Besides ourselves, the Cherokee missionary and the native Cherokee were present. It appeared, from the treasurer's report, that 2000 dollars pledged by the society, were nearly raised. The corresponding secretary mentioned that the society had engaged to support six missionaries, appointed by the American Home Missionary Society. Their letters manifested their activity. One of them had travelled 4000 miles, and preached 300 sermons.

We attended nearly all the public meetings, as well from a feeling of interest as a sense of duty, and were often privileged to take a part in their proceedings. Our impression was, that we had never witnessed anniversary assemblies of greater, if of equal, effect; and the allusions we had occasion to make to the relative circumstances of America and England, which had for their object to unite them in heart to each other, were received with unequivocal indications of delight. Every assembly and every individual seemed to glow with intense emotion; and a thrilling sensibility to the great objects of christian benevolence, pervaded all the

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classes and ramifications of society. During the progress of the proceedings, it appeared to us that the chairman's frequent interference to repress extraordinary manifestations of approval on the part of the audience, was injurious to the general effect; but this idea might be owing to our English prejudices, for it evidently arose from an exalted sense of religion, and was in accordance with the usual decorum of the religious meetings of America.

The anniversaries of the year were esteemed of a higher order and character than had ever been known, and were plainly indicative of the growth of religion itself. It ought not to be unrecorded, that meetings for solemn prayer were held at half-past five o'clock every morning.

CHAPTER V.

ANNIVERSARY MEETING OF THE ANTI-SLAVERY SOCIETY
AT NEW YORK.—COLOURED PEOPLE.—CORRE-
SPONDENCE.

IT has been intimated (page 91) that we declined attending the anniversary meeting of the Anti-Slavery Society held on the morning of Tuesday, May 12th, at New York. In compliance with the expectations of our denomination, and that of other christian communities, we proceed to give some explanation of the course we thought it right to adopt at this important crisis.

Being desirous of obtaining information before pledging ourselves to any particular proceeding, we returned no answer to invitations from Abolition and Colonization Societies. We had determined previously to the meeting at Richmond that we would on no account commit ourselves to any public discussions on slavery, till we had discharged our commission at the Convention. All the information we received contributed each day to strengthen the conviction, that while we avowed our sentiments as abolitionists, and embraced every opportunity to plead for the slaves and coloured people, it would be wrong so to link ourselves with any society, as inevitably to associate our mission with another agency, which was then exciting attention. The

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cause of universal emancipation itself, so dear to our own hearts, no less than other great interests, which it was important to subserve, dictated this determination. Americans are jealous of foreign interference; of all foreigners who intermeddle with their internal policy, they are most jealous of the English,—and, on whatever points our countrymen have evinced a disposition to interfere, on none do they give so much offence as on that of slavery. Whether a British agency of any description to co-operate in public with American abolitionists, would have received the sanction of the majority of that body, if they had found an opportunity to give an opinion, is doubtful; it is much more probable that, as Americans, they would feel greatly relieved by pursuing their course alone, and unencumbered by those who are constantly stigmatized as “foreign emissaries.”

It so happened that the abolition meeting first held after our arrival in the country, was by far the most important; and as it was obvious that the course pursued by us there would decide the question of attending similar meetings at other places, we were the more anxious to do right. Some difficulty arose out of the nature and terms of the invitation sent by that society, which making no mention of our public character as delegates, and being addressed exclusively to Dr. Cox, rendered it necessary for him to reply personally, and by no means required the notice which would otherwise have been imperative.

No topic had hitherto been more frequently and

earnestly discussed than emancipation ; for reasons already assigned, we deemed it impracticable to introduce it for any purpose of useful deliberation in the public proceedings at Richmond ; and at meetings in a slave state, composed partly of coloured people, while slaves were constantly there in attendance upon various families, it would have been useless to announce the subject. This did not prevent the most ample and faithful expression of opinion elsewhere, and it is probable that we parted with but few of the brethren in the south, to whom we had not previously expressed our own views and those of the British churches at large on the monstrous practice or toleration of slavery, and on the prevailing prejudices against the African race.

After the brief but carefully considered reply to the Abolition Society had been forwarded by the individual invited, declining to attend the anniversary, solely on account of the then political character and bearing of the question ; the other delegate, although not invited, attended the meeting ; but did not obtrude himself on the platform. As it was not intended by those who arranged the meeting that he should take any part in the proceedings, he went into the gallery and seated himself in the midst of the coloured people.

Allusions to the delegates were of a nature to render silence impossible ; and some interruption at the close of the meeting arose out of the necessary remarks and explanations. With this exception, the meeting was deeply interesting ; both the report and the addresses breathed a spirit of en-

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lightened philanthropy, and gave promise of a growing interest in the claims and rights of the slaves. At the successive meetings, held by adjournment on the two following days, many resolutions were adopted, wearing a most auspicious aspect toward this degraded portion of the American people.

In sympathy with the movements of their friends, the coloured people have themselves held annual conventions for the avowed purpose of "the improvement of the free people of colour." The published "Minutes" of these conventions display so much of the rising spirit of freedom, it is impossible to contemplate them without the deepest interest. Most satisfactory evidence is thus constantly accumulating, that the descendants of Africans will be found capable of enjoying and improving equal rights, when intermingled with an American or European community.

Some curious documents are published in connexion with the minutes of the fourth convention, exhibiting the views entertained by the highest authorities, when in former times the services of coloured men were required in the American army. In those times the following proclamations were issued:—

PROCLAMATION

To the Free Coloured Inhabitants of Louisiana.

Head Quarters, Seventh Military District, Mobile,
Sept. 21, 1814.

Through a mistaken policy you have heretofore been deprived of a participation in the glorious struggle for national rights in which our country is engaged. This no longer shall exist.

As sons of freedom, you are now called upon to defend our most inestimable blessing. As Americans, your country looks with confidence to her adopted children, for a valorous support, as a faithful return for the advantages enjoyed under her mild and equitable government. As fathers, husbands, and brothers, you are summoned to rally round the standard of the Eagle, to defend all which is dear in existence.

Your country, although calling for your exertions, does not wish you to engage in her cause, without remunerating you for the services rendered. Your intelligent minds are not to be led away by false representations—your love of honour would cause you to despise the man who should attempt to deceive you. In the sincerity of a soldier, and the language of truth, I address you.

To every noble hearted freeman of colour, volunteering to serve during the present contest with Great Britain, and no longer, there will be paid the same bounty in money and lands now received by the white soldiers of the United States, viz., one hundred and twenty-four dollars in money, and one hundred and sixty acres of land. The non-commissioned officers and privates will also be entitled to the same monthly pay and daily rations and clothes, furnished to any American soldier.

On enrolling yourselves in companies, the Major General commanding will select officers for your government from your white fellow citizens. Your non-commissioned officers will be appointed from among yourselves.

Due regard will be paid to the feelings of freemen and soldiers. You will not, by being associated with white men in the same corps, be exposed to improper comparisons or unjust sarcasm. As a distinct, independent battalion or regiment, pursuing the path of glory, you will, undivided, receive the applause and gratitude of your countrymen.

To assure you of the sincerity of my intentions and my anxiety to engage your invaluable services to our country, I have communicated my wishes to the Governor of Louisiana, who is fully informed as to the manner of enrolments, and will give you every necessary information on the subject of this address.

ANDREW JACKSON,
Major General commanding.

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PROCLAMATION

To the Free People of Colour.

Soldiers!—When on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your white fellow citizens, *I expected much from you*; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. *I know well how you loved your native country*, and that you had, as well as ourselves, to defend what man holds most dear—his parents, relations, wife, children and property. *You have done more than I expected*. In addition to the previous qualities I before knew you to possess, I found moreover, among you, a noble enthusiasm which leads to the performance of great things.

Soldiers!—The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the representatives of the American people will, I doubt not, give you the praise your exploits entitle you to. Your general anticipates them in applauding your noble ardour.

The enemy approaches, his vessels cover our lakes, our brave citizens are united, and all contention has ceased among them. Their only dispute is, who shall win the prize of valor, or who the most glory, its noblest reward.

By order,

THOMAS BUTLER,
Aide de Camp.

How much have altered circumstances changed men's opinions!

Both this Convention and the Abolitionists regard with jealous distrust another society which ought to have maintained the most indissoluble union and co-operation; and would, it is conceived, if the spirit of its original projectors pervaded its present councils. As it is, "the Co-

lonization Society" is denounced with the utmost severity of reprobation. The Convention concedes indeed, as all liberal and enlightened persons ought to concede, that "the motives of some of the members of that society are pure," but its sophistries, cruelty and impracticable pretensions, are justly exposed and condemned. Indeed, however desirable it may be to realize the consolidation of free governments on the coasts of Africa, administered by her own sable sons, whether aborigines or descendants of the wronged, returned like Israel from the bondage of Egypt, no argument can be adduced to justify the expulsion of the larger portion of a population from a country in which they were born, and where the climate is suited to their constitutions, for the accommodation of the smaller portion of the community, to whom that same climate is far less adapted. If there is any force in the reasonings employed, it is doubtless in favour of the removal of the whites from some of the slave states; that there may be ample room and a happy home for the millions who are now slaves!

But all these societies together do not contain among them either all the friends of the coloured people, slave or free, or all the advocates for emancipation; on the contrary, many of the most influential are as yet not enrolled in either of these bodies. Upon this subject very great delusions have been practised upon the public mind. It has been a fashion to decry every one as a pro-slavery man, who has not ranged himself under the leaders

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who have the command of these bands. "He that is not with me is against me," are words often quoted without due consideration of what may constitute, in the eyes of Him who spake them, an acceptable alliance, "for he that is not against us is on our part."

Great names might here be quoted; the names of men of rank and influence whose opinions we were anxious to hear, and from whom it was by no means difficult to elicit an opinion; but as the public is in possession of printed documents, we shall quote from two publications which have created no inconsiderable sensation, and then conclude this chapter, with a few extracts from letters of some of our brethren, relating to the same topic, and to the public meetings convened.

The justly celebrated work of Dr. Wayland, on "The Elements of Moral Science," has given rise to very malignant hostility in the Southern States, in consequence of sentiments contained in the chapter on "Personal Liberty,"

This distinguished philosopher thus satisfactorily expresses himself on the subject of slavery,—he says,

"Domestic slavery proceeds upon the principle that the master has a right to control the actions, physical and intellectual, of the slave, for his own, that is, the master's, individual benefit; and, of course, that the happiness of the master when it comes in competition with the happiness of the slave, extinguishes in the latter the right to pursue it. It supposes, at best, that the relation between master and slave, is not that which exists between man and man, but is a modification, at least, of that which exists between man and the brutes.

"Now, this manifestly supposes that the two classes of beings are created with dissimilar rights: that the master possesses rights which have never been conceded by the slave; and that the slave has no rights at all over the means of happiness which God has given him, whenever these means of happiness can be rendered available to the service of the master. It supposes that the Creator intended one human being to govern the physical, intellectual and moral actions of as many other human beings as by purchase he can bring within his physical power; and that one human being may thus acquire a right to sacrifice the happiness of any number of other human beings for the purpose of promoting his own.

"Slavery thus violates the personal liberty of man as a physical, intellectual and moral being.

"1. It purports to give to the master a right to control the physical labour of the slave, not for the sake of the happiness of the slave, but for the sake of the happiness of the master. It subjects the amount of labour, and the kind of labour, and the remuneration for labour, entirely to the will of the one party, to the entire exclusion of the will of the other party.

"2. But if this right in the master over the slave be conceded, there are of course conceded all other rights necessary to insure its possession. Hence, inasmuch as the slave can be held in this condition only while he remains in the lowest state of mental imbecility, it supposes the master to have the right to control his intellectual development, just as far as may be necessary to secure entire subjection. Thus, it supposes the slave to have no right to use his intellect for the production of his own happiness; but only to use it in such a manner as may conduce to his master's profit.

"3. And, moreover, inasmuch as the acquisition of the knowledge of his duty to God could not be freely made without the acquisition of other knowledge, which might, if universally diffused, endanger the control of the master, slavery supposes the master to have the right to determine how much knowledge of his duty a slave shall obtain, the manner in which he shall obtain it, and the manner in which he shall discharge that duty after he shall have obtained a knowledge of it. It thus subjects the duty of man to God entirely to the will of man; and this for the sake of pecuniary profit. It renders the eternal happiness of the one party subservient to the temporal happiness of the other. And this principle is commonly carried into effect in slave-holding countries.

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" If argument were necessary to show that such a system as this must be at variance with the ordinance of God, it might be easily drawn from the effects which it produces both upon *morals* and upon *national wealth*.

" 1. Its effects must be disastrous upon the *morals* of both parties. By presenting objects on whom passion may be satiated without resistance and without redress, it cultivates in the master pride, anger, cruelty, selfishness and licentiousness. By accustoming the slave to subject his moral principles to the will of another, it tends to abolish in him all moral distinction ; and thus fosters in him lying, deceit, hypocrisy, dishonesty, and a willingness to yield himself up to minister to the appetites of his master. That in all slave-holding countries there are exceptions to this remark, and that there are principles in human nature, which, in many cases, limit the effects of these tendencies, may be gladly admitted. Yet that such is the *tendency of slavery, as slavery*, we think no reflecting person can for a moment hesitate to allow.

" 2. The effects of slavery on *national wealth*, may be easily seen from the following considerations :—

" 1. Instead of imposing upon *all* the necessity of labour, it restricts the number of labourers, that is, of producers, within the smallest possible limit, by rendering labour disgraceful.

" 2. It takes from the labourers the natural stimulus to labour, namely, the desire in the individual of improving his condition ; and substitutes, in the place of it, that motive which is the least operative and the least constant, namely, the fear of punishment without the consciousness of moral delinquency.

" 3. It removes, as far as possible, from both parties, the disposition and the motives to frugality. Neither the master learns frugality from the necessity of labour, nor the slave from the benefits which it confers. And here, while the one party wastes from ignorance of the laws of acquisition, and the other because he can have no motive to economy, capital must accumulate but slowly, if indeed it accumulate at all.

" And that such are the tendencies of slavery, is manifest from observation. No country, not of great fertility, can long sustain a large slave population. Soils of more than ordinary fertility cannot sustain it long, after the first richness of the soil has been exhausted. Hence, slavery in this country is acknowledged to have impoverished many of our most valuable districts ; and, hence, it is continually

migrating from the older settlements, to those new and untilled regions, where the accumulated manure of centuries of vegetation has formed a soil, whose productivity may, for a while, sustain a system at variance with the laws of nature. Many of our free and of our slave-holding states were peopled at about the same time. The slave-holding states had every advantage, both in soil and climate, over their neighbours. And yet the accumulation of capital has been greatly in favour of the latter. If any one doubts whether this difference be owing to the use of slave labour, let him ask himself what would have been the condition of the slave-holding states, at this moment, if they had been inhabited from the beginning, by an industrious yeomanry; each one holding his own land, and each one tilling it with the labour of his own hands.

“ But let us inquire what is the doctrine of revelation on this subject.

“ 1. The moral precepts of the Bible are diametrically opposed to slavery. They are, thou shalt love thy *neighbour* as *thyself*, and *all things whatsoever* ye would that men should do unto you, do ye even so unto them.

“ The application of these precepts is universal. Our neighbour is *every one whom we may benefit*. The obligation respects *all things whatsoever*. The precept then manifestly extends to *men as men*, or *men in every condition*; and if to all things whatsoever, certainly to a thing so important as the right to personal liberty.

“ Again. By this precept it is made our duty to cherish as tender and delicate a respect for the right which the meanest individual possesses over the means of happiness bestowed upon him by God, as we cherish for our own right over our own means of happiness, or as we desire any other individual to cherish for it. Now, were this precept obeyed, it is manifest that slavery could not in fact exist for a single instant. The principle of the precept is absolutely subversive of the principle of slavery. That of the one is the entire equality of right; that of the other, the entire absorption of the rights of one in the rights of the other.

“ If any one doubts respecting the bearing of the Scripture precept upon this case, a few plain questions may throw additional light upon the subject. For instance, —

“ 1. Do the precepts and the spirit of the gospel allow me to derive my support from a system, which extorts labour from my fellow-men, without allowing them any voice in the equivalent which

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they shall receive; and which can only be sustained by keeping them in a state of mental degradation, and by shutting them out, in a great degree, from the means of salvation?

" 2. Would the master be willing that another person should subject him to slavery, for the same reasons, and on the same grounds, that he holds his slave in bondage?

" 3. Would the gospel allow us, if it were in our power, to reduce our fellow-citizens of our own colour to slavery? But the gospel makes no distinction between men on the ground of colour or race. God has made of *one blood all the nations that dwell on the earth*. I think that these questions will easily ascertain the gospel principles on this subject.

" But to this it is objected, that the gospel never forbids slavery; and, still more, that, by prescribing the duties of masters and servants, it tacitly allows it. This objection is of sufficient importance to deserve attentive consideration.

" The following will, I think, be considered by both parties a fair statement of the teaching of the New Testament on this subject. The moral principles of the gospel are directly subversive of the principles of slavery; but, on the other hand, the gospel neither commands masters to manumit their slaves, nor authorizes slaves to free themselves from their masters; and, also, it goes further, and prescribes the duties suited to both parties in their present condition.

" 1. Now, if this be admitted, it will, so far as I see, be sufficient for the argument. For if the gospel be diametrically opposed to the *principle* of slavery, it must be opposed to the *practice* of slavery; and, therefore, were the principles of the gospel fully adopted, slavery could not exist.

" 2. This very course which the gospel takes on this subject, seems to have been the only one that could have been taken, in order to effect the universal abolition of slavery. The gospel was designed, not for one race, or for one time, but for all races and all times. It looked not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence, the important object of its author was to gain a lodgment in every part of the known world; so that, by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men; and thus, without violence, work a revolution in the whole mass of mankind. In this manner alone could its object, a universal moral

revolution, have been accomplished. For if it had forbidden the *evil*, instead of subverting the *principle*; if it had proclaimed the unlawfulness of slavery, and taught slaves to *resist* the oppression of their masters; it would instantly have arrayed the two parties in deadly hostility throughout the civilized world: its announcement would have been the signal of servile war; and the very name of the christian religion would have been forgotten amidst the agitations of universal bloodshed. The fact, under these circumstances, that the gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it; much less does it afford ground for belief, that Jesus Christ intended to *authorize* it.

"3. It is important to remember that two grounds of moral obligation are distinctly recognized in the gospel. The first is our duty to man, as man; that is, on the ground of the relation which men sustain to each other; the second is our duty to man, as a creature of God; that is, on the ground of the relation which we all sustain to God. On this latter ground, many things become our duty which would not be so on the former. It is on this ground, that we are commanded to return good for evil, to pray for them that despitefully use us, and when we are smitten on one cheek, to turn also the other. To act thus is our duty, not because our fellow-man has a right to claim this our duty of conduct of us, nor because he has a right to inflict injury upon us, but because such conduct in us will be well pleasing to God. And when God prescribes the course of conduct which will be well pleasing to him, he by no means acknowledges the right of abuse in the injurious person, but expressly declares, Vengeance is mine, and *I will repay it, saith the Lord*. Now, it is to be observed, that it is precisely upon this latter ground, that the slave is commanded to obey his master. It is never urged, like the duty of obedience to parents, *because it is right*: but because the cultivation of meekness and forbearance under injury, will be well pleasing unto God. Thus, servants are commanded to be obedient to their own masters, "in singleness of heart, *as unto Christ*;" "doing the *will of God* from the heart, with good will doing service *as to the Lord and not to men.*" *Eph. vi. 5—7*. "Servants are commanded to count their masters worthy of all honour, that the name of *God and his doctrine be not blasphemed.*" *1 Tim. vi. 1*. "Exhort servants to be obedient to their own masters," &c., "*that they may adorn the doctrine of God our Saviour in all things.*" *Titus iii. 9*. The manner in which the duty of servants or slaves is

inculcated, the gospel authorizes the commandment which tyrannizes the other cheek, by an injurious

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In process of the slavers and slaveholders from *iniquity*, the discipline, the reference to the members of the community sentiment, is clearly a negation resting on the delay of as it exists the party pays the price of christianity is more palpable it will lion, in which the lion was Murat cons

inculcated, therefore, affords no ground for the assertion, that the gospel authorizes one man to hold another in bondage, any more than the command to honour the king, when that king was Nero, authorized the tyranny of the emperor ; or than the command to turn the other cheek, when one is smitten, justifies the infliction of violence by an injurious man.

“ In a word, if the gospel rule of conduct is directly at variance with the existence of slavery ; if the manner in which it treats it, is the only manner in which it could attempt its utter and universal extermination ; and if it inculcates the duty of slaves on principles which have no connexion with the question of the right of masters over them ; I think it must be conceded that the precepts of the gospel in no manner countenance, but are entirely opposed to, the institution of domestic slavery.”

In proceeding to point out “ the duties of masters and slaves,” the subject is viewed so detached from *iniquitous legislation* and *corrupt church discipline*, that the obligations of christian citizens in reference to governments, and those of pious members of churches in reference to their respective communities, are not explained and enforced. This sentiment, however, so offensive to the slaveholder, is clearly recorded, viz. that “ the imperative obligation rests upon him, to remove the evil without the delay of a moment.” Moreover, the question as it exists between man and man, when neither party pays any regard to the principles or the practice of christian morals, is not touched upon. That is more palpably put by a recent writer,* who compares it with a controversy between a man and a lion, in which the man wants the lion’s skin, while the lion wants the man’s flesh. In this case, M. Murat considers the rights equal ; but he decides,

* Murat’s Sketch, &c. p. 83.

that *men* ought to protect and aid the *man*—meaning, that all free Americans are bound to aid the slave-owner in maintaining the *right* which *might* gives him. It is certainly fatal to this argument, if argument it may be called, that a philanthropist and a Christian might regard the slave-owner as the lion, and consequently feel bound to aid and rescue the slave!

The only other author to whom we shall refer is Dr. Channing, who, although he says, "I have attended no abolition meetings, and never heard an abolition address," cannot fail of being hailed as an ally, and regarded as a most effective one, by all whose single steady aim is, *the emancipation of slaves*. His work on "Slavery" is an amplification of Dr. Wayland's chapter on "Personal Liberty;" and it may be justly regarded as one of the most enlightened and convincing of any which have appeared, and cannot fail of exerting a mighty influence on the public mind. It is, in fact, a powerful treatise by one of the master spirits of the age, who says, "As men, as Christians, as citizens, we have duties to the slave as well as to every other member of the community. On this point we have no liberty. The eternal law binds us to take the side of the injured."

Dr. Channing by no means diminishes the difficulties with which he conceives the subject of emancipation to be beset. He is no rash innovator, but proposes all that the deepest insight into human nature can suggest;—he will allow all requisite delay, all legal safeguards, and a most rigid constitutional course of proceeding, by the legislation

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of the Slave States themselves—not always duly considering, that no evils could possibly result from universal, absolute and immediate emancipation, greater than he has himself proved to exist already, springing directly from the present system, the prolific source of innumerable and aggravated mischiefs.

“ We have thus established the reality and sacredness of human rights; and that slavery is an infraction of these is too plain to need any laboured proof. Slavery violates not one, but all; and violates them not incidentally, but necessarily, systematically, from its very nature. In starting with the assumption that the slave is property, it sweeps away every defence of human rights and lays them in the dust. Were it necessary I might enumerate them, and show how all fall before this terrible usurpation; but a few remarks will suffice.

“ Slavery strips man of the fundamental right to inquire into, consult, and seek his own happiness. His powers belong to another, and for another they must be used. He must form no plans, engage in no enterprises, for bettering his condition. Whatever be his capacities, however equal to great improvements of his lot, he is chained for life by another's will to the same unvaried toil. He is forbidden to do for himself or others the work for which God stamped him with his own image, and endowed him with his own best gifts.—Again, the slave is stripped of the right to acquire property. Being himself owned, his earnings belong to another. He can possess nothing but by favour. That right on which the development of men's powers so much depends, the right to make accumulations, to gain exclusive possessions by honest industry, is withheld. ‘ The slave can acquire nothing,’ says one of the slave-codes, ‘ but what must belong to his master;’ and however this definition, which moves the indignation of the free, may be mitigated by favour, the spirit of it enters into the very essence of slavery.—Again, the slave is stripped of his right to his wife and children. They belong to another, and may be torn from him, one and all, at any moment, at his master's pleasure.—Again, the slave is stripped of the right to the culture of his rational powers. He is, in some cases, deprived by law of instruction, which is placed within his reach by the improvements of society and the philanthropy of the age. He is not

allowed to toil, that his children may enjoy a better education than himself. The most sacred right of human nature, that of developing his best faculties, is denied. Even should it be granted, it would be conceded as a favour, and might at any moment be withheld by the capricious will of another.—Again, the slave is deprived of the right of self defence. No injury from a white man is he suffered to repel, nor can he seek redress from t' e laws of his country. If accumulated insult and wrong provoke him to the slightest retaliation, this effort for self protection, allowed and commended to others, is a crime for which he must pay a fearful penalty.—Again, the slave is stripped of the right to be exempted from all harm except for wrong doing. He is subjected to the lash, by those whom he has never consented to serve, and whose claim to him as property we have seen to be an usurpation; and this power of punishment, which, if justly claimed, should be exercised with a fearful care, is often delegated to men in whose hands there is a moral certainty of its abuse.

“ I will add but one more example of the violation of human rights by slavery. The slave virtually suffers the wrong of robbery, though with utter unconsciousness on the part of those who inflict it. It may, indeed, be generally thought, that, as he is suffered to own nothing, he cannot fall at least under this kind of violence. But it is not true that he owns nothing. Whatever he may be denied by man, he holds from nature the most valuable property, and that from which all other is derived, I mean his strength. His labour is his own, by the gift of that God who nerved his arm, and gave him intelligence and conscience to direct the use of it for his own and others' happiness. No possession is so precious as a man's force of body and mind. The exertion of this in labour is the great foundation and source of property in outward things. The worth of articles of traffic is measured by the labour expended in their production. To the great mass of men, in all countries, their strength or labour is their whole fortune. To seize on this would be to rob them of their all. In truth, no robbery is so great as that to which the slave is habitually subjected. To take by force a man's whole estate, the fruit of years of toil, would by universal consent be denounced as a great wrong; but what is this, compared with seizing the man himself, and appropriating to our use the limbs, faculties, strength, and labour, by which all property is won and held fast? The right of property in outward things is as nothing compared with our right to ourselves. Were the slave-holder stripped of his fortune, he would

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count the violence slight, compared with what he would suffer, were his person seized and devoted as a chattel to another's use. Let it not be said that the slave receives an equivalent, that he is fed and clothed, and is not, therefore, robbed. Suppose another to wrest from us a valued possession, and to pay us his own price. Should we not think ourselves robbed? Would not the laws pronounce the invader a robber? Is it consistent with the right of property, that a man should determine the equivalent for what he takes from his neighbour? Especially is it to be hoped, that the equivalent due to the labourer will be scrupulously weighed, when he himself is held as property, and all his earnings are declared to be his master's? So great an infraction of human right is slavery!

"In reply to these remarks, it may be said that the theory and practice of slavery differ; that the rights of the slave are not as wantonly sported with as the claims of the master might lead us to infer; that some of his possessions are sacred; that not a few slaveholders refuse to divorce husband and wife, to sever parent and child; and that in many cases the power of punishment is used so reluctantly, as to encourage insolence and insubordination. All this I have no disposition to deny. Indeed it must be so. It is not in human nature to wink wholly out of sight the rights of a fellow-creature. Degrade him as we may, we cannot altogether forget his claims. In every slave-country, there are, undoubtedly, masters who desire and purpose to respect these, to the full extent which the nature of the relation will allow. Still, human rights are denied. They lie wholly at another's mercy; and we must have studied history in vain, if we need be told that they will be continually the prey of this absolute power."—*Channing on Slavery.*

These statements may be closed by introducing a few extracts of correspondence. They will tend to show, that the object of our mission was in some happy degree accomplished, and how the decision taken in reference to the anti-slavery anniversary was appreciated by the wise and the good of America.

From the Rev. Dr. WELCH, of Albany.
(Addressed to Dr. Cox.)

“ August 18, 1835.

* * * * *

“ As in all probability I shall not be favoured with another interview previous to your leaving the country, I take the liberty of addressing you in a few lines, and I trust it will not be deemed improper or officious to express the gratification received from your visit, and the general feeling of the salutary influence of your example and ministry, and that of your esteemed colleague. You will permit me to say, my dear brother, in the honest expression of sincere regard, that if you have derived pleasure at all commensurate with what you have imparted, the reminiscences of Albany will be numbered among the most pleasant of your recollections of America. The church, I am persuaded, has derived important benefits from your faithful labours; and the delightful interchange of sentiment and feeling in social intercourse is yet remembered. Indeed, your visit has furnished us with the most convincing evidence that this reciprocal courtesy is eminently calculated to promote harmony of feeling and concert of action in our denomination on both sides the water.

“ And now, my dear brother, I will advert to a subject upon which we frequently conversed, and which so painfully exercised your mind during your stay with us. I refer to the slave question. Among all that has been realised as beneficial in the tendencies of your mission to this country, there has been

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nothing in my judgment more salutary and important, than the influence of your discreet and prudent example upon this subject of all-absorbing and exciting interest throughout the land. You remarked the agitated state of the public mind, but the rapidity of your progress through the country afforded but little opportunity for ascertaining its extent and virulence. It is truly 'the vexed question' of this country, embarrassing and afflictive in every point of view, and to an extent of which our brethren in England can form but a very imperfect idea—it is felt universally to be a curse to the country, deprecated and lamented in every part of the union: there is not, I am persuaded, a wise and good man in the states, who does not earnestly desire the emancipation of the shamefully-oppressed and long-degraded African. Our statesmen seek the means of wiping out this foul blot from our national escutcheon; the wisdom of our legislators, and the pens of our scribes, and the prayers of our churches, and the ministry of our divines have long been directed to this subject, but it is still to us a question as difficult as it is distressing. It is not now with us a question whether man may innocently hold property in his fellow man; whether slavery is a sin: whether the interests and happiness of the white man are in any way promoted by enslaving and oppressing the black—reason, religion, humanity, the intelligence of the people of this country with united voice have long since decided these questions; and there is but one feeling, and one opinion among all who fear God, and love

their country, and entertain intelligent views of its true interests. That there may be those whom cupidity has rendered cruel, and whose perceptions upon this subject are obscured by selfishness and brutal ignorance, may be admitted without affecting the question, or impugning the intelligence or the moral sensibility of the people; but they are comparatively very few, and their number is rapidly diminishing—the whole country, and more especially the southern states, as certainly groan under the pressure of their slave population, as the coloured man groans under his bondage. But the question is, what can be done to relieve both us and them; how shall this *acknowledged* curse be removed; how shall the sable race be reinstated in their rights, and the integrity of our government and of our constitution, the stability of our institutions, and the order, happiness, and safety of the community be secured? You, my dear brother, have been able by the force of public sentiment, and the voice of your legislature, to declare that slavery shall not exist within the boundaries of the British empire; but it will certainly require no argument to convince you who have passed with an observing eye through the length and breadth of our land, that there is a vast difference between legislating with reference to this evil at a distance, separated from its horrors by the waters of the ocean, and grappling with it at home, as it exists in this country, with all that is hateful in its influence at our own firesides, and in our own bosoms! Nor is it requisite to prove to you that the wisdom and

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energy that were found adequate to the removal of the evil in the one case, would be found hopelessly inadequate in the other. This, then, is with us the question, and obviously one of extreme difficulty and delicacy; what under all that is peculiar and paralysing, formidable and distressing in the circumstances of the case, can be done for the relief of the slave and of the country? If England, when England understands the question with all the embarrassments that surround it, will proffer us the aid of her counsels, it will be most cheerfully and gratefully received on this side the water; but, until then, the unsolicited advice of some of her rash and mistaken orators only serves to increase our embarrassments, and to generate and keep alive a feeling which it is obviously for the interest of both countries to suppress. Our citizens, as you must have discovered, especially at the south and west, are extremely sensitive upon this subject, and all the circumstances have clearly a tendency to superinduce this feeling upon them. In innumerable instances the moral sense is wounded by the consciousness that slavery is offensive to God, and in every instance by the conviction of its innumerable political evils which no human legislation can remedy. Sufficiently irritated by the free and sometimes intemperate discussion of the subject by their own countrymen at the north, it is not surprising they should resist with indignation all foreign interference, as extravagant and presumptuous. If, therefore, when foreigners, who cannot or will not understand their circumstances, and appreciate their

feelings, indulge in indiscriminate censure and violent denunciation, it is not wonderful that they should sometimes retort in the language of exasperated feeling, and unqualified reprobation.

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“ In this state of things, your own prudent course, my dear brother, has secured to you the approbation, and raised you high in the esteem of the wise and good of all parties; and it has contributed not a little to this result, that your own courteous demeanour, and consistent regard for the feelings and embarrassments of your American friends, stand forth in bold relief under the public eye as seen in contrast with the egregious folly of your countryman. Your own faithful testimony against slavery, in all those circles of christian intercourse in which you mingled, while it had a happy influence in directing the mind to the subject, as a sin fraught with appalling consequences, was appreciated as of more weight and value, because temperately expressed. Your refusal to enter upon the arena of public debate, upon a subject in the highest degree exciting to the community, in which you appeared in the high character of a teacher of righteousness, manifested a decision of character, and displayed a consistency of conduct, worthy of your station as the representative of the English churches, and highly honourable to yourself and country in the view of every reflecting man. I am perfectly aware that you need not this expression of opinion from me. Your own judgment and conscience are not only sufficient to determine your course in

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every difficult subject, but their approbation is fully adequate to render you impervious to the attacks either of the malevolent or mistaken zealot. Moreover, the press in this country has spoken unequivocally, and almost universally, in terms of decided and unqualified approbation of your conduct; and it must be consolatory to you to know, as you return across the waters, that you bear with you the esteem and regard of the wise and good so explicitly and frequently expressed. But the American church is deeply indebted to you, and I feel myself under personal obligations, as identified in all my interests and relations, labours and hopes, with that part of the Zion of God to which we are mutually related: had you adopted a different course, the consequences must have been most unhappy to the church. Public opinion is in this country omnipotent, and the cause of religion, in common with all others, materially affected for good or injury by the opinion and conduct, by the consistency or inconsistency, of its public advocates. Whatever may be the results of your course upon your own interests, it has been most beneficial upon the interests of Zion, and has been eminently calculated to reflect honour upon our denomination. So well convinced am I of this fact, that I hesitate not to say that of so much importance is the influence you have thus exerted, that, aside from every other good, it is worth all the expense and labour of your mission to America.

—I am, your brother in a gracious Saviour,

“B. T. WELCH.”

From the Rev. Dr. SPRAGUE, Albany.

Dec. 3, 1835.

Being a resident minister at the same place with Dr. Welch, of another denomination, and well known and highly estimated in England, I will here introduce a very brief extract from the postscript of a letter I had the pleasure of lately receiving from him. It may justly be regarded as speaking the sentiments of the great body of presbyterian and congregational ministers.

“ P. S. As I have not heard from you since you reached home, I of course know nothing of the effect produced by the course you took on the subject of slavery; but *I cannot doubt that it will meet the approbation of every enlightened and judicious man.*” * * * (Here I omit some personal references.) “ Of all the individuals I have ever heard speak of the course you took at New York” (N. B. This is written more than *six* months after the meeting), “ there has been but one who has not most decidedly approved it, and he one of George Thompson’s most intimate friends. I hope you will be able to satisfy our English brethren that the American christians are not the friends of slavery; but that the great mass of our whole community at the north regards it as a deadly scourge, and earnestly desires that the country may be freed from it.”

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From the Rev. Dr. SHARP, of Boston.

September 4, 1835.

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“ And now my dear and highly respected brother, I rejoice in the knowledge that your presence at our Triennial Convention, your private interviews, and public labours, have had all the delightful effects which our most sanguine hopes had anticipated. Your prudence in not intermeddling with topics of a secular and political character, when strongly urged to do so, has won for you the esteem of the most learned, upright, philanthropic, and pious men of every christian denomination in the land. I do not express myself thus as a matter of opinion, or from vague report, but from assurances made to me personally, incidentally and purposely, by gentlemen whom I have seen and conversed with in eight different states, by gentlemen who hold distinguished civil offices, and by gentlemen who would be esteemed honourable and valued members of any church in Christendom. Such visits, so conducted, the American baptist churches will ever hail with joy, and I trust will ever be ready to reciprocate.— Ever and most affectionately yours,

“ DANIEL SHARP.”

From a letter addressed to the Rev. W. H. MURCH.

“ *Boston, September 3, 1835.*

“ Brethren Cox and Hoby have now been with us some time, loved and welcomed wherever they go, and I have no doubt eminently useful in a variety

of ways. * * * * Their position and movements in regard to the much vexed question of slavery, has been *truly dignified and fortunate*.

“HOWARD MALCOM.”

To the preceding I feel it unnecessary to subjoin more than a short extract from a letter written by the Rev. S. H. CONE of New York, the *president* of the Triennial Convention. While others addressed to myself might have been introduced, I prefer inserting this, which occurs in a communication to the Rev. John Dyer.

“The course they (Drs. Cox and Hoby) have pursued while in this country, in reference to the abolition question, was not only dictated by sound discretion, but was in perfect accordance with the views of the Baptist General Convention, to which body they came as delegates. Any other course would have completely defeated the object of their visit to the American churches, and would have involved them in constant personal embarrassment. Did Englishmen know that the question, *as now presented*, is equivalent to the question—‘shall the Union be dissolved?’ they would see that foreigners could not safely enter upon its discussion.”

Sept. 30, 1835.

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CHAPTER VI.

JOURNEY THROUGH NEW HAVEN AND NEW BEDFORD
TO BOSTON.—PUBLIC MEETINGS.

THE variety and pressure of our public engagements at New York compelled us to defer inquiries respecting our numerous churches there to a future opportunity. The same remark applies to the following *business week* at Boston. But the account of the religious state of both these cities will be found in the proper place in our return visits.

We went in the steam-boat to New Haven, on Tuesday, May 19th, accompanied by our valued young friend, Mr. R. Fellowes, who had been a student at Yale College. His familiarity with the town and neighbourhood greatly facilitated our visits to objects of interest. The approach to New Haven from the Sound is attractive and imposing, owing alike to the beauty of the city itself and the lofty hills which constitute the back-ground of the picture. The streets and the square are shaded by numerous elm trees, whose drooping forms impart an air of pensive repose to the city. The whole is in harmony with the university buildings, which have rather a sombre and melancholy aspect. These edifices occupy one side of a spacious square, the centre of which is the site of the state-house and of three churches. Dr. Taylor accompanied us to the library,

museum, and gallery, which are worthy of this ancient seat of learning. The students were dispersed for the vacation. We visited the romantic scenery in the neighbourhood, particularly the "dens and caves of the earth," whither the vengeance of the second Charles would have pursued the judges who had doomed his father to death. Here, however, Goffe and Whalley were effectually concealed, and their portentous inscription, traced in the face of the rock, is still legible—"Opposition to tyrants is obedience to God." The graves of these judges are pointed out in the great square near one of the churches. It is not at present used as a place of sepulture, another space having been allotted to this purpose, which is a plain and neat cemetery, with many good monuments, though none are magnificent. In laying out and planting the ground there is a total absence of every attempt at the ornamental.

Mr. Neale, whom we had the gratification of visiting, is pastor of a very flourishing baptist church of 230 members. From a previously low state, this congregation has so improved since his settlement, that it had become necessary to make a great enlargement of the place of worship. Many of the coloured church, together with the pastor of it, are baptists.

In proceeding to Hartford, our pleasure was greatly enhanced by the company of Dr. Taylor and the Rev. L. Bacon, pastor of the congregational church. The conversation turned upon revivals in colleges, and our enlightened and distinguished fel-

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low travellers detailed many particulars of one which had recently occurred at New Haven. During the winter the number of academical students communing with the college church had been about 160. A few of these, from the commencement of the winter term, had been so deeply impressed with the necessity of the Spirit's influence, to deliver from the prevalent security in sin, and to renew the heart to repentance, that they continued to meet and pray during the term, though they saw no indications of special religious impression upon the body of the students. Near the beginning of the spring term, they commenced a stated meeting for prayer every evening. The number of those who attended, was at first from fifteen to twenty; but afterwards increased to 150. In the early part of March a meeting of the whole church was held to offer united supplications for the influences of the Spirit on the college. This was soon followed by a course of frequent preaching, in addition to the stated ministrations of the sabbath. A general solemnity pervaded the institution. Numbers were impressed with a conviction of guilt; and of these sixty or more had expressed a hope that they had cordially embraced the salvation of the gospel. A solemn attention to the great interests of religion still continued.

The *means* used during the revival were, frequent and fervent prayer in the public assembly, in meetings of the church, and in various smaller circles; preaching specially adapted to the occasions, religious conversation, and meetings called for the pur-

pose of addressing those whose attention was more or less awakened to the concerns of the soul. Though the religious interest had been deep and general, there had been no derangement of the regular order and literary exercises of the college.

Thus, the revival, under God, appeared evidently to be the result of persevering prayer, and an unwearied effort on the part of the fifteen or twenty students, who had "agreed as touching the thing they would ask." Under many discouragements they went forward, and the blessing came down upon the impenitent. In the progress of the work, the total depravity of man and his entire dependence on God for salvation, were the great topics of discourse.

The number of students in the theological department of Yale College was between fifty and sixty. They all manifested a deep interest in the revival by their prayers and active labours. As there has heretofore been no provision to furnish them with convenient rooms for lodging and study, the christian community have lately contributed 8,000 dollars to erect a building for their accomodation, the foundation of which is already laid.

It was with difficulty we could continue our route without pausing at Middletown, where we saw the Rev. Mr. Cookson, the pastor of a prosperous church of nearly 300 members. There are three baptist churches in the town, which contains 6,000 or 7,000 inhabitants, and is beautifully situated in the bosom of a vale on the banks of the Connecticut.

We passed an agreeable evening at Hartford, but as a better opportunity will hereafter occur, refrain

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at present from giving particulars either here or at Providence, which we transiently visited, and where we were most cordially welcomed by Dr. Wayland, president of Brown University.

We had agreed to spend the ensuing sabbath with Mr. Choules, at New Bedford in Rhode Island, who is well known as the author of "The Origin and History of Missions," and is the pastor of a flourishing church of more than 300 members. We divided our services between the churches of Mr. Choules and the congregational brethren. All the places of worship are spacious, the attention to religion encouraging, and, from the extent of the general population, the prospect of ministerial usefulness considerable. At no distant period they have, to use an American phrase, "experienced a revival." It was described as a season of hallowed excitement, and distinguished by tokens of divine favour. General society assumed a new aspect; "the word of the Lord grew and multiplied;" sinners were converted and christians reanimated; the descending grace was apparent, and if it passed away as a copious shower, it left behind a most refreshing influence.

Our friend Mr. Choules related the following transaction, which occurred in 1834. He was applied to by the Right Rev. Dr. Griswold, bishop of the eastern diocese of the protestant episcopal church in the Western States, for the use of his church and baptistry. This was readily granted, and he with multitudes who crowded to the service, beheld the venerable bishop baptize by immersion Mr. Briggs,

principal of the Fairhaven academy. In America, where immersion is so prevalent and increasing a practice, and that even among different denominations, this circumstance was less calculated to excite astonishment than it would have done in England; it nevertheless attracted great attention, and was regarded by reflecting men as a fine exhibition of primitive christianity.

Hastening from New Bedford to Boston, we immediately repaired, according to previous agreement, to the house of Dr. Sharp, whose kind insistence left no alternative. In truth, it is not always the lot of mortals in this scene of vicissitude and moral desolation to find, as we did there, individual intelligence and undissembled piety presiding at the domestic hearth, and blending delightfully with the manifest tokens, to ourselves, of a pure and permanent friendship.

The gratification we felt in attending the various religious meetings at Boston, was not less intense than that of which we were daily conscious at New York. Without, however, minute specification and detail, we shall content ourselves with stating, in general, the joyful readiness with which we attended the different societies of whatever denomination, and with subjoining a few notices of some of those with which we were in more immediate association.

The nineteenth anniversary of the American Education Society, was held almost immediately after our arrival in the city, in the proceedings of which we readily took a part. To educate pious young men for the gospel ministry, is the object of this truly

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national institution. It extends its aid to persons of all denominations, and supports its beneficiaries at academies, colleges, and theological seminaries, connected with different sections of the church. By means of its numerous branches, it has extraordinary facilities for accumulating information, which, by the zealous and devoted labours of Dr. Cogswell, the secretary, is arranged in the most lucid manner in their reports.

The society has assisted in the education of 700, who have already entered the ministry. It has made appropriations to young men of every state in the Union—and during the last year, aided 1040 students, who were scattered among 152 institutions. Of these, 300 were received during the year; a larger number than had ever before been admitted in the same time. The standing rules of the society, are, to advance the least amount of support consistent with health and a thorough education—to require suitable efforts on the part of those patronized to assist themselves, and to obtain aid from other funds and friends—and to stimulate all who become competent to the discharge, by re-payment, of the loans advanced to them. By this latter course, the funds had been replenished by nearly \$3,000 during the year, from fifty beneficiaries.

Nothing but want of space prevents the insertion of important particulars of the American Temperance Society, the Massachusetts Sunday School Union, and many others, which require no panegyric from the passing stranger, and whose praise is in all the churches.

The Massachusetts Conference of Baptist Ministers met at the Federal-street church, on the 26th, the president, the Rev. Dr. Sharp, in the chair.

The delegates from ministers in England to the General Convention of Baptists in America, being present, were introduced by the president.

On the motion of the Rev. Dr. Bolles, it was resolved, "that we greet with pleasure the arrival of our brethren from England, as a cheering indication of the union existing between English and American christians, and that we cordially welcome them to our country, and to a participation in the deliberations of this body."

The annual essay was then read by the president. Its topic was, "the importance of practical wisdom to the minister of the gospel." It has since been printed.

The importance of a new quarterly publication was then discussed, and a strong expression of opinion in favour of its establishment given. A committee was appointed to make all necessary arrangements for its being issued, and to secure the services of the Rev. Prof. Knowles in the editorship. We took a part in these discussions, and afterwards engaged in conference with a select committee for the purpose of ascertaining whether it were practicable to combine the efforts of the denomination in England and America for this object. Since our return, we have received a communication from Prof. Knowles, which announces the work as begun, under the name of "the Christian Review." \$5,000 have been subscribed as a fund.

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The anniversary of the Northern Baptist Education Society was held at Federal-street, on Wednesday, at three o'clock. Mr. Matthew Bolles, of Boston, after appropriately referring to the visit of the delegates from the baptist brethren in England, said that it seemed to him proper that, in token of respect, these beloved brethren should be made life directors of the society. For this purpose he would be accountable to the treasurer for the sum of \$100, (the sum necessary to constitute a life director) in the hope that some other brother would contribute the like sum. It was immediately announced that J. Wales, Esq. would be responsible for the other \$100. This mark of affectionate respect was highly appreciated, and will long be cherished as a grateful increase to the store of American recollections.

The whole number of students assisted by the Northern Education Society during the past year, is 131; received during the same period, thirty; dismissed, twenty-four—leaving the present number 105. Of those dismissed, thirteen had completed their education, and have since entered or were about to enter on important fields of usefulness; one teaches for the present, an academy, and one has engaged as a professor in a theological institution, in one of the southern states; nine have entered the pastoral office; one in Vermont; one in Connecticut; one has gone to the valley of the Mississippi, and six have settled in Massachusetts; one is in a state of ill health; and one is about to embark as a missionary to Africa, under the patronage of the Baptist Board for Foreign Missions; two

have died; three have been dismissed, with a prospect of supporting themselves; two have been discontinued, for want of suitable promise; and four have been dismissed, having for various causes, suspended their education for a season.

The whole number, in the respective branches, is seventy-one, increasing the entire number, under patronage, to 176. Of these, thirty-three are in theological institutions; sixty-six are in college; and the remaining seventy-eight are in various stages of preparatory study. They are found in the following institutions:—Newton Theological Institution, Massachusetts; Hamilton Literary and Theological Institution, New York; Brown University, Rhode Island; Waterville College, Maine; Middleburg College, Vermont; Burlington College, Vermont; Amherst College, Massachusetts; Williamstown College, Massachusetts; Columbian College, District of Columbia; Granville College, Ohio; New Hampton Institution, New Hampshire; Brandon Literary Institution, Vermont; Connecticut Baptist Literary Institution. And also in the following high schools and academies:—South Reading, Massachusetts; Middleborough, Massachusetts; Franklin, Massachusetts; Waterville, Maine; Bluehill, Maine; Worcester Manual Labour High School, Massachusetts; Black River, Vermont; Rockingham, New Hampshire. The young men are—from Massachusetts, sixty-nine; Vermont, thirty; Connecticut, sixteen; New Hampshire, fifteen; Maine, eighteen; Rhode Island, ten; the state of New York, fourteen; the province of New Brunswick, two; Nova Scotia, one; District of Columbia,

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The amount received during the past year into the treasury of the parent society, is \$7,096,17; received into the treasuries of the respective branches, \$2,308,70, increasing the whole amount received to \$9,404,87. Expended by the parent society, \$7,039,66, by the branches, \$2,308,70, making the whole amount expended, \$9,348,36, and leaving a balance in the treasury of the parent society of \$56,51. During the year, four classical schools of reputation have been opened in New England, under the auspices of the baptist denomination, namely, Union Academy in Kennebunk, Rockingham Academy at Hampton Falls, New Hampshire, Black River Academy at Ludlow, Vermont, and the Worcester Manual High School at Worcester, Massachusetts, in which have been collected already more than 200 youth; and each institution has several pupils studying for the ministry. In New England, there are thirteen of these seminaries, besides two others exclusively devoted to female education, which are annually imparting their benefit to more than 2,000 youths.

The Massachusetts Baptist Missionary Society held its annual meeting on Wednesday, May 27, at which time, the amendment in its charter, changing its name from Massachusetts Domestic Missionary Society to Massachusetts Baptist State Convention, was proposed to the society and unanimously accepted.

At a subsequent hour, the Massachusetts Baptist State Convention held a special meeting at the same

place, when the Convention voted unanimously to commit all its books and papers to the board of the new society. It voted also, unanimously, to commit its funds to the treasury of the new society. Thus the two societies have been united in one. This was done in perfect unanimity of feeling and of judgment on the part of all concerned.

The Massachusetts Domestic Missionary Society, is the oldest baptist missionary society in the United States, having been formed in 1802.

At ten o'clock on Thursday, the anniversary of the Foreign Missionary Society was held at Federal-street. The Rev. Dr. Sharp presided. Dr. Bolles presented a brief statement of the condition of the board, and its present operations, the same in substance with that which we have given at the Richmond Convention.

Two other public meetings were held afterwards on the same day; the last commencing at eight and closing at ten o'clock at night. It terminated the series at Boston; the fourth in as many successive weeks, to which we had given our attendance, and in which we had frequently taken part. With feelings, we trust, of devout gratitude to God, we returned late to our home. At Richmond, Baltimore, New York, and Boston, we had been enabled to fulfil every engagement, and neither from fatigue nor indisposition, had we been absent from these numerous assemblies.

The following day was occupied by excursions to Cambridge, Mount Auburn cemetery, and Newton Theological Institution. At Harvard University, Dr. Quincy, the president, received us with his ac-

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customed urbanity. He presides over this noble institution with all the dignity of a scholar and a gentleman. The library, museum, and college buildings are upon a scale worthy of this ancient seat of learning, established by the enlightened piety of the fathers of their country, in 1738. There are thirty professors and tutors, and, including the medical classes, 450 students.

Mount Auburn cemetery promises to become pre-eminent among those abodes of the dead which so forcibly bring to mind the words, "In the garden there was a new sepulchre." The sepulchre which first consecrated this beautiful retirement as the place of repose for the dead, was that of our own Hannah Adams, to whose "View of Religions," the late Andrew Fuller wrote an "Introductory Essay on Truth." A neat monument bears this inscription :

TO
HANNAH ADAMS,
HISTORIAN OF THE JEWS
AND
REVIEWER OF CHRISTIAN SECTS,
THIS MONUMENT
IS ERECTED
BY
HER FEMALE FRIENDS.

FIRST TENANT
OF
MOUNT AUBURN,
SHE DIED DECEMBER 15, 1831,
AGED 76.

Many a beautiful tomb now adorns these picturesque recesses.

Of Newton we shall say nothing till the period of our revisiting it at the anniversary, except that it gave us an exalted idea of those members of our denomination, whose noble generosity provided an establishment worthy of themselves and their churches, and so truly in keeping with the prospects of the general body.

We needed the repose enjoyed on Saturday, for the Lord's day was to be to ourselves a day of arduous labour, though it proved also one of much delightful christian intercourse. Each of us preached three times, and generally to large congregations assembled in the spacious places of worship which our brethren have erected in this capital of the state.

Few as were the opportunities, on this our first visit to Boston, of indulging in private and social intercourse, we cannot omit to mention, with grateful recollections, the pleasurable interview which the hospitality of Lieutenant-Governor Armstrong and his lady enabled us to hold with some of the leading ministers and gentlemen of the city. In this habitation, and in society so selected, we found the elegance of life without its frivolity, refinement without pomp, freedom without intrusiveness, and religion without sectarianism and uncharitableness. It was an evening to be *remembered*; must we add, with a sigh, never, in all probability, to be *repeated*?

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CHAPTER VII.

DR. COX'S JOURNEY THROUGH NEW ENGLAND TO THE
CANADAS, AND BY BUFFALO TO UTICA.

SECTION I.

*Boston to Lowell.—Haverhill.—Public Baptism in the
River at Dover.*

ON the 4th of June, I left Boston, for the purpose of visiting Upper and Lower Canada; having arranged with my colleague that he should proceed alone to the distant west. Whatever reluctance we felt to this temporary separation, we could not feel satisfied to return to Europe without some personal acquaintance with these important portions of the American continent.

My first day's journey was through Medford, Woburn, and Tewkesbury to Lowell, where I preached in a temperature of 89°; but this seeming prognostication of an intense summer, was happily not fulfilled. Lowell is regarded as the American Manchester. It is situated on the river Merrimack, about twelve miles from Boston. The village and the first factory were formed in 1813, at which time there were only two houses; at present, it contains twenty-three or twenty-four cotton and woollen mills, and about 15,000 inhabitants. The

falls of the river amount to thirty feet, affording facilities for extensive operations by water power. Between four and five thousand girls work in the mills; but they are a different class of persons from those whose abject poverty and vicious habits are but too apparent in the large manufacturing districts of England. Most of them, nearly all, are the children of respectable farmers or tradesmen, who, from a desire to obtain the means of independent subsistence, are content to engage in these labours, and to suffer the privations incident to an early separation from their friends. On the ensuing day, several of these young people were my companions in the stage. This afforded me an opportunity, not only of acquainting myself with the general proceedings of the factory institutions, but with the individual character of my fellow-travellers. I found a prevalence of good sense and right feeling. One of them stated, that of thirty who worked in a room adjoining to hers, there were only four or five that were not members of christian churches. With their earnings, which are from two to five dollars per week, according to their skill, they frequently put themselves to school; thus becoming qualified for respectability and influence in domestic life, or general tuition in district schools. In Lowell, there are fifteen primary schools, three grammar schools, and one high school. These are supported by the town, under the direction of a committee, and are at once universally accessible and impartial in their administration.

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baptist denomination. The first having become crowded and overflowing, the second was formed in September, 1831, by a friendly withdrawal of seventy members for the purpose. A procedure of this kind is characteristic of America. Instead of being held in union by mere selfishness, churches, when they have attained to great prosperity, voluntarily divide, in order that the general cause may be enlarged. A new church is constituted in friendly connexion with that from which a number of members secede. From this another emanates, and yet another, till four or five, or more, multiply in gratifying succession. I can wish nothing better for our British churches, than that they should emulate this generous, self-denying, and benevolent plan; a plan, which has been marked in America with signal proofs of the divine approbation.

The second church in Lowell, under the pastoral superintendence of Mr. Barnaby, which was formed in this manner, has accessions nearly every month; and there are at present no fewer than 300 members. Prayer and conference meetings, inquiry meetings, and preaching at the boarding houses, are maintained weekly. At the close of the service on the sabbath evening, persons who may feel desirous of it, are invited to a private religious conversation with the pastor. A society of children, of whom several are members of the church, from ten to fifteen years of age, maintain prayer meetings among themselves on the afternoon of the sacred day. These facts, and they are not solitary ones, may convey some impression of the hallowed zeal which blazes on

many of the altars of America, and which, I trust, will kindle on our own!

Although I had taken my place by the coach from Lowell entirely through to Dover, I was stopped at Haverhill, by the irresistible hospitality of Colonel Duncan, at whose residence property dignifies, and piety adorns life. In this vicinity, I enjoyed a brief interview with my old friend, the Rev. George Keely, who lives about a mile from the village, on the banks of the river Merrimack, which combines a thousand soft and tranquil beauties. The scene of his former ministrations must be peculiarly grateful to him, while it is freshening into spiritual luxuriance under the cultivation of Mr. Harris, recently ordained as pastor. Brief as the notice was, there were probably 800 hearers in the evening, who appeared to receive the word with joyfulness. The next morning, Colonel Duncan took me in his carriage to Exeter, a place honoured above many, by the last sermon ever delivered by Mr. Whitefield. Thence, I proceeded to preach in the evening at Sommersworth or the Great Falls. From this beautiful little factory village, where religion appears to be in an advancing state, I was conducted, on the sabbath morning, through Salmon Falls, to preach at South Berwick, and afterwards at Dover. At the latter place, a public baptism was administered in the river Conchecho. The pastor, Mr. Williams, officiated; and on me was devolved the welcome duty of addressing a large, orderly, and silent multitude. Standing on a piece of projecting rock, to solicit attention, I could not help remarking the striking peculiarities

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of the scene—the company occupying both sides of the river, and within reach of an elevated tone of voice—the little boats and the fishermen—the setting sun looking from his throne of glory, and the rising moon shedding around her softest radiance, as if the one delayed his setting, and the other hastened her rising, to witness the sacred rite, and to bless with their commingling beams, the happy candidates.

One had been a sea captain of two-and-thirty years standing, and long notorious as a ringleader of deists and infidels. His late companions, collected together in anger or in wonder, stood near, maintaining a profound silence. Six weeks before, he had denounced the ministry, and the man by whose instrumentality he was now led “a willing captive to his Lord.”

Overflowing multitudes at the evening service, evinced the depth of public feeling on this memorable occasion, while the spirit and character of the audience appeared to give promise of a day “still brighter far than this,” when the assembly shall be numberless, and the sabbath everlasting!

SECTION II.

Kennebunk.—Associations at Parsonsfield.—Revivals.—Passage of the White Mountains.

ACCOMPANIED by Mr. Williams, I left Dover on the 8th. We visited the Union academy at Kennebunk. This is a Baptist institution which was begun in December, 1834, at the cost of 3,000 dollars.

The number of scholars in the first term was seventy-three; in the second eighty-eight. It is under the superintendence of a board of trustees. A baptist church was formed in this village of 2,500 inhabitants in June, 1834, consisting of seventeen members, over whom Mr. Lincoln was ordained in the following December. Eleven were added to their number during the first year. There is also a congregational and an unitarian church. Our course afterwards conducted us through the beautiful hamlet of Albion, which seemed to spring up like a white roe among the fir-clad mountains. The venerable elder, Smith, now eighty-three years of age, received us courteously, opposite to whose pleasing solitude we saw the Shaker village. These institutions, which occur occasionally in the United States, appear to be regarded with some veneration. They are indeed distinguished by neatness and industry, but no less so by hostility against the principles of christianity and the welfare of social existence. It may seem severe, but I am afraid it is but too correct to say, that their worship is a dance, and their morality a defiance of God.

On the way to Parsonsfield we caught a fine view of the White Mountains, at the distance of fifty or sixty miles. The academy at Parsonsfield has recently experienced a revival; about ten of the scholars have joined the baptist church, under the care of Mr. Buzzell. After a few examinations in subjects of general knowledge, I was requested to address them. They heard with interest remarks on literary topics, on the importance of a sound edu-

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cation, and on the necessity of a diligent use of present opportunities; but no sooner was the theme of religion and redeeming mercy touched, than they assumed attitudes which bespoke a more profound attention, and the fixed eye darting its vivid and holy flames through tears of unutterable emotion, called forth the irrepressible sentiment in my mind—" *here, then, is a revival!*" After repairing to the place of worship, where it was my object to be present at an association of ministers and churches, it was agreed at my request to hold a conference in the evening. This was a season of much interest, both on account of the information communicated respecting the revival which had occurred in the churches, and the affectionate confidence which appeared to pervade the ministerial brotherhood. It resembled an instrument in tune; and the differences during the discussions were but like the occasional discords of music that perfect the harmony. A selection of the statements which I received on this occasion shall be subjoined. They may be given with most advantage and delicacy without the names.

In one place it was determined by a few persons to institute a prayer meeting at sunrise, as a means of renewing a languishing cause. In this measure the church, after a short time, concurred, till an awakened feeling evinced itself, and "a time of refreshment from the presence of the Lord," ensued. In conversing with a young lady who was the fruit of these efforts, sense, decision, and piety were conspicuous. Her age was thirteen.

At another village, soon after the appointment of

a similar prayer meeting last autumn, the church agreed that every member should adopt a system of visiting each other for the promotion of religion. In a fortnight all had been visited. The regular and extra assemblies for devotion now became fully attended, when impenitent persons were pointedly addressed. The practice of fasting also was introduced, as well as that of mutual confession. This appeared to result in the outpouring of the Spirit on every church and congregation, and protracted meetings were held in all. Besides others, twenty-six were added to the baptist community.

In a third instance the hallowed fire was kindled from other altars. Meetings had been frequently held in the neighbourhood in several places, and in the one in question a remarkable degree of general attention to the word had been manifested. At length many persons began to pray with special reference to their unconverted relatives. The church then resolved to appoint meetings for fasting and prayer for the unregenerate, which were observed for three weeks successively. During this period individuals frequently rose to request special intercession for particular friends, till, as the narrator expressed it, there was "a general melting down," which attained its most powerful character on the ensuing evening of the sabbath. Twenty were baptized, no one of whom has subsequently shown any symptoms of declension.

In detailing a fourth specimen, in which prayer meetings were established for thirty evenings in succession, the speaker adverted to the first pro-

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tracted meeting which he had attended, about five years ago, in the state of New York. After the second sermon had been delivered, a hope was entertained that one or two might probably manifest decision of mind, if a public invitation were given. This measure was accordingly adopted, though not without considerable hesitation. To the astonishment of all, sixty persons rose, bathed in tears. In a short time the effect became so irresistible, that the *whole church* fell on their knees, while one gave audible expression to the all-pervading emotion. The number first named at length joined the church, and it was stated in a letter received at the end of a year, that every individual continued stedfast and immoveable in the faith.

A fifth and final specimen may be here cited. It is that of 150 added to a small church in four years, half of them at least from the Bible classes and Sunday school. Some opponents to religion had publicly denied and ridiculed the efficacy of prayer. Protracted meetings, however, for this purpose, were held, and so deep was the feeling excited, that the ministers could scarcely persuade the people to retire after repeated exercises. On one Saturday evening, in particular, it was announced that there would be no meeting, but the people notwithstanding assembled, and continued praying and conversing till a late period at night. Aged persons and children became alike impressed. Three of the Sunday school scholars were baptized, and ten or twelve were believed to be truly converted. The children met with their teachers for special prayer,

and at their own solicitation. It happened one evening that when the children assembled no teacher came. The minister, accidentally passing by, stepped up to the door and listened. It was moonlight, but "the Sun of righteousness" appeared to have risen, with "healing beneath his wings," on the sweet company within. He heard distinctly a little boy of eleven years old praying with the greatest fervour and propriety. Others engaged who were only six or seven. When conversed with on the surpassing interests of the soul and eternity, they seemed as if all had been melted down and cast into the very mould of grace.

I proposed three questions to the ministers, who related these and other proceedings of a similar character. 1. *Was the greater proportion of those who came forward in these revivals persons who had before been serious but undecided in religion, or were they entirely new converts from the world?* The answer was, that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom forty had been previously impressed. 2. *What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected?*—Answer: A large proportion continued to give evidence of piety, and united with other churches. In many cases, however, persons who seemed to believe, *flinched* (as the narrator expressed it) at the time, from the ordeal of a public baptism, grew cool, and became finally hardened. 3. *What is the ratio of conversions in a revival, and of the stability of the conversions, to those arising out of the regular services*

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of religion in a period of three or four years or more?
 Answer. A considerably greater number during any given period of time than when only ordinary means are employed, and in general those who continue steadfast are in fully equal, probably greater proportion.

In the morning I preached to the association of ministers and churches. The attendance was overflowing, and the feeling solemn, arising from the probability that this was both the first and the last meeting we should be permitted to enjoy on earth. In the afternoon, having been joined by Mr. and Mrs. Noyes, who were to accompany Mr. Sutton to Orissa, we proceeded to Conway. A great part of our route lay through forests, from the recesses of whose sylvan temple, we offered aspirations of gratitude to God, and through whose leafy apertures we caught occasional views of enchanting mountain scenery. The little village of Conway is bounded on the north and west by lofty summits, above which the White Mountains are seen to tower at the distance of nearly thirty miles. This is the loftiest range in the United States, excepting only the Rocky Mountains, which appear to be the natural boundary of the far off west. The highest of the White Mountains is one which has been stamped by American patriotism, with the name of Washington. Its elevation is about 5350 feet above the Connecticut river. To others not greatly inferior, have been appropriated the names of their admired presidents, Jefferson, Adams, Madison, Monroe, and Quincy. This association is, however, scarcely con-

sistent with good taste. It forces you always to think in metaphor; it has no discrimination in it; and at some sudden turns of conversation, you scarcely know whether you are talking of men or mountains. The reader will now be pleased to think only of the latter, and to accompany our party into this wild scenery. Although avoiding in general much deviation from the direct purpose of furnishing a report of religious affairs, I may be allowed to assume the traveller for a moment in describing our course through the *Notch*. This term, and that of *Gap*, is applied to a narrow defile, in one place only twenty-three feet wide, through which is a road crossed by the river Saco; but can any thing be more out of taste? A *notch* makes one think of the stick we used to cut in the days of boyhood, to measure the hours before the holidays; and a *gap* reminds one of the hedges and fences we were accustomed to break through in the same frolicksome season.

Whoever has an eye for nature, or a recollection of Switzerland, will find inexpressible gratification among these scenes. Burke has decided that the terrible is an element of the sublime, and here the overawed observer may find an apt and ample illustration. Even from the distance of Conway, the picturesque and the beautiful solicit attention, as they stand up in continual rivalry. As the rocky path winds into the recesses of this vast solitude, now traversing some deep and awful glen, then threading the labyrinths of a lone wilderness—now scaling the steep mountain, and anon, running side by side with some babbling brook, or more rapid tor-

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rent—then again ascending to unfold scenes of desolation, where the busy whirlwind and the blasting lightning have called to their aid the fiercest powers, and precipitated huge trees, flourishing groves, disraptured rocks in one mighty ruin, as if a thousand Etnas had vomited their lavas on the scorched and woe-stricken hills;—as these scenes become revealed, successive impressions of awe spring up in the mind, while, as the eye catches revealings of intermingled loveliness, and the ear listens to the voice of whispering cascades, inviting you to contemplate embowering groves, or shelving rocks, or graceful curvatures, fringed with shrubs and verdure, other emotions arise of bewildering astonishment and admiration. You are ready to ask, Where am I? Where is language? Where is the poet's frenzied eye and fervent pen? Where is the painter's canvass, and the glowing touch? Where is the power that can perpetuate in the memory, these woods—these torrents—these mighty ruins—these cloud-capt and forest-girdled mountains—this everlasting roar of torrents, that roll beneath my feet, and shatter the poor wood frame of the bridges I am crossing—these bends, and turns, and openings, and this glorious sun that sends his golden beams streaming through the woods to light our way! O where, rather, is the spirit, the ardour, the devotion, to see, adore, and love their great Creator!

As the traveller approaches the Notch, he perceives a double barrier of rocks rising abruptly from the sides of the river Saco, to the height of nearly half a mile, and surmounted here and there by castel-

lated turrets on their irregular summits. As he advances along the toilsome and sometimes rapid ascent, the giant forms of the mountains seem to stand forth in bold defiance to forbid his progress, or with their nodding forests to menace his approach. But a favouring turn in the road enables him to slip from beneath their frown, and evade their power. The lengthening defile, however, shuts in upon him like the creations of romance—the cleft and scarred sides of the mountains, exhibiting prostrate trees with their broken branches, which have been tossed about among fragments of rocks and stones, by the fantastic violence of mighty tempests, glare upon him on either hand—and the ceaseless rush of the river, or the sportive clamour of descending torrents, sound like the chorus of wild spirits, celebrating their deeds of darkness and of ruin. At length, he emerges through the narrow opening, and in the centre of a graceful sweep of mountains, takes refuge in the only human habitation. Here, if he pleases, he may meditate and prepare for an ascent to the summit of Mount Washington, where, in his turn, he may stand in proud preeminence and victory; and if the spirits of the storm hold back their clouds, may contemplate the Atlantic to the south-east, the Katahdin mountains to the north-east, the green mountains of Vermont to the west, mount Manadnock, 120 miles to the south-west, with intermingled lakes, forests, and “rivers unknown to song.”

The occurrence of an awful catastrophe, a few years ago, has superadded an affecting interest to

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these wild and magnificent regions. A family, of the name of Willey, resided about two miles from the commencement of the Notch. On the 28th of June, 1826, they were much terrified by an avalanche of loose earth, rocks, and uprooted trees, which rushed from the mountain top during a storm. This alarm induced them to erect a kind of log house at a convenient distance from their own dwelling, as a refuge in case of emergency. Two months afterwards, there was a night of impenetrable darkness and awful tempest. The windows of heaven were opened, and deluges of rain descended. It appears that the family had retired to rest, when the commingling elements began their work of devastation. The whirlwind seized the avalanche, the fearful weapon of his warfare, and hurled it down the steep; the deluge lent his powerful aid, and rushed headlong in a thousand streams. Checked by some unknown obstacle, the wide torrent, which was hastening with unspeakable impetuosity in a direct course to Willey's house, divided into two streams immediately above it, and only sweeping away the stable, reunited below; leaving the dwelling itself like a peaceful island in a billowy sea. The unhappy inhabitants, however, it is supposed, had risen from their beds in terror. That they had retired to rest, the state of the beds and furniture demonstrated; but probably in an attempt to escape to the asylum they had recently provided, they perished. Not one remained to tell the tale of horror, nor were the bodies of the nine sufferers found for several days. The morning light

revealed the uninjured house, the green in front flourishing like an oasis in the desert, on whose springing verdure Willey's flock of sheep were grazing in quiet enjoyment. The rude memorial of this calamity, is to be seen in a pole, across which a board is nailed, to indicate the situation where the bodies were found. Such is the interest everywhere felt in this sad story, that it seems as if it had awakened the sympathies of all America.

SECTION III.

Visit to Lisbon, at the Anniversary Meeting of the Free-will Baptists.

PURSuing our course, the next day, through a tract of wild mountainous scenery, we reached Lisbon, that is, the *town* or *township*, for these terms are used synonymously, to express a district of about six miles square. To this deviation from the direct road, I was induced, partly by the report that a revival feeling had for some time past pervaded this neighbourhood, and partly from hearing of the annual assembly or convention of the free-will baptists, to which my companions, Mr. and Mrs. Noyes were proceeding, to receive their missionary designation. I found myself in the afternoon, not only conveniently but agreeably situated in family association with ministers and christian friends, in the house of Mr. Parkes, on *Sugar Hill*. This epithet was, in all probability, first given to the pretty elevation on which the house is erected,

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on account of the numerous maple trees which abounded there, and which were formerly objects of careful cultivation. It is the *rock maple*, from which molasses and sugar are obtained; and though this vicinity is partially cleared, the process is still carried on to a considerable extent in the state. A good tree will generally yield from one to two pounds of sugar in the season. The incision is made in the spring, about the month of April, and a suitable trough or wooden basin is contrived to catch the oozing treasure.

Before detailing the events of the following three or four days in Lisbon, I may briefly allude to the doctrinal peculiarities of the body with whom I was now brought into contact. The term *free-will*, by which these associated churches are distinguished, is intended to represent the fundamental principle of those peculiarities. In England, the word *general baptists*, is employed, and being placed in contrast with *particular*, points out the former as arminian, in contradistinction from the latter as calvinistic. It is a very common error, both in England and America, to imagine that *particular* has reference to strict communion; whereas it is solely descriptive of a calvinistic theology. Hence, both a strict and open communionist, may be a particular, that is, a calvinistic baptist. Neither of these bodies, however, in England or America, is accurately described by their appellation. In both countries, the general or free-will baptists stand at acute angles to the methodists, nearly in the line of Baxterianism, and approximate a considerable portion of the calvinistic

body in England. Among what may be termed the moderate of both parties (I presume not to graduate or decide upon the merits of the degree of moderation) there have lately been some movements in the form of private conferences to accomplish a union, and I was present at a discussion on the subject. It is proper, however, to state, that these have been very partial, and restricted to a section of one state: hitherto they have had no practical result.

On arriving at Sugar Hill, we found that the public meetings had already commenced, in a conference on missionary affairs. Soon afterwards, the assembly was adjourned to the evening. The place of worship is finely situated on a gentle ascent, encompassed with an amphitheatre of romantic hills, whither it appeared by the flocking of people, in the waggons of the country, on horses, and on foot, as if "the *tribes* went up." A sermon was preached by Mr. Herriman, of Ware, on the words "pure religion." It contained many just and pointed sentiments. The morning of the next day was occupied with the affairs of the annual meeting, and especially reports from the districts. In these districts, the ministers meet quarterly, prepare accounts of the state of their respective churches, and furnish a general account of the whole at the annual meeting. I minuted down the following items, as the proceedings advanced.

New Durham	34 churches	. 2356 members.
Sandwich	. 20 ditto	. 1478 ditto.
Ware . . .	17 ditto	. 827 ditto.
Wolfborough	. 8 ditto	. 439 ditto.

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Revivals were reported in some of the churches of Ware, in Franconia, Bethlehem, and Whitefield; and Sunday schools were greatly promoted. The Rockingham Quarterly Association requested to be incorporated into the body, consisting of eleven churches, and 1,120 members. About 300 had been added to the churches since September, and doors of usefulness were opening on every hand, especially along the sea-board. A motion was made in favour of the abolition of slavery, which was unanimously carried, and with great demonstration of zeal in the cause. On this occasion, I felt it a duty to express myself with decision, not only to show my consistency in the sentiments I had always entertained, but to prevent any misunderstanding of the motives which had influenced my neutrality on the question at New York. I wished it to be understood, that while I was one in principle with the abolitionists of America, I could not be one in action; especially because of the existing ferment, which a foreign interference would only exasperate, and because, however great and holy the cause, I had a still greater and holier to accomplish in the ecclesiastical union of distant nations, and the general progress of christianity itself.

In the afternoon Mr. Buzzell of Parsonsfield was appointed to preach. The heat of the place induced me to take my station in one of the waggons which stood in the shadow of the building immediately opposite an open window, so as to afford a distinct view both of the pulpit and the congregation. Every hearer seemed powerfully affected; audible expres-

sions of feeling often rose upon the ear, like the repetitions of a distant echo, and sometimes concurrently like the sound of many waters. I could not withhold a mental participation in those ardent emotions. To this the age of the speaker, his warmth of manner, and his references to olden times eminently conduced. His text was taken from Is. 62. 6, 7, "I have set watchmen upon thy walls," &c. A few sentences transferred to paper at the moment of their utterance, may serve to convey some idea of the nature of the discourse, and the characteristic oratory of this useful class of preachers:—"I have been standing on the walls of Zion, watching for souls, and proclaiming this gospel, for five-and-forty years; and now, brethren, I know that I must soon come down,—yes, my age assures me, being sixty-seven, I must soon come down, brethren; but not, I trust, I hope not, I would not could I help it—no, I would not come down till I have seen Babylon, the mother of harlots, fall—not till I have stood long enough to preach a funeral sermon for Babylon, and pronounce it over her ruins. Oh! she must come down, and if I read prophecy aright, it must be very soon. Dear young brethren, pray for and aim at this great consummation. 'As a young man married a virgin, so have I married thee.' Yes, the Lord Jesus married the church in these lands when she was a poor despised virgin; but see how beautiful she has grown now! I remember when all the people we could muster together amounted to only forty; now see what thousands assemble to worship and glorify their Lord! The watchmen

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are 'not to keep silence day or night.' Not by *duj*, I think this may refer to times of comparative prosperity: not by *night*; this may refer to seasons of adversity—to dark times. Amidst the present prosperity, let us remember the church has had her dark times in this land. They were dark and difficult seasons when I traversed the woods forty years ago, with an eminent brother minister now in glory, and we threaded our way by the spotted trees through the forests, then uncut and uncleared, to search for persons to preach to and places to preach in; when we used to lie down in the woods by night in the blankets that covered our saddles for a bed, and the saddles themselves for a pillow. But, blessed be God, we kept not silence then—we kept not silence day or night; and I speak it for your encouragement, dear young brethren! I must, as I said, leave the walls very soon; but let me tell you never to keep silence day nor night, in prosperity or adversity. No, not even when it is night in your own souls. Why, here is an encouragement. It has been often found, and I have often felt it, that when ministers have their worst times in preaching, they have been really the most successful. I remember that on one occasion in particular, I was so shut up and so miserable in my own soul in preaching, that the words seemed as if they would not come forth, they were like icicles freezing in my mouth; but still I struggled on and on, and in the midst of my embarrassment I secretly said to God, if he would but help me and grant me but one, one soul for my hire, I would never be

unbelieving again, as I had been when I began; and, lo! the result was fifty additions in a short time. Oh, keep not silence—go on, go on in your darkest times!”

In the evening there was another service, when Mr. Woodman of Sutton preached, at the close of whose sermon an invitation was given to any who might be concerned about their salvation to come forward to the front seats, which were appropriated to such under the designation of *anxious seats*. About ten or twelve advanced to the spot, and were prayed for most fervently by different ministers in succession, who knelt in the aisles, and gave full vent to the impulsive feelings of the moment. Conversations also were held from time to time with the individuals in question, some of whom, at the instigation of the ministers, publicly confessed their faults, and the evening terminated amidst much excitement. These demonstrations were again exhibited, and on a larger scale afterwards, to which I shall presently refer.

The next day being the sabbath, was one that cannot easily be forgotten. In addition to the usual attractions of a denominational anniversary, the presence of persons from such distant places, Mr. Sutton from India, and myself from Europe, together with the proposed ordination of a missionary to accompany Mr. Sutton on his return to *Issa*, and of another to proclaim the gospel in the valley of the Mississippi, were concurrent circumstances well calculated to awaken extraordinary interest. As an overflowing attendance was anticipated, arrange-

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ments were made to conduct the services in the woods, which constituted it in fact at once an annual, missionary, and camp meeting. When I looked abroad from my window in the early morning, I saw what would probably prove a preventive of our out-door meetings. Vast masses of vapour rested like heaps of wool upon the mountain tops, and a chilly breeze portended descending showers. When the romance of feeling is awakened, how apt are we to imagine that all things must be in harmony with our wishes and projects; and indeed, throughout life, and every day, we are foolishly forgetting that there may be other and higher harmonies in the economy of providence, than those which the little selfishness of individuals contemplates as so important. Sometimes the threatening vapours appeared to be retiring, and then clung again by long and pendant arms to the summits, as if unwilling to depart. At length, however, they withdrew, revealing one of nature's fairest amphitheatres, in which we had fixed an altar for the living God. The day, was the day of "sacred rest;" the place, was the place no more of savage existence and infernal immolations; the hour, was the hour when thousands and tens of thousands in America, and in many a land, encompassed their Father's throne, with the sounds of worship, and the love of children.

The place of assembly was aptly chosen. At the appointed time, we walked up a gentle ascent, preceded or followed by the gathering multitudes, to a grove, where the solemnities were to be conducted.

From north and south, from east and west they came; like the predicted flow of earth's last and best population, "to the mountain of the Lord's house, which shall be established on the top of the hills." Here was a stream of people treading the verdant vale, and there a little company or family marching with a sabbath step, with "hearts burning within them," like the disciples on their journey to Emmaus—and yonder, a train of the small country waggons hastening down the slope, as if the very horses trotted along in sympathy with the happy worshippers they conveyed.

The reader may now imagine himself entering the leafy temple. On the right, is an elevated stand of wood, on which five or six of the ministers have already taken their stations, while before and around you are long benches filled with the ever-increasing throng, and beyond them, many a modest worshipper or recent convert, forming the outer ring. Many of the waggons in the rear, are occupied with those who could not obtain seats, while the horses are let loose among the trees, and wander for a time at will. Some of the beautiful beech and maple trees, too, stretch their arms to sustain the eager youth, or wearied saint and sage. A hymn is announced as the commencement of the worship, and anon, the voice of praise from 3000 worshippers ascends to the skies, and echoes among the hills! Heaven and earth are now adoring "the Lamb that was slain!"

After prayer, having been requested to deliver an introductory discourse on the general subject of

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missions, I preached from our Saviour's declaration, "I am the light of the world." The attention was solemn, universal, and unbroken. An ordination service, conducted on the usual plan in England, then followed, when Mr. Eli Noyes was appointed to accompany Mr. Sutton to Orissa. Mr. Sutton delivered an excellent charge to his young brother. Immediately afterwards, another ordination service was performed, when Mr. Benjamin F. Neely was set apart for the valley of the Mississippi. All religious denominations are waking to this project, roused by the rapid extension of catholic influence. An impression has gone forth, that the supporters and advocates of popery, encouraged by the far reaching policy of the great European centre, have commenced a series of efforts, with a view to the spiritual occupation of the west. The American churches have determined on the only legitimate method of opposing these plans; namely, the circulation of the scriptures, the encouragement of missionary enterprise and itinerant ministrations; the use, in short, of every spiritual, and the rejection of every carnal weapon of warfare. It is a glorious contest, the final struggle as we believe of one party, which has voluntarily transferred the battle field from Europe, and the victory on the part of pure evangelical truth, will furnish a brighter page for future history, than Thermopylæ or Salamis.

In the afternoon of this day, Mr. Sutton excited great interest by a sermon, which was at once a missionary and farewell discourse. The specimens of Indian gods which he had been accustomed to

exhibit in his journeys through the States with considerable effect, were once more presented to the multitude, whose mute attention, and weeping eyes, told the story of their compassion for the deluded millions of Asia.

In the evening, after a sermon by Mr. Marks of Portsmouth, an invitation was given in the customary manner to those who felt concerned about their souls to come forward to the anxious seats, that they might enjoy the prayers and instructions of their ministerial friends. In a quarter of an hour, but not without repeated importunities, about thirty-five persons, men and women, had complied. The ministers, one after another in rapid succession, now knelt down in the aisle or pew to pray, with an occasional brief interval of whispering conversation with individual candidates, who were urged to speak and confess their sins. Both Mr. Sutton and Mr. Noyes engaged in this manner in prayer, each following other ministers of the denomination. Every sentence or two was accompanied by loud responses from the assembly, with words or groans of assent. Thus they prayed, sung, confessed, and ejaculated. The impassioned character of the supplications was often astonishing for fervency and flow. The whole atmosphere seemed infected with excitement. It encompassed you, and forced you to breathe it. You seemed to have got into a new element of existence. The whispers or appeals to candidates in a subdued tone were often solemn, seasonable, and pointed. "Consider, you have taken the first step; the first step in religion is infinitely important; to be decided

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is the great point. Go along, go along, never draw back. We pray for you, but you must pray for yourselves. Christ is the hope of the guilty and of poor backsliding souls." The devotions soon lost much of the character of a mere string of generalities, and in some instances, especially as the atmosphere became more glowing, descended even to singularly personal and minute specifications. "Gracious God regard these souls—these mourning souls! Some of these are backsliders and are come back to thee; they are brought with weep—weep—weeping eyes and hearts. Blessed be God for one of these mourners in particular, the aged man—an old acquaintance of mine of twenty years' standing. See, Lord, there he is, he is come at last." Words of peculiar interest were often marked by dividing the syllables, the first of which the speaker hung upon in a long, drawling, vociferous accentuation, difficult to express on paper; as glo—ry, ho—ly, everla—s—ting. The impassioned ardour of one prayer in particular can never be obliterated from my memory. It was that of one of their chief ministers. I felt at the moment, that if I could not entirely sympathise—if from any scruples I could not glow, and burn, and blaze as he did, it was because my heart was frozen and dead. The utterances fell tremulously, and sometimes from their vehemence and rapidity, almost unintelligibly, upon my unaccustomed ear. "O Lord," said he, "look upon us and bless us! Our help is in thee! We seek thy face as thou hast desired! O, look upon these souls, these precious souls! Here is a company of

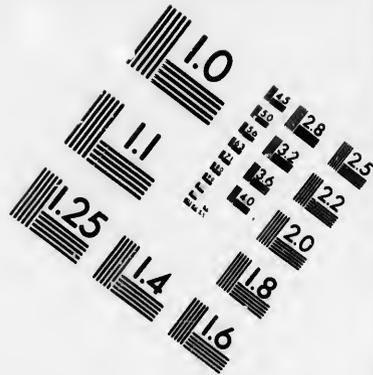
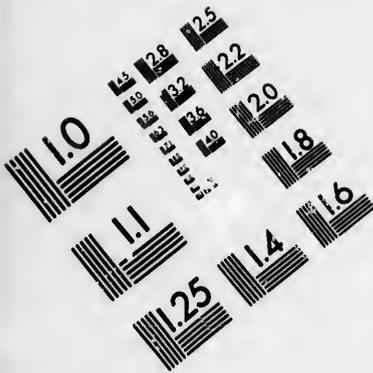
penitents and backsliders before thee! Look upon these anxious seats, upon these humble mourners, these mourn—ers in Zion! O my God, I am myself a mourn—a mourn—a mo—o—o—ourner;” and here the speaker, with a passionate utterance no terms can describe, and with a gradual deflexion of voice through the whole octave to the lowest note, fairly broke down with overwhelming emotion, and carried with him, as it seemed, the whole audience with their concurrent tears, sighs, groans, and exclamations. The effect was inconceivably powerful, and the whole expression, I am perfectly assured, most sincere. It was like the confluence and the sound of many waters.

Desirous of investigating to the utmost the nature of those revivals, which have been so much both lauded and denounced, I was determined not to be satisfied merely with what I saw or overheard; and therefore proceeded, with the permission of the ministers, to converse in a whisper with several individuals who had repaired to the anxious seats. My object was to penetrate below the surface of an outward demonstration of feeling, and to ascertain the inward sentiments and emotions of the mind. This I was enabled to do without attracting particular notice from the surrounding multitude, in consequence of the hum and bustle incident to a body of people variously occupied, and in a state of excitement. My recollections of what passed substantially, shall be limited to a brief report of two or three cases, which may stand, each as a specimen of a class, and, together, as an average of what is

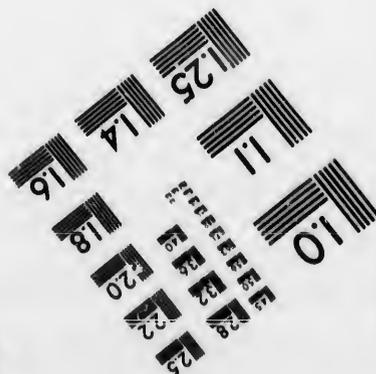
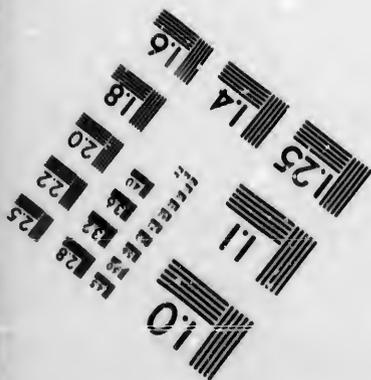
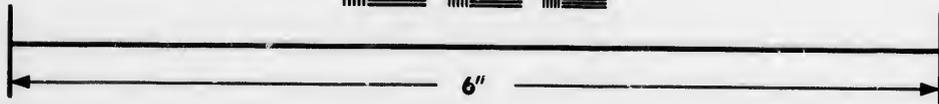
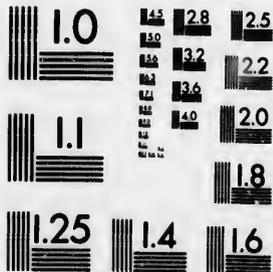
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developed in many revival movements. Entering the seat, then, and selecting my candidate, I inquired, "What brought you here?"—"I was called upon to come." "Now, from the pulpit, or before?"—"From the pulpit, by the minister." "Were you ever in an anxious seat before to-day?"—"O yes, Sir, but" — "But what? Speak freely."—"I lost my religion—I am a backslider from God." "Did you feel, then, on a previous occasion as powerfully as you do at present?"—"O yes, but, alas, I have gone astray!" "What led you to backslide, after professing the deepest religious impression?"—"The world, the pleasures of the world, and the ridicule of others." "You could not, then, renounce sin entirely; you could not encounter a sneer and follow Christ?"—"Only for a time. I mourn—Oh, indeed I mourn, that I have been a backslider." "But, having abandoned your profession once, you may do so again. This may be only a transient impression—another vanishing dream of religion."—"I hope not. I do wish and pray not. I am resolved now, and trust shall never backslide again. I see the vanity of the world, and the sinfulness of my conduct. I would be amongst the people of God." A second was less communicative, but seemed much affected. "Are you here for the first time?"—"Yes." "What induced you to come?"—"I wish to be prayed for." "Why?"—Silence. "Do you feel sensible of the guilt of sin?"—Silence. "Did you ever feel any particular desire after religion before?"—"No, Sir." "Then you have lived a worldly and careless life?"





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—“Yes.” “Have you attended this or any place of worship before?”—“Sometimes,—not often.” “But never cared about your soul?”—“No.” “Well, what is your idea now? What is the sentiment or feeling that brought you here? What thought now affects you so deeply?”—“I wish to be prayed for.” To a third, “I hope you are anxious about your eternal concerns, as you appear in the anxious seat?”—“I am. I am a great sinner.” “Have you come forward at any other time?”—“No.” “Why now, then?”—“I have been asked, and urged to come, if I wish for religion.” “And so you wish for religion, and wish to be prayed for?”—“Yes.” “But you must pray for yourself.”—“I don’t know what I feel.” “What particular idea influences you, or what was it made you approach these seats?”—“I have been powerfully impressed.” “With what?”—“With what has been said and done.” “What has been said, that particularly impressed you?”—“Oh, the whole.” “Well, what is then your sincere feeling and purpose?”—“I know I am a great sinner, and I wish to have Christ as a Saviour; I wish to experience religion.” I would remark that this is the common phrase employed on these occasions; they uniformly speak of *experiencing religion*. I have endeavoured to impart to the reader a correct idea of the respective conditions of mind in the three individuals introduced in the preceding narrative. The first appeared to me hopeful; the second doubtful; the third satisfactory; that is, so far as it was possible to form a judgment upon premises so

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slight, and with feelings so incipient. The stranger certainly was not qualified to intermeddle with the secrets of the heart, yet the manner in which the confessions of the tongue are made, may often betray the inward character. The sympathies of our nature, and the developments of piety will continually, if not infallibly, enable us to perceive humility, or detect artifice. Whatever may be our opinion of particular measures, or whatever our sentiments on the general question of *excitement* as a means of religion, it is the dictate of inspiration to "judge by the fruits" that are apparent. Great heat may undoubtedly produce a rapid, and it may be unnatural, vegetation; but it will suit some plants. Let the promoters of revivals be universally as solicitous to form character as to promote feeling; and they will then have made the whole moral experiment. I charge them not, that is, the more wise and sober of them, with the abandonment of this test; on the contrary, I know that many of them are solicitous for its most rigorous exaction. To *despise* excitement, when our mental and moral constitution obviously need it, and when Scripture itself appeals to the passions as well as to the understanding, would be folly; to *depend* upon it, when at the best it can be but a means, or instrument of good, requiring a skilful application and a judicious control, would be impiety.

My intercourse with the ministers and people of this denomination convinced me of their zeal and union. I perceived also much of enlarged benevolence, and individual generosity of feeling. Their

sentiments towards each other were eminently fraternal. Whoever was the preacher, he was equally *cheered* by every other. The puritanical manner appears to be very generally retained; and it is combined with much of the primitive spirit. Their method of address is often pointed, and commonly vehement. They are in the main uneducated; but are beginning to value learning, and to promote it. As a denomination, their views in some points, and their practices in other respects, will, no doubt, be modified by time and experience.

SECTION IV.

Progress from Sugar Hill to Montreal.

THE road from Sugar Hill traverses Franconia, and runs parallel for some distance with a branch of the river Ammonoosuc to Littleton, a village whose white buildings appear in bold relief, on a background of shadowy and pine-covered mountains. At Waterford we visited Mr. Stiles. He is, in the New Hampshire dialect, "a forehand farmer." Having made "a clearance," for himself, he has resided on the same spot for thirty years, and is liberally affording his support to a general baptist church in the neighbourhood. Milk was set before us, in a "lordly dish," from which we transferred it by means of a kind of saucepan to large basins. During this refreshment, a frankness and readiness

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of communication were at once gratifying and instructive to the inquisitive stranger.

Crossing the Connecticut river, we advanced into Vermont, through Jonsbury, another elegantly constructed and picturesque village, where we traversed the Pasumpsic, a tributary of the Connecticut from the north, and then *its* tributary the Moose river. The *coup d'œil* along the valley of the Connecticut, is enchanting. The habitations of the new settlers, who are at once enjoying the natural fertility of this region, and diffusing it wider by cultivation, everywhere strike the eye. These white-painted and wood-covered dwellings, each with its appropriate barn and outhouse, glistened in the sun along the sides of the mountains, while here and there the spire of a rural church pointed to the heavens, and sustained the single bell which announced, for many a mile, the hallowed hour of worship.

The average population of New Hampshire is thirty inhabitants to a square mile, which gives about 269,000 to the state. They are industrious and moral. It is in general a grazing country; the soil being difficult of tillage, and adapted to pasturage. It is emphatically, and with justice denominated "the granite state." The extent of the sea coast is very limited, and level; but the interior is diversified by hills, and mountains, forests, rocks, rivers, and beautiful lakes. Of the latter, the Winnipiseogee, nearly thirty miles in length, is the most considerable. Numerous boulder stones, upon an undulating surface, display to the geological

observer, proofs of the powerful operation of the diluvial waters.

General remarks on the literary and religious state of New Hampshire are here omitted, as they will be most properly incorporated in the united account of the deputation, who subsequently visited another section of the state together. In the mean time, the reader may now accompany the writer to Danville in Vermont, the residence of the governor. Of the eight baptist associations of the state, comprising about 125 churches, besides those which are unassociated, one is distinguished by the name of this town. I regretted the absence of the pastor of the baptist church at Danville, at the time of my visit, but found there a flourishing cause. I saw Mr. Jones, pastor of the congregational church, which assembles, though not very numerously, in a good sized building. He had come from England only in the last summer, and had been invited within a fortnight of his arrival, though a perfect stranger, to this place, where he is labouring with pleasing prospects. This circumstance is illustrative of the present state of the religious community, in many parts of the Union. Such is the want of ministers, that every one of good character and talent, from any shore, is eagerly sought and immediately employed. It may be affirmed, that in the north and east, as well as the west and south, "the harvest is great, and the labourers are few;" and it would be laudable in Britain, which is more richly supplied, to "send forth labourers into the harvest." Let it be recollected, however, that the New Eng-

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land states have acquired a certain respectability of character, which demands, if not the most refined and elevated order of ministerial competency, at least that which shall combine knowledge, judgment, and zeal. Many of the churches have experienced revivals of religion, and are vigorously supporting the system of Sunday school instruction, Bible classes, and missions. Mount Holly and Chester in the Woodstock Association, and two at Shaftesbury, in the Shaftesbury Association, appear to be among the most numerous churches. The first named of these, has been so remarkably prosperous, that, although two considerable churches have been constituted by the secession of members, it still numbers between 400 and 500.

The next town of any magnitude, to which the traveller arrives, in crossing the state, is Montpelier. The road passes through Waterbury;* and through

* My colleague, in his progress to New Hampton during a short separation, passed through this place, and communicated to me in a letter the following statement:—"At Waterbury, I paid a brief visit to Governor Butler, who, you remember, though a pastor in our denomination, had once the honour of being governor of the state of Vermont. His eye is not so dimmed with age, but that you may clearly discern it was once expressive of the intelligence and energy equal to the responsibilities of such an office, however undesirable it may be to blend it with pastoral engagements. For ever let his name be honoured, among those who stedfastly determined, and laboured with untiring zeal, to disencumber the state of the burden of a religious establishment, and religion of the manifold evils of state patronage! As we walked towards the town, he told me that, fifty years ago, he cleared the first spot in this cultivated district, which

Cabot and Marshfield, where a small baptist church is situated. The whole distance is diversified by the Green Mountains, and the windings of the Onion river. To give a beautiful stream, such a name is not in good taste, and though it might have been originally bestowed, on account of the odorous vegetable having been abundant on its banks, surely it might now be exchanged for something of more fragrant import. Montpelier contains 2,000 inhabitants, and hides itself in deep seclusion amidst encircling mountains. A new state house, of great elegance, is erecting, whose dome, already constructed, shines from afar. The church of "the standing order," or congregationalists, is near, with its usual accompaniments of steeple, bell, and wooden flight of steps: the latter being admirable contrivances for retarding the progress and soaking the shoes of the approaching worshipper in rainy weather. The term "standing order," refers to the compelled support of this party, by a tax in the township, amounting to a kind of semi-national establishment, which formerly gave great advantages to the congregational body in the states; but the recent abolition of this exclusive support, has occasioned the more than proportionate increase of other denominations.

At the time of my arrival in Montpelier, there was a considerable excitement in consequence of the

was then all wilderness; now his children's children are growing up around him, to inherit the land and the liberties, they owe so literally to their fathers."

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visit of a celebrated revivalist, one who drove religion forward with a reckless fury. He was to address young people the same evening; and he pursued his systematic course of *moral mechanism* for several days. This term appears to me accurately to express the facts. I afterwards came into another scene of his operations, the effect of which had been, when the fermenting elements had subsided, to leave in more than one religious community, a residuum of spiritual coldness, bordering on a disinclination to all religion, and productive for a time of total inaction. From delicacy I conceal his name, while recording a specimen of his proceedings. After repeated prayers and appeals, by which he almost compelled multitudes to repair to the anxious seats, he asked again and again if they loved God. They were silent. "Will you not say that you love God? Only say you love, or wish to love God." Some confessed; and their names or their numbers were written down in a memorandum book, to be reported as so many converts. It was enough to give an affirmative to the question; but many were not readily, and without continual importunity and management, induced to the admission. He would continue—"Do you not love God? Will you not say you love God?" Then taking out his watch,—"There now, I give you a quarter of an hour. If not brought in fifteen minutes to love God, there will be no hope of you—you will be lost—you will be damned." A pause, and no response. "Ten minutes have elapsed; five minutes only left for salvation! If you do not love God in five minutes

you are lost for ever!" The terrified candidates confess—the record is made—a hundred converts are reported!

Let it not be imagined, that these are common methods of procedure, even amongst the most zealous revivalists; but the *tendency* to similar extremes is not very unfrequent. Fanatical extravagances of this description, are unhappily confounded by many, with efforts which are not only more sober, but unobjectionable and useful. In the estimation of the wisest and best of men, they disparage a good cause, and provoke some of them, as I have found, to discountenance every movement which comes under the name of a revival. It is proper, however, to look at this subject with a just discrimination; to consider that the very counterfeit implies the existence of the valuable coin; that there may be a holy, and assuredly is in many parts of America, a beneficial excitement which essentially differs from a fanatical commotion; and that we ought not to undervalue, or be repelled from energetic measures which have the stamp of reality, religion, and scripture upon them, by the indiscretions and impieties of spiritual mechanists, zealots, and alarmists.

The road from Montpelier to Burlington, a distance of seventy miles, has many attractions. It runs nearly parallel to the Onion river for several stages, and opens continual views, some near and others remote, of the Green Mountains, over which the everlasting forests are here and there interspersed, with patches of verdure and cultivation. In one place, the accommodating driver stopped his

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coach to allow the passengers a short walk, to contemplate the magnificent sight of the river rushing through a pass so narrow, that the rocks formed a natural bridge of stones, where, if a man chose to dare the dangers, he might cross the foaming torrent. The Green Mountains are the highest of the Apalachian chain, except the White Mountains; and traversing the whole extent of Vermont, divide it into principal declivities of broken or undulating ground; the one descending to the Connecticut river, the other, to Lake Champlain. They are in general more elegant in their form than those of New Hampshire, being generally rounded, and sometimes wearing a strong resemblance to the Alpine cones. The Camel's Hump and Mount Mansfield are the most celebrated; the former, especially, for the precipitousness of one of its sides, as well as its general elevation. The *Green Mountain boys* are renowned for their resolution, and for various feats of warlike valour, which are detailed in the history of their country. This designation has become a kind of national badge, of which I heard them repeatedly boast.

Vermont is well watered; and has a good soil and climate. The chief employments of the people are agricultural. Literature has done something, and religion more, for this state. The university of Vermont, at Burlington, has acquired some celebrity. I was much delighted with its situation on the summit of the hill, from which, in coming from Montpelier, you suddenly catch a view of Lake Champlain. On the opposite shore, rise the mountains of

the state of New York ; beneath which the lake, with its islets, the Four Brothers, the Jupiter, and Schuyler islands, seems to lie on its sylvan couch in sweet repose. At Brandon, there is a literary and scientific institution, in which provision is made by the erection of separate buildings at a sufficient distance for male and female instruction. Vermont has also formed a state-convention, with its association of churches, and an institution auxiliary to the Northern Baptist Education Society. Perhaps one of the most efficient instruments of good in the baptist denomination, has been the establishment in 1828, of a religious periodical called "the Vermont Telegraph." Through the medium of this publication the people were informed of the progress of evangelical and missionary exertions, of which, scarcely any tidings had penetrated those regions. Interest was immediately excited, zeal enkindled, and exertions made. The time is assuredly hastening, when the martial prowess and renown of the Green Mountain boys shall lose its splendour, amidst the surpassing glory of a more spiritual generation, "the soldiers of the cross," whose multiplying thousands on the hills of Vermont, will be "valiant for the truth."

When I glided up Lake Champlain in a steam packet, it was like a "sea of glass," which led me to meditate on the apocalyptic vision of "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," that stood on the emblematical "sea of glass, having the harps of God;" but, alas! how

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little did the view of Cumberland Point, which brought recollections of the sanguinary past, when, in 1814, the English and American fleets met in awful conflict, harmonize with the imaginings of the glorious future, when the "Prince of peace" shall sway his universal sceptre, and "men shall learn war no more!"

From Plattsburgh on the western side of the lake, (a place not worth looking at as a village, however valued by the mere traveller for its warlike associations) I proceeded in a hired waggon of the country to La Colle, the residence of Mr. Henry Hoyle. The house stands pleasantly about 100 yards within the zig-zag fence that constitutes the boundary line between the United States and Lower Canada. Here I had the gratification of meeting Mr. Gilmore and several friends, who came, for the purpose of an interview, from Montreal, a distance of thirty miles. The general state of religion and the means of promoting it in the Canadas, formed the chief topic of conversation. On the following morning, Thursday, I preached at Rouse's Point, about six miles distant on the lake shore, to an assembled multitude whose ears and hearts seemed both to be open; and in the afternoon to a very respectable congregation at Champlain, who were convened by the call of "the church-going bell" in the presbyterian church.

In pursuing my journey on the following day, I passed through a *street* of fourteen miles in length. This will doubtless fall astoundingly upon an English ear; but it is nevertheless the fact, and I have even seen *streets* extended to fifty or sixty miles. The

reason of this is obvious. A settler fixes on some government grant of land, or, as it is sometimes called, a *concession*, cutting his way into the forest; another pursues a similar plan; then a third, a fourth, and so on. The road is of course lengthened as the habitations multiply, without changing the original designation, so that it may as well become a hundred miles as a hundred yards. A public inconvenience indeed results, which I bitterly experienced on one occasion, namely, that of being unable to calculate on the situation of a friend, who may be said to live in the *street* of such a city.

The road northward from La Colle was lined on either side for many miles by French and Dutch houses, interspersed with a few English, whose inhabitants had come from Lancashire and Yorkshire. I was pleased with the spontaneous second growth of the woods along this level country; the larch and spruce firs in particular vegetate in elegant forms. It is a singular phenomenon, that as soon as a tract of country in America is cleared, unless the plough prevents, a new forest begins to spring up, but of a different species from the aboriginal trees. Let the oak be felled, and lo! the maple, the birch, or the fir shall arise. Do the seeds or roots remain in a state of quiescence for centuries, like the living toad embowelled in the rock, and with elastic force push upward into being upon the removal of the superincumbent pressure? So it should seem; but the law by which this circumstance is regulated, seems in both cases a mysterious one. Soil dug from great depths will frequently become at once produc-

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tive, and by the same principle of vegetative spontaneity, the mud from the bottom of the Delaware covers itself with white clover. Perhaps the most remarkable fact is, that when portions of the banks of Newfoundland emerge from the ocean, as they have often done, becoming flats of dry land, as, for example, Sable island; they soon exhibit a plantation of forest trees. Whether the seeds are *in* the soil, or floated *to* it, let the naturalist determine.

Mendicity is surely matured in this country. Beggars scorn the European fashion of standing by the way-side with a tattered hat, to solicit the poorest donation; on the contrary, they drive their trade with such planned and orderly management, that they take their frequent, perhaps weekly rounds in a cart, to collect contributions in the shape of joints of meat and potatoes!

SECTION V.

Montreal—Journey through the woods of Lower Canada to Chatham, Breadalbane, and Fort Covrington.

AT La Prairie I found myself on the banks of the river St. Lawrence opposite to Montreal. It is nine miles across, sailing in a diagonal line; the direct distance may be seven. The approach from this point is exceedingly imposing, as the cathedral, with the other churches and buildings of the city catch the eye and sparkle in the sun. It is true they are only covered with tin or bright shingle; but they

shine like silver. A lofty hill rises in the background 700 feet in height, through whose smiling verdure the white mansions of the wealthy here and there peep forth. We passed near Nun island, whose lovely bowers, and closely-shaven lawns would remind one of the descriptions of paradise, were it not for the superstition and error that cast their deep and doleful shadows around.

Montreal is situated on an island in the St. Lawrence, at the distance of about 180 miles from Quebec, and is nearly as large a city. The number of inhabitants approaches 35,000; and being the chief seat of the fur trade, it is continually increasing in importance and population. The houses are built of stone; the streets are well paved; some of them are wide, but many are narrow. The majority of the inhabitants are French; the rest are Scotch and Irish, with a few English. Many are the gay triflers that haunt the city, and, as some one has said, it is a place where "nobody may become somebody."

I witnessed, while here, one of the great Catholic festivals, and could not help perceiving in it an occasion of the deepest sorrow. The city was all in commotion, while the streets were paraded by priests in gorgeous dresses perfumed by incense. Instead, however, of giving my own description, I will request the reader to peruse the account of the Montreal Gazette, bearing in mind while he reads it, that this was a *religious service* conducted on the *sabbath*. "The procession of *Corpus Christi* which took place on Sunday morning last within the city, with the usual solemnities of the Roman Catholic church,

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proceeded from the parish church through Notre Dame-street towards the Bossecours church, and returned along St. Paul and St. Joseph-streets, halting on its way at the Congregational nunnery, the Bossecours church, and the Hotel Dieu. The band and an officer's guard of the thirty-second regiment attended upon the procession, as did also a sufficient escort of the volunteer cavalry, who made a fine soldierlike appearance. The bishop of Telmesse, it was expected, would have been present at the ceremony, but it was supposed that the state of the weather detained him at the lake of the Two mountains, and the duty of carrying the sacrament devolved upon the Rev. M. Quiblier. In the afternoon the same ceremony took place from St. James' church, where the bishop of Tabarca officiated, escorted by Captain de Bleury's rifle company."—*Bands, regiments, rifle corps*—and all this parade under the name of religion! To increase the profanation, there was a central canopy, with a large piece of glass in the form of a human eye, having gold or silver rays emanating in all directions, inserted in the front curtain, behind which walked a priest personating Deity! for how else could it impress the gazing multitude, who were taught to call "the all-seeing eye?" And, to crown the folly and the madness, protestant gentlemen joined the chief procession of the priests, in order to subserve political object!

How different was the scene to which I was privileged to retire with the christian friends with whom

I had become associated! From this popular tumult we hastened to the humble dwelling of the worshiping assembly. In the morning I preached to the baptist congregation, and in the evening to a very numerous audience in the large American presbyterian church. The afternoon was devoted to the Lord's supper. There was no procession—no noise—no cavalry with their soldierlike appearance—no rifle corps—no holiday-making multitudes admiring they knew not what, and rushing hither and thither they knew not where; all was peace and love and joy! It was a sacred spot—the festival of holy souls. Even “babes and sucklings were there, out of whose mouth God had ordained praise!” Youth and age were *remembering* in that hallowed hour of commemoration, their common Lord, and anticipating the everlasting fellowship of heaven!

The annals of the baptist church show, since its formation in 1831, a clear increase in the first year of sixteen, in the second of eleven, in the third of thirty-four, and in the fourth, of twenty-seven. A sunday school is connected with this society, and a missionary fund is established, which has aided several home missionaries, and from which I had the pleasure of receiving a donation to the Baptist Missionary Society at home since my return. The members of the church are chiefly English and Scotch, with a few Irish and a few Americans; and there is a prevalent attachment to protracted meetings and revival efforts. I cannot satisfy myself without briefly detailing a few interesting con-

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versions which have recently occurred in connexion with such meetings held in Montreal and at La Prairie.

*James,** is a boy of thirteen years of age. He had become unmanageable, and his father and mother were heart-broken. On one occasion, when the pastor of the church was addressing the Sunday-school children, James had a long stick in his hand, with which he was striking the children, as far as he could reach. The pastor fixed his eye on him, and addressed him personally on his awful condition—saying he was the child of pious parents—their tears, their prayers, their example would soon rise up in judgment against him. He feigned inattention to the address, but after the sermon in the evening, came forward, the tears streaming from his eyes, and expressed a wish to be prayed for, and to receive instruction on the subject of salvation. He became evidently and deeply concerned about his soul; but being a youth of violent passions, there was a dangerous irregularity in his religious movements. Some time after, he called on the pastor, and spoke of Jesus Christ, and the design of his death, in a manner that surprised him. It was then proposed to pray, and James at once engaged, with affecting expressions of penitence and fervour. A few sentences were as follow:—"O Lord, thou hast often sown the seed of thy word in my heart, but I have wickedly thrown it out, and I am so wicked, that I shall do it again, if thou dost not prevent;

* The entire names are suppressed from motives of delicacy.

O Lord, keep thy word in my heart now! The devil has often taken the word out of my heart, but, O Lord, if he come again to do so, don't let him!" From this time, he became steady in his attention to the subject of religion, a thorough change of temper and conduct ensued, and he, who had been the pest of the family, became its ornament. His father and mother, both members of the church, declare that the change is not more pleasing to them than it is marvellous. They admire the grace of God in him. His views of acceptance through Christ are very distinct. He speaks of Christ with great solemnity and energy. This, indeed, is not astonishing, when it is recollected, that the boy had often felt the uncontrollable character of his passions, and despaired of having them subdued; but faith in Christ has released him from their tyranny. His anxiety for the salvation of others too, is become steady and ardent.

John, is another boy of a very violent temper. His age is twelve. The great aversion which he manifested to religion often alarmed his parents. If asked whether he loved Jesus Christ, he used to declare he did not, nor did he like to go to worship. It was too plain to his parents, that he was waxing worse and worse. They became exceedingly distressed, and having felt unusual earnestness when praying alone for him, they agreed to appoint special seasons to pray together for his conversion. A protracted meeting came on about this time; and as he expressed a desire to attend, they gladly allowed him. He attended with evident interest, and favour-

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able impressions were made on many persons. One morning, while this meeting was going forward, a prayer meeting of the family was proposed; the express object of which was the conversion of the boy. While they were engaged in this exercise, he unexpectedly came into the house, and heard one imploring God for him. This struck him with awe—and from that time, he became concerned for his soul—his convictions were pungent—his inquiries earnest—he was much alone, and greatly alarmed. One night, for two hours, he walked the room in the utmost despair; but at length from the domestic instructions he received, and the sermons he heard, his mind began to turn to the Saviour. One morning he came to his father, and said, "I have found peace in believing." They both knelt down, and he prayed with great artlessness. Next morning, he said to his mother, that he felt his peace going away, and "wickedness coming back to his heart," and wished her to pray with him. His views of the gospel now became very distinct, his desire after religion ardent, and his joy and peace in believing, steady. Since this period, he has been all that parents could wish in a child; his fear of sin is great, he is never angry, and his obedience is most exemplary. Two things seem to engross his attention, his own improvement in the divine life, and the conversion of sinners to God. The change appears entire; his mind turns habitually to the subject of religion; and though he is pursuing other studies, he frequently takes up the bible to read; he scarcely ever speaks on any other subject

than that of religion, which is his very element. After he had obtained peace from the gospel, he wished to be baptized, and added to the church; his father intimated that "he would think about it." The boy went to his mother, and said, that "he did not know why his father wished to delay his baptism—for as soon as they repented and believed in primitive times, they were baptized and added to the church;" and at the same time, referred her to several passages in the Acts of the Apostles. It may be proper to observe, that having often seen baptisms, he had a strong aversion to the service, yet now he longed to be baptized. He was naturally very proud, and had used very insolent language to the servant when she was first converted, and again when she was received into the church. He went to her, confessed his sin, and declared his grief that he had been so wicked. "Indeed, Eliza," he said, "I thought it was all a pretension, but now I feel it to be a reality!" In a very interesting conversation, with this youth, upon asking him "if he had really separated himself from the world, and felt that he had renounced its sinful pleasures so as to fix another habit of thought, desire, and action;" he promptly and emphatically answered me,—“I have found and know, there is a certain gratification in them, but it is temporary and vain. Oh, sir, the pleasures of religion are *lasting* and *everlasting*!”

An eminent physician in this neighbourhood, had been for a long time a notorious enemy to the gospel of Christ. It was not, perhaps, so generally known

that he was in the circle of the infidel; that for two years of his life, his mind was in a state of science. I had been in Montreal, and indeed, but the expression of the account of the meeting was not stated, and he was to curse the day again. On his visit; I remained and he was suddenly regularly a noble, and it was beginning to be expressed so he tried to administer exhortation from whom he was very expected but all to no effect. He said, "You have no Jesus Christ in your heart—I see you are not converted into children, and

that he was so far abandoned of God, as to be active in the circulation of the most infamous publications of the infidel writers. But he has since confessed, that for twenty years past, he had led a miserable life, his mind being always disturbed by his conscience. He attended a protracted meeting held in Montreal, and the word powerfully affected him indeed, but only to stir up his enmity. He cursed the expression which he himself used, when giving the account) all those who were actually engaged in the meeting; and when the evening service terminated, and he had reached the door, he turned round to curse them, resolving never to come to a meeting again. The next night, however, he repeated his visit; but when the services closed, he still remained an impenitent sinner. A protracted meeting was subsequently held at La Prairie, where he regularly attended, till his distress became intolerable, and it was evident to every observer, that he was beginning to yield. The burden of guilt now pressed so severely, that he feared the consequences; he tried to pray, but in vain. At this time, a minister entered into conversation with him, to whom he said: "I am miserable; I have tried every expedient to procure ease to my aching heart, but all to no purpose; I shall give it up; I *must* be lost." He was answered, "There is one method you have *not* tried." "What is that?" "*Faith* in Jesus Christ." "Faith?—Oh, I never thought of that—I see it clear. Yes, I can now pray." He went into his house, called together his wife and children, and in their presence, poured out his heart

unto God. A few days after, when relating the circumstance, he said, pointing to a large building, "Before I believed, it was as if that building had been pressing upon me; but on believing, I enjoyed immediate relief. I am happy; had the God of providence bestowed the empire of China, how insignificant, compared with the mercy he has shown me!" Towards the close of the protracted meeting, he rose up in the presence of the whole assembly, and addressed them in an impressive and affecting manner; referring to his former life, and declaring, that as he had been so notorious in wickedness, he felt that he owed to them and to God, this public confession. My interview with him was most gratifying, as it furnished an opportunity of witnessing an intellectual infidelity, fading and dying before a heartfelt piety.

The state of things in the church was, at the period of my visit, somewhat peculiar. Mr. Gilmore, their pastor, had a deep impression on his mind that it would be more advantageous to the general cause of religion for him to itinerate in the country, than to persevere in the more restricted labours of his station in Montreal; and the people, with affectionate readiness, were disposed to concur with his own wishes. Nothing could be more disinterested, or primitive in its spirit, than the pastor's proposition; and to my repeated intimations that a provision for the support of his family from *some quarter* was requisite, he as often answered "I am willing to cast myself on the care of Providence, and trust in the Master I serve." In the con-

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ferences we held, the propriety of the separation being recognized, I was consulted upon the question of a successor; and after much deliberation, and a knowledge of all the peculiarities of the station, I ventured to recommend my friend, Mr. Newton Bosworth. He was at that time in the neighbourhood of Toronto. His acceptance of the proposal, has afforded me great satisfaction, and by a brief extract from a letter, which I have recently received from him, the reader will become acquainted with circumstances as they now exist. "I had four or five places to preach in on the sabbath around my residence in Yonge-street, (Toronto) some of them belonging to the methodists, who have broken up more ground than they can cultivate: and the same, or a greater number in Dundas-street, during my short residence there, among the remains of a baptist church (fifty-five members), which I was invited to take the charge of, and re-gather. They had been looking at the states for help, and I believe are doing so again. Had I had more time, perhaps I could have done something there; but I was obliged to employ 'six days in labour,' and secular matters; and this was one reason why I thought Montreal would be more eligible, as it will give me all my time to devote to the great cause. Can any thing be done to aid us? I mean with regard to the colony generally. The Montreal church can support itself, and perhaps do a little beside. Mr. Gilmore is now engaged in the work, having taken a house at Clarence, on the Ottawa. With respect to his plan of preparing natives for the work, I told him he had better

begin, if it were but with *one*. I found he had done so, as you know; and I found also that two had been in his house, had gone forth, and become most useful labourers. Being about to remove, he could not, it is apparent, continue his attention to this object, but suggested that I might with advantage attend to something of the kind. Whether my other duties will permit me to undertake it, or do all that is requisite in it, I am doubtful; but it is singular and encouraging, that four or five young men, two of them independent in circumstances, and respectable in themselves and their connexions, and all but one able to support themselves, have signified to me their wish to come under a course of instruction, for the purpose of going forth to preach the gospel. But we want *many* more, and we cannot expect all, or even many, can support themselves; and hence the necessity of a fund, or society, to which, in the case of promising young men, recourse could be had at once. Can you or any of our friends show us how any thing can be done for these great ends? Now is the time. Lose a few years, and profaneness and infidelity will overrun the land; and it may take a century to regain our present position."

One of my reasons for wishing to transfer Mr. Bosworth from Toronto to Montreal, here develops itself. It was his adaptation, not only to occupy the particular post to which he was invited, but to assist personally in that superintendence of evangelical efforts, which I perceived were essential to the spiritual necessities of Canada. This subject will be resumed hereafter

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On the 22nd of June, I left Montreal, accompanied by Mr. Gilmore, on a journey into the interior. We crossed a portion of the isle of Montreal to La Chine, where we embarked on what is inaccurately termed the *Lake* of St. Louis, whose pretty bordering of low wooded lands was surveyed at leisure as we sailed along. We met many boats laden with potash, flour, and wheat, that had fearlessly descended the rapids, and were scudding before the wind. Opposite La Chine, is seen the Indian village of Coughnawaga, several of whose copper-coloured inhabitants were our companions, and conversed together in their own language. Many of the rough lumber men of the river were also on board, and several Frenchmen, who were fiddling and dancing. At the extremity of the isle of Montreal, we crossed the line of the two great rivers into the Ottawa. I express it thus, because its junction with the St. Lawrence is strongly marked by the long line of its dark brown-coloured waters contrasting with the bright green of the latter river. At Vaudreuil, we passed through a lock to avoid the rapids: these, with the graceful sweep of the river, expanding into an apparent lake, with rocks and islets scattered over its tranquil bosom, constitute a perfect scene of fairy land, loudly demanding, what America seems slow to furnish, the pen of the poet, and the pencil of the painter. Just before emerging into another expanse, called the Lake of the Two Mountains, Isle Tourte, or the Pigeon Island presents its beautiful form and foliage; whence we were soon transported to the Indian village of Gannestaugh,

inhabited by the Iroquicis and Organqui tribes. It is lamentable to find that, in these villages, the only religion introduced is the Roman catholic, whose imposing forms have been allowed, without disturbance or counteraction, to lead captive their ignorant population. We landed at Carillion, and rode magnificently in a *cart* to the hospitable home of Mr. Richards, at St. Andrews, whose disinterested and benevolent applications of property, I will not attempt to record, lest it should inflict the pain of an unwelcome publicity. Here we were lulled to sleep by the waterfall of the North River.

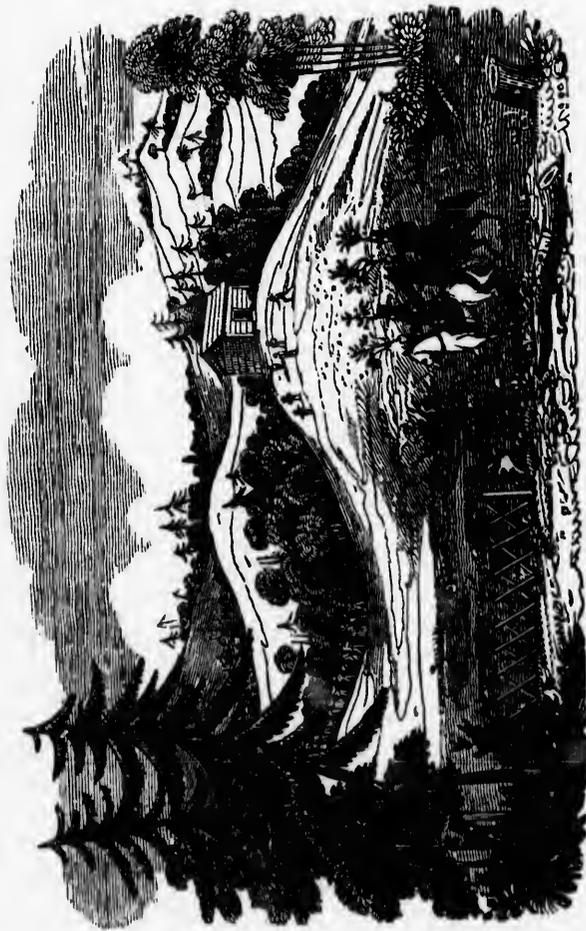
Impatient to penetrate the recesses of a wilderness, where an extraordinary power of religion had evinced itself, the earliest arrangements possible were made for the purpose. Having reached La Chûte, in a waggon, we immediately procured horses. Adopting all the needful precautions against the attacks of the insect tribes, whose territories we were about to invade, and mounting a horse of unquestionable capacity to march, leap, plunge, or stumble over trees, boughs, roots, stones, gullies, marshes, and mud holes, we set forward.

In traversing the woods, there is something peculiarly pleasing in its rural sounds and associations. Instead of the brick buildings and the smoke of a city, with the stir and bustle of eager traffic, you have the glory of the vegetable world, with its forest empires, and leaf-crowned monarchs. Your ears are saluted by the hum of innumerable living atoms, and your eyes attracted by the splendour of their wings, while the thoughts are elevated to Him

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whose power and goodness have produced them all, "whose tender mercies are over all his works," and who has constituted each,—the very minutest that flits in the solar beam, or through the shadowy wood,—capable of an enjoyment proportioned to its little life and limited sphere of being. And in pursuing the train of reflection, suggested in such circumstances, which conducts from the wonders of creation to the manifestations of redeeming mercy, how grateful to the pious wanderer is it to realize in the ever present Deity, at once the God of nature, and the God of scripture!

In these solitudes, the mind is also singularly and pleasingly affected by the sound of the woodman's axe, as he aims his destructive blow at some lord of the forest; his occasional call to the oxen, which have been yoked to the rude car that is to bear away his treasures; and the ram's horn that echoes through the woods from afar, to announce his meal, or solicit his return. Here and there, as we proceeded, we found a lonely cottage, and invited its inmates to attend a meeting, which we intended to hold that day at the school-room in the township of *Chatham*, which was the first object of our present adventure. This place had been distinguished by a religious movement of the best kind, and at the time of our visit exhibited the most gratifying evidences of the prevalence of a spirit of piety. The christian reader will sympathise with the joy which I felt in ascertaining the following facts, and holding a meeting of such privileged intercourse as I shall describe.

A few individuals of the baptist denomination were scattered over this wilderness; but having no minister, and being almost entirely destitute of religious means and opportunities, they had sunk into a state of spiritual lethargy. Lately, however, they had been desirous of a visit from some christian minister, when my friend, Mr. Gilmore, determined to go, and added to the announcement of his intention the following words:—"Now, dear brethren, in order that the visit may be useful for the conversion of souls, much will depend on your possessing the spirit of prayer. Let a good portion of time be spent in prayer for a blessing on the preaching of the word." This appeal made a deep impression; and the following incident was connected with it. In a house near which we passed, and which I could not but regard with emotions of interest and gratitude, lived one of these now christian families. The son about this time was continually missing at night. This circumstance, in a solitude so wild, and at a season when the ground was covered with snow, occasioned uneasiness. These nocturnal absences continued, but the cause could not be ascertained. What companionship had he formed? What conduct did he pursue? At length maternal anxiety, that fountain of blessing to the world, was roused into action. Night after night had elapsed, when his mother determined to follow her retiring son at a sufficient distance to be unseen. Over the snow, and over the brook, and into the forest she went after him; and there was he observed, bending the knee of fervent and solitary prayer for a blessing on the

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approaching meeting; imploring the communications of the Spirit, and the revival of religion! The mother and the son had already professed it, and subsequently all his brothers and sisters have turned to God and are members of the church. The youth in question is now engaged in preparatory studies for the christian ministry in one of the theological colleges.

The people from this time associated for frequent prayer, and there was a general preparation of mind for the effort which had been contemplated. Though scattered like a few sheep in the wilderness, they soon felt the enlivening influence of devotional union, and the appointed season for a series of public services was welcomed. The first meeting was held on a Tuesday evening, when a sermon was delivered from the words, "As soon as Zion travailed she brought forth children." The ensuing days of Wednesday and Thursday were devoted to prayer and preaching, when it was intimated that private conversation would be held with any who might desire it. From ten to twenty persons appeared to be under deep concern, and in the afternoon a considerable number expressed the most pungent convictions. The officiating ministers, Gilmore and Fraser, were surprised with the frequent and almost general inquiry, "What shall I do to be saved?" Friday and Saturday were occupied as before, at which period several had obtained consolation. On the sabbath Mr. Gilmore was left alone. Public worship was begun at ten o'clock in the morning, but he was compelled to continue it till

four in the afternoon. The people were repeatedly told the service was concluded; but none of them would move till Mr. G. was unable from fatigue to persevere. After an interval of two hours, the solemn engagements of the day were resumed, and extended to nine or ten at night. Again and again individuals approached to the desk to represent their heartfelt anxieties, and to inquire after the way of life. Before the close a particular address was given to those who were ready, by standing up, to intimate their decided reception of the peace and mercy of the gospel. Seventeen young men and five women presented themselves. Every one of these has continued to this day; about ninety have since joined the church; the flow of feeling is unabated, and conversions frequently occur. They have now a settled minister, Mr. Edwards, whom I had the pleasure of seeing, and who afterwards accompanied us through the woods. Such is the zeal of these good people, that nothing deters them from immediately professing religion when they feel it; and last winter, having made a natural baptistry by cutting through the ice, when the thermometer was fifteen or twenty degrees below zero, eleven of them, on a very stormy day, professed Christ by baptism.

Upon our arrival we had agreed to invite the people to a conference in the school-room, where I was to appear in the character simply of Mr. Gilmore's friend, lest these children of nature should be embarrassed by the announcement of a delegate from England. A free conference ensued. Many of the speakers were very young, but were ready to confess

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and praise the God of salvation. To avoid prolixity, I shall omit some details which might otherwise be interesting, and which the occasion called forth. A specimen or two may suffice. A youth said, "I sat there, sir, near the pulpit; Mr. Fraser was preaching, and led me to see the evil of sin; I was overwhelmed with sorrow." "And what gave you peace?"—"As I went home I thought on the words of Christ which I had heard, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' I saw that Christ was able and willing to save, and that I had nothing to do but to come to him and believe on him." Another stated that he had lived two winters in a *shanty* (that is, an inferior log hut made for temporary accommodation in the woods), amidst abounding wickedness of every description. He had been conscious of some sense of religion, but was entirely withdrawn from it by bad company. When he came home to visit his mother now and then, he found that she and others went to the school-room to worship; but he refused, because he thought he was as good as they. Sometimes he met the people on their return, when one and another would speak a passing word about religion, and mention where they had been. Still he persisted for a long period; but at last was persuaded to go. He continued, however, altogether unimpressed, not only indifferent, but hostile. But the thought of what had passed would occur to him in the woods, and one day he began to consider, as he was working, "What if I should die? What would then become of me?" He tried to subdue the emotion and to get entirely rid

of it; but it rose again in his mind. He reasoned and struggled, and would not yield. Having by some means obtained a bible (I think one his mother had given him) he threw it open carelessly, in a kind of paroxysm produced by inward conflict. His eye fell upon the following words in Deut. xxviii. 15, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee." He then wished most earnestly that some one would kill him, that he might escape the misery which he felt. "Peter M'Farlane," said he, "after this talked to me, and quoted that passage, 'Who is a God like unto thee, pardoning iniquity,' which proved life to my soul."

I watched with the utmost vigilance, every thing that passed around me during this conference. There was not a man, woman, or child, in the crowded assembly, that did not manifest entire sympathy with all that was said and done. There was not an eye that did not weep or sparkle with emotion. It was the atmosphere of revived and spreading religion. All was simplicity in manner and diction. There was no reserve, yet no ostentation; a pervading humility, and no artifice. Each seemed to speak as freely before a hundred others, as if only one were present, and as if each other's experience had been (and this, indeed, was the fact) the subject of familiar conversation; so that they were neither arrogant, nor ashamed. They appeared to feel themselves to be members of *one family*; and to my

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view, were at once the children of unsophisticated nature, and of saving grace. One little boy of eleven years of age, had given indubitable proofs of his conversion. He was *blind* from his birth; but he beheld "the glory of the only-begotten of the Father, full of grace and truth." This poor sightless, but believing child, was to join the church on the ensuing sabbath!

From Chatham, we had to beat our way for fourteen miles through the *bush*; fourteen hundred, might, in some parts, have been travelled with less difficulty and inconvenience. *Bush*, is the Canadian term for the dense forest and tangled wilderness. The woodman is said to go into the bush, to labour; the emigrant goes into the bush, to clear away and settle; and the traveller passes through the bush, *if he can*, in his adventurous journey. The Indian used to trace his course by spotted trees, that is, trees which had been notched by the hatchet; and when any information was to be transmitted, he drew some characters on the bark of a cedar, and deposited his letter in its hollow trunk or branch.

Mr. Gilmore, Mr. Edwards, and myself, with two christian friends accustomed to the country, constituted our cavalcade. Were I to introduce stories of personal adventure, I might here refer to the awful plunges of my poor animal in deep hollows of mingled mud and decayed vegetation; and I might represent the narrow escape which I had, of being crushed between two monstrous trees, by the sudden rush of my horse up a steep, without thought of his rider, to avoid a perilous passage;

or were I to indulge in general description, I should be tempted to pourtray many a giant of the forest, felled by the irresistible hurricane, and shivered by the fierce lightning of heaven's awful thunder-storm, and would try to give some idea of that sense of helplessness, in the all-encompassing silence and solitude, which is felt when left for a few minutes alone, waiting for the guiding sound of the horn to collect our scattered forces—but I forbear. We at length reached Granville, a small village, situated at the Long Saut Rapids, on the Ottawa river, whose beautiful face we were again gratified to behold. Previously to our arrival, as the night began to cast its darkness over us, I was repeatedly amused by the effect of the *fire-flies*. Thousands and tens of thousands of these little creatures flit about in the gloom, and seem to emit sparks of light, which are ever and anon enkindled and extinguished. At one instant, I could scarcely divest myself of the impression that I was approaching the city of Bath, as I have seen it with its lamps all lighted, from the top of the hill in coming by the western road, so *apparently distant* were the brilliant and beautiful scintillations of light; the next, however, I too surely found myself, not in Bath or England, but in the recesses of a Canadian forest!

From Granville, we proceeded for a few miles up the Ottawa, and relanded on the opposite coast, at Lorigal. A project is in embryo, for the construction of a canal of 400 miles in length, for the purpose of connecting the Ottawa with Lake Huron, by which 1000 miles at least, of the lake course will

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be saved. We saw on our way several timber rafts, of which many are floated down the river. They are sometimes of great extent and value. They build small huts of bark upon them, as temporary habitations; six of these were erected on one raft. They also set up planks perpendicularly to catch the wind, and operate as sails. The storms frequently spread great devastation among them, and occasion loss of property, sometimes of life. When I was at Montreal, a thousand pounds worth of this description of property was destroyed by a hurricane.

Our next object was *Breadalbane*, in the forest region of Glengary, which had been distinguished as another scene of the revival of religion. In general, the country through which we passed, was thinly peopled, and places of worship were distant. In fact the whole presented an aspect both of natural and moral desolation. After no inconsiderable toil, we had the satisfaction of reaching our destination. Measures were taken as before to collect the people. It is a Gaelic settlement, and in that language their valued minister, Mr. Fraser, always preaches to them, though both he and they are acquainted with English. This happily facilitated our intercourse, while it was occasionally necessary to refer, through their pastor, to their own modes of expression, in order to ascertain with accuracy, the idea intended to be conveyed.

When, in 1834, Mr. Fraser was set apart to the pastoral office, the church did not appear to be in a vigorous state; but some good was effected, even at that time, in consequence of the appropriation of

the greatest part of two days to public worship. One young man, in particular, appeared to be converted to God; and he subsequently became the instrument of enlightening others. Afterwards, the church, at the instance of the pastor, appointed a day of fasting and prayer. God was in the midst of them. It was a season of deep humiliation for past lukewarmness, and solemn resolution for the future. A general concern for the salvation of the soul was awakened, and when the question was hereafter put respecting the origin of their religious emotions, the common answer was, "at the time of the fast day." In the month of October, a protracted meeting was held, and the whole settlement was affected with the deepest concern. Some instances of conversion were peculiarly gratifying. From several before me, I select one. An old soldier, who had fought under the command of the Duke of Wellington in Spain, was among the first to manifest the power of religion on this occasion. His countenance had, during the whole day, been expressive of the greatest mental distress, and at night, when the meeting closed, he said to several friends,—“O, do remember *me* in your private devotions, and on the morrow.” His simplicity and earnestness were such, as irresistibly to enforce his request upon every person he addressed; nor was he remembered in vain; for he went to the morning assembly, calm, and happy. He said, that after passing the whole night in a state of inexpressible anxiety, he went out about five o'clock to give vent to his feelings in solitary prayer. On his return home, he took up

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the New Testament, and began to read the sixth chapter of the Gospel of John. He immediately perceived that Jesus Christ was suited to him as a Saviour. He believed and found comfort. It was afterwards discovered, that the several persons whom he had requested to pray for him, were all engaged devotionally on his behalf at the very time of his obtaining "joy and peace in believing." In the course of the day, he stood up in the assembly, and addressed them in so artless and affecting a manner, that his narrative dissolved them in tears, and was made the means of much lasting good. Since that period, he has been a consistent and zealous christian. I enjoyed the company of this good soldier part of the way to Glenelg.

Breadalbane is a place never to be forgotten. My interview with the people was brief, but delightful. Their narratives, their emotions, their simplicity, were charming. I conversed with them, prayed with them, wept with them, and bade farewell—but no; they followed from the house, they overtook and surrounded me, the willing captives of a pure and spiritual affection! The horses were preparing at some distance, and though the sun was intense, religion, awakened into exercise by converse as we walked along, was "as the shadow of a great rock in a weary land." The horses were not ready. They paused; and forming themselves into a semicircle, of which I was accidentally the centre, I remarked, "Instead of parting, you seem to collect as if a sermon were to be preached." "And may we not have one?" they asked. The appeal

was irresistible; and while I discoursed for a short time on the words—"I, if I be lifted up, will draw all unto me"—they listened—wept—and welcomed a doctrine, ever old, yet ever new,—the attractive efficacy of the cross. We parted again—perhaps for ever in this life; but with the blessed and oft-expressed expectation of finally associating in the perfect and blessed state!

I had now enjoyed the fairest possible opportunity of witnessing the influence of religion on unsophisticated minds. It was the first growth of piety in hearts untrained by the refinement, and unseduced by the deceptions of society; and it was truly refreshing and instructive, to see the genuine teachings of the Spirit, sanctifying the passions, and elevating the soul above the world. The effect was a wonderful transparency of mind, and an extraordinary combination of humility, zeal, and holy love. Oh, how finely did these lilies and roses grow in this garden of the Lord in the desert!

Mr. Fraser accompanied us on foot, six miles through the forest to Glenelg, where we found a lodging at the house of a Highlander who had come two-and-forty years before, to carve out a subsistence for himself in the then unexplored wilderness. He could not speak English intelligibly, nor we Gaelic; so we speedily retired to rest.

At another place in our further advance through this wild region, called *Priest's Mills*, a very different state of things existed from that which we had recently witnessed at Breadalbane. The corderoy roads were but in harmony with the rude and bar-

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barous condition of the people. Vice and superstition go hand in hand there, and spread moral ruin. In the sober seriousness of folly they assemble annually to practise one of the greatest absurdities that ever entered into the human mind. Magistrates and people alike infatuated go forth in battle array, penetrate the forest, and with all the farcical solemnity of a savage barbarism, proceed with muskets *to fire*, as they express it, *at the devil*; and then *fence with swords*, as if it were a real and visible contest. Their ignorance and irreligion are such, that they will fiddle and sing Highland songs even when the priest is in the pulpit, and as a part of worship. It seems as if superstition sat here at ease on her throne, as conscious of security amidst the fastnesses of the inaccessible wilderness.

We proceeded through Alexandria to William's Town and Lancaster. In the midst of fine forests were frequent *clearances*, and excellent farms. We had now veered round again to the St. Lawrence. Lancaster is situated on a swell of that noble river, which is denominated the Lake of St. Francis. We took a small boat, by which we were conveyed ten miles indirectly across this lake, and five miles up the Salmon river to *Fort Covrington*—the third scene of a remarkable revival of religion, which it had been my object to visit. This happy event had occurred about fifteen months previously to my arrival; but, at this period, the tide of feeling had considerably ebbed. Their valuable minister, Mr. Safford, was unfortunately absent from home. My temporary residence was at the house of Mr. Willis,

where I enjoyed free intercourse with various friends, and many of the converts. The case of one of them furnished a direct evidence of the power of prayer. He had been an universalist in theory, and a worldling in practice. Religion was, in fact, an object of dislike: its requisitions were resisted; its principles altogether misunderstood. "He loved idols, and after them he would go." During the protracted meetings, his father and mother, who deeply deplored his irreligion, entered into an engagement with several others to make their son the special object of prayer. He became aware of this; unwonted anxiety followed upon deep and frequent reflection. The Holy Spirit illuminated and sanctified his mind. Conscience was aroused; reason was convinced; and at length the heart yielded. His danger startled him; the remedy attracted him; he repented, believed, and obeyed. All this he told me, with many minute details of the various mental operations which had taken place during the progress of that conviction, which had now ripened into the maturity of faith.

The following occurrence was of a striking character. When many hearts were glowing with love to God and souls, during this sacred season, it was proposed to arrange a visit to every family in the settlement, for the purpose of conversing about their religious state, and requesting them to attend the meetings for prayer and worship. This proposal was immediately acceded to, and carried into effect; each person having his district assigned him. Two blacksmiths were living in the town; both of them

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notorious for profligacy and profanation. One could scarcely utter a sentence without an oath. They were equally notorious for their hatred to each other; a hatred which was continually exasperated by rivalry in business. When some of the christian friends went to one of them, the man, being aware of their design, left his forge and retreated to a back room, for the purpose of escaping from his house, that he might not be exposed to an unwelcome solicitation. The door was fastened, and in his haste he could not open it before the messengers of mercy came into contact with him. Unable to resist altogether the courtesy and kindness of the appeal, he stammered out a half promise to go to the revival meeting, at least for once. In the end, whatever reluctance and even hostility had been at first manifested, both were at last persuaded, by affectionate and repeated entreaty, to attend. To each it was a novel sight; and, to each, the word and ordinances of religion were blest. From a hesitating compliance with the first request of the christian visitors, they became frequent, and, at last, constant and eager worshippers. Each heart was regenerated; but neither knew of the other's change. One day, they met in the street leading to the place of prayer and praise. Each thought the other was going from curiosity or for ridicule. They paused—a short dialogue ensued, in nearly these terms—"I think," said one, "we have been living long enough *like devils*; let us at least try to live like men; I confess I have been wrong." "Oh!" replied the other, "I, too, am

wrong: I see it—I feel it—I have found Christ and religion." They wept, and rushed to each other. Both had "found the Messiah:"—hands and hearts were united—enmity was gone—the love of Christ constrained them, and the fellowship of truth united them for ever! They hastened *together* to the assembly: they soon gave evidence of the reality of their faith; and the wondering neighbourhood exclaimed, "This is the Lord's doing, and it is marvellous in our eyes!" Ever since that period, they have lived in friendship, and maintained a christian consistency of conduct.

SECTION VI.

Upper Canada.—Niagara.—Camp Meeting.

ON leaving Fort Covrington, I traversed a musquito wood, in the intensest heat I have ever felt, to the Indian village of St. Ridges; whence I proceeded five miles across the river in a canoe, impelled by a single Indian, to Cornwall. My conductor was unable to speak a word of English. The skill with which he drove on the little crazy vehicle, as straight as an arrow, and with a swiftness analogous to its flight, surprised me. I went up the St. Lawrence in a steam-packet to Brockville, where Mr. and Mrs. Wenham kindly compelled me to remain for a few days. The town, which is beautifully situated on the slope of a hill, contains

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an episcopal and presbyterian church; neither of them, I fear, in a very flourishing condition.

By retracing my course about twelve miles, and crossing to the American side of the river, I was enabled, in company with Mr. Wenham, to visit Ogdensburgh, a small but thriving village at the confluence of the Oswegatche and the St. Lawrence. Neither the presbyterian nor the baptist church is large; but respectable families are attached to each of them. Ogdensburgh is in connexion with twenty-two associated churches, called the St. Lawrence Association, containing nearly 2,000 members. The association is in a state of general prosperity. Recrossing the river, we came to Preston, and thence struck into the woods. In the district of Augusta I had an opportunity of addressing a large assembly in the school-room, of whom some came from the distance of eight or ten miles, and one no less than fifteen. This shows at once the moral destitution of the country, and the eagerness of its thin population to receive the word of life. After the services, I requested a conference with the people who composed the church. About twenty or thirty remained, from whom I learnt that there had been only one addition to their number in two years, and that they were without a pastor or the regular worship of God. They have preaching on an average, about once in a month regularly; at other times occasionally. The Lord's supper is administered about once in two months; prayer meetings are held once a fortnight, but are ill attended; a missionary prayer meeting is maintained

once a month on the sabbath evening. There is also a Sunday school, consisting of forty children, but there are others in the neighbourhood under the care of the methodists. About four years ago, fourteen or fifteen were added to the church in consequence of a revival meeting. Many of those with whom conversed on this occasion, appeared to be persons of ardent piety, valuing the means of grace and anxious for a more abundant supply. In such remote regions we sometimes read a whole volume of the people's history in a single sentence. So it was on this occasion. In retiring from the place a young man hastened up to me, stretched out his hand, and, with glistening eyes, exclaimed, "Oh, sir, I had an ague and fever, and thought I could not come to-day; but the services have made me well now!"

The bare mention of the distances of some of the insignificant hamlets or villages, will give an idea of the scanty population, and the wide field that presents itself for itinerant labours. Beverley is twenty-five miles north-west from Brockville; Garanoque thirty miles west; Yonge nine miles west-north-west. I was gratified with an opportunity of addressing some christian friends and some young people at the Rev. Mr. Smith's, who had removed from his ministerial charge at Kingston to keep a school at Brockville. On the evening previous to my departure, I preached in the presbyterian church. Brockville would be an excellent place as a residence and centre of operation for an active evangelist. His efforts would be sustained by the co-operation of

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zealous and judicious friends, and the far-stretching wilderness would furnish a sphere of illimitable exertion.

The voyage from Brockville to Kingston is usually performed in the night; but I was fortunate enough to obtain a steam-packet by day, which afforded the opportunity of enjoying a view of the celebrated thousand isles, which at once perplex and beautify the navigation of the St. Lawrence. Without adverting to its great length and width, and its general importance as a medium of communication between vast countries, inland seas, and the Atlantic ocean,—its intrinsic characters, its fine sweeps and lake-like expanses, its lovely shores, its rich variety of isles, islets, and rocks having more or less of verdure, around which play in eternal dalliance little whirlpools, eddies and ripples, render this one of the most attractive as well as one of the most magnificent of the American rivers. Kingston, which we reached in a direct course, is another of those towns which I should propose as the head-quarters of an itinerant missionary. The place itself is considerable and thriving. I had much conversation with Mr. Robinson, and also with Mr. Murdoch, the congregational minister at Bath, a few miles distant. The methodists are the predominant party, and though the baptists would gladly sustain their own denomination, they feel it at present indispensable for the enjoyment of religious ordinances, to unite with that body. Were an itinerant fixed in this place or vicinity he might visit Barrafield, a place on the opposite side of the river wholly destitute, Wolf Island, Amherst Island, and other places.

A clergyman is paid fifty pounds a year for preaching at the latter, who, I was informed, delivered about two or three discourses in the year, when he could cross on the ice from Bath, the ice being at the time very smooth and sleighing very pleasant. I record this in sorrow, not in contempt; by no means intending to reflect on a whole body of men.

At Kingston the stranger enters the Lake Ontario, one of the mighty chain of inland seas between Canada and the United States. Although the smallest of them, it is 180 miles long and forty broad. Lake Superior is the largest in the world, being 360 miles in length and 100 in breadth, comprehending a surface of 24,000 square miles. Owing probably to the general elevation of these lakes, they are very subject to storms. I was pleased with the beautiful colour and fine taste of the water of Lake Ontario, on which I spent parts of two days and a night. We touched at Coburg and at Port Hope, and at length reached Toronto, the seat of the government of Upper Canada. Till recently it was called York, but it has now acquired its former name, which I understood to be an Indian one, signifying, "rising out of the water." If this were indeed the appellation, it is correctly descriptive; for it is situated on a dead flat on the very edge of the lake, and the approach to it is impeded by a long shoaly levee stripe of land extending several miles. The only redeeming circumstance is, that it forms the boundary line of a very extensive harbour for shipping. The atmosphere I thought dense and heavy, but the inhabitants affirm it is a healthy place. It is on the

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very borders of immense forests, into which *Yonge-street* extends fifty or sixty miles! Although there are six places of worship, the state of religion, I am apprehensive, is not at present very thriving; but the methodists are active in the neighbourhood.

A pleasant sail of four hours across the lake brought us to the village of Niagara. The Falls are fifteen miles farther. Midway is Queenston, situated on the banks of the river Niagara, insignificant in itself, but distinguished for Brock's monument, 126 feet in height, standing on an elevation of 270 feet. It was erected by the legislature of Upper Canada to commemorate the death of the commander of the British forces, in an action with the Americans on the 13th of October, 1812, the circumstances of which I have no disposition to record.

What writer ever spent three or four days at the Falls of Niagara without attempting to describe them? Who that ever saw the rainbow created by the reflected sunbeam from the mist-encircled billows—who that ever beheld the smoke moving in majesty amidst the still air, like the pillar of cloud by day in the wilderness of old, or rising and spreading in the gentle breeze of night, like an incense to the throne of heaven, now obscuring, now reflecting the lustre of the moon—who that ever witnessed at such an hour, and alone, the sudden war of elements and the flash of the lightning across the river, the islands, the woods, the rapids, and the cataracts, and heard the thunder blending its awful voice with the everlasting dash and rattle and roar of the gathering waters, as they fret and foam and rage in convulsive

agony, while hurried down the precipice into a fathomless gulf—who that ever crossed the fearful passages, penetrated the woods of Goat Island, and set his trembling foot upon the triangular extremity of the wooden bridge on the American side that overhangs the great Fall itself, in an unprotected solitariness of elevation, where the senses, sight, hearing, feeling, are at once overwhelmed, and where insignificant man, without wings to assist or sustain his flight, seems in adventurous daring to emulate the soaring eagle—who that has beheld and felt and wept over this great work of Deity, but would wish to convey to others his own overwhelming and inextinguishable impressions?—But no, I shall not attempt it. Let imagination supply the place of description. It is an epoch in existence to have seen Niagara!

Occasionally some hapless sufferer has been precipitated down the Falls. The event, however, is rare, but it occurred within a short period of my visit, and I became acquainted with a gentleman who was an eye-witness. Two men were attempting to cross from Tonawanta to Chippewa, Upper Canada, when they were carried by a sudden gust of wind into the rapids above the Falls. They immediately deserted their scow or boat, and swam for a temporary refuge to the shoals, a mile and a half from the shore. On this precarious footing, up to their necks in water, they maintained their position amidst the foaming currents for some time, shouting aloud for aid. A man named Udell put off to their relief, but one of his oars broke, and he was obliged

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to pull back with the other. His brother then made the attempt, and succeeded in saving one of them. The other, whom my friend saw, swam to a floating log of wood, on which he endeavoured to reach the shore. It soon became apparent that his efforts were useless. He lifted up his imploring hands, and strained his feeble voice, till, as he swept beyond the reach of human assistance, he appeared to lie down in despair and resign himself to his fate. The irresistible current carried him on, and he plunged into the dreadful abyss! Of this catastrophe I was repeatedly reminded, by the sight of a small piece of rock in the midst of the rapids, which, as seen from the terrace of the pavilion, very much (at least so I thought) resembles a small boat. Again and again was I ready to exclaim, "Oh, why are men so full of concern, and so speedily alarmed, when temporal life is endangered; and why, alas! are they so unaffected at the imminent danger of the soul, by irreligion and impenitence! Oh, how careless are they, till the very crisis of their fate arrives!"

On the 5th of July, I had an opportunity of attending a camp meeting of the primitive methodists. It was held in the woods, about half a mile from the Falls; but was not upon a large scale. In an open space, capable of accommodating, perhaps, a thousand people, some rough benches were provided, together with a temporary stand for the preachers. Several assembled, and the congregations fluctuated from between two or three to four or five hundred. They met at nine o'clock. I heard three sermons in the morning. These were

delivered with vehemence of manner, and, as I thought, in several instances, with rather too great freedom and coarseness. I hope, however, that some of the appeals, which were really cogent, were not unavailable. After the first sermon, another preacher stood up, and enforced its sentiments by reiterated admonitions and illustrative anecdotes. This I afterwards found to be not uncommon, and when skilfully managed, produces a good effect. On this occasion the text had been, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." The preacher, who appended his own observations, related his personal knowledge both of a painful and a pleasing event. The former was that of an infidel, who had entered into a friend's house, booted and spurred, and in reply to the question, "where are you going?" with a marked and intentional sarcasm upon his friend's religion, said, in a style of profane nonchalance, "I am going to ride to the devil." He had proceeded only four miles, when his horse threw him. He lived three days. "His groans," exclaimed the preacher, "still ring in my ears—he was 'driven away in his wickedness.'" The second narrative furnished a remarkable contrast. One of their local preachers was proceeding to an appointment. As the train of waggons, as he was crossing a rail-road, ran over him. Both thighs were broken, and his head lacerated and bruised. He was immediately taken to Sunderland. On the way his wife flew to meet him, and when she perceived his hopeless condition inquired with passionate eagerness, "John, how

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it with your soul?" "Oh!" he replied, "Oh, my dear, all is well—all is well!" and he expired. This man had "hope in his death."

After the second discourse, a two-fold prayer meeting was announced; upon which the ministers divided, and sang, as they descended from the platform in two directions, "Come, ye sinners, poor and wretched," &c. The people also divided, and formed themselves into a circle round each ministerial party. All sung and prayed, alternately, several times, within hearing, but without *much* interruption. In one party, two would occasionally pray at the same time, apparently prompted by the intensity of their feeling. To unaccustomed ears, this was confusing, and to persons addicted to different habits, would doubtless be objectionable; but to those who frequented this assembly, it seemed so familiar a practice, that no one manifested surprise; and the sense of indecorousness, which the spectator from afar might naturally attach to it, was neutralized in some degree by the general appearance of a deep and pervading interest in these devotions. The prayers were ardent and solemn; but unhappily sometimes contained unmeaning and extravagant expressions. "Help us to get into God," was three times repeated, with similar phrases; as well as the following,—“O that the devil may be scared right out of the place! May the devil be scared right out of the field!” This is recorded, not for the purpose of exposure, but of caution; and particularly to suggest that leading ministers of the connexion should, both for taste and religion's sake,

avoid whatever is repulsive to sensible or cultivated minds, and whatever is calculated to sanction the barbarous extravagances of ordinary men.

In the afternoon, other services were conducted, and subsequently a love-feast was celebrated in the small chapel. On this occasion, they partook only of bread and water; and both ministers and private christians related many circumstances connected with their own religious experience, or the instances of conversion of which they had been witnesses. One of these was very striking in its details. The minister who related it was one of three brothers, who, in their successive conversion, had been long and most violently opposed by their parents. They met continually, and secretly, at night, among the apple-trees of the orchard, for prayer; till at length father and mother, with the whole household, became believers. His two brothers are at this time preachers of the gospel in the United States.

The small baptist church, at the village of Niagara, fourteen miles from the Falls, is in association with nineteen others. They have seventeen ordained ministers and four licentiates. At their recent annual meeting, held at Somerset, they sanctioned and sustained missionary, tract, Sunday school, and educational societies; and passed resolutions for prayer and effort against slavery. The district of Niagara extends from ten miles above Beamsville, in Clinton (which is within fifteen miles of the head of Lake Ontario), to about forty miles south-west of Fort Erie, comprising a circumference of at least 140 miles. It has only four ministers,

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three ordained and one licentiate. Three of these have large families, and receive little or nothing for their labours. Mr. Winchell went in 1831, and preached for some time at Queenston; but soon extended his efforts to Drummondville, or Lundieslane, near the Great Falls. In less than a year, a church was formed, consisting of more than thirty members, denominated Queenston church. After this, he left for Canada, where he laboured till April last, when he returned with many tokens of good. Application has been made to the missionary board, in New York, to place him there for a permanence. In this letter, which I saw, the state of things is thus depicted: "We wish to assure you, that if suitable missionaries were established in this country, and constantly employed, they would soon be able to obtain from the people a great part of their support; and, in the course of two or three years, might obtain the whole, and even assist the board in sending missionaries to other places." We at once perceive, in these few words, the necessities, the capacities, and the dispositions of the people. It may be taken as a picture of many extensive portions of this country.

Adjoining the territory called Niagara, is an extensive region, denominated the London District, the richest, perhaps, in natural soil and productiveness in Canada. It is situated between the three lakes, Ontario to the east, Erie to the south, and Huron to the west and north; and is every day increasing in population, and rising in importance. Here the substantial farmer is cultivating his land,

and springing into opulence; but the churches, generally young and feeble, wanting ministerial aid, and superintendence. This is a noble field for a man of tact and talent. Here, as elsewhere, they complain, that on applying to England for help, they are told that they must look to the States on account of their proximity; and on seeking aid from the States, they are reminded that they are in the British dominions, and should look to English liberality and zeal. The complaint indicates the fact—they have claims on both, and both should assist them.

Then, again, there is to the northward the Huron tract; but though it is also fast peopling, there are at present only two roads in the country, diverging towards Gore and London from Goderich. At this place, an episcopalian clergyman is resident. Those portions of land which were originally set apart as clergy reserves, for the benefit of resident clergymen, are, by a recent provincial act, made available only to those who were at the time resident. This decision arose from the immense influx of poor curates, who were tempted to emigrate to secure the advantage of such an offer. At this town, there is also a methodist, and a presbyterian minister of the Scottish kirk.

The eye is wearied in looking northward from this region to the Indian territory, and thence across the Georgian Bay, an outlet of Lake Huron, to Mississauga on the right, and the Great Manitoulin on the left, and onward still to unknown regions overspread with lakes, swamps, and forests,

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which may, nevertheless, one day be inhabited by yet unborn myriads of our fallen race, whose territories, the religious efforts even of these our times, and of us their predecessors, well and prayerfully conducted, may be the means of covering with spiritual fertility!

SECTION VII.

General Remarks and Recommendations with Reference to the Religious Culture of the Canadas.

BEFORE quitting the British provinces, I would offer a few remarks. A brief preliminary statement of the general features of the country itself may assist in the formation of a correct estimate of its moral necessities, and of the nature of those efforts which are most advisable for its religious amelioration.

Canada is divided into two principal parts, denominated Upper and Lower Canada, by the river Ottawa. The former extends to the northward of the great lakes, and comprises 140,000 square miles, with 300,000 inhabitants, that is, about two to a square mile; but since they are located on particular spots, and not regularly diffused, such an estimate does not at once convey to the mind an adequate idea of some vast regions of almost untrodden solitude, and others of comparative populousness. From the eastern frontier to Lake Ontario, 170 miles, the surface is nearly an uniform level of great beauty,

intersected by innumerable fertilizing streams. A ridge of heights, but of no considerable elevation or breadth, rises on the northern shores of Lake Ontario, from which the land rapidly descends to a level and productive tract, extending to Lake Huron. The settlements are chiefly formed in the finest part of the province, lying between this lake and the river Niagara. The soil is attractive to an agriculturist, being a fine dark loam, mixed with rich vegetable mould. The climate is peculiarly salubrious; winter being shorter in duration and less rigorous than in the Lower province, the spring earlier, and the summer less intense. Epidemic diseases are rare. The population, generally speaking, is of English origin, but the Dutch chiefly occupy the vicinity of Burlington Bay, that beautiful and celebrated termination of Lake Ontario to the west.

Lower Canada, consisting of 200,000 square miles, with 600,000 inhabitants, giving an average of three to the square mile, lies north of the St. Lawrence, and stretches into unexplored regions. The only section that is settled, is the vale of the St. Lawrence, enclosed by two ridges of mountains, running from south-west to north-east, separating its waters from those of the northern and Atlantic declivities. The climate is severe; having winter and summer in extremes. The mildest part, and the most fertile soil, is in the upper and more southerly districts. At Quebec, the seat of government for all the British possessions, spring is six weeks later than at Montreal, though the distance is only 180 miles.

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The inhabitants of this province are chiefly French, and their language is commonly spoken; of course, the English, Dutch, and a few other settlers, retain their own. French gaiety sparkles on the surface of general society.

The common people are in a state of great ignorance and superstition, being wretchedly deficient in the means of education, as well as deplorably destitute of protestant preaching. Even where churches do exist, there is a frequent destitution of pastors. Catholicism is prevalent, 400,000 at least, ranging under its banners. There are two catholic bishops, and about 150 clergy. The episcopalians have about twenty-eight or thirty clergy, of whom a few are excellent men and ministers. The presbyterians of the church of Scotland have six churches in Quebec and Montreal; and in the whole number, about forty, and five presbyteries, including both provinces. There are besides seven or eight others, and in the Upper province, a synod of the secession. The congregationalists do not probably number more than ten or twelve churches in both provinces, with fewer ministers. The methodists in both, number 14,000 or 15,000 in society, and about seventy preachers. A number of very small general or free-will baptist churches exist in the eastern townships of Lower Canada, a district on the south of the St. Lawrence, bordering on the States. These are reached from Montreal, by passing through thirty miles of what is termed the French country. They comprise many pious people, but are in extreme want of suitable and regular instruction. Besides

these, there are from fifteen to twenty calvinistic baptist churches, almost destitute, however, of settled pastors. Mr. Gilmore says, "I know one township in which there had not been preaching for seven years; a missionary paid them a visit, and the whole township turned out to hear. He visited them a year afterwards; but during the interval, they had not heard a sermon. The main efforts have been made by a very pious and zealous young man of the name of Hayt, who has been very active in establishing Sunday schools, and supplying families with copies of the scriptures. Without missionaries, however, these schools will most assuredly languish and die." I have already mentioned my visit in another direction to the Highland settlement, under the pastoral care of Mr. Fraser, and to some other places. These are few and scattered. In the Upper province, there are four baptist associations, comprising between sixty and seventy churches, and forty ministers, many of them in very dependent circumstances, and unlearned men; but they are beginning to value, and their people to patronise, educational societies. Both in the Upper and Lower province, there is a great deficiency of Sunday schools; and in the former, a considerable division of sentiment, some tending to arminianism, and others to antinomianism.

In the report of the Canada Education and Home Missionary Society for 1834, a comparison is instituted between Canada and New England, which justly represents their relative position. Canada was settled nearly at the same time with New Eng-

land, and to none enterprising soil, possibly fully equal land. But influence ever more than was of its existence. They grew priests had an estimate and popery and

Now, and improve the forest which alone she has the south land, in America piety. The land, you indications of The cities merce, we villages, the farm judicious luxury.

land, and drew its colonists from a country inferior to none except England in civilization, arts, and enterprise. Canada, in its mighty rivers and fertile soil, possesses commercial and agricultural capacities fully equal, if not superior, to those of New England. Both colonies, too, were originally under the influence of the clergy. No protestant country was ever more swayed by its ecclesiastical members, than was New England for the first 150 or 200 years of its existence. In Canada, the influence of popish priests has always been extensive and powerful. They grew up side by side. If ever, therefore, there was an *experimentum crucis*, to determine the legitimate and diverse influences which result from pure popery and pure protestantism, here is one.

Now, mark the difference—New England grew and improved; schools and colleges sprang up in the forest; its population increased with a rapidity which almost defied calculation. From her bosom she has sent out swarms of industrious settlers to the south and west. It was the spirit of New England, infused into the whole nation, which has made America a nation of enterprise, intelligence, and piety. Traverse the cities and towns of New England, you find the most prominent and splendid indications of prosperity, industry, activity, and power. The cities rival their European compeers in commerce, wealth, and advancement. In the country villages, the appearance of the fields, the cattle, and the farm houses, manifest a high degree of taste, judicious management, and comfort, approaching to luxury. In every town, even the most obscure,

several schools are maintained nearly all the year, and so generally is education diffused, that an adult, born and bred in New England, who cannot read and write, is almost a prodigy.

In every nook and corner, where a water privilege is found, there springs up a manufactory, built and managed by native artists, creating wealth and beauty in some of the most barren townships. The whole character of the population is that of acuteness, activity, and intelligence. Colleges of every grade, almost literally swarm in every part of the country. Now observe, *it is the influence of an evangelical protestant clergy* which lies at the root of New England character, enterprise, and knowledge. They founded her colleges, and educated her sons, and used the power which their piety and education gave them, to elevate, to enlighten, and to free.

Look at the contrast presented by the sister colony. Canada has advanced but slowly in population, having increased only 500,000 in 200 years. It must be recollected that she has never been subject, like New England, to a drain from emigration, but has retained all her sons in her own bosom. She has no manufactures, except a few of the articles of most ordinary necessity. Lately, schools are established in the country parishes, under the authority of a recent act of parliament; but at present, in the catholic portions of the province, they are few in number, and miserably low in point of character. Until recently it was almost true, that there were no schools for the common people of the French Canadians, out of the cities of Montreal and Quebec; and in

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Lower Canada, not one in twenty of the French Canadians could read and write.

Now as to Montreal. Its population is from 27,000 to 30,000; 15,000 of whom are of French extraction, all Roman Catholics; there are very few exceptions. There is a French protestant missionary from Switzerland among them. He meets with much opposition, but there have been a few conversions. There are about 3,000 Irish catholics besides; making the catholic population about 18,000, or say 20,000. There are then about 10,000 protestants. To supply the spiritual necessities of this part of the population, are the following means: three episcopalian ministers, three church of Scotland ministers, one American presbyterian minister, one of the United Associate Synod of Scotland, one congregational minister, and one baptist, a free church of the congregational order, and two methodists.

It is with great pleasure I bear my humble testimony to the zeal and activity of the methodists, both in Canada and the United States. They have penetrated the wilderness, and brought several places into a state of spiritual cultivation. With characteristic ardour, they have here, as elsewhere, acted as pioneers of the protestant army, who have, however, scarcely yet begun to follow in the track of their enterprising labours. I have found methodists both where others have and have not attempted to penetrate. I have seen them active, I believe them to be sincere, and I know them to be useful in every part of America. They have many slanderers, and few imitators.

The different classes of the people in Canada may be reached by different means, and the application of those means must be determined by a view of those peculiarities which belong to general society in all countries, and those in particular which characterise the population of the British provinces. There are, for example, the gay, the busy, and the cultivated inhabitants of cities; the scattered and untutored occupants of the villages or the wilderness; the middle ranks of the more agricultural districts, on the one hand, and the workmen and wanderers, down to the lowest grade of existence, on the other. Although there is a great preponderance of population in Lower Canada belonging to another nation, with a different language from our own, where the Roman Catholic religion has taken a powerful hold, yet the most useful efforts may probably be made, in the first instance, among those of our own country.

Canada requires a particular order of instrumentality. This should be studied. In the first place, attention should be paid, in the selection of agents, to physical capacity. The scattered state of the population in the country is such as to require continual and exhausting effort; so that it must be at once obvious, that a person of a weak frame and feeble constitution would be inadequate to such a ministration. He would be insufficient to the mere toil of going from place to place, and suffering the privations of an ambulatory life. In addition to this, the severities of the climate demand robust strength and a vigour of animal spirits to sustain them. This would involve, to a certain degree, the necessity of

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employing those who are either natives of the soil, if such can be procured. or who, from residence and habit, having become inured to the winter's cold and the summer's heat, would possess the additional advantage of familiarity with the habits of the country. It would, besides, be the most economical plan; though neither this, nor probably any other consideration, ought to preclude altogether a foreign agency.

In the next place, Englishmen rather than Frenchmen or Americans should. I apprehend, be sought for this employment. In Lower Canada, it is true, the French language is prevalent, but those who speak English are sufficiently numerous to absorb the undivided labours of many agents. If, indeed, they were able to converse in other European dialects, it would greatly facilitate their intercourse and conduce to their influence, but it is not of primary importance. Americans are usually, in most respects, men of the right stamp, but as the Canadas are under the British government, and the people in general have strong political prejudices, an Englishman would have the readiest access to the ear and the feelings of the multitude.

Further, the preachers for Canada should be intelligent, and well taught in the fundamental principles of the gospel. The former is desirable on two accounts; first, because men of intelligence inhabit the chief towns, and many emigrants are diffused over the country, who, though depressed in circumstances, are often not deficient in sound sense or entirely devoid of cultivation; and, secondly, because

a greater degree of refinement in the teacher than is generally prevalent amongst the hearers, would tend at once to elevate the tone of manners and secure the exertion of a powerful and beneficial influence, both moral and religious. In a country, too, where society is so much in its elements, where there is so great a destitution of spiritual means, amounting in innumerable instances to an absolute famine of the word of God, and where the catholic religion has obtained a seat and sanction, the primary doctrines of the gospel should be well understood and judiciously treated. The force of appeal should be well sustained by instruction in the principles of truth, so that the sinner may be abased and the Saviour exalted. Let the tale of Calvary be plainly told and pointedly applied.

The very nature of the case and the condition of the country, seem to require also a tact and skill in conversation. Those who are called to labour must necessarily live much amongst the people. They must penetrate the recesses of the forest, enter their log houses as well as superior dwellings, and be capable of winning the attention and inspiring the confidence of parents and children. They must not only be ministers, but companions. The pomp of office, unsuitable any where, would be singularly inappropriate and repulsive here. The pure and exalted love of souls must be the all-absorbing sentiment, and the preacher must be ever and fully accessible. It follows as a matter of course, that the itinerant of Canada should be able to accommodate himself to the privations of a log hut, and be

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willing to perform those little offices of domestic or personal comfort for which, in another state of society, we are usually dependent on inferiors.

The christian temper is indispensable. In the more rude and distant parts, it is not improbable that the best intentioned and best directed efforts may have to encounter a vulgar opposition. Among certain classes, occasionally abounding in the refuse of European society, among squatters and lumbermen, there may often be demonstrations of character that can be encountered only by patient perseverance in well-doing, and the maintenance of a good temper. In addition to this, there may be difficulties of another kind. Whatever space a thinly inhabited country may afford for separate and independent exertions, there will be occasional contact, and without the cultivation of a holy temper, there may be unhappy collisions, with persons of other denominations than our own. An unyielding disposition or a proud sectarian spirit might prove exceedingly detrimental to the general cause. Every point of truth may be maintained without compromise, and equally without bigotry. The labourers in the Canadian field ought to be men of an amiable spirit; amiable at the core, amiable by nature. This is the more needful, because of the association of labour into which, in some cases, they must be almost necessarily brought. And I am reminded by this observation of a singular advantage with which the efforts in question will be attended in those remote regions. District school-rooms are widely distributed, and to these rooms all parties have access for

the purposes of religion. Here the people may at any time be convened for the worship of God, and in them they have frequently been accustomed to listen to the occasional addresses of the passing itinerant of whatever denomination. These accommodating buildings may long subserve the purposes of a christian itineracy, without incurring the expense of other erections. True religion, in her earlier days, may have a pleasant and sufficient lodging in the wilderness. In her growth and maturity more important edifices may be requisite for a multiplying population; but at present these may be freely occupied as the nurseries of piety and the oratories of devotion.

The service in question demands, that those employed in it should not only be temperate men, but advocates of temperance. The societies formed for the promotion of this cause are numerous, flourishing, and increasing. They are striking their roots in every part of America, sending their ramifications through the length and breadth of the land, and twisting the fibres of their influence round almost every family and individual. As excess in the use of ardent spirits has been the moral ruin of the country, by a natural reaction the advocates of this cause have now begun to demand an extreme abstinence. Every thing but water has been interdicted, and there have been symptoms of interference, in some places, with the vinous beverage of the Lord's supper. In a country so extensively uncleared as Canada, there are peculiar temptations to indulgence in intoxicating drink; whoever, therefore, proposes

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to promote their spiritual interests should, by his own example, precept, and ready combination with others, aim also at their moral regeneration.

It is of great importance to usefulness, that agents should be exempt from strong national prejudices. As there is continually, and will doubtless increasingly be an influx of foreigners from different countries, and some from the United States, on account of their proximity and the advancing prospects of the country, they should be careful of insisting upon comparisons which might seem disparaging to the country whither they are sent; and, above all things, remembering their high and holy avocation, scrupulously avoid sinking the preacher in the politician.

The itinerants of Canada should be men of great personal piety and prayer. All the religious movements in America, which have received the name of revivals, have begun in devotion. The result of every inquiry, and every observation, proved corroborative of this fact. By prayer, as a means, it may be said, religion has been planted where it does exist, in the wilderness, and by prayer it has been fostered in the more populous vicinity. The gift, as well as the grace, seems peculiarly demanded in such a land, both to originate and extend a valuable impression. A very palpable deficiency in this respect, whatever other talents might be possessed, would greatly disqualify, if not totally incapacitate, for this peculiar mission.

It would appear almost superfluous, after what has been stated, to add, that those who engage in this service, ought to be men of energy and activity.

It should not be, however, the mere energy and activity of an *employé*, of one who works for hire or for fame. They must not be men, who are governed solely or chiefly by calculations of mere duty, or of reward. They must be stimulated by the inward feeling, the fervent and the vestal flame of love to God and man. They must be men who will not sleep,—not because they must not, but because they cannot. The spirit of self-denial, and of incessant zeal, must constitute the element of their action, and thus inspired, they will “glorify God with their bodies and spirits, which are his.”

It seems implied in the preceding statement, that the efforts for Canada should be chiefly of a missionary character; and such, in truth, they must be, but not exclusively. *Every* labourer need not be entirely itinerant, but every labourer, though he be stationary, must have a missionary spirit. If he become a pastor, and gather a church in one place, he must still be locomotive. Whatever post he may occupy as his home, he must never forget there is a large field around him which requires to be cultivated, and like his divine Master, he must go forth and sow the imperishable seed. The adage of Solomon is here peculiarly applicable—“There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty.” By diffusive efforts any one station may be increased in efficiency and in numbers; while a selfish and monopolising spirit will infallibly diminish strength, and deteriorate piety. Whatever place is occupied, it should be regarded but as a

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Suppose it were determined to adopt measures for the spread of the gospel in Upper and Lower Canada. I would then submit the following plan to those who might feel interested in the object. Select five places, as central stations, in each of which a qualified agent should be fixed. Let these be Toronto, Kingston, Brockville, Montreal, and Quebec. Both the Canadas would thus be comprehended in the benevolent and christian aim; but if one more agent were to be employed westward of Toronto, it would be very advantageous; in this case let a town be chosen in the London District, or in that of Gore. In these primary points, agents of the stamp already described should be settled; that is, settled as to residence, but from which they should go forth to evangelize the wilderness. Thence let them, as often as possible, proceed in all directions to "preach and teach the gospel of the kingdom." They might hold meetings in school-houses, visit families, distribute bibles and tracts, combine the scattered elements of religion, inspire and extend infant churches if they existed, and, if not, aim by conversions to form them. By directing their exertions especially *towards* each station, on the right and left, religion, it might be hoped, would extend till they met from opposite points, and a vast tract of country in time, and perhaps with a divine blessing at no distant time, be replenished with christian families and churches. As opportunity offered, intermediate stations might be

occupied, and as the tree of life flourished and bore fruit, still other spots might be chosen in different directions, each becoming a centre round which new labourers might move in orbits more or less extended, till the desert should blossom, and spiritual verdure cover the once desolate and barren wild. Direct and vigorous efforts should be made to implant, or if implanted, to revive religion in the principal places named, in order that, after the first missionaries were fully employed, they might send forth converted and instructed individuals from among themselves. These might penetrate more distant places, and unite their efforts in the common cause. Who that has witnessed, and what christian that has heard of the spiritual necessities of the Canadas, but will cherish the desire, and assist in the aim to diffuse among them the doctrines of salvation? Amidst our abundant means, can we reflect without sympathy on the infrequency of the means of grace, even among those who are constituted into little churches there? Can we glance even for a moment at the multitudes, bone of our bone, and flesh of our flesh,—Europeans, Englishmen, friends,—who have been driven, by the afflictions of life or other circumstances, into a region so destitute, without seeking to supply them with christian instruction? Can we think without some practical effort for their relief, of vast regions, which, from natural and national alliance, have such claims upon us, thousands of whose scattered people have no bibles, no sabbaths, no preachers, and who are “without God in the world?”

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might specially appeal to my own denomination, on the ground of the present being an important crisis, and a rich opportunity; but for all protestant and evangelical parties there is a wide field of labour. No one has really yet gone up to possess the land. There let a pure and a protestant faith unfurl her standard in the cities or in the depths of the forest. The crucifix blazes, but where is the cross? Scarcely visible. Let Britain aid to rear it high. It is a missionary enterprise, and demands a missionary zeal. If the separate efforts of denominations be best, let them be made. There is a preparation for them in the wishes of the people, in their pledged co-operation, and the subsiding of the warfare of political elements. There is, moreover, a preparation in the existence of a few well-adapted and willing agents; and, may it not be said, too, in the kindling sympathies at home, which have been excited by recent communications? Is not a colony our second country? Do politicians complain of the restlessness of the people, and the difficulty of controlling the conflict of opinions and the partizanship of ambitious minds; and shall we not throw the moral leaven of christianity into the fermenting mass, and establish a sound and successful government in the hearts of a christianized people? Surely we can send some crumbs from our richly spread table to save the multitudes there, who are "perishing for lack of knowledge!"

At the moment of passing these sheets through the press, an interesting communication has reached me from the Rev. E. A. Crawley, a valued minister

at Halifax, in Nova Scotia, whose repeated requests to visit that country we were compelled to decline, from the necessity of returning direct to Europe. The substance of this letter, containing a reply to some inquiries, will be a very natural and important appendage to the preceding narrative and appeal on the subject of Canada, and complete the general moral survey of the British dependencies in North America.

“ *General Remarks.*—The countries to which my remarks will principally relate are the three governments or provinces of Nova Scotia, including Cape Breton, New Brunswick, and Prince Edward’s Island. All these possess a constitution, British in miniature, of governor, council, and assembly. Their population is estimated somewhere about 450,000, or perhaps half a million. The different denominations we rate in Nova Scotia as follows; episcopalians, 25,000; presbyterians, kirk and secession, 40,000; catholics, 25,000; methodists, 10,000; and 25,000 baptists. In New Brunswick the catholics are perhaps fewer, the other proportions much the same. In Prince Edward’s Island the catholics, I imagine, preponderate. Immigration into these countries is chiefly of Scotch and Irish, some few English and Welsh. I can find no statement of their numbers, but doubtless a very considerable portion of the multitudes who flow constantly to America visit these provinces. The trade of New Brunswick is chiefly in timber; that of Nova Scotia in fish, oil, coal, and gypsum; that of Prince

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Edward's Island in agricultural produce, carried to the various *lumbering* and fishing establishments in the sister provinces, and to Newfoundland. Constant intercourse is kept up between Nova Scotia and the mother country by means of the monthly government packets to Falmouth, by passage packet ships to Liverpool, and private merchant ships to various ports, and between New Brunswick and England by the timber ships. Constant intercourse also is had with the United States by land and water; by land a constant weekly communication with Quebec, and, except in winter, by water. It is a fact, however, that while in England all these countries appear to be indiscriminately included in the one name Canada, our intercourse with Canada is but scanty; far less than with the mother country or with the United States.

“*The Baptists.*—Our denomination originated about forty or fifty years ago, and now numbers about 6,000 members of churches in Nova Scotia, and in New Brunswick, besides some in Prince Edward's Island and Cape Breton. The number of churches is ninety or a hundred, formed into two associations, that of Nova Scotia and that of New Brunswick. A great portion of these provinces is, as may be supposed, exceedingly rude, consisting of young settlements planted in the forests, where the population is thinly spread and the mode of life hard and uncultivated. To this condition of the people, God in his mercy adapted his kind providence. None among the better classes in other parts of the provinces had compassion on the spiritual wants of these remote

places, for in every other denomination, at that day, *evangelical* religion was unfashionable (the methodists then had hardly an existence here). None had pity on them in the other provinces, for *they* were in a similar or a worse condition. None in the United States or the mother country (as we still love to call it, though hardly our *mother* in religious matters), for they either knew not the condition of these countries, or were too much occupied by their own affairs to notice it. In this necessitous condition, a spirit descended on some of our plain country people, in some respects, perhaps, not unlike that which stirred the "herdsmen of Tekoa." Men of strong heads and warm hearts, in many cases, but plain in manner and utterly untaught in human lore, began to feel burthened with the sins and threatening ruin of immortal souls; and with alternate labour, to eke out a scanty subsistence, and oftentimes with long journeys on foot, perhaps with snow shoes on the surface of snow many feet deep—a most toilsome movement—they sought out the remote and scattered settlements, and preached the word of life. Thus arose our churches, and thus, with some trifling improvements, they continue. In *numbers* their progress has been great. In 1829, the number of church members in Nova Scotia was 2,255, it is now 4,549. Augmented now to a considerable body, the baptists in these provinces are plainly called to united and vigorous action for the enlargement of their churches. They have a small home missionary society both in Nova Scotia and New Brunswick. In Nova Scotia they give something to foreign mis-

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sions in Burmah; and in both provinces there is an education society and a sort of academy, literary and theological combined. Horton academy in Nova Scotia has been in operation since 1829. Frederickton academy, in New Brunswick, is preparing, but not yet in operation.

“*Horton Academy.*—The object of this institution was to provide the baptists and others with the means of education for their sons, cheap and efficient, and free from irreligious and vicious influence. The poor, and those scrupulous of the morals of their youth, were excluded for the most part from other places of education, by the expense and the exposure as to moral influence. Another object was to draw the attention of the ministers to the necessity of mental cultivation. The country was improving fast, and this daily was becoming more important. Besides fifty or sixty ordinary scholars, there are generally a few young men at this academy studying with a view to greater efficiency in the ministry. And in several who have been unable to visit Horton for instruction, a desire of improvement has been awakened, which has led to a very visible improvement in many of the ministers. Frederickton academy originated in imitation of Horton academy, and is pursuing the same course. As there is a strong dissenting interest in the house of representatives of Nova Scotia, Horton academy has had for several years an allowance of 300*l.* currency from the provincial treasury. This is occasionally lost, however, (for it is not a permanent grant) by the opposition of our *little lords* of the council, where the bishop of

Nova Scotia is a member, and has much influence. This sometimes involves us in great difficulty. For such academies cannot be supported by tuition money, and meet the wants of the people in country places. Considerable sums have been subscribed by our poor people, scattered over the country, of which about 1000*l.* or upwards have been collected. Horton academy has neat and commodious buildings, but carries a debt of about 2000*l.*, which we are labouring to wipe off by constant appeals to private benevolence. If any benevolent heart were disposed to assist this institution, donations of books would be very acceptable, such as an encyclopedia, standard works in divinity, the popular cabinet libraries, &c. &c. If the necessity of such supplies be felt even in the institutions of the United States, much more may it be expected in these distant provinces. If any one were still more liberal, assistance towards the maintenance of a theological tutor would be of inestimable value; but this will more plainly appear under my next head.

“*The Field of Ministerial Exertion.*—Many of our country churches have grown large, general improvement has taken place in society, and as our older ministers pass off the stage, the young ones, unless improved by study, are not competent to take their places. The older men were generally men of strong sense and energy; such only could have grappled with the difficulties they conquered. Their minds in the midst of constant labour were bent on the principles they practised, and constant practice, combined with reflection, has given them a firm

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hold of their theological belief. The young sons of the field and the forest that arise as preachers, are dwarfs to them in *theology*; they obviously need culture, in order to succeed their fathers. Hence the importance of a person at Horton devoted to this department. Mr. Pryor, the principal of the academy, does what he can, but how limited that must be, when he has to attend to sixty or seventy boys at the same time, I need not tell you. If England would send us an amiable and sensible and pious man, competent to such an office, and sustain him, which might be done at 150*l.* sterling, per annum, he might fill a most useful sphere. Besides the churches already formed, large districts in all the provinces above named form an interesting and important missionary field. Here are the children of Great Britain, or the offspring of her sons, who were driven from the mother country by 'chill penury,' or who from attachment to her government and constitution, fled hither from the storm and triumph of the revolution in America, and thereby were removed from abundant religious advantages into a land of almost total darkness. Large and growing districts abound, which rarely hear the gospel preached. Around our shores are innumerable bays, inaccessible by land, where a population, sunk in ignorance, is rapidly increasing in numbers, hardly ever visited by a minister of any denomination; all which form a field as truly missionary as India or Japan. Whether it is less England's duty to seek out and foster these her *banished* sons, we leave it to her to decide. †

“ *How may this Field be occupied?*—Almost the only way in which the mother country could help us, would be by assisting us to help ourselves. It is true, a few places present spheres which Englishmen might occupy; as of teachers at the seminaries, and pastors of the churches in towns. At St. John’s, New Brunswick, an excellent English brother, Casewell, from the late Mr. Saunders’s church, Liverpool, is now pastor of the baptist church, and will, I trust, be very useful. A minister, too, as a sort of general visitor, to teach in the more easily accessible parts of the country, and preach and communicate to England a particular account of its condition, would be very useful. But, mainly, our labourers must be our own men. None but these would, or perhaps we may almost say, could, dive into the recesses of our forests and bays, live in log huts, accommodate themselves to the coarse manners and coarser fare of the people, and win their confidence and affections. A man of energy might do it once or twice; we need men who will do it constantly. Our own men, somewhat improved in knowledge, and kept where they are as to hardness and endurance are, humanly speaking, the only implements for the work. With a little help, we should meet our wants as to men, by a system of manual labour, in connexion with study, which is usefully practised in many parts of the United States, and which would possess the fourfold advantage of lessening expense, preserving health, guarding against the admission of any who might seek the ministry from an indolent dislike of hard work, and removing from the

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minds of the people the suspicion of this as a motive. But, after our men are found, how shall they go? At their own charges is impossible. Our small missionary societies cannot reach a wider extent of operation than occasional visits, by existing labourers, to whom these excursions afford a little help, to eke out the narrow pittance their people give. What is wanted more than any thing is a fund to send out missionaries, to assist feeble churches, and thus occupy the ground which now lies destitute.

“*What might England do?*—Might she not form such a missionary society as that last named? or rather, might not the colonies, thus presenting as they do a missionary field occupied by her own expatriated sons, come within the scope of the present missionary society? On what principle are the negroes in the West Indies, or the heathen in Bengal, more entitled to their charity? The emigrants fled from England, because her teeming shores refused and rejected them. They relieved her burthens by their overflowing; and now, remote and forgotten, they must sink rapidly into a heathenish or worse than heathenish state. If they could either send or engage here labourers as missionaries on the same standing as other missionaries, and, if necessary, enlarge the scheme of the present missionary society, it appears to us as if she would not be doing more than christian charity reasonably asks. Very similar suggestions, I perceive, are made from Canada. *There* is upwards of a million or a millior and a half of souls, amongst whom must be multitudes in the condition I have

already described from actual observation. The Society for Promoting the Gospel in Foreign Parts sends missionaries hither. They do not, however, reach the evil. They want *soul*. The methodists send missionaries, and do good; but they are tied up by their peculiar discipline, and are far from filling the field, much of which too is baptist in its prepossessions, though so neglected. To this answer to the question, What might England do? I add what was mentioned before. Send *one* travelling missionary, if no more,—help Horton and Frederickton academies,—sustain a theological tutor,—give books: any, or all of these, would most usefully, and I doubt not most pleasingly to the Giver of all, employ the overflowings of many a full purse, in a country where, compared with our penury, money and means are abundant. I may as well mention, that Halifax, where I live, is a town of about 12,000 inhabitants. It was 15,000, but has decreased lately. St. John, in New Brunswick, is about the same magnitude, and increasing; besides these, I suppose, there is no town exceeding 2,000, and few so many. The length of the region of which I have written, from Cape North to the Passamagurddy, the boundary between Brunswick and the United States, is about 500 or 600 miles. The breadth from Halifax to the Canada line, above St. John, must be about 500. This region possesses great natural advantages, from fish, minerals, and timber; also abundant water communication. Excellent coal is raised, and exported in considerable quantity. It must, in time, become an important

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and valuable country. Its moral and religious character then, of course, under God, depends on exertions made now."

SECTION VIII.

From Buffalo to Utica, by the Erie Canal.

AFTER leaving Niagara, a day or two of gratifying intercourse awaited me at Buffalo; whence I proceeded along the Erie canal, the borders of which are, if I may so express it, rich in christian churches. At the Rev. S. Tucker's, I met with Abel Bingham, missionary to the Chippewa Indians. His residence is at Sault St. Mary, on the river St. Mary, fifteen miles from Lake Superior, and 650 west of Buffalo. He preaches to the white people of the fort in the morning, and to the Indians, through an interpreter, in the afternoon. He has received seventeen Indians into the church, of whom two have been since excluded. Six others, who made no public profession, have, nevertheless, died real christians. Four Indian children have been buried, of whom three had given evidence of piety. James D. Cameron was sent out in an unconverted state as episcopal minister to the Indians; but at length becoming a real christian, he was baptized, and finally devoted himself to missionary labours among them, being conversant with their language. He has penetrated 150 miles into the interior, and has lately written to Mr. Bingham, to say that he had a

good attendance, and that there was a great spirit of inquiry among the Indians. At Sault St. Mary there has been recently established an episcopalian and a methodist church: heretofore no place of worship was to be found within 100 miles.

The Erie canal, 363 miles in length, being, with the exception of the Imperial canal of China, the longest in the world, runs from Albany along the bank of the Mohawk river to Rome, and thence westward, across the head of the small lakes, and over the Genessee river to Buffalo. The magnificent conception of this work, the general joy expressed at its completion, and the numerous advantages which distinguish it as an inland communication through the state of New York to the western regions, it is no part of my business to celebrate; nor shall I specify the outward appearance, population, or other circumstances belonging to particular towns or districts, or even allow myself to be tempted into any description of the Mohawk valley, to which many a former traveller has given a just celebrity; my journey had another object.

The baptist church at Lockport, about thirty miles from Buffalo, along the canal, consists at present, of about 200 members. It is connected with the Niagara association. At Mr. Burroughs's, at Albion, I met Mr. Metcalf, pastor of the baptist church. The next morning he accompanied me on a visit to the presbyterian minister; and from their united accounts, I obtained much information on the general state of religion. At one period *revival efforts*, so to speak, *hindered* revivals, the spiritual was absorbed in the

fanatical; and deterioration and perseverance and pastoral visitation amidst of the ten or twelve whose age united them ten or fifteen version was three or four M. has frequent prayer meetings, guage, and ting. The children. church at Sa received many baptism; pro members.

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fanatical; but notwithstanding the morbid action, and deteriorating tendency of a spurious zeal, steady and persevering exertions in ministerial labours and pastoral visitations have "revived the work in the midst of the years." About two years ago, about ten or twelve children joined the baptist church, whose age varied from eight to eleven. Ten others united themselves to the same community, of fourteen or fifteen years old. In general, their conversion was believed to have taken place at least three or four months before their profession. Mr. M. has frequently heard them engage at domestic prayer meetings, with the greatest propriety of language, and the most fervent manifestations of feeling. The real revival of religion *began* with the children. Mr. M. was heretofore pastor of the church at Sardinia, in the county of Erie, where he received many children into the church by believer's baptism; probably about thirty in two hundred new members.

Ten miles farther, is the village of Holley, where there is a baptist and presbyterian church; the former was established last year. The dimensions of this new place are fifty feet by forty. In another five miles you reach Brockport, where there is a fine academical institution erected by the baptists. It contains ninety rooms for the accommodation of students. The baptist, presbyterian, and methodist churches are respectable, and the aspiring towers by which the buildings are surmounted, adorn as usual the beautiful landscape, and relieve the wearied eye.

Rochester, a few miles onward, is a surprising town. It has sprung, as by a magic touch, from the forest, since 1812. It has now, or soon will contain, 20,000 inhabitants. Among others of magnitude, it has two baptist churches, which are incorporated in the Munroe association. The second, under the care of Mr. Gallusha, is a friendly separation from the first, recently deprived of its pastor, Dr. Comstock, by illness. One of the ardent revivalists, with the assistance of his lady, collected a few months ago about 500 children in this place, whom they described as regenerated. My inquiries, amidst conflicting evidence, induced the conclusion, that while only comparatively few were converted, and joined the different churches, the whole number were for a time assiduously, and perhaps successfully, instructed by this lady in the general truths of christianity. That these instructions may be sanctified in all their hearts, and soon spring into evident religion, must be the devout prayer of every christian. The different congregations united, and I had the opportunity of preaching to a large assembly in the second presbyterian church.

Baptist as well as other churches, though small, are established at Mendon, Canandaigua, and Geneva, where the line of natural beauty, which I will not stay to describe, though it be enchanting, with its lovely villages, and lovelier lakes, is adorned with moral and spiritual verdure. A curious assemblage, or rather regular succession of churches bordering the street, is seen in Geneva; episcopal presbyterian, Dutch reformed, baptist, methodist

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universalist, Scotch seceders; comprehensive enough to contain, as is indeed usual, the entire population; but it must be remembered, that the large churches in small villages are constructed to accommodate a neighbouring population. I found some excellent friends at Geneva; and after preaching there on Saturday morning, and in the afternoon twelve miles farther at Seneca Falls, proceeded to spend the sabbath at Auburn, where the delightful residence of the Hon. Judge Garrow, awaited my arrival. As we passed along, we heard the inhabitants of a little hamlet singing a hymn. This excited my attention and inquiry, and I found that all, or nearly all the people of the country learn to sing hymns at the school-houses and Sunday schools, and very few *can* sing a *song*. This speaks volumes for the religious culture of the country. "Happy is that people, whose God is the Lord!"

I could wish that I had space to describe my visit to Auburn, but I must content myself with a few lines. A new and handsome baptist place of worship is erected, in which I preached twice. Doubtless, it contains 900 or 1000 people. It is destitute of a pastor. My worthy namesake, Dr. Cox, took me from the church to his house, and I accompanied him to the presbyterian place in the evening, where he delivered a discourse on temperance, and *compelled* me to add an address. I had much fraternal intercourse with my friend, who is now a professor in the college at Auburn; and the next day, visited the celebrated penitentiary in company with him, Dr. Mills, Mr. Smith the chaplain, and others. I was

deeply interested—saw the delinquents working at their different trades—inspected their cells—inquired into several cases of crime—witnessed their *silent dinner*, and the whole management of this excellent institution. Mr. Smith conducts worship on the sabbath morning, and calls at each of their cells for conversation on religion in the afternoon. Out of 640 or 650, he considers that at least fifty have become real christians. A Sunday school of 200, is conducted by the students of the presbyterian seminary. *They* go beyond the cautious estimate of Mr. Smith, and believe that *half* their class are christians. I had an interesting meeting with the students on the Monday evening, at which Dr. Cox presided. I addressed and prayed with forty-five young men devoted to the christian ministry. May I be allowed to say, we parted with tears flowing from all eyes! Dear and distant brethren, farewell! We have found, as in other cases, earth a painful parting place; after our respective (may they be successful!) labours here, we shall find heaven a glorious meeting place, and with unspeakable joy, shall present the trophies of our ministerial achievements at the feet of an approving God!

We travelled through Brutus, Elbridge, and Camillus, at each of which places is a congregational and baptist church, to Syracuse. A slight accident on the road served to illustrate the American character and habits. Our poor waggon broke down, we fled to a miserable looking out-house occupied by some wheelwrights, a small house adjoining being their home. They devoted two hours to

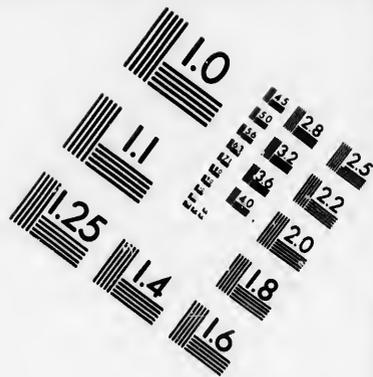
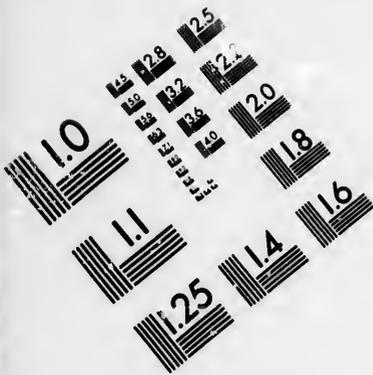
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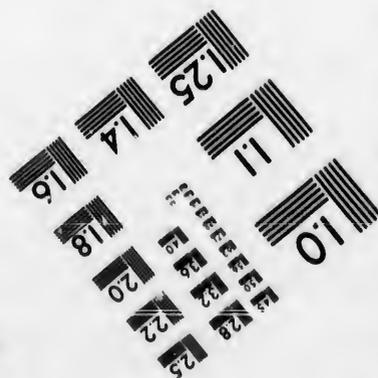
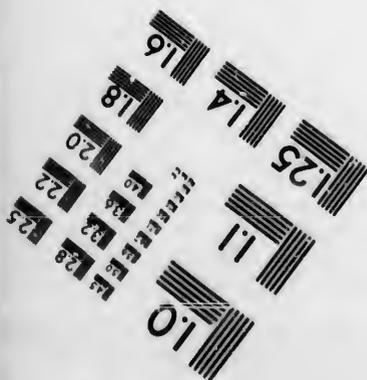
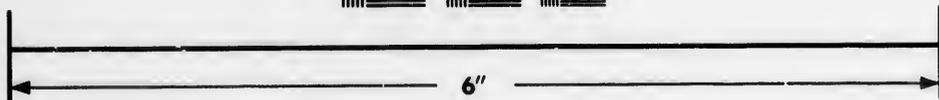
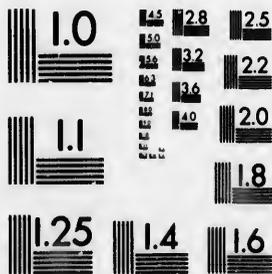
gratuitously, and with pleasure. My name being mentioned, we found that they knew at once all my movements. Thus do the newspapers penetrate everywhere, and convey an immense mass of general information and knowledge through every corner of the land.

Syracuse is a place of stir and business. There are three churches, episcopalian, presbyterian, and baptist. The latter is under the pastoral care of Mr. Wilkins, whom we saw, and has 250 or 260 members, the fruits in many instances of a happy revival. At the next place, Fayetteville, four miles, there are four churches, and the same number at Manlius, two miles further, and of the same denominations, episcopal, presbyterian, methodist, and baptist. The presbyterian and baptist are in general the largest places. Mr. Bellamy at Manlius, had just left his home on a journey, I could only, therefore, rap at his door; but could the sound have been prolonged till his return, it would have told him of a brotherly interest in his welfare and that of the church. I was unfortunate again at the village of Cazenovia, eight miles farther, in missing our brother Leonard, who had a church there of about 240 or 250 members; but the occasion of his absence we learnt in a pleasing hour's conversation with his wife. He was gone to confer with his co-agent, the Rev. John Peck, and some ministerial friends, respecting his new appointment to the Home Missionary Society of the State Convention. They are to pay a distinct visit to promote the objects of the society, to each of the churches, of which there are upwards of 700, in the





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state of New York. At this place all the denominations are in union and attend each other's meetings. The revivals have terminated well—in sound and lasting conversions. There is, besides, in the district of Cazenovia, a church of more than 300 members, under the pastoral superintendence of Mr. Peck. I found also a church at Morrisville, where I slept at the house of brother Johnson. An hour or two of travelling in the morning brought us to Log City or Eaton; the change of circumstances having occasioned a new name to be given to the village. Log houses, which were first erected in this beautiful valley, have now yielded to the characteristic buildings of the country, white painted houses with green shutters, with churches whose tin covered domes sparkle in the sunshine. I had a gratifying interview with *elder* J. Smitzer. He has been considerably engaged in revivals, both here and at his former residence, the village of Delphi, a few miles distant. He read me the covenant which they are accustomed to use. It is similar in most of the churches, and is renewed once a month. It consists of the mutual agreement of members in christian fellowship, to fulfil the obligations which their relationship to each other and to God involves.

The "covenant meeting," which is held by most of the churches once a month, resembles a special church prayer and experience meeting. The Saturday preceding the administration of the Lord's supper, is the evening frequently preferred.

At Delphi a revival occurred in 1830, when 116 persons were baptized, besides forty, who joined the

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methodist class, and others who united with the pres-
 byterians. The whole number of converts amounted
 to about 200. Of these it is observable, that the
 great majority were before not only people of the
 world, but in many instances notorious sinners; and
 from twelve to fifteen children, some at a very early
 age, became decided in religion. The next short
 stage was Hamilton, of which I shall now say no-
 thing, as a full account will appear in a subsequent
 part of this volume, when the delegates resume
 their united narrative. Two days of great interest
 were devoted to examinations and exercises in the
 college, and intercourse with the valued president,
 Dr. Kendrick, and the several professors.

In my farther progress, I saw Mr. Hartshorne,
 pastor of the baptist church at Waterville. There
 are, besides, two others; the one presbyterian,
 the other methodist. Some have facetiously pro-
 posed to change the designation of the town to
 Whiskeyville, on account of the distilleries. The
 number of these manufactories is reduced, but
 there is no material diminution in the quantity of
 ardent spirits produced. Mr. Hartshorne has a flou-
 rishing church of 170 members, of whom about fifty
 or sixty were the fruit of one year's ministrations.
 Some interesting cases of conversion have occurred
 in this neighbourhood, among others the following:
 A few dissipated young men resolved on having a
 frolic at one of the protracted meetings, in which
 indications of revival were apparent, and the *anxious*
seat was employed. These thoughtless worldings
 arranged among themselves that one of them should

pretend to be converted, and that the others should play their proper parts in what they intended to enjoy as a laughable comedy. The solemnity of the proceedings, however, disconcerted them. One of their number did stop the minister as the first act of the awful drama; but another fell at the anxious seat, not in mockery but in prayer, and, after bitter exclamations of "What shall I do to be saved!" obtained a hope of forgiveness and eternal life. Shall we limit the Holy One of Israel? Shall we not rather admire the inscrutable mysteries of providence and grace; and learn not to judge of the divine proceedings by the preconceptions of our own minds, but by the evidence of fact and the principles of scripture?

My separate journey terminated at Utica.

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CHAPTER VIII.

DR. HOBY'S JOURNEY INTO THE WEST.

SECTION I.

Boston to Pittsburgh.

COMMENDING each other to God and to the word of his grace, we parted company at Boston, for the month of June. The circuit proposed to be described before we should reunite, in the beginning of July, in the northern part of the state of New York, or at Toronto, is more formidable in appearance than in reality. No part of the earth's surface exhibits more marvellous improvement in the locomotive art. A few years ago, and to ordinary travellers the contemplated tour was all but impracticable; the wild natives of the forest themselves, would not have dreamed of its accomplishment in the short space of five or six weeks; now, the entire tour of the States is an easy excursion. The inhabitants of the rocky shores of New England, may leave their homes in the early spring, visit the chief cities, and reach the most southern attractions, so as to ascend the Mississippi, and diverging from that direct track, see the Indian territory, and yet return to the chain of northern lakes before the oppressive heat of

summer overtakes them. The refreshing navigation of those inland seas then brings them back, ere the icy hand of winter again enchains their rivers and canals. This living stream will probably exert an influence upon slave states, and contribute to the improvement and security of the Indians, more effectually than the tide of permanent settlers. Emigrants in quest of gain soon acquiesce in enormities which at first shock them; but if christian and philanthropic tourists, among the crowds that shall move in this vast circle, will faithfully express their abhorrence of slavery, and protest against all unjust and oppressive conduct toward the weak and defenceless, the cause of righteousness must ere long prevail.

I took my departure for Providence, on the 3rd of June, and spent the evening and part of the next day with our friend Dr. Wayland, whose personal presence, as well as the strength and originality of his expressions, forcibly reminded us of our British essayist, John Forster. He ranks high in the United States among those destined to impress the character of their own minds upon their age and country. We were detained at Newport by a fog, so remarkably dense, as to veil from view every object at the distance of only a few yards. I enjoyed an interview with Mr. Dowling, the pastor of the baptist church, and saw some of his friends—they have been recently blessed with great prosperity. I hurried through New York to Philadelphia, intending, if possible, to spend the next sabbath at Harrisburgh. This was an object of some importance, in conse-

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quence of an engagement to attend the ordination of Mr. Wilson, to which Dr. Cox had been invited, and which, I feared, might occasion inconvenient delay.

I was greatly indebted to Mr. James of Philadelphia, a deacon of Mr. Kennard's church, for kind attentions, by which I was enabled immediately to proceed on my journey; but one disappointment, accident, or interruption after another, left me only to regret not having remained in that city, or at the flourishing town of Lancaster, which we had not yet visited.

On arriving at Harrisburgh, I was most kindly received at the house of Mr. Fahnestock. Several ministers were expected to attend the ordination, and to hold a series of meetings with a view to the revival of the church. The baptists are few in numbers; their place of worship is commodious, though not large—it is well-built, with a school-room underneath, and occupies a lovely site on the bank of the river. About forty members are united in fellowship. The prayer meetings, and the congregation on Lord's-day evening were good; but to a stranger there was no indication of any thing to warrant the expectation of extraordinary results from the anticipated meetings, and the expediency of the attempt struck me as doubtful, but it was not possible to await the issue.

The monthly Sunday school teachers' concert for prayer was held at this time. Some important topic is usually discussed, and that appointed was *The importance of teaching the evidences of religion*.

in Sunday schools." It was proposed by the Rev. Mr. De Witt, pastor of the presbyterian church, in whose school-room the meeting was convened, to omit this discussion for the purpose of hearing their English visitor. At the request of that estimable and devoted christian minister, whose labours are a blessing to the whole city, I occupied a portion of the time in offering a few remarks, and particularly adverted to the happy suggestion of thus extending the range of Sunday school teaching. Mr. De Witt accompanied me to the capitol, and introduced me to Governor Wolf. At his request also, I was permitted to inspect the original of grant from Charles II. to William Penn, the original parchments were, however, of greater value, or, what was this munificence of the royal grantor, so lavish of what cost him nothing, in comparison with the integrity of the upright and honest man, who duly paid the Indians an equivalent for their lands? It sounds somewhat ludicrous, to run over the items delivered by Penn to the aborigines; but the gentleman who favoured me with a sight of the parchments, gave me much information relative to the whole transaction; from which it appeared that it was, all things considered, a tolerably equitable transaction. Annexed to the names of the savage chieftains, are their emblems or devices, drawn by their own hands; the shapes of animals, or implements of war, appear rudely traced, but not indistinct in resemblance. No doubt these figures serve among themselves the purposes of a royal signet.

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the collection of books, both in law and miscellaneous literature, is good; but it would be necessary for the eye to become familiar with the views of almost unrivalled beauty which the windows command, before a profitable use could be made of these fruits of the wisdom of ages. The legislature not being in session, the Chambers were in some confusion. Hancock's chair is here; it is the same which that distinguished leader occupied when he signed the Declaration of Independence. I sat in it while conversing with several gentlemen on the desirableness of everlasting peace and union between our respective nations. I paid a visit to the supreme court, and saw Chief Justice Gibson on the bench, assisted by four judges. A cause of some importance was pleading by Mr. Galbraith. The absence of gowns and wigs was not the only circumstance which seemed to divest the whole of that solemnity which pervades our courts, arising, in part, from cumbrous and antiquated fashions. In this instance, the counsel speaking, was seated, in consequence of lameness; but, in addition to the effect produced by an unusual attitude, the speaker was evidently annoyed, by what, perhaps, he regarded as inattention in the bench. One of the judges continued to pace up and down, at the back of the seat occupied by the chief justice, while another occasionally conversed, so that the counsel paused more than once, as if he felt the interruption. Sundry papers lay before Mr. Galbraith for occasional reference, and very near to them, on the table, appeared (*proh pudor!*) the booted legs of another gentleman of

the law. There are two galleries in the dome of the centre building, which is a lofty and elegant structure, from whence the eye commands a fine panoramic view, imposing not so much for its extent, as for the richness of the mountain scenery. The broad Susquehannah winds its majestic course amidst those romantic hills, and, as it sweeps along, washes the base of the elevated spot on which the building is erected. A spacious avenue conducts down to the river, from which the centre and wings of the capitol, with their porticoes and pillars, have a very fine effect.

In the journey to Harrisburgh, there is much to delight the traveller. The richness of the soil most of the way from Lancaster, is remarkable. The farmers in this neighbourhood have the repute of being good cultivators of the land, and from their thrifty saving habits are wealthy. Many Germans have here found a Goshen in the new world. Report speaks less favourably of the cultivation of the mind among these substantial yeomen; and several very lamentable instances of the absence of it as it respects education *based upon the word of God*, presented themselves in the course of the journey. Many of these Germans are of a sect called Tunkers, and Dunkers, who were at this time holding their great annual association in the neighbourhood of Harrisburgh. I had determined on going to it; but before a conveyance was procured, I ascertained that several of the leaders had already passed through the city on their return home, and that the meeting was dissolved. This was a great disappointment,

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inasmuch as some degree of relationship exists between them and the baptists. An account of them, extracted from a paper furnished by a medical gentleman of great intelligence and observation, the son of my hospitable friends, is given below.*

* "About the year 1694, a controversy arose in the protestant churches of Germany and Holland, in which vigorous attempts were made to reform some of the errors of the church, and with the design of promoting a more practical vital religion. This party, at the head of which was the pious Spener, ecclesiastical superintendent of the court of Saxony, was opposed violently, and after having bestowed upon them, in ridicule, the epithet of pietists, they were suppressed, in their public ministrations and lectures, by the consistory of Witttemberg. Notwithstanding they were prohibited from promulgating publicly their views and principles, it led to inquiry among the people. This state of things continuing, many learned men, of the different universities, left Europe, and emigrated to America, whilst others remained, and persevered in the prosecution of the work they had commenced with so much diligence. In the year 1708, Alexander Mack, of Schriestreim, and seven others, in Schwarzenau, Germany, met together, to examine carefully and impartially the doctrines of the New Testament, and to ascertain what are the obligations it imposes on professing christians; determining to lay aside all preconceived opinions and traditional observances. The result of their inquiries terminated in the formation of the society now called Dunkers, or First Day German Baptists. Meeting with much persecution, as they grew into some importance, as all did who had independence enough to differ from the popular church, some were driven into Holland, some to Creyfels in the duchy of Cleves, and the mother church voluntarily removed to Scrustervin in Fr'land, and from thence emigrated to America in 1719, and dispersed to different parts, to Germantown, Skippeck, Oley, Conestogo, and else here. They formed a church at Germantown in 1723, under the charge of Peter Becker. The church grew rapidly in

Maintaining their nationality in the new world, whither they had emigrated, like their countrymen in general, the Tunkers have not, as a sect, merged in, or coalesced with the American churches; they now more resemble the Mennonites, and similar continental communities. The result of my inquiries, without the opportunity of personal intercourse, was an opinion in the highest degree honourable to their simplicity of manners, and integrity of life; but sound and scriptural religious knowledge, and vital godliness, there is great reason to fear, have, to a very wide extent, been superseded by cold and superstitious forms. The very appearance of many of them is so grotesque, from their style of dress, and length of beard, as to bring into painful suspicion the principles which dictate such singularity. There had been a very large meeting, at which there was much preaching, and several persons were baptized.

As to the settlement at Ephrata, near to which the rail-road from Philadelphia to Lancaster passes, *its glory has departed.*

Dr. Fahnestock, in his interesting "Historical Sketch," traces the history of this singular community of seventh-day baptists to the Mill Creek church, whose descendants, in 1732, formed what he designates "the first protestant monastery" in America. He has proved himself to be an able apologist, but the hope expressed at the conclusion,

this country, receiving members from the banks of the Wissahickon, and from Lancaster county; and soon after a church was established at Mill Creek."

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that "the little one may become a thousand, and the small one a strong nation," is not likely to prove prophetic. In its greatest prosperity, Ephrata must have presented only a monastery and a nunnery, built contiguously—the habit of the Capuchins, or White Friars, with some slight modifications, was that selected. In these cloisters, no vow of celibacy was required, but the most unsullied virginity was extolled as the greatest of virtues, and marriage itself deplored as a pitiable downfall; there has been some modification of this sentiment, in modern times. The remnant of these religionists are said to hold the great fundamental doctrines of the christian faith, and especially "receive the bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the scriptures, and especially of the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and made an example by Jesus Christ in his word."

At this season of the year the Susquehanna is low, and there are many shallows and rapids, which interrupt all navigation; but at other times innumerable arks and rafts are borne down the river, and give to it a totally new character. Numerous parties of the ark and raft-men, who have delivered their respective trusts, are then constantly returning along the banks. They are a race who claim the special attention of christians, many of them

having grown up in ignorance, and from this vagrant habit of life, first floating idly down the stream, and then returning on foot, are cut off from all opportunity of receiving instruction, or attending divine worship. Societies are now formed, and are in active operation for their special benefit.

From Harrisburgh, the river is crossed by a very long covered bridge, extending at least a mile, including the small island in the centre. The road to Carlisle is along this gloomy avenue, lighted, as usual, by means of openings on each side, which at a distance are often not unlike the port-holes of some huge vessel. As we looked down the broad stream, a very long train of oxen was seen stretching almost across the river, led by one horseman, while another brought up the rear; a somewhat hazardous expedient to save the heavy toll for passing over so long a bridge. Although the ford was at this time practicable, the water was in some places very deep, so that the beasts appeared occasionally to swim. It is not uncommon to see cows and oxen swimming from the banks of the river to some green islet, for the purpose of feeding on pasturage of which they are fond; a habit which must render it sometimes difficult to re-assemble the drove on the opposite bank.

Near Carlisle are the barracks, but it is, happily, a rare thing to see soldiers in the United States. The standing army is so small, it is said to be difficult to spare the few men necessary to keep these places in order. When will the nations of the old world dismiss their myriads trained to arms, to the

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useful arts of peace? German farmers throughout this section of country, where they are thickly settled, give substantial evidence that they have been but little troubled with the alarms of war.

Chambersburgh is a large well-built town, of flourishing aspect. I no sooner reached it than, guided by the sounds of the church-going bell, which in this country gives forth its summons indiscriminately from baptist, episcopalian, methodist, and presbyterian meeting-houses, I joined those who seemed to be saying, "Come, let us go up to the house of the Lord." For the evening of a week-day service, an unusual number, especially of young people, appeared to be assembled. The sermon was an ardent impassioned address, without much attempt to inform the judgment by sober exposition of scripture. There was a hurried impetuosity of manner, and violent drawing in of the breath with the teeth closed, which may be natural during some paroxysm of intense agonizing earnestness in pleading with men; but as a habit, and connected with wringing and rubbing the hands together, both in prayer and in preaching, it is quite insufferable. It is surprising that persons of plain good sense will either indulge in or tolerate it.

From Chambersburgh to Pittsburgh the road crosses the mountain region. This Appalachian system, as it is styled, is said to keep a course from south-west toward the north-east, corresponding very nearly to the direction of the Atlantic seaboard; the blue ridge and the Alleghanies are comprised in it. Whether from associating these with

loftier mountains in America, or with the streams of which they are the birth-place, or with other gigantic attributes of the vast valley of which they are the boundary, or the continent of which they form the great central ridge; they did not appear so lofty as I expected. From these or some other causes, I felt rather disappointed in the approach, but the journey across, by the customary routes, after passing through much primeval forest, as we continued the slow ascent, presented many extensive and splendid views. The rich German valley, as it might well be denominated, could be traced for many a mile, diversified with innumerable clearances. Laurels in full blossom adorned the sides of the road, and shrubs and trees of diversified foliage lent an exquisite charm to the road over Cove Mountain; on the other side the quiet little town of M'Connelsburgh seemed reposing in the sunshine. It is to be regretted that, in making room for the growth of many of the towns, not a single tree, however picturesque, is suffered to remain.

The river Juniatta is crossed between M'Connelsburgh and Bedford. It is here a quiet stream meandering along at the foot of mountains 500 feet high, clothed with foliage, and presenting many a bold projection and many a romantic glen. A storm here suddenly burst upon us, and the rain fell in torrents. Our driver was in no hurry to proceed, and the delay afforded an opportunity for witnessing an instance of the injustice so often practised upon the blacks. A very respectable-looking, well dressed young woman, had been waiting for the

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stage, and had paid her fare to go forward by it to the place of her residence. While we stood at the inn door, a gentleman, on examining his chaise, found it was out of repair, and thought it desirable to send forward his lady and two children in the stage, who accordingly got in. On hearing a plaintive entreaty, and a harsh, angry, repulsive reply, my attention was drawn to the coloured woman, who was earnest in imploring permission to go; when the following dialogue took place:—"I hope you will let me go, sir?" "I tell you, you can't." "But, sir, you have taken my money!" "Well, you can't go." "You have received my money, sir, and I think I ought to be permitted to go, as I want very much to get home to-night." "You can't go, I tell you; there is no room for you." "I think there is room, sir." "There's no room for you, and you shan't go."

Not a voice was heard during this altercation to plead for a poor unfriended girl, respectable and pleasing both in manners and person. I was astonished that the lady's intercession was not employed. Yet, perhaps, it was her prejudice, which the stage master consulted; or, perhaps, it was that of the lady's lord, who would not submit to the indignity of having his wife and children fellow passengers with a coloured person. However that may have been, when the driver's preparations convinced me I could witness no more, I took the liberty to interpose, saying in reply to the last decision, "there is no room for you,"—"I think we can make room for the young woman: at all events *she*

shall have my place." Grieved as I felt at the thought of evils inflicted on this portion of my fellow creatures, many of whom, too, are fellow christians, I could hardly forbear smiling at the dilemma into which the parties felt themselves so suddenly thrown! Stupid as the blacks are said to be, I can only say, the young woman very quickly, but with great propriety, availed herself of the opportunity, and the coach-door being open for my entrance, she got in. I had no intention to be left behind; and, therefore, immediately followed. The gentlemen, standing round the coach, seemed to be taken by surprise: it was doubtless a singular occurrence; but before their presence of mind returned, the driver was in sufficient self-possession to move off, and leave the discussion to those most concerned. I remarked two things when we had adjusted ourselves in the coach: first, there *was* room in the stage, as we had not after all the full complement of passengers. Moreover, the lady, who would not have interfered to prevent the young woman from being left behind, though so far as I could see, she herself was the cause of it, was willing enough to let the good tempered girl have the trouble of nursing all the way, and of trying to please and keep quiet one of the children.

During this journey, I had an opportunity of observing how sometimes even the drivers of the stages partake of the same prejudices against their fellow creatures of a different hue. I was on one occasion riding outside, when we met a fine-looking well-dressed black man, walking fast, and carrying a

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bundle slung over his shoulder, by means of a stick, on the end of which it was suspended. With the exception of his tall comely appearance, he was certainly very much like the little figures which editors of newspapers generally place at the commencement of an advertisement offering a reward for a runaway slave. "That fellow is a slave," said the driver, slackening his pace. "I know he is, I have seen the description of him; a large reward is offered for his apprehension: he ran off with his master's horse, which he rode as far as he could carry him, and then turned it loose."—"I hope the poor fellow will get safely off," said I, much to the surprise of the driver. "That he won't," he replied; "he has been skulking about in the woods, and the horse with saddle and bridle, is found, and is in the town to which he is going, where he is sure to be taken. I should like to take him myself, and secure the reward." As he said this, I felt uncertain, from his manner and movements, whether he would not seriously make the attempt. I therefore said, with some energy, "If I were he, and a robust stout fellow like that, you would have some trouble to capture me: he had no right to run off with the horse, but that is recovered: as to his running off with himself, if that is all, he has certainly as much right to do that, as any man can have to detain him." The driver, for aught I can tell, apprehended that if he left his box to wrestle with the black, his passenger would probably move the horses forward a sufficient distance to leave him single handed in his attempt, and declined it altogether.

It was interesting to observe the altered course of the streams, which now obviously, like the emigrants we passed, were flowing toward the west: also, to whatever cause it may be ascribed, I was certainly struck with the fact, that the various strata of the earth are in a much more horizontal position. So uniformly is this the case, that coal is found without any dip or inclination.

Several instances of revival were reported to have taken place among the churches scattered in the southern part of Pennsylvania, during which many were converted; but it would have absorbed more time than could have been expended in these regions to have diverged from the main track to Pittsburgh. As we approached the town, the sky again gathered blackness, and we entered the murky place amidst sheets of fire and water. I was happy to transfer myself as early as possible the following day, from the hotel to Mr. Lloyd's, who had prepared for my reception, and entertained me during my stay.

The population of Pittsburgh is about 18,000, and the places of worship are very numerous. Religion may be regarded as generally in a flourishing state. There are three baptist churches, the second holding public service in Welsh; and a new church has recently been formed at Alleghany. Mr. Williams, the pastor of the first church, was from home: Mr. Davis, from Wales, was to have supplied his pulpit in part; and Mr. Bradley, the pastor of the third church, had engaged to preach a funeral sermon at Mr. Williams's in the afternoon. I found it, however, impossible to avoid a laborious day's service,

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having been announced to preach twice at the first church, and being urged to visit the friends at Alleghany in the afternoon, who were kindly accommodated with the use of the methodist place of worship for the occasion.

The congregations were not so large nor the general appearance of things so flourishing, as might have been anticipated from some printed statements relative to recent revivals. English christians would, in many instances, form incorrect conceptions of the actual state of American churches in the west, from the phraseology employed in describing an ordinary degree of prosperity. This does not arise from misrepresentation, but from the use of phraseology to which we are unaccustomed; thus, not long before, it had been announced that during a period of revival at Pittsburgh, "sinners of every description had felt constrained to surrender themselves to God; 500 persons, in different denominations, had received the Spirit, and professed to have been brought into union with Jesus; and although the work had abated in some societies, it was increasing in others." The cordial union of the first and third churches, in forming the new church at Alleghany, of persons dismissed from Pittsburgh, is a pleasing and promising omen, as the little town is rapidly increasing.

The Western Theological Seminary is a very important and rising institution, belonging to the presbyterians: the gentlemen of the faculty, and the students, were absent during the college vacation; but I visited the buildings, which, though rough and unfinished, are finely situated, and well adapted

for their purpose. I called upon the venerable Dr. Herron, of the presbyterian church; with him and others interested in the recent discussions of the General Assembly, much conversation arose relative to the divisions among christians, which all seem to deplore, but none know how to remedy. Dr. Herron appeared much worn and fatigued, as well he might, for besides the General Assembly, which was this year held in Pittsburgh, and occupied from the 21st to the 28th of May, the Local Convention, which preceded it, had commenced its sittings on the 14th of May, and did not dissolve till the 21st. An unusual degree of excitement prevailed throughout these meetings, and it is thought that important changes must sooner or later result from such collision of opinion, as was indicated by the very large minorities on important questions which divided the General Assembly. The memorial of the Pittsburgh Convention, addressed to the Assembly, and embodying a series of resolutions, threatens a dissolution of the friendly relations between the presbyterian and congregational churches. The construction put upon this communication by many, is, as expressed in a paper of the day, that it condemns the American Home Missionary Society, the American Education Society, the settlement of the Philadelphia troubles by the Assembly, and the countenancing of the "new school" and the "new measures" wherever they can be discouraged. Much severe and harsh language has been used by the respective parties, from which it may be gathered that the presbyterian body is desirous

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of maintaining its own distinctive character as a church, and the congregationalists must act in the west as a separate and independent denomination.

The respective sections of Christ's church in America, have much cause for jealousy of the spirit of legislation. Christ has invested his church with judicial functions, while he retains the legislative authority in his own hands. If a growing propensity to enact laws be indulged, a salutary check will probably be found in the feebleness of the executive; inasmuch as every act of legislation cannot be carried into effect. This legislative spirit, upon points where the word of God is silent, displays itself in many particular churches and congregations, producing distractions and divisions. Discords may, indeed, be overruled by Him whose sole prerogative it is to bring good out of evil, but the great remedy will be found in a closer adherence to "the law and the testimony." Scripture is explicit, in all that is essential; and a spirit of forbearance and charity, in deference to the rights of private judgment, is scriptural, where the express word of the legislator cannot be adduced. It is wisely ordained that religious communities should often be thwarted in their legislative enactments, except recourse is had to the authority of the civil governor, from which interference America is free!

Mr. Tassej, the pastor of the independent church, showed me much friendly attention. In company with him, I rode to the heights opposite the college. A more lovely spot was never dese-

crated by deeds of blood, like those which were once witnessed here, when it was known only as Fort Duquesne. Manufactures, with their ceaseless din and smother, have obliterated all vestiges of warlike preparations; but they threaten with them also, to obscure and deform the fair regions themselves. These hills have become coal-pits, and on attaining their summits, you now hear the clang of hammers from the distant forges, and sounds innumerable, which proclaim how the toilsome industry of man struggles to keep pace with those untiring engines, the giant creations of his own ingenuity. The city is built upon the point of land at the junction of the two rivers, the Alleghany and the Monongahela, whose united streams form the beautiful Ohio. The waters of the former, generally pure and brilliant, seem unnaturally to hasten their rapid course to commingle with the sluggish and muddy stream, which flows as if reluctant thus to blend. These dissimilar rivers have scarcely formed one current, and lost their distinctive characters in the same channel, before they are again divided by an island, which adds new charms to the scene.

SECTION II.

Pittsburgh to Albion.

I LEFT Pittsburgh in a steam-boat, on the 16th June. Villages are rising rapidly on both sides the Ohio;

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nor is it improbable, that along the whole length, of upwards of 1000 miles, they will ere long be connected by farms or scattered houses. Miserable hovels already denote the incipient efforts of man to transform the wilderness into a fruitful field.

At Wheeling a considerable stay was made, but the friend for whom I made inquiries was at the presbyterian place of worship, at the settlement of a pastor. I went to the service, and was greatly interested by a judicious discourse on the ministry of the word, as the means of converting the world. I had no time to make acquaintance with the few baptists of the "old connexion;" they worship in a school-room, while, if my information was correct, a congregation connected with Mr. Campbell occupies the chapel. I wished much to meet with Mr. Campbell, who resides in this neighbourhood, but was informed that he was on a tour, in which he would visit several places whither I was going.

I was not able to land at Marietta, where there is a flourishing baptist church of between 200 and 300 members. It had formed part of my plan to visit both that town, and Zanesville, where there is an equally prosperous church, under the pastoral care of Mr. Sedgwick; but for the purpose of spending a few days in Kentucky, determined on proceeding direct to Maysville. As the Ohio winds along in majestic beauty, and the rapid boat creates a magic change in the scene, you are nevertheless struck with the same general features. At sunset, it is not difficult to suppose yourself in the very spot where you saw the first dawn of day. You may have passed many

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of the richly wooded islands with which the river is studded, now touching upon the coast of freedom, and then sweeping by the land of slaves; in some places the rocks may rise somewhat higher, and the banks present a more or less precipitous slope, but you have the same current, and the same country; it is like an endless succession of lakes, bounded by hills, on which the same giant forms are seen stretching forth their leafy limbs in towering majesty. The lovely features, a thousand times repeated, are indelibly fixed in the mind; and after floating 400 or 500 miles on the tranquil and uniform stream, it is a relief to vary the mode of travelling, and I was glad to go on shore.

At Maysville, the cholera still lingered; there had been ten fatal cases within a few days. It is a considerable town, of 5,000 or 6,000 inhabitants, and presents advantages for boats to land their freight; but it stands on a low swampy bottom, surrounded by lofty hills, which seem to shut it in from every fresh and wholesome breeze.

You ascend the steep hills commanding a view of the town, by one of the best roads in the United States. The land is rich, and the farms large and in good cultivation, though all the improvement is the fruit of slave labour. I made particular inquiry into the condition of this sort of agricultural population, and was informed that they are well fed, but that many farmers who labour themselves extort an almost incredible amount of work from the slaves about them. This is not improbable, as they would naturally expect the robust negro to do a

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much as they did, without regard to the difference between free and compulsory toil, and the yet more important difference, between that which is richly compensated, and that which is unrequited. The master is industrious, but his spirits are ever buoyant with all the confidence of hope; the slave is a total stranger to the feeling, and God and nature have made him such that he cannot be otherwise than a grudging workman, rendering parsimonious and reluctant toil. Divine grace, indeed, may, and does, stimulate with hopes and prospects beyond that grave, where "the wicked cease from troubling, and the weary are at rest," and christian slaves are by many preferred. Human cupidity also devises the stimulus of the lash, where it deprives of that of hope. Kentucky has been taught some lessons illustrative of the imitative propensities of those slaves whom many deem inferior to men. While Lynch law is often practised against the slaves' friends, these very slaves sometimes learn of their masters, and deal with their own hands what they deem righteous retribution.

The circumstances which led to the burning down of many of the hemp factories were these. The slaves were tasked, and as the time was to be their own after completing the stipulated task, with all the spring of hope and hilarity of free labourers, it was finished by the Wednesday night, or early on Thursday morning. A larger amount of work was of course required, and the tasks were lengthened by degrees, till they became physically impracticable, inasmuch as the agent was again crushed and dis-

pirited, and literally unable, even when punishment was vigorously resorted to, to comply with the demand! "Surely oppression maketh a wise man mad;" was it then surprising, that the poor ignorant slave should kindle incendiary fires? I obtained much information upon these points from a Kentuckian planter, a fine intelligent young man, and a perfect specimen of all I had imagined. He was free and unreserved in his manners and conversation, precisely the frank, hearty, impetuous man, you might wish to meet with; caring nothing for what you thought, and, therefore, with a rough hand, tearing away all veil and concealment from any subject on which he was inclined to give information. This gentleman was the proprietor of slaves, inherited from a relative, and he had been purchasing others. I objected to his recent purchase, as partaking of all the iniquity of the slave trade; and adverted to the consequences of buying and carrying off ten or twelve men from their wives and families. He replied—"They were bad fellows; I had them out of the jails." I said, it was well known, that by connivance, those prisons were used by the keepers, for the purpose of securing slaves about to be sold; and that the physical effects denoting the terror of those seized and confined in them, were so common, as to be almost uniform; being at first a profuse sweat, followed by a prostration of all energy; but that the keepers of jails for the consideration of a fee, took charge of the wretched creatures brought to them in that condition. He admitted that this might be the case with some; and I argued that

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their right to themselves, and consequently to escape if they could, was at least equal to his right to detain them, as they had committed no crime, and expressed at the same time a hope, that speedy emancipation would set them all free. His reply was, "*I would burn them rather than let them go.*" I expressed my horror at such a sentiment, saying, "Then, sir, God would deem you a murderer;" and I made some reference to the judgment to come. "That may be," said he, "but I speak of *my property*, and would shoot them sooner than allow them to be taken from me." This led to a long and very interesting discussion on slavery and abolition; during which I certainly was surprised at the forbearance of so strong and athletic an antagonist, who told me that very few of his countrymen would listen to me so long as he had.

I do not doubt the veracity of this witness, when he declared he had seen so severe a punishment inflicted, that a surgeon stood by with restoratives to revive repeatedly the fainting sufferer, that the lashes might be renewed. He also declared, that he had known 1,200 lashes given at the rate of fifty a day consecutively; for what specific crimes he did not well remember. It is proper to add, these enormities were not practised in Kentucky, where it was in his opinion the slaves were much better off than in Missouri and elsewhere. So frightful is the waste of life among those employed in clearing some new lands, I have heard the loss estimated at thirty-three per cent. per annum for the first few years.

Paris is a good town, delightfully situated; the

houses and churches in this neighbourhood are low, but large and elegant; it appears to be the fashion to inclose as much space as will afford all the requisite accommodation on the basement. The baptist church here has been reduced from upwards of 300 to fewer than 100, and these have no resident pastor; their former minister, with many of his people, joined Mr. Campbell, while many preferred uniting with the unitarians. The Elkhorn Association, with which Paris was connected, presents many similar instances of distraction and declension. Some of the churches, as at Great Crossings, and that at Elkhorn, I was informed, are dwindled to mere handful, whereas there was a time when one contained several hundreds, and the other 50 members.

Both in this state and in Ohio, there exists great division of opinion, and many pious persons are not in fellowship with any church. It seems as if the body had required to be fused down, that it might be purified and recast in a new mould. Anticipations of change are characteristic of the times, and already there is, both in the new and in the old world, great agitation and excitement in all christian denominations. Whether a better order of things generally, as it respects the church, will result from something like resolving it into its original elements; or, whether the several sections of it may be taught to esteem and love each other more, as christians, while yet differences exist, remains to be proved.

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fluence of these dissensions ; but while, as a mass, the members of baptist churches there are more like an un moulded chaos than a beautiful living temple, I found individuals, and those not a few, whom it was a privilege to know, and who cannot be known without being regarded as "brethren beloved." Whoever may have the honour of harmonizing what is discordant, and bringing again into holy fellowship these valuable materials, will achieve a most desirable consummation ; and, instead of six or seven distinct communities, each designated by some party name, the baptist church at Lexington might vie in holy rivalry, not only with any in the state, but with any in America.

I availed myself of Dr. Wayland's letter of introduction to the Honourable H. Clay, and was politely received. Miss Martineau had just left his residence ; her visit supplied some topics of conversation, particularly in reference to the civil disabilities of dissenters in England, and the prospect of concession to their just claims,—a subject which I found Americans in general at a loss to comprehend. Mr. Chapman had recently written to Mr. Clay on the subject of emancipation. I watched for some indications of opinion favourable to the slave, but was not surprised at the guarded manner in which it was observed, that there were but three points on which the topic could be introduced to congress, relative to *the district of Columbia*, *the new territories*, or *the coloured people generally*. Mr. Clay's manners and conversation are remarkable for plainness and simplicity. We conversed freely on the

relative numbers, influence, and prospects of the different religious communities, and on education generally. Mr. Bishop, who urged my staying one Sunday at Lexington, kindly received me as his guest; but before I took up my abode with him, and while at the hotel, I had a long conference with a slave, which left a deep impression on my heart. He was a humble patient follower of his meek and lowly Lord; and like him, too, for the joy that was set before him, endured the cross. He told me, it seemed a great mystery that so many of the Lord's people were slaves; but he was comforted with the hope of a glorious heaven, which would make up for all. He said he was not ill-used, though hired out, but was always harassed with the thought of what might happen, as he *might be sent to the south*. He had a wife—there was no form of marriage when he took her. His wife belongs to another owner, and is at a distance, but husbands and wives are often separated for ever. He should like to be free to learn and improve himself. Poor fellow! grace had moulded his spirit into as much beauty and symmetry as nature had his body. How indignant I felt, at the sneering manner in which I had heard reference made to the marriages of slaves! Upon this point, while in Kentucky, I was particularly making inquiries; and ascertained, that to constitute a marriage between slaves legal, certain censures are required, with a bond from the owner of one or both the parties; these are very rarely granted. Ministers, therefore, dispense with such documents, and in a religious manner recognize

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union of their church members, as holy matrimony, though some forms of law cannot be complied with. The absolute and irresponsible authority of owners, sets these and all other relations at defiance—as caprice, convenience, or necessity may dictate, the parties are often sold from each other. This pitiable condition is regarded as a divorce or widowhood, and the parties are held free to marry again, if so disposed; to be, perhaps, in the same way divorced, and again repeat the mockery of wedlock. Separation by sale of either party, is thus regarded as we regard a capital conviction; the matrimonial tie is dissolved, even though the sentence of death should be commuted for transportation. Pondering over all these enormities one night, my repose was disturbed by thunders which rent the very skies, and lightning which seemed destined to kindle the melting elements—I could but imagine that the heavens were echoing back the black man's groans, mingled with threatenings of vengeance, “The Lord is at hand!”

Among the visitors who kindly called upon me, was the Rev. Mr. Hall, one of the presbyterian pastors. It was his particular desire, that I should occupy one of their pulpits on Lord's-day. I had engaged to preach at Dr. Fishback's, which is a large and substantial place of worship; and it was expected our baptist friends would rally, and on this occasion worship together. I promised cheerfully to comply with any arrangements which might be generally preferred, but on no consideration to forego the pleasure of preaching to the coloured church,

under the pastoral care of our coloured brother, Mr. Ferrill. This service was fixed for the afternoon, as most convenient for the large body of 500 members, more than half being slaves. It was finally settled, that the most capacious of the presbyterian churches should be open at night for the general accommodation of all parties. I was enabled to discharge the arduous and anxious duties to which I stood pledged, and moreover, heard Dr. Fishback deliver a very able and interesting discourse of great originality, though somewhat too metaphysical for ordinary hearers. The congregation of blacks was not very large, they were attentive and much affected. A few whites were present, for what purpose I could not conjecture, obviously not to take part in the worship. At night the house was filled, and I trust the fellowship of the saints was not the less delightful, because the assembly was composed of some from many sections of the church of Christ.

No laws exist in Kentucky to prohibit the instruction of slaves; accordingly a great proportion of Mr. Ferrill's church can read, and many adults are learning. Emancipation also can be easily effected, and the freed negro is not required to quit the state. Slaves are often sold into Louisiana, which they greatly dread, and separations of husbands and wives, parents and children, often happen, but public opinion is increasingly opposed to this; and I heard of one instance of exclusion from a church on account of it.

Barbarities, which are frequent, and well attested, cannot be prevented, while slavery is what it is, and

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man, whether slave or master, is man—but many a Kentuckian may be found, whose only inducement still to hold the power unrighteously given to him by the laws, is the well being of those over whom he watches as a temporary guardian. One gentleman, venerable in years, and benevolent in heart, told me that, under existing laws and customs relative to the blacks, he would no more part with his slaves than with his children. He said, with tears, he really loved them, and delighted to fondle the little ones on his knees. I ventured to refer to his own mortality; when he immediately interrupted me by saying, “I have taken care of all that in my will, and provided not only for their liberty, but for their welfare, as far as I can. While I live, I cannot do better for them, under existing circumstances, and, when I die, I cannot do more.” Mr. Birnie also, who is now devoted to the service of the Abolition Society, set a noble example to his countrymen, by the gratuitous manumission of the few slaves he owned. Many philanthropists, who, doubtless, design to do to others as they would be done unto, cannot immediately manumit their slaves: none would rejoice more in total, universal abolition, and for this consummation they are preparing, and will persist in preparing, their own slaves, to the best of their judgment. But it must be remembered that, in some states, even though the owner should consent to become a pauper by the deed, he is unable to secure their liberty. The state would require bonds from himself, and two responsible guarantees, to the amount of three times the value

of the slaves, that they should never become chargeable to the public. In other states, the manumitted slave must be removed, and such state as the benevolent owner might be able to convey them to, would make similar requisitions as to bonds, with which he could not comply. In these, and many more cases, a man would not do as he would be done by, to cast his poor unfriended, unprotected negroes upon "the tender mercies" of a state legislature. He knows they would be sold into hopeless bondage, the moment he relinquished his own legal rights. The laws must first be altered.

I did not visit George Town College, having been informed that its affairs were deranged, and that at present only a few youths are there at school. Transylvania University, at Lexington, is a handsome building, well adapted for the purposes contemplated, and greatly ornamental to the city, but was not in successful operation. Lexington is laid out on a magnificent scale, and promises to be every way worthy of the state of which it is the centre and chief town, though Frankfort is the capital.

On arriving at Frankfort, I was sorry to find Dr. Noel was from home, having gone to attend a protracted meeting at Newcastle; of this meeting I was not informed till we reached Shelbyville, or should have made some effort to have reached it, by diverging from the direct route to Louisville. Shelbyville is a place of considerable trade. The pastor of the baptist church, Mr. Dale, was also gone to the Newcastle meeting. A protracted meeting had recently been held at Shelbyville, but not attended with

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such results as had been realized a few months previously. On that occasion, after fifteen days of devotional exercises, 100 converts were baptized! Some of the ministers, in returning home, stopped at Bethel, of which church Mr. Holland was pastor. It was found that many persons followed, who had been previously interested, and seventy more were received there; and during the ensuing three months 119 were joined to the church. Another pastor baptized 127 candidates, and as the influence continued to extend from town to town, it was thought that not fewer than 1200 were gathered into the neighbouring churches.

In accessions like these, many would, no doubt, be strangers to the forms of government and regular discipline of the churches. These might, in some cases, constitute a majority in communities themselves but recently formed, and with comparatively few men of experience and of sound practical wisdom in the office of deacons. As churches, moreover, multiplied faster than competent pastors could be procured, or than means for their support could be raised, many evils and inconveniences were to be anticipated, and some irregularities were inevitable. When this incipient order of things shall have had time to settle and adjust itself, under the guidance of the piety, talent and prudence of the devoted men who are multiplying among them, the churches, associations, and conventions of these western states will present the same exhilarating display of harmony and energy in the worship and service of the

Divine Redeemer, as do those in the states of New England.

Never was the term "*reformed*" less appropriately chosen, as designating the body which has sprung up in this recent, immature, and unformed state of things. They were not in a condition to be *re-organized*; and, as far as I could learn, where alterations are avowed in doctrinal views or forms of church order, they are far from being *well organized*. As it respects the constitution and order of the churches styled "*reformed*," or in other words, "*Campbellites*," it will be sufficient to say they seem to symbolize most with the Sandemanians, or Scotch baptists. In point of doctrine, it is not very easy to arrive at clear and satisfactory conclusions. Preachers of a metaphysical turn of mind, and acquainted with mental and moral science, make much use of what may be styled the doctrine of appropriate emotions. They seem to assume, that certain feelings will infallibly result from the contemplation of certain objects, and therefore they teach that nothing more is necessary, than to arrest the attention of men, and fix their minds upon the sacrifice of Christ, when all the appropriate feelings and effects will follow spontaneously and necessarily, by certain original laws of our nature, in the same manner as pity is said to be excited necessarily and involuntarily by the contemplation of misery. When the mind, by a volition of its own, thus attends, the spirit and power of the truth itself will effect regeneration and conversion, without that agency and

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influence of the Holy Spirit, which is ordinarily conceived to be essential to render the truth of Christ efficient. This seems to be superseded, and, probably, by many is really denied, when they say, "*there is no spirit nor divine influence but the evidence which attends the truth,*" and it is to be feared that many, whose minds have not been well disciplined, will teach this doctrine, as if they had "not so much as heard whether there be any Holy Ghost."

In reference to baptism, or "the immersion," it would clearly not be compatible with these views, to advocate *baptismal regeneration*: and so far as I could learn, they are not in the habit of preaching it; but that pardon is made somehow to depend on a submission to this command of Christ, is doubtless taught. A very subtle distinction is drawn by some, between the divine act of justification, and a pleasing sense of forgiveness, and acceptance with God; but these ideas are more confused by others. An unguarded and unqualified address, but in which there is a distinct exhibition of the cross, no doubt often results in the real conversion of some, who repent, believe, and are baptized; but many besides, are gathered among professed christians. It can hardly be otherwise, when a preacher, perhaps, with inimitable simplicity of style, and calm solemn address, presents the sacrifice of Christ, as the grand provision for our salvation; and follows it up by saying, "Now if you believe this, and are willing to submit to the immersion commanded, which I am prepared here and forthwith to administer, you will be pardoned; your salvation is secured!"

Upon the whole, after as much inquiry and attention as my time and opportunity would allow, I returned from the western states with the conviction that all which was truly good about the whole system, which has assumed the style and title of "*reformed*," in our denomination, is old: and all that is really entitled to be considered new, has little besides its novelty to recommend it.

Louisville surprises the traveller who has been dreaming only of a distant wilderness, through which the Ohio rolls its waters so tranquilly, till they are ruffled and broken by the rocks at these falls. A blue line of hills denotes your approach to the river, which has wound its way round the state which it bounds for a distance of nearly 200 miles since you left it at Maysville. It is much wider at this bend than in most other places, and presents altogether a new character, from the rapids, which interrupt navigation except when the water is high. The city is not only destined to be the chief town in Kentucky, but on the Ohio; and is said to be fast taking the lead of Cincinnati. It is a place of great commercial enterprise, and judging from the immense masses of brick warehousing or stores, large capitals must be employed here; and altogether a basis is laid for a town of first-rate magnitude. It appears surprising that however well selected the site may be in other respects, it should have been chosen above the falls. This inconvenience is now remedied by a canal, and the buildings will gradually extend as low as Shipping Port and Portland.

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ment and much information, and having ascertained that Mr. Willson was prevented from going to Newcastle by the sudden illness of his wife, he drove me to his house. The baptist church may be regarded as divided into two branches, for although the blacks have a separate place of worship, and two pastors or preachers, Henry Smith and Jerry Sample, their affairs are managed by a committee of whites. I was sorry to leave without seeing them, but was hurried on board the boat which was to convey me 250 miles further down the stream, from whose commencement I was already 600 miles. This steamboat was quite new, it being her first trip; a gentleman on board told me the paint was wet three days before; she was capable of carrying 200 tons, but not being deeply laden, the captain intended to save \$60 charged by the canal, and attempt the falls and shoots. There was something very exciting in this experiment, and the passengers were directed to run from side to side as the rocks and currents required, in so authoritative a manner as to evince the importance of prompt obedience. We had one or two shocks as severe as when a vessel on the ocean is struck with a sea; I thought we must have grounded, but the pilot took us safely through the brief perils. Having reached New Albany, not more than five miles distance, we were detained seven hours. This rising town contains already 3,000 inhabitants, and it is amply provided with schools and places of worship; there is a baptist church of more than 100 members, but the pastor resides elsewhere, having also the care of other

churches. This custom presents a singular contrast to that which obtains among our Welsh brethren, where the different branches at various places form but one church, though there may be many preachers; here the churches are separate and independent, and the pastor is a pluralist. Great inconveniences attend this practice; but the accusation of covetousness in the pastors, who are said to strive for as many churches as they can serve, and of parsimony in churches, who strive to do with the least possible amount of pastoral or ministerial service, is, so far as my observation extended, slanderous. If the evil so conscientiously deplored by many is not daily diminishing, it is because the churches continue so rapidly to multiply. There never was a more hopeful prospect of providing an adequate supply of competent pastors.

Among the amusing incidents of this voyage, I may mention a compliment paid me by a fellow passenger, who, addressing a friend, remarked of me, that I spoke English pretty well for an Englishman! Much agreeable chat satisfied me that they were seriously of opinion, very few English people understood their mother tongue so well as it is almost universally known in America. Undoubtedly there is less provincialism among the United States, than would be found among any equal number of English counties; but I was unable to return my friend's compliment in reference to his own grammar; on the contrary, I promised to detect him in half a dozen blunders in less than half an hour.

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Our engine continued its rough hoarse snort at every stroke of the piston in a disagreeable manner, but some experiment tried in this boat, to prevent the jarring motion, which is often very unpleasant, proved so effectual, it was quite easy even to write. I spent a feverish and uncomfortable night, and whether from the paint, or the state of the atmosphere, or the almost intolerable heat, I imagined myself seriously ill; and could not divest myself of apprehension of cholera, which the following circumstance increased. A gentleman on board, of rather melancholy and dejected appearance, engaged my sympathy; he conversed very freely relative to his forlorn situation. Many years of his life had been spent in Missouri, where at length he found himself master of a large farm, to be inherited by two or three sons. He was thinking of devolving upon the eldest more of his cares, and relieving himself and his wife from some of their anxieties, when she was suddenly snatched from him by death. This loss so preyed upon his spirits, he was advised to make a considerable tour, which he did in company with his beloved and promising eldest son. He had derived benefit from the change, and was about to encounter home again. They reached Louisville, on their return, only a few days before, but there the angel of death awaited his child, who had no sooner arrived than the dreadful cholera smote him. The broken-hearted father had closed his eyes and committed him to a hasty grave, and was now, on the following day, returning to his desolate home, in a more forlorn state than when he

left it. I endeavoured to lead him to the God of all consolation; and was happy to find that he was not a stranger to the principles which dictated the language, "though he slay me, yet will I trust in Him"—"The Lord gave and the Lord hath taken away." I was introduced to an acquaintance with a few others on board, whose proposed career of holy benevolence was marked by most romantic self-devotement. Two young men on their way to a far distant theological seminary in the west, were working their passage down the river, by most oppressive and as it appeared to me, hazardous toil, during the storms of the night, in taking in wood, and landing our cargo at different towns on the banks. They were almost exhausted with the unaccustomed labour, when a subscription was raised to pay their passage for the remainder of the way. Another young candidate for the ministry dared every inconvenience from rain and the state of the landings, to distribute tracts, and address a few words on religious subjects, to any who would listen to him. I was invited into the ladies' cabin, and requested to conduct the devotions of the evening. The associations were overpowering! To find a bethel in a steam-boat, when thus a total stranger, so many thousands of miles from home, and as we rushed down towards the father of rivers, was truly delightful. Others of a different description were on board; men of infidel principles, in quest of the favoured region where the lamp of truth is extinguished, that mortals may walk in the light of their own fire and in the sparks they kindle. These were

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on their way to New Harmony, hoping to breathe an element more congenial, and to find associates more agreeable, than where the prejudices of christianity prevailed. I blush to say that here, as on other occasions, my country was insulted by one of her sons, a coarse, vulgar, atheistical objector. The works of Miss Wright and other infidel writers were produced; and I felt bound, for the sake of others, to discuss the evidences of revelation and the claims of the gospel. What has been termed the "capacious credulity of infidelity," and the "bold belief of unbelievers," was sufficiently manifest in the Englishman and his companion, from whom I learned much to excite disgust with the infidel school of these regions.

On reaching Evansville, I was desirous of attempting the remainder of my journey by land. My time was occupied in seeking information relative to my route, and I was unable to make the acquaintance of any member of the baptist church, which is a small community, and holds its meetings for preaching only once a month. To form any adequate acquaintance with these scattered churches, it would be necessary to travel leisurely through the country by land; I therefore learned with regret that the road to Harmony was not practicable, the flats being covered with two or three feet water.

I returned to the boat, being advised to go to Mount Vernon, forty miles lower down, and not far from the *embouchure* of the Wabash, where I was happy to escape to shore in the middle of a very dark night. I found no regular church here,

but had an interesting conversation with two or three persons who deplored the want of stated ministrations of the gospel: that want might be supplied by our denomination, as well as by others, if the baptist churches in these parts were happily freed from existing prejudices. Some of that communion are scattered here upon the banks of the river, but the association after having increased to twenty churches, and more than 800 communicants, a few years ago took alarm by the introduction of what once occasioned a like panic among our churches in England. They were not prepared for missions, bible societies, and other benevolent operations. Misguided opposition to these new and but little understood schemes of christian enterprise, inflicted a blight upon them, from which they have but slowly recovered.

Amidst the excitement occasioned by these controversies, some very absurd errors were taught by those who at the same time were the champions of the "*anti-effort*" party. Supralapsarian doctrines were commingled with the monstrous figment, that the non-elect are not literally the natural offspring of Adam, but that although Eve was their mother, the devil, who was eternal and self-subsistent, was their father. Much zeal had been manifested in this controversy; and if such absurdities as those taught by Southcott and her followers, were not without abettors even in the episcopalian churches of England, it is not surprising that views of this description, taught by men of good moral character and honest zeal, should have produced lamentable

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effects amidst a new and scattered people, in the depths of these boundless forests, and removed hundreds of miles from the light of cultivated cities! nor can it be deemed incredible that even now the Mormonites make a few disciples.*

* The Mormons may be regarded as a race of fanatics who are in no way connected with any portion of the baptists, excepting that as they immerse their converts. From the information given me by a person who seemed strongly inclined to join them, and from Mr. Peck, I was induced to differ in opinion with Mr. P. on the propriety of even so far countenancing this heresy, as to publish any exposure of its follies; but as several thousands are said to have embraced mormonism, he thought it right to print a tract on the subject. The sect originated in the pretended discovery of a number of engraved plates, in the year 1830, by a man named Smith. The character of the engraving was that of some unknown tongue, and Smith professed to have been suddenly and miraculously gifted to translate it. He did so, and published an English version of the "Book of Mormon," or "The Golden Bible!" In point of style, this production is about as close an approximation to that of the New Testament, as the Koran is to the Old Testament. Whatever doctrines may therein be taught, it is impossible not to trace an analogy between the Mormon pretensions to the miraculous gifts of healing, and of tongues, and of prophecy, with similar delusions which at the same time were so rife in England and Scotland. It is not improbable but the Mormon pretenders of Missouri, adopted many of the notions of the Irvingite Millenarians. The book is styled "An Abridgment of the Record of the People of Nephi, and also of the Lamanites, which are a remnant of the house of Israel; also to Jew and Gentile: written by commandment, and also by the spirit of prophecy and revelation. Written and sealed up, and hid up to the Lord, that they might not be destroyed, to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni," &c. &c. An angel is said to have pointed out the place where these plates

The legislative spirit of the times, among christians of all denominations, displayed itself in some of these associations, by rules against private christians and churches harbouring such as by their own efforts appeared to take the work of God out of his own hands. This jealousy of the divine honour led to another remarkable result; they would not tolerate the existence of an authority which could at pleasure abrogate or set at defiance the authority and laws of God; accordingly, some of their rules not only *prohibited the holding of slaves*, but also corresponding with such as did hold them, or even with those who corresponded with them.

What may be deplored as extravagant, is thus to be traced to much that must be approved, and it is yielding to the influence of growing illumination. As the noxious exhalations of their own unwholesome swamps are dispersed by the clearings of the forest which admit the light of the sun, and the winds of heaven, that their beautiful river may roll its bright and healthful waters through a paradise; so the moral gloom is yielding to the untiring efforts of zealous and pious advocates of wisdom and knowledge. It may be in part ascribed to these circumstances were concealed, and eleven witnesses attest the fact of having seen and examined them. The Mormons are a sect of Millenarians, having high-priests, elders, bishops and deacons, who are sent forth on their ministry after the manner in which Christ sent his disciples, and in the mean time the families of these missionaries are supported by the church. In their ministry they dwell chiefly on the anticipated millennium, and many enthusiasts have made great sacrifices in expectation of the speedy coming of Christ to reign personally on the earth.

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stances, that the advocates of infidelity have met with partial success. The true church was paralysed, and did not encounter the adversary with specific and appropriate weapons of the spiritual warfare.

I proceeded to New Harmony by the stage. The road was in many places a track of deep mud, winding amidst the most magnificent trees. While contemplating their massive vegetation, the value of the timber and the richness of the soil, forcibly impresses the mind of a stranger: but I have since travelled in similar forests, where a settler shakes his head significantly at your remarks, and gives you to understand that in his judgment those noble trees render that rich soil at present valueless,—they set at defiance both fire and the axe! The country about Harmony is not so heavily timbered; nor does the land appear so good; and the town itself, though well situated, presents symptoms of decay. The largest building, which was Rapp's church, is much out of repair, and some houses and stores are empty. Notwithstanding the failure of Mr. Owen's "social system" project, the place is still the resort of infidelity. Most of those who on this account prefer the settlement, are from the old country! The church, and buildings, added, now constitute the theatre, museum, and assembly rooms; and although there is a population of nearly 1,000, there is no house of prayer nor any stated preaching. I could hear only of one private residence which was occasionally opened for worship, when a Methodist minister chanced to travel through.

The whole experiment is a failure, and the general impression I found to be, that faith had not been kept with the public. Very respectable authority might be adduced, not for this opinion only, but for the striking contrast in the general character of the community from that which preceded it. There is much amusement and little toil, giving to the surface of society an air of hilarity, while there is said to be but little real prosperity and contentment. The testimony I received was, that in no place in the union was education more talked about and less attended to: and that the youth were for the most part vicious, vulgar, and profane. It seems that the whole has dwindled into a mere land speculation, and whatever loss may have been sustained, the gentlemen whom I saw riding about like the lords of the manor, will probably recover, by the gradual sale of sections of their estate to new settlers, whose improvements will continue to increase the value of the remainder.

I hired a dearborn, or small waggon with one horse, to travel to Albion and Vandalia, or Vincennes. The Wabash was greatly overflowed, and Fox Island was flooded, so that it was necessary to descend the stream, and then ascend Fox river against a strong current. The ferry-boat seemed scarcely capacious enough for a larger waggon and a pair of stout horses belonging to another traveller and we were to land, if we could, just where the late Mr. Birkbeck lost his life, during a similar flood. After one or two attempts this was with difficulty effected, the horses were up to their knees in water

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and we were to drive through this bottom amidst the tangled vines of a forest, where no track was perceptible. I was advised by the ferryman to take a seat in the large waggon, when with all the pride of a backwoodsman having in his care one who had never before witnessed a ramble like this, and was every moment doubtful both of the direction and of the practicability of the way, my Jehu dashed along. In leaving the boat, he had observed he "only wanted foothold for one leg of one of his team, and trust him for the rest." I felt confidence in his skill, but more particularly in that of his horses; and many a young tree was made to bend or break under our axle. I was nevertheless amused when he was dependent upon me for a knife, having lost his own, to cut himself free from the vines which had effectually entangled his beasts, twining round their necks and legs,—they were as much imprisoned as Laocoon within the folds of the snakes. When the increasing depth of the water rendered it no longer doubtful that we had taken the wrong course, my carriage was sent back for one of the ferrymen, who providentially had not got out of hearing. In this dismal swamp the air seemed impregnated with decayed wood, and the horses, stung to madness, stamped into existence myriads of mosquitoes from the stagnant waters. The novelty of my situation was amusing, but I had no wish to repeat such an experiment. With only once placing my portmanteau on the seat from the apprehension that my vehicle would be floated, and one repair, by tying a broken axle-tree, we reached

English Prairie, in Illinois. These lakes of pasture are bounded by coasts of forest, and numerous herds thrive on the rich herbage in which they may lie concealed; or if the land be wanted for tillage, with the roughest preparation, one crop of Indian corn, which will amply pay the cultivator, clears his land for any purposes he may wish. My driver fortunately knew Mr. and Mrs. Orange; he had worked for them when their house was building. The lady is my brother-in-law's sister, and I seemed to her the living representative of all her kindred. They were not the only friends whom I expected to find in this distant land; others I had known and esteemed many years before, when none of us dreamed of an interview in the Prairies of Illinois!

I visited friends of my former days at Warborough, and called upon many estimable and intelligent residents of the neighbourhood. An air of comfort and prosperity pervaded every dwelling; while it was evident that what was enjoyed, was the fruit of their own independent industry. It would be an egregious mistake, for persons to emigrate to these remote prairies, if they purposed depending much upon hired labour for their luxuries, or even for their comforts.

Judging from the names given to the roads around Albion, it might be supposed it was a city of no ordinary dimensions, but as we drove along Bond-street, I did not observe a single house. The name of the prairie and of the town prepares one to find a truly English settlement, and there is much of the manners and the mind, which would

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adorn any society in the father-land; but where was the temple of God? It struck me with no small degree of surprise, that so many of my countrymen should have erected for themselves not merely commodious, but elegant residences, for this part of the country, without securing a place for the worship of God! There is a convenient town-hall, or court-house, where worship might be statedly held; but I believe nothing has been attempted except a sort of apoïogy for it, by reading a sermon. This seems rather to arise from indifference than from the prevalence of infidelity, as at Harmony. What a contrast does it present to the conduct of the early pilgrim fathers, who laid the basis of their country's glory in religion and education, and reared the whole structure of their civil institutions on the principles taught in scripture!

A request that I would stay and preach on Lord's day was cheerfully complied with; when I took the liberty of urging a solemn regard to divine worship, lest by laying the very foundations of society, in this its elementary state, in a neglect of God and his gospel, their names should be handed down, desecrated, to posterity. May God dispose the hearts of some to undertake what can be done for his own glory!

There is a small baptist church not very far from Albion, but I could not hear of any lying in the route which I now found it necessary to keep. I had secured accommodation for Sunday night at the house of Col. Mills, instead of returning to Mr.

Orange's. I wished to see the Rev. Mr. Bliss, a presbyterian clergyman, of whom I had been informed, and to hear or preach for him, as the case might be; it was also more on my way towards Vincennes. I parted with my beloved friends in the midst of a prairie, to meet perhaps no more upon earth. It was to me an affecting adieu; to them much more so. I was leaving them to return to the land of our fathers, to our kindred and friends; but they were to remain, separated by the wide Atlantic from those most dear to them. May all at last meet in the regions where there is "no more sea!"

By some means my driver failed in discovering Mr. Bliss's church; and on reaching Col. Mills's, I was mortified to learn that we must have passed him on the road. I was still more sorry to find that my host had been deeply regretting his not having been made acquainted with my calling as a minister, they would have been so highly gratified to have assembled a congregation, and have enjoyed a religious service. I smiled at the idea of a congregation in a spot so remote, and inquired whence they were to be gathered? where convened? and how summoned? He told me that a blast of his horn would have quickly brought a considerable number under a grove opposite his house. It was unhappily too late to witness so interesting a scene.

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SECTION III.

Albion to Utica.

ILLINOIS, with a territory of nearly 60,000 square miles, has a population of a quarter of a million, or 300,000, which is rapidly increasing. The methodists are the most numerous religious body, having 70 circuits, and 150 local preachers, with 14,000 members. There are sixty presbyterian churches, forty-eight preachers, and 2,000 communicants. In ten congregations of Roman Catholics, there are 5,000, including all ages. The other denominations, except the baptists, are at present inconsiderable; the episcopalians having very few societies and ministers, and the congregationalists not many more, both together not amounting to thirty. The places of worship are small, but are multiplying and improving among all parties. Very commendable efforts are making to establish sunday schools, and the cause of education generally is taken up with intelligence and spirit, promising the happiest results. The enlightened advocates of energetic measures assembled at Vandalia, in 1834, to further this object, so essential to the prosperity of the state, availed themselves of all the experience of the older republics.

Some members of the baptist churches take an active part in these movements, and are in other respects influential. They have twenty associations, containing 200 churches, in which 135 ministers are employed; and the communicants are about 6,000.

Whatever evils exist in neighbouring states, are found in the churches here; but it is a growing opinion, and, as it appeared to me, well founded, that "reformers," and "regulars," and "christians,"* which latter are mostly arians, will soon cease to exert their disturbing influence on the general body. The missionary, bible, tract, and education societies, are finding new supporters every day.

The want of an educated ministry, wholly devoted to the pastorate of the churches, and supported by them, is more felt; and corresponding efforts are made to supply, as well as to increase the demand for such. Another generation will not be satisfied with the visit of a minister once in a month to spend two days preaching in some hovel, or private house, or in a grove. The churches, indeed, assemble for prayer when the preacher is absent; or follow his movements, and worship at one of his neighbouring churches, if not too distant; or mingle with the nearest congregation of another denomination, which may happen to have preaching; but these expedients are going out of fashion. Thirty years ago there were not 10,000 settlers scattered over this whole state, so that no humane legislation could have established a different system.

Among the auspicious efforts of the baptists, the Alton seminary and college. Our enterprising and energetic brother the Rev. J. M. Peck, of Rock Spring, is the devoted agent of that institution;

* The first syllable is pronounced as in Christ.

has laboured in the "far west" eighteen years, and is the author of a very valuable gazetteer of Illinois. No man is better acquainted with the great valley in this particular meridian. The trustees of Alton hold more than 300 acres of land, on which already a handsome two-story brick building with stone basement is erected. Among the fifty pupils, several are studying for the ministry, and efforts are in successful course to erect a theological department, and provide a fund both for professors and beneficiaries, which altogether will require \$25,000. It is situated on the north-west bank of the Mississippi, a few miles above the junction of the Missouri, and at rather a greater distance from the entrance of the Illinois into the mightiest of rivers.

Alarm excited by Roman catholic operations, urges on every effort of all protestant societies. The popish policy (whether imaginary or real) which all parties are determined to defeat, is thus described—"Jesuits and monks come in—massive buildings rise as by magic—infidel principles are artfully instilled into the minds of our sons; and nunneries with fashionable boarding schools, surrounded with every fascination, will mould the feelings and morals of our daughters—so that when they become mothers, they may teach all their little ones to be good and loyal subjects of his holiness at Rome." This note of alarm is seen in print, in every conceivable form; it is heard on platforms and in pulpits, and in every social circle. Missouri more than Illinois, is said to present evidence that

it is not mere conjecture. It is added, "Pass down the Mississippi, and on both sides of this great river to the Gulf of Mexico, you will find the same measures in train; the same plans to control the interests of education."

It is remarkable, that the baptist churches of Illinois, more than twenty years ago, were first divided on the subject of slavery; many of them would enter into no compromise or correspondence with associations where "*the spirit and practice of involuntary, perpetual, hereditary slavery prevailed.*" The other party would not consent to restrict their associational intercourse within the limits from which slavery was excluded by law, but wished to co-operate with their brethren in Missouri and Kentucky—hence the rupture, which has been aggravated by differences on other topics, ever since 1818, when the subject of missions was introduced. A few slaves, brought into Illinois before the revolutionary war, are still living; they cannot be sold out of the state, and their children are free. There are also several hundred "indented coloured servants." Besides these apprentices for a term of years, there are about as many free blacks, making a total of not more than 1,500. The free people have mostly been manumitted in slave states, and consequently have been obliged to leave them: their numbers increased so fast from this cause, laws were passed for the purpose of keeping them out: they were required to do what was obviously an impossibility, *viz.* to give bonds that they would never become paupers.

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east. Had my time permitted, I would gladly have crossed the state of Illinois, if for no other purpose than to have visited the church of coloured people at St. Louis, and their invaluable pastor the Rev. J. B. Meachum. Mr. Peck, in concert with the Rev. J. E. Welch, some years ago laboured west of the Mississippi, sanctioned by the Baptist Board of Foreign Missions; while there he established a Sunday school for the coloured race at St. Louis, and soon had 100 of all ages, and nearly all slaves. Frequent instances of conversion occurred, and during the eighteen years of his labours, he has baptized several hundreds of that class, many of whom have died happily. In two or three years the coloured members of the church were more numerous than the whites, and were formed into a separate branch. In 1825, one of their number displayed talents for the ministry, and was ordained pastor over his brethren, as a separate baptist church. They have since built a chapel, thirty-six by forty feet; have service three times on Lord's day, and twice in the week; maintain sabbath schools of 100 scholars, adults and children; and a week-day school of forty, who are taught by a pious Scotchman, a graduate of Glasgow University. The pastor, Mr. Meachum, is no ordinary man; he was originally a slave in Kentucky, and having first purchased his own time, and then secured his freedom, he next bought his aged father, from Virginia, who was a godly man, and had been a baptist preacher forty years! Having removed to St. Louis in 1816, with only \$5 remaining, he left his wife and children

slaves; but did not forget them, nor their bonds. By incredible industry and economy as a cooper and carpenter, for eight long weary years, he at length in 1824, by the goodness and mercy of God, was enabled to purchase his wife and children! A history like this speaks volumes to America and to Britain! How many thousands of equally noble specimens of human nature, lay claim to an African origin! But did the solicitude of the man of God, on the subject of slavery, terminate here? Rescued himself from bonds, was he in prosperity as oblivious of his former companions in tribulation, as was Pharaoh's butler of Joseph? No; his Lord and Master had distinguished him with considerable worldly wealth, in consequence of the rise in the value of lands, which when he was enabled to purchase, were of little worth; and one use he makes of his wealth is to purchase slaves!—He buys, but never sells. When a family of them, in distress and agony at the prospect, are about to be sold, and separated, his heart has learned to feel, his eye to pity, and his hand to help: he becomes the purchaser; gives them the opportunity to pay their own price; goes to the court and takes proper steps for their freedom. He is now legally the owner of twenty slaves, mostly children, to whom he shows paternal kindness, while he protects them, and prepares them for destined liberty. Secular affairs under all these circumstances, absorb much of his time, but he is the humble, pious, and devoted pastor of a church of 200 members.

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emancipation generally, is rendered exceedingly difficult by that national sensitiveness, which not only repels foreign interference, but is equally jealous of all intermeddling of even a sister state, with that of a neighbouring republic. Each separate government is determined to maintain its own independent course with reference to slaves and slavery; to enact its separate laws, and to deal with the whole subject in its own sovereign legislature. So far is it from being probable that congress will pass a general law for the abolition of slavery, it does not even aid the efforts of individual philanthropists who would give freedom to their own slaves by any comprehensive enactments.

In leaving Illinois I met with another adventure, the consequences of which were providentially unimportant. I had been expressly cautioned against driving over a long corderoy or gridiron sort of bridge, in crossing a vast mud-hole where the water was now deep, and the logs and trunks of trees were rotten. My directions were to keep in the water to the left. We naturally supposed we were to proceed by the side of the bridge, whereas it was meant that we should diverge far into the forest, keeping the track of other wheels, which we did not observe. When we reached the deepest part of the mud, the poor exhausted horse stuck fast, and every effort only rendered the case more hopeless and desperate; he began to plunge, and threatened to lie down. It happened that a horseman with a flock of sheep was on the road; I implored his assistance still further to dilapidate the bridge by rolling toward us two or

three logs. By these I contrived to leave the wagon, and being left by the friendly traveller to my own resources, I completed my raft by using more timber, so as to venture on lightening the dearborn of my luggage. This was no sooner effected, than my young driver, screaming at the top of his voice, "Ah! Joe, Joe, (the name of the horse) you rascal you, what are you about, Joe!" vanished out of my sight. They were soon far away in the wood, and in due time made their appearance at the end of the bridge, in a plight as forlorn and ludicrous as can well be imagined. All was speedily adjusted, and we reached the Wabash at Lavalette's Ferry. I had not anticipated difficulty on the Indiana side of the Wabash, but it proved a hazardous excursion. Two or three times we drove through what appeared widely extended lakes of considerable depth, without a trace of road; recovering the track as we could, on the other side: it appeared as if all the promise of a harvest was entirely swept away.

Vincennes is an old French settlement. It is a handsome town—the catholic chapel or cathedral is the most imposing building. Just before my visit, the last baptist family of the old church had joined the "reformers." I was told the work was thoroughly effected in that town, but there never had been many in communion.

The journey across Indiana, I performed by the stage, in a very poor state of health, and greatly fatigued. We were two days on the road, each day starting between two and three in the morning,

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go not more than fifty-six miles. In many places, the torrents had washed the roads away; so that the deep channel, which had been a road, was often avoided; and some of the mud holes were so deep, that the hind wheels sunk to the axle, as the weight of the carriage was thrown back by the struggles of the horses.

The churches, of which I could learn any thing, seem to have built their places of worship, so that a minister could serve three or four, which should be respectively within reach of a considerable number of the members. School-houses are frequently seen, and there is great demand for more competent teachers. The farms are ill-looking, and had not an air of comfort about them. One could not but suppose that the land was occupied by squatters in many places, who, not having secured a title to their estates, were careless of improvement. This was a time of great scarcity; I was assured that many of our teams had not been fed with oats for days, and were starving on a short supply of inferior hay, which their miserable appearance sufficiently attested. It is quite possible for too large a proportion of capital to be absorbed in manufactures. While the population of America increases by millions, it will be a momentous object in political economy, to adjust the employment of capital and labour, so as to secure improvements in agriculture.

On reaching Louisville, I could scarcely recognise two or three friends, whom I had left in perfect health; the cholera had so reduced and altered them.

Perhaps this circumstance aggravated my own symptoms, so that it was with difficulty I could occupy Mr. Wilson's pulpit, on my arrival.

I ascended the Ohio to Cincinnati, and having been welcomed by Mr. and Mrs. W. Orange, who would have detained me as their guest, I found my home with Mr. Lynd, the pastor of the Sixth Street baptist church. His estimable wife was the daughter of the revered and beloved Staughton, whose valuable memoirs have recently appeared from the able pen of Mr. Lynd. The church of which he is pastor, is in a flourishing state; it was formed by a secession from a "reformed" church. Although of 120 baptised in three years, sixty have left the town, to travel further west, there are 259 members. The association with which this church is connected, is so impregnated with the antinomian leaven, it was expected that at the next meeting, this, and one or two other churches would be withdrawn from, for their countenance of missions. The Enon church, under the pastoral care of Mr. Cook, is also prosperous, having 200 members. There is a baptist church of fifty coloured people, which was formed from Enon; it has a pastor, and like the sister churches, supports a well-conducted sunday-school. Considerable efforts are made to instruct the blacks. One large school which I visited, and which I was assured was a fair specimen of others, presented as respectable, attentive, and intelligent a body of children, and young people, as I ever saw convened for the same purposes. I was gratified with the instructions given, so far as a brief observation enabled

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me to judge. The statements of the superintendent and teachers were highly satisfactory, and the whole school listened to a brief address, in a manner which would have done credit to any assembly; and, particularly, when I touched upon the importance of their labouring to acquire greater correctness of language and articulation, and to help themselves by their own improvement, that their friends might more effectually help them.

A refreshing season of communion at the Lord's table was enjoyed at the Enon church, when both communities united, and the two pastors, with their English visitor, officiated. I preached in each of the houses, which are good and spacious; one of them sixty-five feet by fifty-five, and the other of nearly the same dimensions. Cincinnati contains a large number of places of worship, the proportion being nearly one for every 1000 inhabitants; as there are said to be twenty-four churches, and the population is not quite 30,000.

The various denominations are ably represented, and among them all there is a growing spirit of christian enterprise, while none have been altogether free from the discords and divisions of the times.

From the formation of "The General Convention of Western Baptists," most auspicious results are anticipated. Our churches have struggled with their full share of difficulties, but no section of the christian body appears to rejoice in the anticipations of a brighter hope. Dr. S. M. Noel delivered the first discourse relative to this Western Conven-

tion, November 6, 1833. During the sittings at that period, not only was a constitution formed, but a series of reports were prepared, and subsequently printed, admirably adapted to awaken the churches from their torpor. The first anniversary in 1834, was not less interesting than the first meeting. Ohio, Kentucky, Indiana, and Illinois, were represented in the first assembly, held at Mr. Lynd's, and many influential brethren were present, as delegates, from the eastern states. At the convention of 1834, representatives from Tennessee and Missouri united. The proposed objects are, "to survey the wide field of action lying before the denomination, to exchange and harmonize views on the great objects of effort, and excite new interest and energy."

Emanating from this convention, "The Western Baptist Education Society" promises to exert the most powerful and happy influence throughout the western churches, by training up a competent ministry. A conviction of the need of this, has been deepening and spreading among them for many years; and there will no longer be cause to regret the want of general co-operation. The subject was introduced in the first meeting, and referred to a special committee in the second. Alton seminary was generously offered by its trustees, who were authorised to make over the whole property, worth \$8,000; but it has been finally decided to fix the location of a new institution on the Kentucky side of the Ohio, but not far from Cincinnati. One hundred and twenty acres

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of land are obtained, which site already, from rapid improvement, is worth more than double the amount it cost. A theological seminary here, will, no doubt, combine the energies both of the wealthy and literary members of our churches. How great a change is this from the period, when, in consequence of prejudices against education, the influential baptists of the west declined the offer of Lane seminary!

Mr. Lynd accompanied me to Dr. Beecher's, who was not at home, and I was not so happy as to see him during my stay. The presbyterian theological institution, of which he is president, has been in a state of the greatest excitement: half the students have retired from it, in consequence of their determination to maintain anti-slavery principles and proceedings. They assert, "we have scrupulously performed all seminary duties, as our instructors will testify. We are not aware of having done any thing which could have been left undone, without a surrender of principle. On the contrary, we mourn that we have done so little, and suffered so little, for those who have lost every thing in the vortex of our rapacity; and now all manacled, trampled down, and palsied, cannot help themselves." In this spirit, many of the students devoted themselves to sunday-school teaching, to keeping evening schools, and maintaining friendly intercourse with the blacks; but they deny ever having been *guilty* of boarding in their houses, or walking the streets with any of them, however respectable. In reply to the charge of giving the institution a partisan character, they advert to the

fact, that the Colonization Society has received the most avowed and public support, from president, tutors, and trustees. This animosity has given rise to much mutual severity; but when fifty-one young men append their names to a statement of reasons for retiring from this one seminary, to which more names would have been appended but for distance, and when it is known that similar views are cherished by many students in other colleges, it is impossible to resist the conviction that slavery must be abolished.

There was nothing worthy of the name of a celebration on the 4th of July, at Cincinnati. The only attempt was the tricking out of the carmen and their horses with a few ribbons, and the ascent of a balloon. In the early part of the day, I accompanied a few friends to a temperance festival, at which we found a highly respectable and very cheerful company assembled in the orchard of "the temperance hotel," about ten miles from the city, where the tables were spread under the shade of the trees. After an appropriate prayer offered up by Mr. Lynd, the Declaration of Independence was read, and an oration was delivered, which was happily free from the bitterness of invective, but consisted of little more than a simple and brief historical sketch of past events. Americans little know how much in those times, they were indebted to the sympathy of many in the old country, whose patriotism was mingled with most feverish and agonising alarm for their own liberties, civil and religious, or they would not pour the torrent of

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indiscriminate abuse on all, because the councils of Britain were then so recklessly urged on by the obstinacy of power. Among the toasts, was one which sounded somewhat exceptionable to English ears, "*Our country, our whole country, and nothing but our country.*" There was probably some allusions to existing distractions in the public mind on the subject of slavery, relative to which, and the respective projects of colonization and emancipation, I had been (not unwillingly) drawn into controversy at the meeting. I endeavoured to maintain the title of the black population, though of African origin, to those rights of men about to be proclaimed. The wild project of shipping off the coloured people to Africa was strenuously contended for, which I ventured to compare to an attempt to dip the Ohio dry with a bucket.

If I was surprised at the absence of the customary procession and show on the 4th, I was still more so by a demonstration witnessed on the 6th. I had been prevented by increased indisposition from leaving the city, and was writing, when the sound of a drum, beaten to keep the regularity of march, caught my ear. I was struck with the very genteel and uniform dress of a large body of fine-looking men, who wore blue coats and white trowse, before I noticed the contrast of the coal-black countenances of many of them with their snow-white linen. I soon saw they were all coloured people! This fact filled me with surprise, but how was it increased when the banners they

carried were fairly in view? On one was inscribed—

“We by steam-boats live, and our families maintain.”

Another was a ship, intended to represent the first slaver which sailed to the American shores! A third, displayed a kneeling negro; his chains were broken off, and, lo! the genius of liberty hovered over the humble form, and was just about to place on his brows a chaplet of laurel! I could scarcely credit the evidence of my own senses; but from my heart did I bless God, that my eyes had beheld that sight. I learned than many were offended, and scandalised at such a procession; but the parties were so truly respectable, and those who employed some of them so influential and determined, that it was deemed expedient to let all pass. This was truly the right side of the Ohio; and surely these cheerful notes of freedom will not *always* be responded to across the silver stream, with nought but groans from the slave, while he sighs, “*Am I not also a man and a brother?*”

Cincinnati is a noble city, there is more display and air of elegance about it than in its rival Louisville, from the recent prosperity of which it had received a temporary check. Both appear destined to grow and prosper, though the latter will probably become more of a wholesale and warehousing mart, to supply the west.

It was in Cincinnati, Mr. Campbell so effectually controverted the opinions of Mr. Owen: here, too, Mr. R. Dale Owen failed of engaging the attention

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he had anticipated, many being apprehensive that his opinions were atheistical. Infidelity is, for the most part, confined to men of little education, and vulgar minds; while scholars and professional men are generally believers in revelation. The baptist churches here are far less agitated with proposals to *reform*, or to adopt one or other of the numerous devices of the day. Recent energetic efforts had proved singularly powerless and unproductive, thereby strengthening the hope and confidence of the regular and settled churches. As the number of those wedded to early habits is diminished by death, if not by some modification of their views; as a niggardly economy in the churches yields to a generosity always so richly compensated, by the improvement it secures; and as the number of those who will consent to lead the devotions of the brethren in the social meetings of the churches for prayer, shall bear a greater proportion to that of advisers who insist on managing their affairs, the whole aspect of the west will brighten.

I was not sorry to leave the channels of the rivers, and, in the hope of finding more repose than in the stage, went to Dayton in the canal boat; it was less fatiguing, but consumed another day. Hamilton is a good town and well situated on the banks of the canal; there is a baptist church of about sixty members. We reached Dayton at five in the morning; it is a thriving place of 5,000 inhabitants, remarkable for abundant water power, obtained by the junction of Mad river, with the Miami. The streets are so wide as to spoil the

general appearance, giving the whole a rambling and unfinished air. Division is not peculiar to the baptists here, but they are far from being united.

In nearly all the towns I have seen in the west there are "reformed churches;" most of the members of them with whom I conversed, were pious persons, scarcely aware that any important difference existed between themselves and the regular baptist churches. I was in no instance invited to preach at any of their chapels. Mr. Clark has but a small church of forty members at Dayton, and is singularly unfortunate, inasmuch as while his people have been compelled to leave their place of worship, which is held by the "reformed," who are not much more numerous; his church is one of those which expects to be withdrawn from by their hyper-calvinistic brethren, who pride themselves in the name of the "old school regulars." They at present worship in the same house with the German lutherans and the *christians*; but Mr. Clark preaches also to another people, at New Carlisle, sixteen miles distant. The *christians* are a large and in many places influential body; where the preacher uses the ordinary phraseology common to themselves and the orthodox, without touching upon controversy, there are many members of their churches who would unhesitatingly be admitted into any regular churches; but there are many who blend in communion with the *reformed* churches who are decidedly arian in their opinions. The public school is taught by Mr. Barney, whose

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ters superintend the female department; they are members of the baptist church, and are held in deserved estimation. I much regretted that here, as elsewhere, in the west, the period of my visit was that of the vacation. So far as opportunities of observation and inquiry presented themselves, the improvement in the numbers and the qualifications of teachers appeared to be considerable. Where they are members of churches, and known to be esteemed in those communities, the public have the very best guarantee for the effectual discharge of their important trusts. There are now so many institutions whose chief object is the training of teachers, that, ere long, the district or common schools will be supplied with such as having been educated for that profession, will greatly elevate their calling. The manners, as well as the mind, will receive increasing attention, from those who are themselves more cultivated; and even the newest states threaten by far to outstrip our older country in provisions for universal and liberal instruction. Some of the reports on education and on home missions, exhibit most deplorable views; but when the object is avowedly to rouse attention to specific wants of the community, the writer or speaker is sure to gauge the depths of wretchedness, so as rather to aggravate than diminish the claims of the object he pleads for. On a careful comparison of such statements, with corresponding descriptions of the British population, including the dense masses of neglected children in our manufacturing towns and the metropolis, in the

remote and scattered agricultural districts, and in Ireland, it may be confidently affirmed, that both for education and religious worship, the most recently formed states in the Union, have at least equal advantages for all practical and essential purposes.

I passed through Springfield to Columbus. Mr. Cressy, the pastor of those who had separated from the old church, was from home. The body was too feeble to divide, as Mr. Jefferies is left with but few hearers; and the new church will not consist of more than forty members. Every thing short of principle might well be sacrificed, to avoid division in these rising towns of the new world. Columbus promises to be a noble city: the state house is handsome, and, together with other public edifices, gives to the public square an air of magnificence. The churches and schools of Columbus are in keeping, and you receive the impression that here the foundations are laid for a first-rate town; already there are 5,000 inhabitants.

Ohio is an incomparable state; the fertility of the soil, the diversity of forest and of prairie, its natural advantages and incredible improvements, Lake Erie in the north, and the beautiful river, which is its southern boundary, with the grand canal running through the centre of the state to connect the waters one way, while the national road crosses the other from east to west, all contribute to confirm the persuasion, that it will rank among the chief states of the Union.

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Wooster is a delightful town, here I had time to attend a trial. The bench was truly adorned by such men as were there presiding, and the decorum of the whole court was such as to present a fine specimen of a free and intelligent people, interested in the due administration of justice. I could not comprehend the whole of the cause, but was much impressed with the ease, order, and simplicity of the proceeding.

At this town the baptists are building a very good place of worship. Mr. Jones, the pastor, has commenced preaching every Lord's day, instead of dividing the labours of the minister with some distant church. The number of members is 120, notwithstanding many removals further west, and many recent deaths. This church had been enfeebled by an unusual mortality among its male members, so that but few remained to conduct its meetings, and twenty-six widows had been bereaved of their husbands. The "reformed" meet in the court-house, but are not very numerous.

At Cleveland also a substantial and spacious place of worship is building for the baptist church; and, as at many other towns, the people express a desire to have a *settled pastor*, who shall be neither farmer, nor merchant, nor pluralist. As these views extend, the moral influence of the denomination will greatly increase. At present, partly on this account, very many persons who are immersed previous to their union with christian societies at the Lord's supper, become members of other communities. So prevalent is this practice in some towns even in the New

England states, that pædobaptist ministers, both presbyterian and methodist, find it expedient to administer the rite as required. Hence the form which the controversy on strict communion is assuming is, not as with us, but whether any sanction shall be given to these baptized members of other churches, by allowing their transient communion with regular baptist churches. Mr. Willey, the pastor at Cleveland, was from home; his church has been formed only two years, and contains eighty-six members; and they have a school of 100. Many active and energetic labourers are found in this community, of whom I saw several; but while they were solicitous to show me every attention, and to detain me till the morrow, the boat arrived, and amidst the confusion of a rapid transfer of passengers, I went on board.

As you leave Cleveland, the shore appears very bold, and the town built upon the flat table land, presents several brilliant zinc-covered churches and buildings, which now glittered in the morning sun. The passage down the lake was refreshing, and whether it was from the contrast with the forests we had left, or with the deep indigo of the Atlantic wave, the lake looked like a silver mirror. The boat went up Grand River to Richmond, to take in wood, and on returning it was very striking to observe the distance to which the muddy stream could be traced as it meandered through the brilliant waters of Erie. The day was fine, and closed by a glorious sun-set—a gorgeous theatre, where commingled sapphire and pearly beauties and hues of wondrous variety enchanted with its magi-

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changes till the curtain of night was dropped, and the whole scene vanished. Worn out with fatigue and indisposition, I retired early, and kept my berth till some time after the vessel reached Buffalo, and all was quiet on board; then, in the early dawn of the Lord's day, I landed, and shortly afterwards found a welcome home with elder Tucker. Four years ago, so depressed was the state of this congregation, there were scarcely 100 worshippers; but Mr. Tucker has been so greatly blest, that the church now consists of 270 members, with a school of 120; and the cause generally is so flourishing, that it is determined to dispose of the present place of worship, which holds 700 or 800 persons, and to erect a more spacious edifice on a more eligible spot. Every arrangement was made to carry this design into immediate effect.

Several important public meetings had been held in the city during the second week in July, which were closed on sabbath evening the 12th, by one which had for its object the formation of what might be designated a city missionary society. All denominations were united in this object, and a large assembly was convened in a spacious presbyterian church. A good feeling prevailed, and it was stated that to provide tracts, and to support an itinerant preacher, \$1,200 would be required for one year. This sum it was proposed to raise at the meeting, and small pieces of paper were handed round the assembly, that persons who had not come adequately provided might inscribe their names for subscriptions. In a few minutes the papers were

returned, when the total amount was found to exceed the sum required by about \$100.

Considerable disturbance arose in the town, from what was regarded as a most atrocious deed. A black man threw a stone at a white man—it was reported that the white man was killed, and he was, in fact, considerably hurt. So far as information could be gathered, amidst a confusion of statements, this was one of numerous cases which occur of abduction from the British territory. No doubt can exist, that many slaves escape into Canada; and it is asserted, that a class of men are found base enough to carry on a sort of slave trade on the frontier by making reprisals of as many blacks as they can inveigle and carry off to the south. A family, whom the blacks asserted to be free, was in this way brought to Buffalo; those who had them in custody, said they were slaves. An attempt was made by some coloured people to rescue them; a scuffle ensued, and the stone was thrown, which thus endangered the life of the white. Anxious inquiry into the probable result in such cases, compelled the conclusion that generally, the white man was certain of escaping with impunity, whatever became of the black.

The coloured people had a separate church here but mutual distrusts and jealousies prevented their success. Some months before, certain extraordinary efforts for revivals were productive of serious evils so general and so excessive was the excitement occasioned by a regular itinerant revivalist, and two or three practised agents who travelled with him that 600 persons were declared to be converted

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the course of a few days, of whom not more than one tenth were thought to have continued in the word, as "disciples indeed." The two presbyterian ministers were unable to control the torrent, and shortly after left their respective churches. The baptists deemed it prudent to stand aloof, but to hold protracted meetings during the greater part of this period, in order to preserve their people from the infection; for which they were constantly prayed for, or rather *against*, by the revivalists, with very offensive allusions.

The period fixed for rejoining my colleague had elapsed, and he had already passed through Buffalo, and was travelling through the state of New York. I had yet to visit Niagara, and before returning from Canada, I also purposed crossing Lake Ontario to Toronto. By the customary routes, I attempted all with as little delay as possible. I gazed and listened, amidst those sublime and awful sights and sounds, where God pours the waters from the hollow of his hand, and they return their "everlasting incense," accompanied with the deep and solemn voice of ceaseless adoration!

My excursion to Toronto was useless. In going, we ascended Brock's monument; and, in returning, stopped at Queenston, and crossing the Niagara to Lewiston, rode to the Whirlpool, to spend three or four hours in the contemplation of that scarcely less absorbing and overpowering scene than the tremendous cataract itself! At this angle of the river, the angry waters whirl round in the vast elbow, and in their impetuosity form many smaller eddies;

while the rush of the mighty torrent, which is, in fact, Lake Erie flowing into Lake Ontario, assists the contemplative mind in its musings on the stream of time flowing into eternity.

In pursuing my route by way of Lockport and across the state of New York to Utica, I visited the same towns through which my colleague had passed, and therefore omit a detailed narrative. I enjoyed also a transient interview with some of the same estimable brethren with whom he sojourned. At Rochester, deacons Sage and Jones received me courteously: the family of the former is one of those favoured households, in which even the children, while very young, are introduced as members of the church. It is difficult to say whether in these regions, the mind of a stranger is most impressed with the beauties of nature—the creations of human art and industry—or the innumerable indications of advancement in literature, morals and religion. I reached the hospitable abode of our friends, Mr. and Mrs. Kingsford, at Utica, in a state of great exhaustion, from the fatigue of so long a journey. The kindness there experienced, record among the special favours of that benignant Providence, which constantly watched over me for good. Dr. Cox arrived the same day, and we were thus permitted to reunite after a separation of more than six weeks, during which period, notwithstanding incessant toil and travelling by every variety of conveyance, we had met with no serious accident, and experienced but slight interruption in our duties either from sickness or fatigue.

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Before resuming the united narrative, I will here introduce a few memoranda relative to my subsequent separate excursion, while my colleague visited Waterville in Maine. The state of my health deterred me from attempting that long journey by steam-boats, with sufficient rapidity to insure arriving in time for the opening of the college commencement: I therefore preferred an excursion through Vermont and New Hampshire, wishing to see Lakes George and Champlain, and the scenery of the Notch in the White Mountains. I should have duly reached my destination as proposed, but for delays occasioned first by indisposition, and then a consequent failure in conveyances. My first trip was to a meeting of ministers at Ballston, which is held quarterly, for the purpose of conferring on the interests of their respective churches, and also by free and friendly remarks on the public services of each brother, to promote mutual improvement and efficiency in the work of the ministry. The prosperous state of these churches is mentioned elsewhere. Among them much discussion has arisen relative to making the principles of temperance societies, a term of church communion. This practice is extending among the churches, which thus constitute themselves temperance societies, but do not require subscription to the pledge ordinarily signed. This specific legislation upon a point where no express injunction is adduced from scripture, may be regarded as of doubtful authority, but such is the spirit of the times.

A traveller is struck with the use made in these

parts of the stumps of trees, which are forcibly torn up by a very powerful leverage, requiring the strength of many yoke of oxen. When thus extracted, these stumps are arranged for a fence, with the roots toward the road, and as they become washed and bleached by the weather, they have the appearance of colossal stag's horns. The route to Lake George presents but few objects of interest, and the falls of the Hudson, where we crossed, were inconsiderable from the low state of the river; so that it was easy to explore the chasms worn in the naked rock.

Caldwell is a village beautifully situated at the southern extremity of the lake. I was detained here by sickness, and was unable to visit any of the members of a church of 120. The association of Lake George, is not large, but the ten churches which compose it are generally prosperous; they contain above 1000 members, and have recently displayed increased activity, while many accessions have been made to their numbers.

The waters of this translucent lake which disclose the finny tribes to view at a very extraordinary depth—the 365 islands which bestud it—the romantic rocks and mountains by which it is locked in as it were from all the world, quite equalled any descriptions I had read. At one time, heaven's glorious bow spanned the peaceful mirror, resting upon hills richly wooded, and raising one's thoughts to the throne above, adorned with the same glorious hues. At sunset, the most extraordinary echoes were awakened by the firing of a cannon; for some

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seconds the report is lost, but it is speedily reflected with tenfold loudness from the surface of a mountain; it then seems to travel away for many miles, as if exploring a passage among the valleys and hills on the opposite side of the lake, and soon rattles and peals so mysteriously, it is difficult to believe the sounds are only the reverberations of the one original report. How terrific must such thunders have been when the demon of war desolated these lovely regions! Fort William Henry, now in ruins, is easily traced, as a considerable portion of the outworks remain, and many other forts once deformed and desecrated this beautiful scenery. At Ticonderoga, which lies north of the lake, we have also a small church of 50 members—that as the strong holds of warriors crumble to ruins, the peaceful followers of Him in whose name is proclaimed “Peace on earth and good-will among men” may occupy the land. Champlain, though not to be compared with those vast inland seas of fresh water, Ontario, Erie, &c., is a far more spacious basin than Lake George. The mountains which bathe their feet in the purer waters of the latter, lift their heads also more abruptly, and rising to the height of 1000 and 1500 feet, contract the scene; while from the bosom of Lake Champlain, you see far into the state of New York on one hand, and the Green Mountains of Vermont form the beautiful horizon on the other. I crossed Vermont by the same route in which Dr. Cox travelled toward Canada, and having reached the presidential summits

of New Hampshire, was compelled to relinquish the hope of seeing more than some distant views of the state of Maine. From the scattered population of these mountain regions, there appears to be great necessity for a method of operation which has been adopted and strongly recommended by the State Convention of New Hampshire; it is designated "*circuit preaching*." This mode of itineracy comprises in its objects, the reviving of languishing and feeble churches by a transient supply of their pulpits, and the planting of new ones, as well as conveying the "glad tidings" to many a lone habitation, and preaching the gospel in many a secluded glen. The agents employed as evangelists, for some districts and during a specific season, are chiefly such students from the colleges and seminaries as are deemed competent, who are engaged for the period of a vacation, and also such settled pastors, as can arrange so as to be with convenience absent from their post for the requisite time. Such a mode of evangelizing many an unenlightened district by "*circuit preaching*," is worthy of more serious consideration than has yet been given to it by our denomination at home. In the mountain pass called Franconia Notch, the celebrated profile of the *old man* arrests the attention of a passing stranger. This singular form is produced by an abrupt and broken angle of rock, several hundred feet above the road: the projecting cornice, up to which a friendly finger post directs the eye of the traveller, very distinctly resembles a face, or rather a head, with a sort of

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chaplet or helmet round the brows. The figure may be regarded as the genius of one of the loveliest little lakes which ever reposed at mountain foot.

As a specimen of the rapidity with which houses and villages are called up, as if by magic, in some uncleared forests, we were informed that a very respectable inn and ample out-houses where we dined was built of timber, every plank of which was literally growing in the neighbouring woods seven weeks before our visit! On the road to Plymouth, you seem to be leaving an ever shifting amphitheatre of splendid mountains, whose relative positions are incessantly changing by the windings of the road.

At New Hampton I spent part of two days, with a view of becoming acquainted with the ordinary method of tuition adopted at the Female Seminary, of which particulars will be given hereafter, and thence proceeded to Concord to spend the sabbath with Mr. Cummings, pastor of the baptist church in that city.

This flourishing community, consisting of 148 members, now meets in a new and very handsome place of worship, with a lofty spire: a good Sunday school is collected into convenient rooms for the purpose, and the growing congregation provides an adequate agency for teaching the numerous classes of scholars. The congregationalists have a large old-fashioned meeting-house in this city, built upon the site of one which not a century ago was a substantial log edifice, erected for defence against the Indians, as well as for a place in which to worship

God! For eighty years, too, they were the only religious community in the town, and now it is the capital of the state, and adorned with many elegant public edifices and christian churches.

Hopkinton is situated several miles from Concord, where Mr. Foss is the pastor of an equally prosperous church, which I was anxious to visit, and was conveyed thither by Mr. Worth, the editor of the New Hampshire Baptist Register, to preach in the afternoon. This church has been blessed with a recent revival, and after a protracted meeting, 33 were baptized, who proved "good society people," as I was informed. These meetings were continued from Tuesday till the Monday following; they were held four times each day, and so much did the religious excitement increase from day to day, that 100 persons occupied the anxious seats on the last sabbath. This church has now 141 members, with a good school of 120 children. Slavery, and the state of the coloured people generally, formed at this time a theme of constant discussion; partly from the recent attack upon the Charleston post office, for the purpose of destroying all anti-slavery publications sent by the public mails; and partly from the opposition raised against a seminary for the instruction of coloured girls, in this neighbourhood.

It was well known that at Charleston, a bonfire was made with the offensive papers, in which were consumed the effigies of Messrs. Tappan and Garrison, who with others were vehemently denounced as the authors of these incendiary pamphlets, in which it was averred, that the slaves were incited to

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insurrection, and to secure their liberties by cutting the throats of their masters. As I had travelled with many southerners who were loud in their denunciation of these incendiaries, I always made it a point of conscience to press the inquiry with these gentlemen, as to whether they had *seen* these papers. I am bound to say that their answers were uniformly in the negative; and subsequently, I have met with but one person, who averred that he had seen such sentiments in print.

With respect to the coloured school for females of African descent, against which there had been so much clamour, it is worthy of observation, that by a singular coincidence, it was situated in a town called Canaan; as if to remind us that he who was Immanuel, when he dwelt among men, gathered about his divinity the elements of a human body, which although the temple of "God manifest in the flesh," was not of European but of Asiatic tinge and complexion! Canaan is situated but a few miles out of the direct road from Concord to New Hampton; and on the very day of my journey from one place to the other, to be present at the examination of the New Hampton Female Institution, the following disgraceful scene was enacting at Canaan. An infuriated concourse of people assembled, and with a hundred yoke of oxen, literally dragged away the building in which the coloured seminary was kept, after the American mode of moving houses, and conveyed it into an obscure and swampy part of the town, where it would be, as I was told, inaccessible; thereby, virtually breaking up the institu-

tion! Such enormities, deplored by thousands, must surely one day be atoned for, or God will visit with righteous retribution! Whether the Creator shall enshrine an intelligent spirit in a fane of ebony, or of ivory, who shall dare to quench that spark of reason? or who shall decree that it shall never be fanned into a pure flame of holy devotion, by him who "who will not quench the smoking flax?" The daughters of our first parents, whose privileges and whose proficiency we were about to witness, were of fairer hue than these, their sisters and their countrywomen, of deeper tinge, but grace can make them equally "corner stones polished after the similitude of a palace." Upon this subject I here record an opinion expressed by one of the most eminent physicians in the United States, in answer to some inquiries I took the liberty of making, relative to difference of capacity between the races. "There is originally none whatever," said he. "I give it as my opinion, the result of twenty years' careful observation, that up to three or four years of age, all perceptible difference is in favour of the black; but at that age, they are made conscious of inferiority—they discover their degradation—their spirit is cowed, and thenceforward their mind becomes cramped and dwarfish." This opinion was given me in a slave state, but it is applicable to the whole coloured population of America. It is interesting to observe some instances, in which mind once emancipated, struggles to assert its native dignity: the following is a letter from a coloured young woman, who had been educated with a view

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taking the superintendence of a public school for black children, to which she had an appointment :

“ My parents were quite willing I should have returned, had not the prevalence of the cholera rendered such a step exceedingly imprudent. One of my brothers is very ill, and I cannot think of leaving him. As I do not suppose the trustees will be willing to defer the opening of the school for several weeks on my account, I consider them perfectly at liberty to choose another teacher. I should be unjust, did I not say that I leave them with regret : that I feel grateful to them for the efforts they have made to elevate my despised people ; and to beg that they will not be discouraged because the work in which they are engaged is unpopular. It is the cause of truth, of justice, and of mercy, and will ultimately prevail. Many times when I cast my eye over my clean and orderly flock, the tear of gratitude has suffused my eye, and I have begged God to bless those who have so liberally provided for the mental advancement of this part of his great family.

S. M. D.”

Surely the elevation of between two and three millions of human beings, all native born Americans, from their present degradation, would be as advantageous to the whole community, as it would be honourable to the best and purest feelings of our nature !

I reached New Hampton, in company with our party from Concord, in time to greet my colleague on his arrival from Waterville.

CHAPTER IX.

HAMILTON.—UTICA.—SCHENECTADY.—SARATOGA.—
ALBANY.—DIVISION OF THE CHURCH THERE, AND
REVIVAL.

THE seminary at HAMILTON is, in point of numbers, the most important theological institution in the baptist denomination. It differs from Newton, which is exclusively a divinity school, in being both a "literary and theological seminary." At Newton, all the students are previously qualified for the same theological studies; but, at Hamilton, they may be almost equally divided into those who pursue a limited course, embracing only a good English education, with corresponding theological instruction; and those who are deemed competent to a higher and more complete curriculum, embracing the ordinary classic and mathematical courses of colleges, with a view to the appropriate studies of divinity. Among the former, are the greater part of those who enter the ministry at a mature age, and with few advantages, who, in two, three, or four years, leave the institution to occupy stations suited to their talents. Among the latter, are those who have not commenced their whole course of study at Hamilton, but who enter fully qualified for the higher theological department. Their term of residence varies also according to circumstances, from two to four years. But the

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pupils who enter early, to pursue the entire system of instruction, are required to spend four years in the collegiate, and two years in the theological department. The faculty, who are professors of worth and talent as distinguished as any whose names adorn the literary institutions of their land, are of opinion that, by a judicious and constant reference to the sacred office of the ministry in all the studies, selecting those which are important to a thorough preparation for the work, they may accomplish in six years as much as occupies seven by the plan of a previous university education, and subsequent removal to a theological school. Advantages and disadvantages present themselves in this, as in every other human device, but certain it is that Hamilton has been greatly honoured; many of her *alumni* having been faithful labourers, not only in the vineyard at home, but in the distant field of missionary enterprise. The magnitude and importance of this institution warrants the expectation that it may equal in its results all the seminaries which the denomination supports in Britain. From the most inconsiderable commencement, by a slow but steady increase, it has advanced to its present state of "successful experiment." It was established in May, 1820. There are at present about 180 students, who are accommodated in the college buildings. The charge for board is only one dollar per week; and they enjoy most efficient tuition for the small sum of \$16 per annum. Many of these are beneficiaries on the funds of the New York Baptist Education Society, and of similar associations in

other states. Some support themselves in part, by labouring on the farm of 130 acres—in the garden, the produce of which is consumed at the boarding house—by working in the carpenter's shop, or on the grounds, at a stipulated rate of wages; while a third class pay for their own board and tuition, by giving promissory notes, bearing interest, to be discharged as soon as convenient after they are settled. Some of these notes of course remain unpaid, but, in many instances, with a little economy, and by the assistance of the churches who are benefited by their labours, they are enabled to liquidate the debt. By this means, the country is supplied with competent, and, in many instances, very able ministers and missionaries. Of the latter, seven have gone to Burmah and Siam; six more are appointed to eastern missions, and have, doubtless, by this time set sail, leaving behind about fifteen engaged in diligent preparation for the same field of labour. Seven have gone to the Great Western Valley, and upwards of twenty, besides, are studying for the same destination. The last report represents the growth of the institution, as sound, healthful, and uninterrupted. It has been cultivated with much toil, with many prayers and tears, and has been supported by the liberality of the saints, and the blessing of the King of Zion.

The situation of the seminary is healthy and beautiful. There are two buildings about 100 feet by 60, and four stories high; they are substantial but not uniform. The grounds are adorned with recently built residences for the professors, replanted

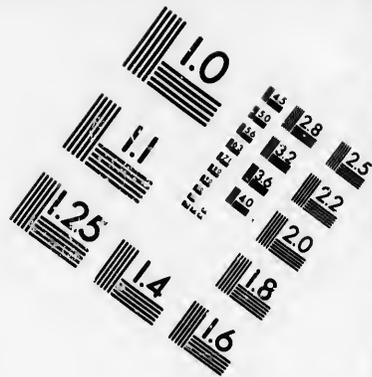
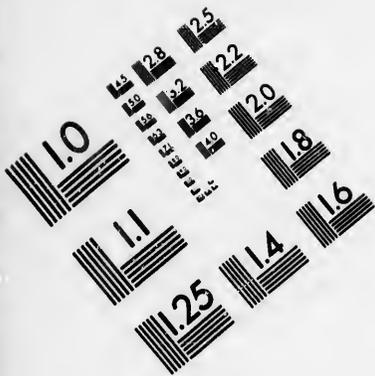
with elegant conveniences, which would not be scorned by "heads of" more ancient "houses."

Every applicant must be recommended by the church of which he is a member, and he is then admitted, by a vote of the faculty, after examination, as a probationer for three months. By this regulation, the churches have the means of protecting themselves both from an ungodly and an incompetent ministry.

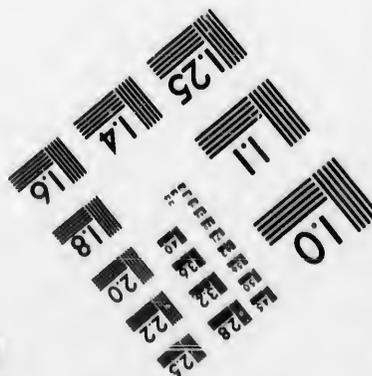
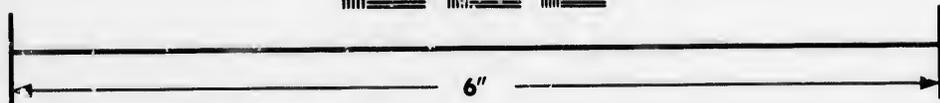
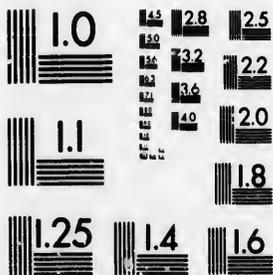
We attended separately the ordinary recitations in the classes, and had gratifying opportunities of investigating the progress of the students, as well as of hearing some discourses and orations delivered, expressly at our request. Professor Conant's class read Demosthenes, *ὑπὲρ κτησιφώντος*, and on the following day in Hebrew, the 8th chapter of Genesis. They use Stuart's Chrestomathy. Professor Taylor's class translated some mythological dialogues in Jacob's Greek Reader, and gave a grammatical analysis. In the class of Professor Bacon two essays were delivered; the one to show that "while man is destined to immortality, beasts in all probability perish;" the other, "on the importance of rightly estimating our own talents." These essays were not subjected to critical remarks; but were succeeded by an extended and interesting discussion on moral questions, which elicited the views, and exercised the talents, both of tutor and pupils. The proficiency evinced in mathematics was considerable, under the tuition of Professor Eaton. Trigonometry was the chief subject of the day's examinations.

The collegiate department is divided into four





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classes, the freshman, the sophomore, the junior, and the senior, which express different degrees of advancement in literature and science; the latter, besides the Greek and Latin classics, and the Hebrew language, are conducted through a course of intellectual and moral philosophy, and are made acquainted with Cicero's philosophical works. The theological department embraces two years, comprehending Hebrew, biblical antiquities, principles of interpretation and exegesis of the New Testament, intellectual philosophy, together with a course of biblical, systematic and pastoral theology. Since the return of Professor Sears from Germany, on the eve of our departure, during the first few days after his arrival, we had the pleasure of interviews at New York. We fully anticipate that the institution will derive important advantages from his acquisitions during two years of absence on the European continent.

It ought to be observed, too, that the business of each class is begun with prayer. In this, as in the other institutions, the students are usually dismissed at five in the afternoon, after being collected for singing and prayer. On one of the days of our visit, they consented to prolong their collegiate attendance, by delivering seven declamations. This afforded an opportunity of judging of their talents in composition and oratory. One or two only of the pieces, however, were original, and these were very creditable. Two or three evinced great proficiency in the art of public speaking, and were free alike from inelegance of manner, and the vices of pronunciation; others betrayed a neglect

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on both points, similar to that which we had regretted to observe elsewhere. Fidelity and affection alike require this remark ; especially as it is applicable to many of the institutions of both countries.

The baptist church in the village is of some magnitude, and in a thriving state. It consists of about 300 members, under the pastoral care of the Rev. Mr. Perkins.

UTICA, in which locality a single settler fixed himself in 1784, contains at present, probably 12,000 or 14,000 inhabitants, and is a handsome town, with its due share of literary, ecclesiastical, and other establishments. It stands on the south bank of the Mohawk river, ninety-four miles west of Albany, and is encompassed by a richly cultivated country. Trenton Falls are in this vicinity, and afforded us, as they have done many a stranger before, a day's excursion. On the varied beauties of the place, we do not suffer ourselves to expatiate ; we shall only, therefore, record our grateful remembrance of the kind attentions of Mr. and Mrs. Kingsford, Mr. and Mrs. Beebee, and others with whom we enjoyed pleasurable and profitable association. We occupied the sabbath in various labours in the town and neighborhood. At Whitesborough there is a good congregation, and a church of 250 members, which appeared to be in a flourishing state, under the pastoral care of the Rev. A. L. Covell. At Deerfield Mr. Reed labours, who is a plain, devoted servant of Christ. His ministry is much blessed among a church of about seventy or eighty members, and a

sunday-school of thirty children. At this place, an opportunity occurred of witnessing a "donation party." The meaning of this is, that a day of social entertainment is held at a beloved pastor's house; but the feast is furnished by the visitors, who take upon themselves the whole management. Whatever needle work is performed on that day, is with materials brought by the guests, and left in the shape of garments for the family—the books read or looked at, are presents for the children—many of the articles used, are an addition to the household goods of the parsonage. Once a year, a reasonable token of a people's regard is, in this way, left at the minister's abode, in the shape of money, meat, meal, or otherwise; for no one comes empty-handed, and cheerful devotion sanctifies the scene.

The dull uniformity of a canal navigation of eighty miles, from Utica to Schenectady, is relieved by the numerous charms of the Mohawk valley; in gliding through which an observant and reflecting mind will find ample opportunity for the exercise of its powers, both in the study of character, as it presents itself, in the curious melange of literate and illiterate, leisurely and busy, thoughtful and thoughtless, sober and gay beings, that are thrown into temporary companionship in the long narrow cabin of the boat, and in recalling to view, from the depths of time gone by, the tribes that wandered in the freedom, but, alas, the guilt and the barbarism of savage life, amidst those enamouring solitudes.

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lege, belonging to the presbyterian denomination. It is a handsome building, finely situated, and in good estimation as a seminary of learning. The baptist church here was constituted in 1822; it has enjoyed some refreshing influences from on high, has a flourishing sunday-school, from which many have joined the church, and comprises 150 or 160 members.

The Hudson River Association held its twentieth anniversary on the 16th of June, in Schenectady. It is one of the largest and most effective associations in the country, embracing forty churches, and 5,257 members, of whom 710 were received during the past year. The association has a fund of about \$1,800 for the widows of ministers. They resolved to raise \$800 during the year for the New York State Convention, and when the accounts were completed, it was found that nearly double the sum had been subscribed; upon which, with characteristic zeal and generosity, they amended their proposal for the future, by agreeing to make the annual donation \$1,500.

After twenty-two miles of rapid transmission by the rail-road, we found ourselves at Saratoga, happily associated with the family of Wayland, embracing the father and sisters of our friend the president at Providence. Here we had anticipated a few days of retirement, but the kindness both of old and new friends prevented, and involved us alike in private and public engagements. We were introduced to Chancellor Walworth, and a considerable number of episcopal and presbyterian clergymen. Saratoga

imparts its name to an association of about twenty baptist churches, containing 2,988 members, of whom 292 were added last year. The churches are well supplied with pastors wholly devoted to their work. Some of them have been greatly blest; among others that of Mr. Powell, pastor at Milton, who received eighty-five during the year before last. Mr. Parr has been settled at Ballston Spa only two years, and in that period has baptized 200 members; the church now consisting of 250. The pastor at the Springs, the Rev. J. Fletcher, has a prosperous church of 194 members. The sunday-schools connected with these churches consist of about 100 children each.

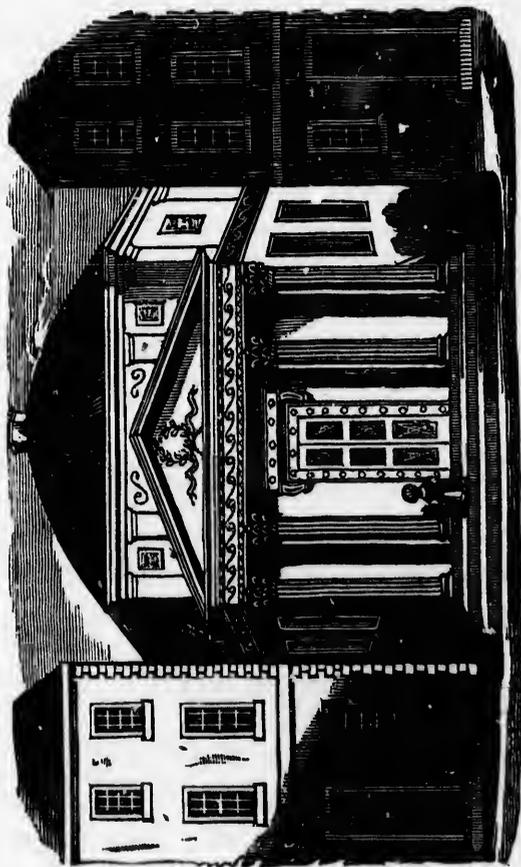
ALBANY, or next transient resting place, is the capital of the state of New York, and a city of great commercial importance. Its general appearance is imposing, and the traveller is gratified in perambulating its spacious and substantially built streets; but he wonders so great a city should have been constructed above the shallows and rapids of the Hudson. Wealth and science have now to remedy the inconvenience; and though the expenditure has been and will be prodigious, by contracting the width of the river, and deepening its bed with dredging machines, these enterprising people are every day facilitating the navigation.

Among the edifices appropriated to divine worship, the church of Dr. Welch is conspicuous. Its splendid portico is formed to correspond with that of the Female Academy; so that while two such

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elevations contribute materially to improve the appearance of the street, they must also enhance the value of property in the immediate neighbourhood. A gentleman connected with Dr. Welch's community, has erected private houses of great value on either side the place of worship, to complete the design of the architect. The basement of the church is appropriated to schools, and a lecture room. Instead, therefore, of descending to them, as is frequently the custom, the whole is so well contrived, that the ascent to the floor of the chapel is only a few steps, and the height of the ceiling and dome is in due proportion to the building. While an ornamental elegance pervades the exterior, few structures are internally more chaste and pleasing. Six substantial, but not too massive pillars, support the galleries, and then rising to the ceiling, sustain the dome, which springs from them.

A custom prevails in America of constructing baptisteries above the floors of the places of worship. This struck us as far preferable to the method of sinking them into the earth, as we do in England. An open, and, in some places, a handsome tank, with ends gracefully curved, is seen immediately in front of the pulpit. The space within is well carpeted; and being capacious enough for a small table and two chairs, has an attractive appearance. It is easy to imagine a contrivance for a platform around these baptisteries, raised about three feet higher than the floor, from which the administrator and the candidates "go down into the water." At Dr. Welch's church, they have preferred a plan of

removing their open baptistery, when it is not required for the immersion of the christian converts. It is made to draw backwards and forwards; and as it is placed on rollers, this baptistery, even when filled with water, is easily moved by its appendage of simple mechanism. We must confess that we were exceedingly gratified with the construction of several of a similar kind, but with slight variations; and cannot but think that a raised platform is preferable to the ordinary method adopted in our own country. The *descent* into the water is equally convenient, and even suggests that of the banks of a river. A raised tank or bath could often be obtained at a smaller expense than that which is incurred by sinking a baptistery.*

Both the churches at Albany have eminently prospered. Mr. Ide, who succeeded Dr. Welch at the old church, where the greatest number of members remained, has enjoyed a remarkable revival. Notwithstanding the amicable separation of those who went to form the new church, Mr. Ide had 340 members. His own account of this season of refreshing from the presence of the Lord is thus given by him in a letter dated Feb. 17th:—

“A few weeks since, indications became apparent that a work of grace had commenced among us. A deeper seriousness, and a more earnest attention to the word, were visible in the congregation; a spirit of repentance, and confession, and ardent supplication, was diffused through the church; some drops of mercy fell, and *twelve* were baptized. At this juncture, the church, after

solemn deliberation, appointed a special effort to be made. God was pleased to bless them, and prayer was conducted on a depth and solemnity which induced on whom all the services then principally by Ballston, with continuance, &c. The manner was perfect operation; preaching of and special sinners. The meetings were serious, attended by many who were feeling who were desiring to be baptized and that irresistible. “The number of those who were baptized was none of them that were baptized. After the baptism of

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solemn deliberation and prayer for divine guidance, appointed a series of religious meetings, as a special effort for the conversion of sinners. This effort was preceded by a fast, at which the presence of God was manifest among his people. They humbled themselves before him, confessed their sins, and prayed for the revival of his work, with a depth and fervour of feeling which could be produced only by that blessed 'Comforter,' from whom all holy desires proceed. The public services then commenced, and were carried on principally by the assistance of brother Parr, of Ballston, who laboured with us during their continuance, with great acceptance and efficiency. The manner in which the meetings were conducted, was perfectly simple; no machinery was put in operation; the only means employed, were the preaching of the word, prayer for the Holy Spirit, and special instruction in the case of convicted sinners. The appearance of the assemblies, and of the meetings for religious inquiry, was calm, serious, attentive; and the stifled sigh and falling tear were the only external marks of the deep feeling which pervaded them. The heavenly influence descended like a sweet, gentle, silent rain, melting and subduing the heart with its noiseless but irresistible power.

"The number of conversions which have taken place none can compute but *He* who 'knoweth them that are his.' Last sabbath *fifty-two* were baptized. The ordinance was witnessed by an immense congregation, and thousands who came,

were unable to gain admittance. The whole number baptized since the commencement of the work, is *sixty-four*. Of these, about thirty are heads of families in the prime of life. The remainder are young men and women, many of them teachers in the sabbath-school, or members of the bible class. The work still progresses, and cases of hopeful conversion are almost daily occurring. We baptize again on the first sabbath of March; and another numerous group of rejoicing converts is waiting, with solemn expectation, to follow their Redeemer into his baptismal grave; and thus to avow their cordial belief of the doctrines, and their cheerful submission to the duties which this sacred ordinance so beautifully and so expressively symbolizes. May God continue his work, till this city of moral death is filled with a living, active, and devoted piety!

“G. B. IDE.”

Such signal success as that enjoyed by our brethren at Albany, may be regarded as the divine sanction of that truly christian spirit by which the parties were actuated not many months before, in their attempts to enlarge the church by an amicable division. Of this movement, we present the following account from each party, which though it be long, is so deeply interesting, and so strikingly characteristic of America, that we cannot persuade ourselves to omit it. The *first church* was thus to the Hudson River Association:—“Seldom has a transaction of such delicacy and importance

been consummated. In the progress of the work, and earnestness of the people, bringing a report to the union, the union was granted. While we arrived, excited, which had been a great and during which with intense feelings. While we were becoming 'one' when the resources; which the painful is the become united.

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whole num- been consummated with so much apparent harmony. In the progress of the measure it was our frequent
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remainder are granted. When the period of separation actually
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G. B. Loe."

“From the strong attachment which the church
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first church we- ne. Anterior to the proposed division, a meet-
ion:—“Seld- was held for the purpose of selecting a suitable
and import- son to take charge of the first church after the

contemplated resignation of Dr. Welch. The result was the unanimous election of our present pastor; proposals were accordingly made to him, which he accepted, and about the first of October, commenced his ministry among us.

“ Previous to the arrival of brother Ide, those who chose to identify themselves with the new interest, received their dismissal: the division principally took place on the 22nd of September. Letters, however, have been granted at several subsequent meetings, until the whole number dismissed to constitute the Pearl-street church, is 130.

“ When, after the division, we surveyed the strength that remained, and found that though somewhat larger in number, in other respects, and especially in pecuniary ability, we were greatly inferior; when we witnessed, in addition, the departure of so many of the congregation, on whom we had placed dependence, and realised the responsibility we had incurred, and the scanty resources left us; we were deeply depressed and humbled, and felt, in the sadness of our hearts, ready to adopt the desponding inquiry of the prophet—‘*By whom shall Jacob arise? for he is small.*’—We had, however, assumed the obligation, and could not recede,—an obligation which we should hardly have dared to assume had we foreseen the weak condition in which the separation would place us.

“ In this state of things our present pastor commenced his labours, greatly disheartened by a prospect so different from what he had been led to expect, while few of the band around him con-

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venture to give him any encouragement. Soon, however, after his public services commenced, the congregation began to increase, and some who had not previously attended with us, became members of the society. In a few weeks, also, the presence of the Holy Spirit was indicated in our assemblies. The word was sealed with a divine energy—professors were quickened—backsliders reclaimed—and some of the impenitent awakened and converted to God; so that by the 1st of January, our number had been increased by twelve baptisms, and several additions by letter. At this period the tokens of mercy became still more marked and decisive. An increased spirituality pervaded the church, our social and devotional meetings became crowded, the church began more fervently to wrestle with God for his blessing, and to cry with yearning and importunate desire for the revival of his work. An unusual attention to the word and a deep solemnity were manifested in our sabbath assemblies. Many, on personal inquiry, confessed themselves convicted of sin, and concerned for their salvation. And through the whole congregation there existed a seriousness and tenderness of feeling, and a susceptibility of impression, which could have been produced only by Him who holds the hearts of men in his hands. From these appearances we could no longer doubt that God was about to ‘hasten his work,’ and that the indications of his presence summoned us to action in language similar to that he addressed to his ancient servant, ‘When thou hearest the sound of a going in the tops of the mul-

berry trees, *bestir thyself.*' Impressed by such unequivocal intimations of the Divine will, the church took into consideration the propriety of devoting a portion of time to special religious exercises. After solemn deliberation and prayer for divine guidance, it was unanimously resolved that the leadings of the Holy Spirit, exhibited in the state of the church and congregation, justified and demanded such a measure, and we felt constrained to adopt it, humbly trusting in God to bless it, and deeply sensible that all success depended on his gracious favour. The services thus appointed commenced on the 25th of January, with a season of fasting, humiliation, and prayer. It was a day never to be forgotten. The God of grace was evidently present, melting his people before him, subduing them into penitence, and producing in their hearts the prayer of faith, and exciting desires and expectations which language seems too feeble to utter. The exercises were continued the greater part of two weeks. The result of these services, during their continuance and since their close, has been such as to strengthen our hands and encourage our hearts far beyond our most sanguine hopes. In the effects which have followed, we have the most convincing proof that the measure was approved of heaven, and that God was with us of a truth; for we have beheld the sovereign power of his grace displayed in bowing a multitude to the cross of Christ, and uniting them to his people. And let others judge of it as they may, we know that to us it has been '*life from the dead.*' From that period we have experienced as

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unbroken prosperity: our resources are now, we trust, sufficient to meet our liabilities. Our congregation has been constantly increasing, and is now respectable. We have enjoyed eight baptismal seasons during the last six months, at which 130 of our dear congregation have made a good profession, before many witnesses; of these, fifty-four are heads of families in the prime of life, and forty are males; several of the latter are men of influence and pecuniary ability, and promise to supply the places of those valued brethren who left us to become the pillars of our sister church. The baptized converts remain steadfast in the faith, give evidence of growth in grace, are ready to engage in every work of benevolence, and bid fair to make active and useful christians; and while we have been compelled to pass the solemn sentence of exclusion upon two of the old members, no case of discipline has occurred among the new.

“In review of what God has done for us, we find ample occasion to adore, with humble gratitude, the unsearchable riches and sovereignty of his grace. When we were sinking in despondency, were dismayed at our weakness, and torn from the supports on which we had been accustomed to lean, it was then that he revealed his arm, and travelled before us in the greatness of his strength, to show that his work is accomplished ‘not by might, nor by power,’ but by his omnipotent Spirit. ‘Not unto us,’ may we exclaim, ‘not unto us, but unto God belong the praise, the efficiency, and the glory.’ In conclusion, permit us to say, that in the prosperity

which has attended both our sister church and our own, since the division, we rejoice in the assured conviction, that the attempt to establish a new interest in our city, has greatly widened our field of usefulness, extended the influence of baptist principles, given an onward impulse to the cause of truth and holiness, and received, on the good it has accomplished, the broad and legible seal of God. You, we doubt not, will unite to 'magnify the Lord with us.'

"We have three sabbath schools connected with the church, one of which has been recently commenced. We have also collected for the Baptist State Convention and Home Mission, \$100."

The *Pearl-street Church* make the following statement: "Although for many years we have been associated with you in the labours and sacrifices of the kingdom and patience of Jesus Christ, yet are we now in the holy providence of God, in a position that renders it necessary to solicit admission into your body. The history of the past, so fraught with the gracious manifestations of the divine faithfulness and goodness, and the reminiscence of endearing incidents, connected with our mutual effort, and mutual enjoyment, inspires hope for the future, that our re-union with you, will tend under the divine blessing to promote the glory of God, and our own spiritual improvement. With the peculiar and interesting circumstances that have combined to display the power and grace of the great Head of the church, in the progressive advancement of his cause in our city, you are for the most part familiar; it is

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unnecessary therefore to occupy your time with the detail—a very brief reference, however, to some of the most prominent incidents in our movement, will not, we presume, be deemed improper.

“The power and favour of God attending the ministry of his word, had so increased the number and resources of his people, that in the year 1833, an impression rested upon the minds of many, that the abounding mercy of God, in increasing our strength, demanded renewed exertion; and that efforts should be made, to extend the influence of the denomination, by the promotion of a new interest in this city. The indications of the divine will were, in our judgment, to clear to be misunderstood, and too strongly marked with impelling goodness and grace, to be resisted—the voice of his Providence, was to us loud and distinct, requiring his spiritual Israel to move forward; under this conviction, and in obedience to what we contemplated as the imperative claims of solemn duty, 122 members of the church, united with their pastor, and several gentlemen of the congregation, whose generous and disinterested co-operation materially aided the church in this effort to advance the kingdom of Christ. Pecuniary sacrifices were necessarily required to a large amount; and the requisition was cheerfully met by our brethren with a ready zeal and liberality, that clearly evinced the sanctity and simplicity of purpose with which the enterprise was commenced, and prosecuted under the favour of God to a happy completion. A commodious and beauti-

ful house has been erected in the centre of the city, and on the 26th October, 1834, set apart by religious exercise for the worship and service of God. On the 27th, a council composed of delegates from churches connected with this association decided to recognise us as a regularly constituted and independent church of Christ; as such, we have since continued to worship God, celebrate his ordinances, and administer the discipline of his house. A summary of our faith will be furnished you by our delegation, by reference to which you may ascertain our views of gospel truth.

“And now, dear brethren, acknowledging no sovereignty but the unlimited supremacy of the King of Zion; no law of binding obligation in his spiritual kingdom but his holy word; feeling it to be at once our duty and our privilege to maintain inviolably those holy principles of truth and righteousness that have ever distinguished, and that still constitute the glory of the church of Christ, we respectfully solicit the favour of admission to membership in your body.

“With relation to our present state, we may truly say that the God of grace still smiles upon us with his favour, and constantly furnishes new motives for profound humility and grateful praise. Our increase in number has not been large, yet the faithful ministry of the word has been graciously owned by the Holy Spirit, and the saving strength of our Redeeming God revealed to some precious souls who have been constrained to renounce the

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world, and submit to his institutions. We feel that our labours, responsibilities and sacrifices have not been 'in vain in the Lord,' since the house we have built for the glory of his name, has already become the birth place of immortal spirits, and a scene of holy joy, where the God of love has deigned to visit his people, and unveil the glory of his presence. The church continues to walk in happy union, in obedience to the 'new commandment' of its glorious Head—united in affection and ser. iment, in their councils and measures, they present the distinguishing and essential mark of discipleship in their 'love one to another.' That this harmony may continue uninterrupted, so far as human means may secure its perpetuity, a cautious discrimination is exercised in the admission of members, and in the cultivation of their spiritual gifts, influenced by the conviction that the interests of Zion are best promoted, the beauty and strength of the church of God enhanced, by the consistency, unity, and concentrated energies of its members.

"We have commenced, and we trust efficiently, a regular system of christian benevolence, comprising, in connexion with objects of a more local character, the following objects of benevolent operation:—education, American bible society, baptist general tract society, widows' fund, domestic missions, sabbath infant schools, orphan asylum, foreign missions, mite society.

"Our very recent organization, and the impracticability of immediately collecting the subscriptions, renders it impossible to report at this session the

amount we may obtain for the promotion of these objects. We send by our delegation, for the State Convention \$100.

“ We have, connected with the church, two bible classes, well attended,—and two sabbath schools.

“ The church was constituted 27th October, 1834, with 123 members. Received by baptism 15, by letter 16; dismissed by letter 5, by death 1; leaving the present number 148.

“ Sanctioned by the church at their regular meeting, held June 11th, 1835.”

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CHAPTER X.

DR. COX'S JOURNEY TO THE STATE OF MAINE.

From Albany through New York and Boston to Portland.—Sacramental Sabbath.—Brunswick.—Topsham.—Merry-meeting Bay.—Augusta.—Waterville.—Account of the College and the Commencement.—Visit to Bangor.—Lumber Mission.—Indian Settlement.—Account of the Country, and of the Baptist Denomination in Maine.

THE approaching anniversary of the college of Waterville, determined me to hasten my departure from Albany on a separate expedition to the state of Maine. Accordingly, on Wednesday, the 29th of July, I descended the far-famed Hudson or North River 150 miles to New York. The renewed, ever-renewing, and delightful associations of memory with the magnificence of the Catskill Mountains—the enchantments of the scenery on the rock-bound and wood-covered shores, as they arose, approached and receded, in endless succession, like the visions of romance—and the exciting interest awakened by the little fleets of vessels, with their snow-white sails, continually gliding into view, one by one, from behind every bend and turn of the river, rejoicing in the breeze:—all these attractions I forbear to describe, notwithstanding Hannah More's pretty lines, in her somewhat over-estimated *jeu d'esprit* of "Bas Bleu:”—

“The joy of seeing is to tell—
 And curiosity would sleep,
 If her own secrets she must keep :
 The bliss of *telling* what is past,
 Becomes her rich reward at last.”

The next day I passed through the Sound at the back of Long Island to Providence, and thence to Boston, a distance of 250 miles. Unwilling to disturb any friend at a late hour, I proceeded with several gentlemen to the first hotel in the city, where we failed, however, to obtain accommodations, as they had already, during the day, refused 150 persons. This was indication enough of the travelling spirit of America. What a busy ant-hill must this country appear to any one supposed to be raised to a sufficient altitude, and endowed with adequate powers of vision to comprehend the whole at a glance!

The following morning I hastened by the steam-packet to Portsmouth, and then proceeded to Dover. We touched at the Isle of Shoals—rocky, and awful for shipwrecks! A large party of free-will baptists, who had been holding a protracted meeting in this wild and desolate ocean solitude, came on board. I was gratified to see once more Mr. and Mrs. Noyes, and several ministers whom I had met in Hampshire. Mrs. Noyes had been a diligent labourer for many months, amongst the thin population of this region, which seemed a miniature exhibition of the Scilly Isles off the coast of Cornwall. On Saturday, I travelled by coach to Portland through Berwick, Kennebunk, and across the river

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Saco. A considerable discussion on the sanctification of the sabbath arose, with a professor of religion, a fellow traveller, who proposed to take the steam-packet the next morning. While he maintained that it was lawful to do so, on account of his long absence from home, and the inconvenient detention of two days, I was sustained in maintaining the contrary, by another gentleman, whom I found to be a member of one of the presbyterian churches in Portland. It is to be feared that, in very many instances, the enterprise of the country, acting upon a vast scale of distance, and stimulated by the gainful practice of purchasing immense tracts of uncleared forest land, interferes with the spirituality of religion; the maintenance of which requires peculiar vigilance in the hard contested race of commercial emulation.

The sabbath, August 2nd, was one of "refreshment from the presence of the Lord." I preached to the baptist congregation under the care of the Rev. J. S. Maginnis, in the morning and evening. After a sermon in the intermediate time, by the Rev. B. Stow of Boston, the Lord's supper was administered. With pious and fraternal courtesy, Mr. Maginnis insisted on devolving the presidency for the occasion on the aged and venerable pastor of the church at Newton, Mr. Grafton,* and myself.

* This excellent and aged servant of Christ has just resigned his office. He has been pastor of the baptist church in Newton for forty-eight years, and has been greatly blessed in his labours as a minister. Five of the churches, in the neighbourhood of Boston, originated from the baptist church in Newton, namely, the churches in Cambridgeport, Roxbury, Brookline,

Several of our ministerial brethren were present, on their way to Waterville; and it proved to be "a soul-reviving feast." Thought, more swift than lightning, traversed the mighty Atlantic, and combined the sacramental festival of Hackney and Portland at the geographical distance of more than 3,000 miles, uniting, in its enraptured association, the thousands of Israel in England and America, and even to "earth's remotest bound." It pictured forth the period when every animosity and prejudice shall be removed by the religion of Jesus, whose power was now overwhelmingly realized at the table of the Redeemer: and when the free, enslaved no more by their own passions, and the bond unbound from their chains—when men of every age, of every rank, of every colour, shall be emphatically "one in Christ;" nay, more, imagination scaled the heavens, and united the recipients below in fellowship with the spirits above. "*O noctes, cœnæque deum!*" might a sanctified heathen have exclaimed, with a new application of the words of Horace; or rather—for "there shall be no *night* there!"—in the impassioned language of Cicero, "*O præclarum*

Watertown, and Newton Upper Falls. Mr. Grafton enjoys a remarkably green old age. His step is still elastic, and his intellectual faculties are retained in their almost undiminished vigour; still the withering hand of time has been laid upon him, and he feels sensibly the infirmities of declining years. Within a few months he has been deeply affected by the death of his wife, and his only surviving daughter, who for several years resided in his family. Believing, as he did, that his labours could no longer be valuable to his people, he has given in his resignation.

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*diem, cum ad illud divinum animorum concilium cæ-
tumque proficiscar, cumque ex hac turba et colluvione
discedam!*" No wonder that, amidst the obscurities
of his age, and the imperfections of his philosophy,
which threw the chilling shade of apprehension over
the brightest prospects of his spirit, struggling to be
free, and reaching after immortality, a man of his
stamp in a fervour of emotion should afterwards add,
"If I err, in believing the minds of such men (as he
had named) to be immortal, I willingly err; nor do
I wish, while I live, this *delightful error* to be
wrested from me." Thus did the noble orator all
but "lay hold on eternal life;" and had one beam
of revelation illuminated him, how would he have
been prepared, with the certainty of hope, to have
joined in strains like those of our modern poet—

" O happy, happy company,
When men and heavenly spirits greet,
And those whom death hath severed meet,
And hold again communion sweet;
O happy, happy company!"

The church of Mr. Maginnis is connected with
the Cumberland Association, comprehending about
fifteen churches; which form a branch of the Maine
Convention. It numbers about 270 members, and
is in a thriving state. The place of worship is
perhaps capable of containing 1,000 persons, and is
well adapted, like most in America, for comfortable
accommodation.

On Monday, I proceeded on my journey through
North Yarmouth on Casco Bay, where there is a
church of 170 or 180 members; through Freeport,

which contains a church of nearly 120 members; through Brunswick, which has a church of 100 members; and, finally, across the Androscoggin to Topsham. The church in this place now meet in a commodious edifice, which was opened for worship in May. So lately as 1832, the people were few in number, destitute of a pastor, and oppressed by witnessing the desolations of Zion. Preaching was comparatively infrequent; but they constantly assembled for united prayer. Two happy results followed from this course. Union was increased and perpetuated, and greater efforts were excited to obtain a pastor by beholding, from sabbath to sabbath, the pulpit vacant, and by hearing no voice of consolation addressed to the poor in spirit, and no notes of warning to the impenitent. In the summer of 1833, a sabbath-school was opened for the first time in connexion with the baptist society. This school was stamped with a signal blessing. A young lady, who engaged as a teacher, had, for some years, indulged a hope in Christ, but had never made a public profession of her faith in him. By means of her connexion with the school, her love to the Saviour was enkindled anew, and a corresponding desire to unite with the church. She was the earnest of the happy and extensive revival of religion which followed, which embraced within its influence eight or ten connected with the school and bible class. From these facts, we learn that there were two important antecedents to the present flourishing state of the church, which, if not the cause, were closely connected with it; viz. assembling each

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sabbath day for prayer when destitute of preaching, and the establishment of a sabbath-school. The church in Topsham belongs to the Bowdoinham Association of twenty-six churches.

We travelled near the coast, and were delighted with the scenery, which was richly diversified by islands, thirty in number, lying along the shores, some of them in the highest state of cultivation. We passed near Merry-meeting Bay, a name derived from the large annual assemblies of the Indians in former times. They came to this spot from almost incredible distances, that the principal chief might appoint the hunting grounds of the different tribes for the ensuing season. The name is indicative of the kind of meeting held, which lasted for at least a fortnight. There is something so entertaining to the fancy, in the idea of the sons of the forest associating in their native character and simplicity, to indulge the hilarity and freedom of intercourse accordant with the great annual festivity of savage life, that we are tempted for a moment to overlook its inevitable evils, and a certain impression of melancholy seemed to shade the beautiful and brilliant scenery, from whose haunts progressive civilization, a calculating policy, or an oppressive power, had driven these free-born children of nature. At one moment, as we travelled on, imagination peopled these shores, viewed complacently their mirth and their native glory, beheld their dance, and listened to their song, and thus recalled departed ages and a vanished race; the next, however, presented the affecting reality of their total

disappearance, and the everlasting termination of their revelries and their dominion. Yet, however lamentable were the first means adopted for effecting the change, what benevolent and pious mind can do otherwise than hail the progress of improvement, the growth of knowledge, and the triumph of religion? The tomahawk has been superseded by the implement of husbandry, and the war-whoop by the "church-going bell."

Hallowell appeared to be a flourishing village. It is situated on the river Kennebec, at the head of tide water, and contains about 3,000 inhabitants, a bank, an academy, and three churches. Three miles further on the same beautiful little river is Augusta, which though not a city, is the seat of government. Its general construction displays taste and elegance. In the evening I met some christian friends at the Rev. Mr. Tappan's, the presbyterian minister, at whose magnificent church I afterwards preached. My lodging for the night was at the house of the baptist minister, whose congregation has been recently formed, and is in a prosperous condition. At a baptism in March, a member of the legislature was immersed. A new place of worship, of considerable size, has been erected, which at the time of my visit was on the eve of being opened.

On arriving at Waterville the next day, I was immediately welcomed into the agreeable abode of Dr. Babcock, president of the college, where every one was engaged in busy preparations for the commencement. The whole district through which I

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had travelled from Augusta was mountainous, but cultivated, and the Kennebec meandered gracefully along the valley. Waterville is a place of growing importance. At the Teconick Falls in the town, which are at the head of the boat navigation, there are several manufactories, which have themselves originated a considerable village. The pleasing and retired aspect of the whole locality, and its position with regard to the state of Maine in general, adapts it to a great public institution for learning; and I was gratified to find the sympathies of every class of the community enlisted in this object. They have not waited for a long revolution of time, the clearance of the country, and the progress of refinement, before attempting a literary establishment; but have, with the zeal of Americans, and the discernment of legislators, patriots, and philosophers, commenced at once the refining process—the moral amelioration of this noble state, in the provision of a storehouse of knowledge for her rising sons. With a wise policy on their part, too, they have conjoined in the trusteeship of their foundation, gentlemen from distant parts, some of whom, though devoted to other institutions, have given, not their names only, but their active co-operation here.

Waterville college was founded in 1818, and is under the direction of the baptist denomination. The following gentlemen constitute the faculty of instruction:—Rev. Rufus Babcock, Jr. D. D., president, and acting professor of moral philosophy and oratory; George W. Keely, A. M., professor of mathematics and natural philosophy; Rev. Calvin

Newton, A. M., professor of rhetoric and the Hebrew language; Ezekiel Holmes, M. D., lecturer on chemistry, mineralogy, geology, and botany; Phineas Barnes, A. M., professor of the Greek and Latin languages and literature; Rev. Samuel F. Smith, A. M., acting professor of modern languages; J. Everett Farnam, A. B., tutor in mathematics, and librarian; Samuel Randall, Jr. A. B., tutor in Greek and Latin.

The college year is divided into two terms. The first vacation is five weeks from the commencement; the second eight weeks from the second Wednesday in December. At the close of the term there is a *public* examination of the several classes, when the students are subjected to the closest scrutiny. There is, besides, an academy near the college, under the direction of a committee appointed by its trustees, and conducted by gentlemen of literary and scientific attainments. The incorporation of the manual system of labour into the plan, has been deemed here peculiarly advantageous. There are extensive workshops on the college premises, in which the students usually labour three hours a day. Dr. Babcock's statement on the subject is, that "considerably more than one half of the whole number of students in college are regularly engaged in labour (chiefly in the college shops) three hours a day. Their earnings vary from 50 cts. to \$2 50 cts. per week, according to their skill, strength and diligence; but, on an average, they pay for their board by their labour. This system of labour has been in successful operation for more than two years

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(with the exception of a few weeks last autumn, when the scarcity of lumber partially suspended work in the shops) and the results of it are no longer doubtful. The regular exercise thus furnished is found highly conducive to health, and to intellectual vigour. No student is hindered in the successful prosecution of his studies, by employing three hours a day in work. The good order of the college is also essentially promoted by this kind of employment of the leisure hours of so large a portion of the students.

“ It is often asked, ‘ How can your manual labour department continue to flourish, when the experiment in so many other institutions has entirely failed?’ Several circumstances have conspired to its success here. A large proportion of our students are able-bodied men, who have been accustomed to labour, and do not regard it as dishonourable. We have an excellent and popular superintendent of the shops, at a reasonable charge. The shops, tools, &c. have been furnished by contributions for the purpose, and only need to be kept in repair, by a small tax on the occupants. We have also unusual facilities for purchasing lumber, and disposing of work of various kinds from the shops: By carrying the principles of *the division of labour* into effect, the several processes are so simplified, that young men of common ingenuity, even if they have never before been accustomed to the use of tools, very soon learn to work to good advantage. The low price of board and tuition (only \$1 a week for the former, when *paid in advance*, and \$20 per annum for the latter)

are an encouragement to many worthy young men, thirsting for the advantages of education, to endeavour to procure one here, chiefly by their own efforts."

The general course of study assimilates with that of other considerable institutions. Generally fifty or sixty students are preparing for the christian ministry.

There are weekly exercises in declamation and composition. All the students are required to read from the Greek Testament into English, without note or comment, in connexion with morning prayers in the chapel. The portions thus read are critically examined in a *bible class*, under the direction of the president, on Sunday evening. In this manner the principal parts of the New Testament, in its original language, pass under critical review every year.

Courses of lectures are delivered to the several classes on the following subjects:—the various branches of natural philosophy, chemistry, mineralogy, geology, and botany, rhetoric, Greek and Latin literature, German and French literature, the Hebrew language, moral philosophy, political economy.

The requisites for admission to the freshman class, are testimonials of good moral character, a thorough acquaintance with English, Latin, and Greek grammar, Cæsar's Commentaries or Sallust, Virgil, Cicero's Select Orations, Latin prosody, Latin composition, the gospels of the Greek Testament, Jacob's Greek Reader, ancient and modern

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geography, vulgar and decimal fractions, proportion, the doctrine of roots and powers, and algebra, so far as to enable the student to solve equations of the second degree, or such acquisitions as the faculty shall judge equivalent. It is also recommended to students in preparation, to read attentively some convenient manual of Greek and Roman history.

On the day previous to the commencement, two gentlemen from a distance were selected as usual to deliver orations before particular societies formed amongst the college students, such as the Peace Society, and the Literary Society. On these occasions the members and friends proceeded in solemn procession, with hired bands of music, to the baptist church.

The season of Commencement was auspicious. After the necessary preparations at the college, at ten o'clock a procession, with similar accompaniments of music, and consisting of graduates, students, the faculty and president, members of the state government, and other gentlemen, marched about a quarter of a mile to the baptist chapel or church, which was thronged to suffocation. To me was assigned the honourable post of walking side by side with the president, and receiving with other gentlemen the salutations as we passed uncovered through a double row of the literary assemblage. Hours of much interest glided away while we listened to the various exercises of the candidates for degrees, and witnessed their reception of university honours. At the close it devolved on me to deliver an oration "on

the study of literature," which was most courteously received.

It would be doing no more than justice to speak in terms of commendation both of the instructions of the tutors, and the progress of many of the students in this young but thriving seminary of learning. The progress of the past affords a pleasing prognostic of the probable success and distinction of the future. That a recent establishment should not at present be able to compete with the older schools of Europe, is no real disparagement; but there is an emulous spirit at work both here and elsewhere throughout the Union, that will in time render it needful for the rest of the world to hasten forward with more assiduity in the career of improvement, or withdraw the language of reproach and self-adulation. In the moral revolution of the globe, it seems to be the settled conviction of competent judges, that America is turning to the light, and may even yet, and at no distant age, outshine her competitors. If the fixed and unrivalled splendour of illustrious men in all the departments of art and science and literature, invests the universities of Europe with a halo of glory, our transatlantic brethren claim, and justly claim, a fair participation at least in the great names of our honoured country, and point to some literary stars on their own horizon, which already indicate the approaching constellations of future time. Their present tendency throughout the states is rather to the solid in acquirement, than to the showy. They are wisely laying a substantial foundation, and mean to

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raise the superstructure before they adorn it. This they are doing almost everywhere, even in their female seminaries, to an extraordinary and unrivalled degree in pure mathematics. In the mental strife they seem as determined as once in their political struggle. Happily here it is a rivalry, not a resistance. We ought to cherish, and not frown upon their youthful vigour. They are our sons after all; and even if they surpass, they will throw reflected lustre on their venerable sire. Let Britain discourage the poisonous infusions of prejudice that discolour and debase our periodical literature, and learn for the *second* time that hatred is feebleness, and union is strength.

To me it appears, not only from observations made at Waterville, but at every other commencement, and every other institution, collegiate or academical, which I had opportunities (and they were not unfrequent) of attending during my visit in America, that the art of oratory is greatly neglected, or perhaps I should say, misunderstood. Amidst some few admirable exceptions, manner and gesture were neglected. On the platform, in the college, and in the pulpit, there was an evident defect in the graces of delivery. The art of concealing art is not understood. There is little or no *ease* in speaking, but an awkwardness detrimental to effect. Well constructed addresses, often forcibly and sometimes beautifully written, were not, if I may use such an expression, *well set*. Tones and attitudes were seldom good. The hands had either nothing to do, or knew not how to do it; and

the voice had no chance of being regulated by a just and appropriate modulation. The art of reading well, too, is as much disregarded there as in England; an art which is worthy of cultivation, especially in connexion with the exercises of religion. Throughout the northern states the English language is indeed better spoken by the multitude than at home, for there is a freedom from some of our barbarous provincialisms; but the Attic dialect of the best circles of our metropolis, and the best speakers throughout our land, is not yet attained. I wish I could persuade Englishmen to imitate the *good sense* of Americans, and Americans to appreciate the *good taste* of Englishmen.

Instead of returning immediately from Waterville, I was persuaded to prolong my journey to Bangor. This enabled me to see an extensive country, partly cleared, but in general finely covered with its original forests. Bangor, at the head of the navigation of the Penobscot, is every hour growing into greatness. In 1830 it contained 2,500 inhabitants; at present there are nearly 10,000. In visiting different parts of the town and neighbourhood, I was struck with the general bustle and almost visible progress of every undertaking; all was motion. Here stones were cutting—there houses erecting—yonder, the rude outline of a new street forming by six oxen chained together, and engaged in ploughing up the ground which was hereafter to be levelled and arranged. It seemed, in fact, the very metropolis of enterprise; and every one was urged forward—merchant, mechanic, lawyer, and orator, by the impel-

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ling persuasion that Bangor was to be the leading town of a mighty state; to whose advancing greatness every one seemed to feel that he was no inconsiderable contributor. I was politely received by Professor Pond at the Presbyterian Theological Institution, which is erected on the side of a lofty hill, overlooking the town, and commanding an extensive prospect. I preached on the evening of my arrival at the baptist church to a numerous audience. This congregation is thriving under the pastoral superintendence of Mr. Curtis, who was amongst the very earliest promoters, if not the original deviser of the "Lumber Mission;" but in this effort the baptist church was immediately and zealously supported by the congregational merchants. *Lumber* is the name for timber *cut up* in any way, and forms the staple article of export from the mouth of the Penobscot, and all the chief rivers of the state. To procure it, a hardy race of men is sent into the woods of the interior, at the close of the year; where they construct *camps* of various descriptions, made of logs notched into each other, and planted where the trees are thickest. In these they domesticate themselves for three or four months, sallying forth as the weather will permit to hew down the tall sons of the surrounding forest. These are deposited as conveniently as possible for taking advantage of the floods or "*freshets*" of the ensuing spring, which float them into the streams and rivers, on which saw-mills are constructed. Finding from 3,000 to 4,000 of these "lumber-men" were thus annually secluded from all other society throughout the period of their en-

campment, and of course from all the public means of divine grace, the friends of this mission proposed supplying them with such a portion of their means as it might be practicable to afford. It was thought that their seclusion from ordinary society would operate favourably in inducing a disposition to attend to a missionary; and this expectation has been realized during the season in which it has been tried. A brother, originally a convert of the gospel among these woody solitudes, had been ordained to the general work of the ministry a fortnight before the scheme of systematic exertion was ripe. He was engaged to devote two months to the service as an experiment, and it everywhere succeeded. In his journal this missionary speaks of "small but attentive audiences" throughout his course. They averaged thirty to thirty-five individuals, but often amounted to fifty, and sometimes to seventy. Though a rough race, *he* found them not only respectful, but hospitable; and so generally willing to attend to his object, that he preached every night but three, during the seven weeks of his itineracy. They would in no instance receive payment for the accommodation he found amongst them. Occasionally he was hailed by a religious lumber-man as bringing cold water to thirsty souls; and several times the little audience furnished a praying brother, and one who, according to the custom of various churches there, could exhort his companions after sermon. These men are dispersed, on the opening of the spring, like the trees they fell, in all directions, southward.

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It is not improbable that another baptist church will speedily be formed in Bangor by a friendly separation from the primary society. Already there are two congregationalist churches, one methodist, and one unitarian. The American spirit is here peculiarly manifest at all public meetings, civil or religious. As soon as a project is announced, which wears the aspect of utility, the question is—"Well, what *action* shall be taken upon this?" The requisite amount is determined, dollars instantly pour in, and the work is accomplished!

At the distance of twelve miles up the Penobscot, is an island which has been appropriated by government to the Indians. Their settlement is called Old Town. It is inhabited by 300 Indians. A Miss Newell nobly undertook their instruction; but this self-denying effort was attempted to be frustrated by the catholics, who contrived to expel her from the settlement, of which they, as in most other instances, resolved to maintain entire possession. She, however, crossed the narrow branch of the river, and by fixing herself on the opposite shore, continued to labour at the nearest accessible point. Many still avail themselves of her persevering assiduity. It is singular that the different denominations have been so neglectful of the Indians, the fragments of whose broken tribes still linger, like the fading twilight, upon their ancient domains.

The corporation mills, or as they are now called, the city mills, are situated three miles and a half up the same river. These are worked by steam engines, and are the most extensive saw-mills in the United

States. They are valuable inventions. On account of the rapids, the people, nothing daunted, are about to construct a sluice of 900 feet in length, to run the rafts down. The Kinduskey river falls into the Penobscot at Bangor, and contributes its quota of suitable banks for the construction of wharves.

I returned by the river, and along the enchanting coast of Maine to Portland; thence to Portsmouth, after another day's agreeable ride, though "some warm." At Portsmouth I preached twice to the calvinistic baptist congregation, which was, at the time, destitute of a pastor. The place of worship contains 600 or 700 people. In general, however, it is not filled, and seems to need re-animation. There is also a free-will baptist church, and some others of the presbyterian or congregational order. The town is situated on the Piscataqua river. It has a fine harbour, open at all seasons, and is the only seaport of New Hampshire. I hastened thence to Dover, and on a subsequent day, through the magnificent mountainous district of Gilmanton to New Hampton.

My tour into Maine was attended with many pleasures and some labour; but I could truly say of this, and all similar engagements in the same great cause, "*labor ipse voluptas.*" Of the country, and of its religious aspect, it may be desirable to subjoin a few words. Maine comprehends 32,000 square miles, and about 400,000 inhabitants, or twelve to a square mile. The northern parts are nearly unpeopled. Geologically speaking, it possesses the chief characteristics of a primitive country, that is,

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rugged coasts indented with harbours, a broken and hilly surface, a hard and granite soil of difficult cultivation; with lakes and rivers, ill adapted from obstructing rapids or shallows, for the purposes of navigation. Agriculture is but little advanced, the greatest part of the country being covered with native forests. These, and grazing farms, furnish the chief exports. It has been the fourth state of the Union for shipping, as its extensive coasts and harbours are favourable to commerce. The climate is cold, but salubrious.

A sketch of the history of the baptist denomination in this part of the country shall close this narrative.

The Maine Baptist Convention is composed of nine associations, which comprehend about 240 churches; of these, 150 are destitute of pastors. The whole comprehend between 16,000 and 17,000 members. They have been accustomed to engage in missionary societies, to assist by a branch institution the Northern Baptist Education Society, and in 1834 formed a sunday-school union. The secretary and agent of the convention is employed in visiting the churches, not only to procure donations for general objects from the more wealthy, but to obtain information of their state, to preach for those which are destitute, and use efforts, or devise expedients for the revival of religion. Two or three brief extracts from one of their recent reports, will convey some idea of the activity that prevails in some districts, and the circumstances of their domestic missions.

“Eastern Maine.—Our venerable father Case, whose

labours have been so unceasing, long protracted, and useful, spent five weeks in this association, with the people of No. 8, Branch Pond, Trenton, and vicinity. His return was highly gratifying. It seems the Lord blessed him, and made him a blessing to the people. He mentions one interesting fact. Speaking of being in Branch Pond settlement, he says, 'Here I found an infant baptist church, which was constituted the 8th of December last, chiefly the fruits of a late revival in this place. Here I visited several families and attended several meetings, preached two sermons on Lord's day, and then rode six miles towards Ellsworth village, and preached again in the evening. This late revival in religion has extended about six miles on this road, and *every family in that distance has shared in the good work save one.*' Br. E. Bedel has been a missionary for the year, in this association, mostly, however, on the islands. The Lord has blessed his labours. He has baptised thirty. Br. D. Dodge has also spent four weeks.

"*Penobscot.*—Br. Roundy has been employed every fourth sabbath in Bradford. To the little church in this place, the committee of this association appropriated fifteen dollars, which enabled them to secure preaching one fourth of the time. Br. Roundy says, 'When I commenced my labours here, which was in December last, the church was rather low, but since that time the Lord has appeared for their help. I have baptised nine, and broke bread to the church. They seem much encouraged.' Br. Hale has spent three sabbaths, one in St. Albans, and two in Garland. He baptised one. Br. J. Hatch has spent

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eight weeks in the service of the convention in Exeter, Stetson, Etna, and Plymouth. He has enjoyed some precious seasons, and baptised fourteen. The people paid fifteen dollars, and he last fall subscribed to the convention ten dollars, so that the expense of Br. Hatch's mission was small. Br. J. F. Page received an appointment of seven weeks in the north-eastwardly part of this association, which appointment he has filled. He mentioned one circumstance worthy of notice, *viz.*—In La Grange, he found seven members of the church in Bradford, who frequently attend the conference of the church, by going twelve miles through the woods on foot, having to cross Dead Stream on rafts. While on his mission, he was instrumental of the conversion of several, and baptised one. In one place, where the population is fast increasing, his spirit was stirred within him, on viewing the situation of the people, for whose souls no man seemed to care. Br. Z. Hall spent five weeks in visiting the little churches east of the Penobscot river. In one place, he says, 'the people flocked together from all quarters; men, women, and children, came a number of miles through the woods by night, with lanterns, and torches, to hear the word; and it was easy preaching; I never saw greater signs of a general reformation in any place.' He would have protracted his labours, had not sickness and death in his family called him home. Br. S. Dexter received an appointment of twelve weeks in Stetson, Dutton, Kirkland, and Bradford. In one of these places, he proposed to the people to hold a protracted meeting,

which was attended with a blessing. A revival commenced in the meeting, which has brought more than twenty into the church of Newport, and has raised up a small church in Stetson. He says, 'I laboured most of the time under very feeble health, but never in my life did I labour (as I thought) where God approved, and his cause required, more than in this short mission.'

Previously to the year 1804, the Bowdoinham Association was the only one which existed in this state. At its annual session in 1804, this association deemed it expedient to divide; accordingly, the churches east of the Kennebec river, and one at least west of it were dismissed. In 1805, these churches, together with others recently organized, were formed into the Lincoln Association, which, at its annual session in 1806, numbered but twenty-one churches, and 1,151 members; but, notwithstanding every obstacle, increased rapidly. In 1805, the first baptist church in Sedgwick—a church of 128 members, which, with its excellent pastor, the late Rev. Daniel Merrill, had recently renounced the pædobaptist principles, united with this body at its organization. In 1818, this association had so increased, that it numbered sixty-one churches. Thus it appears that within the short term of twelve years, the baptist churches east of Kennebec river, increased from twenty to sixty-one; and several small churches were gathered in this section, which did not then unite with the association. During the same period, the communicants increased from 1,151, to considerably more than 3,500.

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This association at its annual session in 1818, having become extensive, thought proper to divide; and by mutual agreement, the churches east of the Penobscot river were dismissed to form an independent body by themselves. Since that time, the Lincoln Association has been twice divided, and the two associations, Penobscot and Waldo, have been branched from it. The latter at its last session numbered nineteen churches, and 1,087 communicants. The former, at its last session, numbered thirty-five churches, 1,908 communicants. Whilst the parent body (Lincoln) still numbered twenty-eight churches, and 2,460 communicants.

The churches east of the Penobscot river, met by a delegation in Bluehill, on the 12th of November, 1818, and organized themselves into a body, to be called the Eastern Maine Association, which at its first annual session in October, 1819, embraced fifteen churches, and 1,042 communicants. To this body, the Lord has been signally gracious. It was not only small in its beginning, but came into existence under many disadvantages. The churches already gathered have, however, been much enlarged, several of them have divided, and others formed, so that at its annual session, last September, the Eastern Maine Association embraced thirty-eight churches, and 3,209 communicants. At this meeting, it was deemed expedient to divide, which was accordingly done by a unanimous vote.—The original designation was dropped, and the two associations assumed the names of the respective counties in which they were located—Hancock and

Washington. Of the thirty-eight churches, twenty-two are in Hancock, and sixteen in Washington; in the latter, most of the churches are destitute of pastors, there being at this time but six ordained ministers. The churches in the Hancock Association are better supplied, there being twelve ordained ministers connected with it; besides these, there are eight candidates for the ministry, some of whom are licensed, and engaged in preaching most of their time; others are in a course of preparatory study. Still, many of the churches are destitute of pastors, and some of them have preaching but seldom.

In traversing the country from Waterville to Bangor, I perceived a considerable destitution of religious means; and my inquiries respecting other parts, notwithstanding the pleasing citations just introduced, lead to the conclusion, that this remark is but too capable of an extensive application. *Opportunities*, however, for the diffusion of the gospel are numerous, were there but a sufficient multiplication of ministers. Still, in some of the principal places, christianity is taking a deep root, and obtaining a spreading influence; and it is to be devoutly anticipated, that this will be increasingly realised, as forests fall and cities rise.

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THE village situated near the agricultural theatre of the State is rather inferior to that of cultivated land. There have been many attempts in the woods to employ machinery in the forest. At the foot of the mountains commands the direction of the State; in the White Mountains to the state away in the mountains, the distance is several miles.

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CHAPTER XI.

INSTITUTION AT NEW HAMPTON.—ANDOVER.—SALEM.
 —NEWTON THEOLOGICAL INSTITUTION.—MR. COBB.
 —MEETING AT FANEUIL HALL.—AMERICAN INSTITUTE OF EDUCATION.—NEWBURYPORT.—WHITEFIELD'S TOMB.—CHURCHES AT BOSTON.

THE village of New Hampton is romantically situated near the centre of New Hampshire, in an agricultural district, and encircled by an amphitheatre of lofty hills. The wildness of the scenery is rather increased than diminished by the progress of cultivation, owing to the remnants of trees that have been felled; so that if the axe no longer rings in the woods, there remains ample work for the machinery invented for extracting the stumps of the forest. From a lofty hill, called the Pinnacle, at the foot of which the little town reposes, the eye commands an extensive panorama, looking in one direction over the Lake Winnipiseogee far into Maine; in another, to the aspiring summits of the White Mountains; and, in a third, across Vermont, to the state of New York, where the horizon fades away in the distance. It is said that, in some directions, the diameter of the circle is more than 100 miles.

At the foot of this commanding eminence, stood one small building, used for an academy, which

was offered to the Baptist State Convention in 1825. The convention itself was at that time but recently formed; they, however, accepted the trust, and after struggling with many difficulties, and encountering no small degree of religious prejudice and opposition, their application to the legislature for a charter was successful, additional buildings were erected, and the enterprise gave every promise of success. In the course of two or three years it was deemed expedient to establish a female department, and a neat commodious building was erected on the rising ground, where a good congregational meeting-house already stood. Each has a spire, and together they present a very picturesque appearance. In a short time, it was found necessary for the accommodation of the increasing number of youths at the school, and students in the theological department, to rear a spacious and substantial college 100 feet long, by 36 wide, in addition to a hall, which had previously been built. The distance between the two seminaries is about a mile and a half, but the whole institution is under the presidency of Professor Smith, who is the theological tutor.

The anniversary of this seminary excites much interest among the baptists in the state; and we had been repeatedly requested to attend its celebration. The institution has been much patronised by the city of Boston, chiefly on account of the female department. Miss Hazeltine, the lady who presides over it, is not only a native of Boston, but under the pastoral and paternal eye of Dr. Sharp, she has risen to merited distinction. The powers of

her mind, her teaching, especially in this arduous and three able efforts, in connection with the mission from Boston, and its advancement of erecting

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After a compared to the Mr. Simpson influence, with the institution president at the hospital carriage to were also assistance to Con

her mind, her attainments, and a happy facility in teaching, early marked her out, as likely to excel in this arduous and responsible station. Two or three able associates take their respective departments, in most efficient and harmonious co-operation with the lady president. Many young ladies from Boston have received their education there; and its advancing celebrity has led to the intention of erecting a new and more spacious edifice.

There are four classes of male students, who may either board themselves, at the houses kept for that purpose, or live as in other colleges, in commons. Some of these are youths of a tender age, and some are men of mature years, who, though they have already occupied various situations, have ascertained the need of enlarging their general knowledge. Besides these, the institution furnishes a liberal education, both classical and literary, so as amply to prepare young men for college; and it is further, a theological seminary of candidates for the ministry. There are in the whole about 230 or 240 students.

After a cordial welcome to the institution, we repaired to the dwelling of the Hon. H. Y. Simpson. Mr. Simpson is a judge, and possesses much local influence, which renders his devoted patronage of the institution highly advantageous. He was the president at the anniversary. We not only enjoyed the hospitality of his house, and the use of his carriage to convey us to the different meetings, but were also accommodated politely with that conveyance to Concord, a distance of thirty miles, to enable

us to remain to the close of the public exercises. The father of the judge is still living. Old age has darkened his corporeal and dimmed his intellectual vision, but he is the wreck of a noble specimen of our nature. He was a colonel in the war of Independence, and bears in his person honourable scars, besides a bullet or two which could not be extracted, and which he will carry with him to the grave. It was easy to kindle the latent fires of his mind, by allusions to scenes with which he had been familiar in his youth. He has an indomitable love of liberty mingled with the finest feelings of a generous and benevolent heart. He loves and venerates England, but thinks that the interests of the whole world required the independence and free institutions of his country.

The examinations commenced in the male department, and were conducted by President Smith, and Professors Morse, White, and Sherman; any visitors being invited to put questions as they proceeded. A committee of seven was appointed to report. Youths of from eight to fourteen or fifteen seemed to compose the school of the English department, and, in their examination, particularly in arithmetic and book-keeping, displayed the ordinary measure of proficiency which a diligent tutor will generally secure. A curious circumstance occurred, illustrative of the prevalence of the republican spirit, and showing how the passion is nursed in very childhood. Three little boys were to have been examined in geography. The tutor thought that there was scarcely time for the examination of this

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little class; but instead of simply intimating this, and determining for himself, he put it to the *vote* of these republican youngsters, whether they would be examined or not, when the negative was carried by their uplifted hands!

As the theological students of this institution are generally of a class to be contented with a brief and less extended course of study than in some other seminaries, our young ministerial brethren were chiefly questioned in mental and moral science—the evidences of the inspiration of the scriptures—and in subjects connected with biblical studies and divinity.

The classical examination embraced translations, a careful analysis of language, and the grammatical construction of sentences. We were pleased with the frequent use of the black board for writing both Greek and Latin, as well as for its customary use in mathematics. We regretted, however, the want of accuracy in the formation of the letters of the dead languages, and trust that this point will attract the attention of the tutors, who must be aware of its advantages. In various branches of mathematics, and the study of natural philosophy and chemistry, considerable progress was manifest. In the evening of this day a numerous assembly was convened, when, at the request of the ministers, we delivered addresses on the subject of education.

The examinations in the female department were anticipated with great interest, and, to us, it appeared that this seminary could assert greater pretensions to superiority in comparison with others

than the boy's school. An opportunity had been afforded of attending the ordinary studies of the pupils, having nevertheless a reference to the examination; and a more substantial course of education we never witnessed. Whatever was taught, appeared to be taught thoroughly. No doubt considerable preparation had been made expressly for the annual display; but ample evidence was given of an acquaintance with principles, and not merely the attainment of a superficial smattering to be forgotten as quickly as acquired. It was sufficiently obvious that the exercises were not mere recitations from memory, but a vigorous application of mind was apparent, both on the part of teachers and pupils. We shall give a brief enumeration of the topics which engaged our attention on the public day.

A judicious examination in Butler's Analogy was proceeding as we entered the hall; the teacher took the ground of such opponents as the author combats; and by stating in her own language the objections he answers and removes, elicited the knowledge which had been obtained by the previous study of the work, and of the subjects it contains. This was followed by examinations in algebra, on the black board, which was covered with figures, executed with the utmost neatness. Many demonstrations were thus given in the higher branches of arithmetic, and in algebra. Quadratic equations were performed by the young ladies, with perfect accuracy, and explained with the promptitude which bespeaks clearness of conception. Next followed a class of

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botanists, who, with a bouquet for the indiscriminate distribution of a flower to each, proceeded to classify and arrange them scientifically. A lively original discussion, on the most rational mode of commemorating the 4th of July ensued, as a sort of interlude. This was succeeded by an examination of two young children in the elements of geometry, conducted by one of the elder pupils. Portions of the first and seventh books of Virgil's *Æneid* were then translated and analysed. A clever dialogue on education was sustained with spirit. It was intended to represent a morning visit, supposed to be made by two fashionables, to two literary ladies; which led to an amusing altercation on their respective pursuits, in which were many sallies of wit, indicative of considerable ingenuity in those who composed the piece. These episodes relieved and enlightened the meeting, instead of music. General history, with some portions of ancient history, taught by dictation, were introduced. The movements of the children of Israel in the wilderness, were described on a blank map, and a little girl, about six or seven years of age, gave a history of St. Paul. An original poem followed—and in succession, astronomy—an essay on America as it was, and as it is—reading in French, which was well pronounced and translated—and English poetry. These studies must have been instructive, from the careful analysis of each line, to which the pupils were accustomed; but there was a cadence, which, without the specimens we had, might have led to the inference, that the whole school was accustomed to read line

after line *en masse*, thereby acquiring the same tones and emphasis. A class was examined in Wayland's Moral Science. This was succeeded by physiology, natural history, and geography. A bible class gave so correct a synoptical view of the Epistle to the Romans, and evinced so much acquaintance with the general scope of the author, and the reasoning in different chapters, as to reflect the highest credit on the assiduous teacher, who had communicated so much information. One young lady then read an original address to a society which had been formed among them, under the designation of a "Missionary Association;" another, about to leave school, delivered a valedictory address. Both these were admirable; the latter was full of tender pathos. We were then requested to close this long day's session, which we did by an address and prayer.

In this seminary, there are but few very young persons. The greater part will probably become teachers, and may be considered as in training for those numerous common or district schools, which will be immensely benefited by a more competent class of instructors. The remainder are young ladies of respectable families, who resort here to finish their education. Of those who are more advanced in age, or who are preparing to become teachers, no inconsiderable number are necessitated to spend one half their time in some profitable employment; that by carefully husbanding their wages, they may have wherewith to pay the expenses of their education, during the remainder of the year. This honourable ambition is as creditable to the pupil, as it is bene-

ficial to society. There are many other propriety of are necessary the seminary any were even but from the dental circuit

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ficial to society ; and it is found, that among them are many of the most promising scholars. Such propriety of conduct is displayed, that no distinctions are necessary, and none are attempted to be made in the seminary ; nor could it generally be known that any were ever occupied in mills or other factories, but from their periodical absence, and other accidental circumstances.

The same charges for tuition are made to all ; but the expenses are materially different for board, which each adapts to her means. All the scholars reside in the houses kept for the purpose, by persons of approved respectability, and where they live as members of the family. The teachers have only to attend them in the recitation rooms. It is in fact, *a college for females*, as much so as are the university establishments for men ; only there are no commons, as in the male department.

In some of the boarding houses, a number can contrive to live for very little more than five shillings per week, each ; and the charge for education is small. Drawing is taught, but not music and dancing. The two former accomplishments are not, in our opinion, pursued in America with the same success as in England ; for while there are specimens of individual proficiency, there is a want of general excellence. In studying botany, each pupil collects and arranges, often with much taste and elegance, specimens which are prepared and preserved in an album, with such apt poetical or prose quotations, as fancy may dictate. We received an elegant present of a *Hortus Siccus*. In this descrip-

tion of female education, so easily attainable by individuals from any class who may aspire to it, England is greatly surpassed by America. We have but few, if any, institutions resembling this; but it would be difficult to assign any satisfactory reason why the plan of proprietary schools should not be extended to our daughters, or why they should be deprived of the advantages of a more substantial and extended education. That a large number of British ladies are to be found throughout the country, who yield to the ladies of no nations in the new or in the old world, may be confidently maintained; but equal advantages with those enjoyed in the female academies of America, are by no means accessible. On the contrary, the great mass of females with us, grow up comparatively in ignorance of much that is taught at New Hampton.

We must not omit to mention that one of the most delightful features in this institution, is its religious character; and that the most judicious efforts are made to produce and foster religious feeling. Its advantages are equally free for persons of every religious community. The teachers manifest a deep concern to awaken serious inquiry in the pupils. There is then a class of catechumens formed, and as the inquirers advance towards a decidedly christian character, they are received into another class, which is considered a fellowship of true believers, into which those only are admitted who would be received, and many are actually received, as members into churches. In the use of these means a session rarely passes without several instances of conversion.

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On the morning of the 13th, the students of both seminaries assembled in the baptist chapel, near the large institution. It was a kind of commencement day, when the customary speeches, essays, orations of all descriptions, in Latin as well as in English, to the number of sixty, were delivered. Some of these displayed highly promising talents, but a few partook of a somewhat coarse and vulgar character; and, though admirably acted out, were exceptionable in point of taste. A band of music enlivened the whole, and it was a day of much enjoyment.

New Hampton seminary is not burdened with debt; the trustees possess a property of several acres of land, besides the college buildings; and a liberal effort is making to raise \$6,000, of which, if raised, one gentleman has promised a fourth part, to provide enlarged accommodation for the female department.

We met at this anniversary many estimable brethren from different parts of the state, from whom we heard much of the general state of the churches. One very instructive instance of personal devotedness, accompanied with extraordinary results, was related, as illustrative of the manner in which some revivals have originated. A Mr. —, member of the baptist church at —, who was deeply interested in the great realities of religion, became much concerned at the low state of religion in the church of which he was a member. One day as he was musing on the desolations of Zion, he was powerfully impressed with the importance of immediate personal effort, and it occurred to him that he had

himself made but few direct attempts. He thought it was by no means impossible for an individual to call at all the houses scattered within a thinly populated district, seven miles around his own dwelling, and converse with some one in each house upon the interests of the soul. Forthwith he formed the resolution; and that very hour, taking his staff in his hand, he proceeded on his benevolent but romantic expedition. By the time he had accomplished his purpose, it was thought there was not a house in the circuit, in which one or more hopeful conversions had not taken place; and within a few weeks 200 persons were brought to a knowledge of the truth!

Some of the revivalists in these parts maintain that divine influence is often of that extraordinary nature, as to comprise supernatural intimations from God, even respecting the conversion of particular persons; instances illustrative of which were often given. Such communications are represented as indescribable, of which when felt you cannot but be assured, but if not felt they cannot be comprehended. At one town in the neighbourhood of New Hampton, we were informed, that three years ago, there was but the name of a church; but that the pastor had since then baptised between seventy and eighty each year, and had erected a place of worship eighty feet by sixty, which was so crowded, that serious thoughts were entertained of erecting another chapel. Upon the whole it appeared to us, both from the brethren and friends with whom we associated, and the information communicated, that the baptists

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of New Hampshire are keeping pace with the times, and are not behind the other northern states of their country.

The breaking up of this anniversary presented a most cheerful and joyous spectacle. Vehicles of every variety had been put into requisition; and the diversified costume of persons rather unceremonious about dress, together with the shirt sleeves of those who preferred being disencumbered of their upper garments, gave the usual peculiarity of appearance to the eye of a stranger. The weather was warm, and the meetings had been very crowded. A long cavalcade stretched down the hill leading from the upper to the lower seminary: there, taking the road to Concord, we parted from many whom we shall see no more till the last general assembly before the throne!

There is a deep romantic ravine through which the road winds soon after you have left the village, a sort of mountain pass, which is entered by crossing a pond or lake, over which a floating bridge is constructed. The logs are roughly hewn and firmly fastened, so that a regular corduroy road is laid over the surface of the placid water. We did not reach Concord till a late hour. The next day, having parted with the friends who had accompanied us, Dr. Sharp, Mr. Hague and others from Boston, whose coach we were pleased for a long time to trace among the trees as it rolled along on the opposite side of the Merrimac, nearly parallel to our own course,—we pursued our way to Andover. We had but a short time to enjoy an

interview with Dr. Stuart; a heavy rain and the anticipated arrival of the stage for Salem, prevented a minute survey of this admirable college. Very few seats of literature present altogether a more striking appearance. The site is elevated, the grounds well laid out, and the whole institution impresses a stranger as worthy of the noble generosity of its founders. Our intention, at the time, was to have re-visited Andover, but no subsequent opportunity occurred. The number of students, which were about 150, has been somewhat affected, particularly in the theological department, by the secession of between thirty and forty on anti-slavery grounds. This is one of the seminaries which had recently been much agitated upon that topic, in consequence of a long series of meetings, for more than a fortnight. We are unable to pronounce an opinion upon the conflicting statements made by the parties: for while, on the one hand, an extraordinary degree of intemperance, vehemence, personality, and indeed the want of every degree of customary decorum is charged upon the chief speaker, so that it was deemed proper to circulate attested statements of what actually occurred; it is on the other hand asserted, that although it was a period of religious revival, the deepest interest was taken in the discussions for many successive days, and that besides the seceders, there are many equally determined, on conscientious grounds to form an abolition society. An interruption of the course of things during a revival, by the introduction of so exciting a topic, is as severely denounced by one party, as it is lauded by another, who, if no

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suspicious of the soundness of those conversions which do not prevent all connivance at so gross an evil *in these enlightened days*, are at least desirous, that the religious principles of their youth shall thus, from their very earliest development, be imbued with universal charity, so as infallibly to pledge them upon this great cause. Dr. Stuart received us with the utmost cordiality. He is a thin tall man, having the unfettered ease of a republican, with the conversational communicativeness of one who is self-confident, without pride. We would gladly have prolonged our stay, in the society of a man who, as a scholar and biblical critic, holds so distinguished a place, though in some elaborate discussions, particularly with reference to the *wine question*, as it may be designated, there is reason to deplore much that is fanciful and hypercritical. Upon the subjects of temperance and abstinence, there is cause to apprehend, that in correcting what was vicious in the habits of the people, some evils and perhaps failure, will be risked by going to an opposite extreme. It is not uncommon to hear Americans deplore, that they were fast becoming a nation of drunkards; it springs doubtless from that godly sorrow, in many instances, so extolled in 2 Cor. vii., that such holy indignation is manifested to be "clear in this matter;" but enlightened guides should pause, when christians are seen laying the axe to the root of the trees in their orchards, lest intoxicating drinks should be expressed from their fruits; and what savours of the impious as well as of the absurd, devising some expedient, and

providing some substitute for wine even at the Lord's supper! Much elaborate research and critical acumen may be displayed in a controversy to establish an essential difference between the Hebrew *tirosh* and *ain*, as if the one denoted a prohibited alcoholic fluid, the other an innoxious and lawful stimulant, when properly administered; but no one can doubt, whether the Saviour spake of or used such wine, as would in the process of maturing, have "burst old leathern bottles." Whether the ancient Hebrews would have called it *ain* or *tirosh*, when it was new, it required "new bottles," and then "both were preserved."

It is in the highest degree hazardous to tamper with positive religious institutions; they are supported exclusively by the expressed will of the founder. We are under a moral obligation to obey the positive institution, though the act prescribed may in itself be altogether immaterial, a thing of perfect indifference in respect of moral attributes; hence, any alteration in forms of observance, any substitution of one thing for another, abrogates the institution itself; the very essence of obedience consisting in a rigid adherence to the authoritative prescription. We were sorry to hear that any of our churches were embarrassed with scruples about the alcohol lurking in the ordinary wines used at the communion; but did not learn that any had on that solemn occasion altogether abandoned the use of it, as some of other communities have done. It is affecting to observe how promptly the spirit of commerce avails itself of even religious scruples;

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for among the most common advertisements, are "communion wines" for sale; a fact, in itself, sufficient to enlighten the understanding of any judicious man.

We reached Salem the same day, August 14th. Our intellectual friend, Mr. John Wayland, pastor of the first church, and brother to the president of Brown University, and his hospitable neighbour and deacon, Mr. Shepherd, received us to their houses. No stranger can visit this handsome city without calling to recollection the noble-mindedness of the men of former days, who refused the trade of Boston, which royal bounty would have transferred to their port as the price of a traitorous desertion of their country's cause. But no; they would not be bribed into perfidy! There is not much show of commerce in this city; but the park-like square in the centre, surrounded with many substantial dwellings, gives an air at once of elegance and affluence. Our friends kindly formed a party for an excursion to Nahant, distant nine miles, considered to be the first *watering place* in the States, as we vulgarly call the unrivalled towns on our coast. English travellers are indebted to many of their feelings of disappointment, and their American friends are offended with many a rude remark consequent on such feelings, to a very absurd, though not unnatural tendency in the human mind, to associate and compare objects. This original propensity is particularly indulged in by visitors from the old country, who go across the Atlantic to survey the creations of their rivals, who have sprung from the same

stock, and who speak the same tongue. But how ridiculous to go to Saratoga dreaming of Cheltenham or Leamington; or to drive to Nahant with Brighton floating in your recollection! Our equipage would not have disgraced nobility; it was an elegant carriage, and four fine horses. The excursion altogether was delightful, to which the intelligence and refinement of our party contributed not a little. As we stood upon a rock gazing upon the scene where the Shannon and Chesapeake fought, and listened to the details from one of our company who watched from the same spot the phrensied conflict, we could scarcely repress the imprecation, "Dark be the destinies of those who shall ever plunge our countries into another war!"

The proudest distinction of Salem is her ample and efficient provision for the education of youth. It is adequate to the wants of all, so that there if any remain untaught it must arise from their own negligence, which, however, is of rare occurrence. Scarcely such a phenomenon is to be found as that of a child born in Salem who is uneducated, and every one may, if he chooses, obtain instruction to fit him for college.

Religion is generally flourishing, and in our churches there is much to gratify. That of Mr. Wayland is large, consisting of more than 500 members; we preached there, and at the second church, which was expecting the immediate arrival of a pastor. About 150 members are here united, and the most cheering expectations indulged. One circumstance during the devotional parts of

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public worship was remarkable; the whole congregation remained motionless, without any change of posture, or the slightest adjustment of the person to a different attitude. At first it seems to a stranger as if it were not their intention to respond to the customary invitation, "let us pray." Mr. Olroyd, of Danvers, was urgent to receive one of the delegates into his pulpit, when a large and deeply attentive audience was assembled. His church consists of about 150 members. Before our departure, so large a number called to express their fraternal interest in our mission, it proved to us at once a meeting and a separation from relatives and friends. As much had been crowded into a visit of three days as was possible, during which literature, slavery, politics, and religion formed frequent topics of conversation.

We hastened back to Boston for the purpose of spending the 18th of August in the family of our friend Dr. Sharp—a day rendered memorable in their domestic history, by the marriage of a beloved daughter. The bride and bridegroom stood at the end of a parlour, rendered spacious by the opening of folding doors, each sustained by their respective companions, and forming a semi-circle, in the centre of which Dr. Sharp himself stood. We occupied a place on each hand our friend, and the circle was completed by the different members of the family, relatives and visitors. The bridegroom then handed a paper to Dr. Sharp, as the officiating minister, of which the following is a copy:—

“ City of Boston, S.S.

“ An Intention of Marriage,
between Doct. James B. Gregerson and Miss
Elizabeth W. Sharp, both of Boston, hath been
entered with me for the space of fourteen days,
and due publication thereof has been made as the
law directs.

“ In testimony whereof, I have hereunto set my
hand, the thirty-first day of July, Anno Domini,
1835.

“ S. F. M. Cleary, City Clerk.”

The reading of this certificate suggested an introductory remark on the object of the meeting. A few plain questions were asked, and answered, respectively, by the bridegroom and bride, when they were pronounced husband and wife. Dr. Sharp then gave a brief, but pathetic address, in the midst of which he presented his newly-married children with an elegant bible, with appropriate remarks on that volume as their chief treasure. We were requested, the one at the commencement, the other at the conclusion of the solemn engagement to offer a short prayer. We may be pardoned for expressing the opinion, that a ceremony so simple and social, and withal so devout, incomparably surpassed the superstitious, and, to many, the offensive conformity to which all classes in our own country are compelled so reluctantly to submit.

At the close of the marriage festival, an hour's

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ride brought us to NEWTON, where we heard an address from Mr. J. Wayland of Salem, to the students of the theological institution, and another in the evening to the *alumni* from Mr. Hague of Boston; both worthy of the reputation of our talented friends. On the following morning, the 19th of August, we attended the ANNIVERSARY OF THE THEOLOGICAL INSTITUTION, which was held in the baptist meeting-house. The assembly was unusually numerous, and we were gratified with the opportunity of associating with gentlemen of eminence in various professions, and of different christian denominations. A class of thirteen had on that day completed the regular three years' course, and delivered essays on the occasion. We give the subjects, and names of the speakers:—

The condition of the Jews in the century before Christ, by Alvan Felch, of Limerick, Maine.—The Argument for Christianity, derived from Miracles, by John George Naylor, of Melbourne, England.—Methods of exciting an interest in the study of the Bible, by Joseph Banvard, of the city of New York.—Characteristics of the Puritan style of Preaching, by Joshua Millet, of Leeds, Maine.—State and Prospects of Mohammedanism, by Lewis Coldby, of Boston, Massachusetts.—Sobriety in the Interpretation of Prophecies, by Cornelius A. Thomas, of Braintree, Massachusetts.—Translation of Isaiah xvii. 12, to xviii. 7, with a brief Commentary, by Samuel W. Clark, of Wethersfield, Connecticut—Interpretation of Matthew xxiv. 29—31, by John B.

Hague, of Hackensack, New Jersey.—The proper method of treating the Papists, by Francis Sieg, of Cincinnati, Ohio.—Evils of hasty Pastoral Connections, by Russell Jennings, of Meriden, Connecticut.—The Claims of a Pastor's Flock upon his attention, by Joseph W. Eaton, of Boston, Massachusetts.—The influence of Philosophical Systems in corrupting Primitive Christianity, by David N. Sheldon, of Suffield, Connecticut.—The Connexion between the Doctrines and the Precepts of Christianity, by Charles Johnson, of Canton, Massachusetts.

It would be invidious to express our opinion upon the comparative merits of these productions, but we can unhesitatingly pronounce upon them generally as excellent in manner, language, and sentiment; evincing not only the talents of the speakers, but the value of the instruction they had received under our estimable brethren, the professors Chace, Knowles, and Ripley. After prayer, professor Chace formally introduced us to the assembly, and in conclusion of his speech said, "Honoured brethren! we welcome you to our holiest places. We greet you as the messengers of the churches and the glory of Christ. From this hallowed scene—from this holy convocation, we would send our christian salutations by you to the land of our ancestors. We would bid our brethren beyond the ocean, *God speed*, in the promotion of truth and holiness, and in all their labours of love for the salvation of our fellow men." Dr. Cox then delivered an address on the subject of the christian ministry.

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During the year, the professor of biblical literature instructed the *junior* class in the Hebrew language, using professor Stuart's Hebrew Grammar, and Chrestomathy. They had studied also the geography and antiquities of the bible, Lowth's Lectures on Hebrew Poetry, Campbell's Dissertations, Ernesti on the Interpretation of the New Testament, and the Harmony of the Gospels in Greek; besides attending a series of lectures on biblical literature. The *middle* class prosecuted the study of Chaldee, making use of Riggs's Manual. They further read Jahn's Introduction to the Old Testament, and completed the critical study and interpretation of the Greek New Testament. Lectures were given by the professor as an introduction to some of the most difficult books. At each exercise, in addition to a general examination, the pupils, in alphabetical order, presented a written interpretation of some passage discussed at the preceding lecture. Attention also was given to select portions of the Hebrew prophetic scriptures, and to a systematic course of reading on Jewish history. Under the professor of pastoral duties, sketches of sermons were produced and criticised, and works on sacred rhetoric read and analyzed. The *senior* class, under the professor of biblical theology, were conducted to a view of the evidences of christianity, and to the consideration of a series of theological subjects. In ecclesiastical history, they had studied the progress of religion from the time of our Saviour to the close of the eleventh century. In the department of sacred rhetoric they had studied Porter's Lectures

on Homiletics and Preaching, in connexion with Campbell on Pulpit Eloquence, with free remarks by the professor. In addition to a sermon, there had been a weekly exercise, at which one member of the class had read an analytical essay respecting some distinguished preacher of ancient or modern times, presenting a brief sketch of his history, a list of his works, an analysis of one of his discourses, and a general examination of his style. A course of lectures also on sacred rhetoric was delivered, and one member of the class declaimed every week. In the department of pastoral duties, twenty-two written lectures had been delivered; and a weekly discussion by the class, in the presence of the professor. The object of this exercise was both to increase a knowledge of these subjects, and to cultivate the talent of extemporaneous speaking. Prayer and conference meetings, bible classes, and sabbath-schools had been sustained by the members of the institution, and the students preached in forty-five places.

We were invited to attend the meeting of the trustees of the institution in the afternoon. The annual report was read; and among other business, the establishment of a separate professorship of ecclesiastical history was considered, and, we believe, determined. It was to embrace the evidences of revelation, the formation, preservation, transmission, and canonical authority of the sacred volume, the ancient and subsequent history of the Hebrews, and of the nations with whose history that of the Hebrews is connected; the history

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of christianity, and the various opinions and practices which have been supported under its name, with their causes and consequences, the attempts at reformation, and the present state of the heathen world, as well as the origin of the different denominations of professed christians.

We spent a few days at the house of Mrs. Cobb, the widow of one of the earliest and best friends of the Newton Institution. The whole establishment was a project dear to his heart, and had his life been spared, he would have been among the most active of its friends. This anniversary renewed the bitterness of grief in the heart of the widow; as she looked upon her fatherless son; and our sympathy appreciated the feeling which prevented her from revisiting the scene which in brighter days would have enraptured her benevolent mind.

Nathan Ripley Cobb, Esq. displayed the character of a CHRISTIAN MERCHANT in all its varieties of excellence. He was born November 3, 1798: in May, 1818, joined Dr. Sharp's church in Boston; commenced business in 1819; married Sarah, the daughter of T. Kendall, Esq. in 1820; and after several weeks of decline, expired May 22, 1834, in the 36th year of his age. He was one of the few noble-hearted men of wealth, whose affluence is constantly proved by their munificence. Yet it was not always from what is strictly denominated affluence that he was so benevolent, inasmuch as the vows of God were upon him that he would never become rich; and he redeemed the holy pledge which he had given by consecrating his gains to the Lord:

In November, 1821, he drew up the following remarkable document:—

“By the grace of God, I will never be worth more than \$50,000.

“By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

“If I am ever worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole, after \$50,000. So help me God; or give to a more faithful steward, and set me aside.

“Nov. 1821. “N. R. COBB.”

He adhered to this covenant with conscientious fidelity. At one time, finding his property had increased beyond \$50,000 he at once devoted the surplus \$7,500 as a foundation for a professorship in the Newton Institution, to which, on various occasions during his short life, he gave at least twice that amount. Though a baptist, and ever ready to perform any service for the church and the denomination to which he belonged, yet he was prompt in affording aid to all wise designs which appeared to have a claim upon him as a christian, a philanthropist, and a patriot. He was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.

Seldom was this excellent man absent from any meetings of the church, even amidst the greatest pressure of business. He rejoiced in the conversion of sinners, and constantly aided his pastor in the in-

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quiry meeting. His temper was placid, his manners affable, his integrity entire. He was, besides, distinguished by great business talents, and by an acute penetration into the characters of men. Energy and activity were his element. We could willingly transcribe his diary before us; but a very few short sentences, uttered in his last sickness, must suffice: "Within the few last days, I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world. I have enjoyed it as much as any one. God has prospered me. I have every thing to tie me here. I am happy in my family; I have property enough; but how small and mean does this world appear when we are on a sick-bed! Nothing can equal my enjoyment in the near prospect of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ, *none* but Christ."

Alas, how little did we imagine, while for a few days partaking of the elegant hospitalities of the mansion, from which this *christian merchant* had so lately departed to our "Father's house," that our beloved friend, his then surviving widow, would soon and suddenly be summoned to rejoin her husband. Scarcely, however, had we re-crossed the Atlantic, when the intelligence reached us. We blend our sympathies with those who live, knowing that "the survivors die!"

Among the public meetings of Boston, we must not omit the mention of our attendance at the great meeting at Fanueil Hall, convened on the 21st, for the avowed purpose of neutralizing the influence of the

abolitionists in the north, and tranquillising the agitation of the south, on the subject of slavery. It was an immense assembly, and was both intended and represented to have set the subject at rest, by passing unanimously the following resolutions:—

“Whereas it has become matter of public notoriety, that projects are entertained by individuals in the northern states of this Union, for effecting the immediate abolition of slavery in our sister states, and that associations have been formed for this end; and there is cause to believe that the numbers and influence of these persons have been greatly exaggerated by the apprehensions of many of our southern brethren, and too probably by the sinister designs of others, who discern an occasion to promote in the south disaffection to our happy union; and in consequence of the great and increasing excitement prevailing upon this subject, it becomes our duty to attempt to calm the minds and assure the confidence of the good people of those states, by expressing the sense of this community upon these procedures. We, the citizens of Boston, here assembled, hereby make known our sentiments respecting this momentous subject, in the hope that the same may be favourably received and adopted by other communities and assemblies of our fellow-citizens, so that a public and general sentiment may be demonstrated to exist in the north, adverse to these destructive projects. We hold this truth to be indisputable, that the condition of slavery finds no advocates among our citizens—our laws do not authorise it—our principles revolt against it—our citizens will never tolerate its existence among them. But although they hold these opinions, they will not attempt to coerce their brethren in other states to conform to them. They know that slavery, with all its attendant evils, was entailed upon the south by the mother country, and so firmly engrafted upon their social system, that the revolution, which sundered their political ties to Great Britain, had no effect whatever in loosening those which bound the slave to his master in the colonial state. This

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condition of things continued and existed at the adoption of the federal constitution. By that sacred compact which constitutes the American Union one nation, the rights and jurisdiction of the southern states were recognized and confirmed by all the rest. The actual state of their social relations was the basis of that compact; and we disclaim the right, and disbelieve the policy, and condemn the injustice of all efforts to impair or disturb solemn obligations thus imposed upon ourselves by our free act, with a full knowledge of their nature and bearing upon the political system, and by an adherence to which we have together prospered in peace, and triumphed in war, for nearly half a century.

“Entertaining these views, we solemnly protest against the principles and conduct of the few, who in their zeal would scatter among our southern brethren, firebrands, arrows, and death. We deplore the illusion of a greater (though we still believe a small) number of estimable, moral and pious persons, who, confiding in the purity of their motives, but blind to the appalling consequences, unconsciously co-operate with them in their attempts to violate the sacred faith of treaties, and the plain principles of international law. And above all, we regard with feelings of indignation and disgust, the intrusion upon our domestic relations of alien emissaries, sustained by the funds of a foreign people. The national government has uniformly acted upon the principles of non-intervention in the domestic policy of foreign nations, and the people have imposed restraints upon their sympathies and feelings, which, had these only been consulted, would have led them to compel their government to abandon its neutral position. Surely the obligations which confederated states owe to each other are not less sacred than those which regulate their conduct toward foreign nations. The evils of slavery fall more immediately on those among whom it exists, and they alone, by natural and conventional right, are competent to make laws under which it shall be mitigated, abolished, or endured. These evils can only be aggravated, to the discomfort and danger of the master, and the prejudice and misery of the slave, by attempts to encroach upon this jurisdiction.

"Therefore *Resolved*, That the people of the United States, by the constitution under which by the divine blessing they hold their most valuable political privileges, have solemnly agreed with each other to leave to the respective states the jurisdiction pertaining to the relation of master and slave within their boundaries, and that no man or body of men, except the people or governments of those states, can of right do any act to dissolve or impair the obligations of that contract.

"*Resolved*, That we hold in reprobation all attempts, in whatever guise they may appear, to coerce any of the United States to abolish slavery by appeals to the terror of the master or the passions of the slave.

"*Resolved*, That we disapprove of all associations instituted in the non-slave-holding states with an intent to act within the slave-holding states without their consent. For the purpose of securing freedom of individual thought and expression they are needless; and they are inexpedient inasmuch as they afford to those persons in the southern states, whose object it is to effect a dissolution of the Union, (if any such there may be now or hereafter) a pretext for the furtherance of their schemes.

"*Resolved*, That all measures, the natural and direct tendency of which is to excite the slaves of the south to revolt, or to spread among them a spirit of insubordination, are repugnant to the duties of the man and the citizen, and that where such measures become manifested by overt acts, which are cognizable by constitutional laws, we will aid by all the means in our power in the support of those laws.

"*Resolved*, That while we recommend to others the duty of sacrificing their opinions, passions, and sympathies upon the altar of the laws, we are bound to show that a regard to the supremacy of those laws is the rule of our own conduct; and consequently to deprecate and oppose all tumultuary assemblies, all riotous or violent proceedings, all outrages on person and property, and all illegal notions of the right or duty of executing summary and vindictive justice in any mode unsanctioned by law."

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the assembled multitudes vociferously expressed their satisfaction. The resolutions were introduced by a speech of talent, in which the orator, however, seemed crippled by his subject. Its great object, was to maintain the integrity of the Union, which was represented to be endangered by abolition proceedings. Mr. Fletcher said, "It is known that before the formation of the constitution, every state possessed sovereign and exclusive control of this subject within its own borders. The power of its regulation belonged to each individual state. And thus the constitution left it—untouched—entirely exclusive. And this was no mistake—no accident; it was left so by design. Into this compact we entered freely—deliberately—and pledged ourselves most solemnly to abide by its provisions. Under that compact we still live and flourish—the sun in its circuit looks not on a land more blessed. Under that sacred constitution, then—faithful to its spirit and letter—let us hope to live and to die; the hopes of the slave and the freeman—the black and the white—are bound up together in the union of these states. If that union is ever in the providence of God to be torn asunder, I trust, in that melancholy event, it may be in our power to say that—We are guiltless! If the glorious banner that waves over us is ever to be torn down, may it not be by our hand!"

The Hon. M. Sprague admitted slavery to be a great moral and political plague, but seemed to deem it a necessary evil. There was a great deal of insinuation in his speech respecting the personal and political views of abolitionists, ultimate and ulterior

objects. He deprecated the course they pursued by saying, "he saw no good that could result from agitating and inflaming the public mind at the north on this solemn and delicate subject; not if the excitement pervaded every section and state on this side of the Potomac. What benefit would result from such an excitement? Is it proposed to operate on the fears of the slave-holders? By such a course you might bind the cords of the slave closer—make his chains heavier—and dig his dungeon deeper; for fear hardens the heart against all touches of humanity, but you could effect neither his emancipation nor the improvement of his condition." Many customary analogies were introduced to show that the privation of the slave was like that abridgment of liberty in reference to children, lunatics, apprentices, &c., without regard to the frequent replies, that the sophistry of such reasoning is to be detected in the want of resemblance between the things compared. An effect perfectly electrical was produced by a reference to Washington *as a slave-holder*:—"When Massachusetts stood alone, breasting the torrent of British power, and when our gallant brethren of the south came generously to her assistance—what was then thought of communion with slave-holders! When the streets of Boston and the fields of Lexington and Concord were flowing with the blood of our citizens, spilt by the myrmidons of Great Britain—when that man—a *slave-holder*—(turning to the full-length painting of Washington, which forms the most valuable decoration of old Faneuil)—when that *slave-holder*, who there smiles upon this audi-

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ence—with the slave-holders under his command—united in driving the enemy from our streets, and from this hall—our fathers surely thought it no reproach to hold communion with him and with them !”

The Honourable H. G. Otis, expended much critical acumen in so elucidating the scriptures, as to reconcile slavery with the word of God. But, notwithstanding his general popularity as a speaker, there were many besides ourselves, we trust, who did not sympathize with his theology.

The American Institute of Education was at this period holding its annual series of meetings, in the spacious hall of representatives, in the state house. It was gratifying to witness such an assembly of the teachers of seminaries convened from all parts, male and female, for the purpose of hearing prepared essays on given subjects relating to education, and conferring together in the manner of formal discussions on questions of moment in relation to it. About 300 were present; ladies on one side, and gentlemen on the other, in semicircular seats. Among other good essays, was one delivered “on the necessity of an acquaintance with the philosophy of the mind in order to teach others.” The matter as usual was superior to the manner. There was a useful discussion on the condition of the district schools. No opportunity was afforded of attending others. This institution has existed but a few years; and the adaptation to usefulness, of its plan of a general conference of those who are engaged in the work of tuition, is evident.

On the 24th, we made an excursion to Newburyport, thirty-nine miles from Boston, to see the tomb of WHITEFIELD. On our arrival, we hastened to the depository of the precious remains of that eminent servant of God. On the Saturday before his decease, he had preached at Exeter, fifteen miles distant. It was his last sermon, and a still surviving hearer remembers the hard asthmatic breathing against which his impassioned spirit struggled during its delivery. He was to have preached the next day in the first presbyterian church at Newburyport, where his dust now reposes; but instead of ascending the pulpit to preach, he was called to rise to the nobler elevation of a mansion above. The assembled multitudes awaited his appearance amongst them in vain. It was the sabbath morning; to *them* how mournful—to *him* how glorious! In the south-east corner of the church is a cenotaph, which was erected a few years since by Mr. Bartlett; and through the window immediately behind it, we gazed on the house just visible through the trees where Whitefield breathed his last! We descended with some difficulty into the subterraneous vault, which is immediately behind the pulpit, in a small chamber like a vestry, external to the body of the church. Deep expectant emotions thrilled through our bosoms, while a kind of trap door was opened, and we descended beneath the floor to another door, which stood perpendicularly, by which we entered, or rather crept, into the awful and silent sepulchre. There were three coffins placed in parallel lines; two of them containing the

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mortal part of Mr. Parsons and Mr. Prince, the former pastors of the church. We instinctively took our seats, the one on the one coffin, the other on the other, with the coffin of Whitefield between, over which, when the upper part of the lid was removed, to reveal the skeleton secrets of the narrow prison-house, we bent in solemn stillness and awe. We gazed on the fragments—we contemplated and handled the skull of that great “preacher of righteousness;”—we thought of his devoted life, his blessed death, his high and happy destiny; and whispered our adorations of the grace that formed him both for earth and heaven!

In the evening, a prayer meeting on behalf of the slaves was to be held at the baptist place of worship. We were earnestly requested to allow an announcement instead, that we should preach; but declined superseding a meeting for so important an object. We readily agreed, however, to unite in the unaltered service, consenting only to intermingle addresses with the devotions of the occasion. The attendance was very numerous. Mr. Williams is pastor of the church, which is flourishing, and consists of 200 members. The congregation amounts to 500 or 600, and there is a good sabbath-school of 150.

The next day we returned, and met our agreeable friends Dr. Sharp, Mr. Malcom, Dr. Cumstock, Mrs. Cobb, and other ladies and gentlemen from the vicinity of Brookline, at the house of our brother, Mr. Warne. This was one of the sunny days of existence: but of this party Mrs. Cobb is no more,

and Mr. Malcom is gone on a three years' important embassy to the east, to subserve the interests of missions.

The polite urgency of the Hon. Heman Lincoln, who had been precluded from receiving us as his guests during former visits, now constrained us to transfer our temporary residence to his abode. We were thus conveniently situated for attending the commencement of Harvard college, Cambridge, which was celebrated on the 26th. We were invited to it by an obliging card from the president, Dr. Quincy. This splendid university is truly one of the eyes of the nation, albeit to us there is theologically not a mote only, but a beam in it. Our introduction to many of the first men in the state was truly gratifying, and we partook with an immense company of the sumptuous repast, after the literary festival had terminated. Of this intellectual display we shall be pardoned for omitting further mention, as we must notice that at Providence, which was, in all important particulars, similar. A series of lectures on Peace were about to be delivered at Cambridge; and among the lecturers we heard the names of Channing, Fletcher, Sprague, Wayland, and others.

The 24th was a day of ministerial labour, when each of us preached three times. This was an arrangement which we both regretted, as it left almost no opportunity to sit at the feet of our brethren, and hear their instruction. By going to fulfil a preaching engagement at Charlestown another opportunity was afforded of meeting father

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Grafton, as he is familiarly called. He stated in the course of conversation, at the house of Mr. Jackson, that Dr. Hezekiah Smith, formerly pastor of the baptist church at Haverhill, in Massachusetts, who has now been dead about thirty years, was a chaplain in the army of General Washington, and knew him well. Mr. Smith was a man of great judgment, and very cautious in his conclusions. He assured Mr. Grafton that it was the settled conviction of his mind, that Washington was a truly pious man. He believed him to be addicted to private devotion, and he attended public worship with great regularity.

We shall not enter upon a detail of private and social engagements. From some of the elegant villas in the neighbourhood, the view of Boston is incomparable, and we were often struck with the unusual clearness and brightness of the atmosphere. On one occasion, our attention was drawn to the sudden appearance of a cloud slowly forming itself into a more sublime pillar than the imagination can conceive, and resting in the motionless atmosphere, so as to remind the reader of scripture of the cloudy pillar of the wilderness. We afterwards ascertained that it was produced by an explosion of saltpetre from a fire on board a vessel, which blew out her masts, and did much damage in the neighbouring lanes and streets. The great fire at Charlestown was also seen by us, under similar circumstances, from our friend Mr. Warne's, two or three days afterwards. It consumed more than 100 dwellings, which upwards of 300 families were rendered

houseless. The loss was supposed to be \$200,000. We were introduced by our friend the Hon. H. Lincoln to the deservedly celebrated Daniel Webster. He has a dark countenance, with an eye approaching to brilliancy; but though his countenance is not so decidedly characteristic of genius as many, yet his general appearance and manner denote intellectual superiority. His sentiments appeared to us to be in all respects enlightened and liberal. Our conversation was excursive, but chiefly embraced geology, slavery, and politics. He spoke with high satisfaction of the probable permanence of peace between England and America.

Boston is an irregularly built city, rising on all sides from the water to the lofty summit, which is crowned by the state-house. The view from that elevation is one of the finest imaginable; but the panoramic scene from the Bunker's Hill Monument would, probably, be still better adapted for a large painting. We visited the objects which ordinarily attract travellers, but must forego description for what is more appropriate to our mission.

It has been the custom to represent the baptist denomination as flourishing most in the south, and chiefly among the slaves of Virginia. The accounts we have given of that state are indeed calculated to inspire devout gratitude; but to infer that the strength of our churches is so confined to the slave states, that only a few feeble and unimportant congregations exist in the large cities, would be premature and unjust. We had been apprised of prosperity with which God had honoured

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brethren in Boston, and had formed a friendship with some of these devoted pastors, who met us in the south. We knew that Boston had presented some of the happiest instances of amicable division for the purpose of extending religion, and it was now our privilege to witness the vigorous expansion of these effects of a holy zeal. The American churches are not of course perfectly free from strife, divisions, and jealousies; but numerous are the evidences that churches may *divide* and *prosper*, and that this procedure is conducive alike to individual welfare and general good.

Religion flourishes here among the orthodox of all denominations, so that each might boast of almost equal trophies, while all would unite and lay their honours at the Saviour's feet. This is the more remarkable, as this city has ever been regarded as the strong hold of unitarianism. The churches maintaining these views, with more or less of modification, are still the most numerous. The acquaintance we formed with the pastors of our churches at Boston was eminently pleasing. Of these, Dr. Sharp is the senior; a man distinguished for enlightened prudence and sound practical wisdom, and for the graces in general which adorn the christian minister. To him it is easy to concede the paternal influence due to his years and experience. Shortly after our visit, as the moderator of the Boston Association, our distinguished friend adjourned the meeting, which had been characterised by solemnity, harmony, and brotherly kindness, with an address full of tender-

ness and fatherly counsel. He said, "it was the twenty-fourth session of the body which he had attended, and he was happy to know that its deliberations had never been distracted, either by division or dissension." To this blessed union and harmony we have reason to believe that his own influence has materially contributed. There are seven baptist churches in Boston, some of which are large; two containing upwards of 500 members each, one 400, and another 300. Considerably more than 2,000 members are enrolled among them, and their places of worship are in all respects worthy of the liberality of the people. The anniversary meetings were held in the spacious chapel at Federal-street, of which Mr. Malcom was the much valued pastor. He has been succeeded by Mr. Ide from Albany. The dimensions of this place of worship are eighty-seven feet by seventy-six, and it accommodates, probably 1,800 or 2,000 hearers. The dimensions of three other baptist chapels are eighty feet by eighty, seventy-four by seventy-four, and seventy-two by sixty-seven. The pastors are Dr. Sharp of Charles-street, Mr. Hague of the first church, Mr. Baron Stow of the second. All are well attended, as are the others of smaller size. The African church is situated in Belknap-street, and holds 600 people. It is now destitute of a pastor. Seven or eight thousand may be estimated as the number of stated hearers dispersed among them, and each church supports a flourishing Sunday-school.

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before our visit to the city. Notice was given of the intention, stating that members dismissed from the second church were to form the seventh, and that Dr. Sharp was to preach on the occasion. Accordingly, on April the 5th, the North Baptist Church was formed. The account given of this service is so instructive, and indicates so truly the christian feeling of the parties concerned, we shall quote it from *The Christian Watchman*.

“ Agreeably to a notice which appeared in our last, a new church was constituted in this city, on sabbath evening, it being the seventh baptist church in Boston, to be known by the name of the North Baptist Church.

“ By letters missive from the second church to the several baptist churches in this city, and the churches in Charlestown, East Cambridge, and Cambridgeport, a counsel was convened to consider the expediency of this measure ; and after the usual examination, the council voted unanimously to recognize the brethren who had associated for the purpose, as an independent church, and proceeded to appoint brethren to perform the services.

“ The scriptures were read, and the introductory prayer offered by Rev. E. Thresher ; sermon by Rev. Dr. Sharp, from Heb. x. 24—‘ And let us consider one another, to provoke unto love and good works.’ Prayer, previous to the recognition, by the Rev. Mr. Miller, pastor of the new church ; the right hand of fellowship, by the Rev. Mr. Stow, and the address to the church by Rev. Mr. Hague ; concluding prayer by the Rev. Mr. Collier.

“The occasion was one of deep and affecting interest. The members who were recognized, were all dismissed from the second church, being fifty-nine in number. They have made choice of three of their brethren as deacons, two of whom had previously served in the second church. Several members have already been dismissed from the other churches, with a view of uniting with this.

“When the second church was constituted in 1743, ninety-two years since, it consisted of only six member. Since that period, four new churches, previously to the last, have been constituted in the city, and very many in the vicinity of the city; most of which were composed, in part, of members dismissed from the second church. Before its recent diminution, it consisted of 530.

“It is a most gratifying and encouraging circumstance, that this new church originated not from strife and contention, but by mutual counsel, and in mutual good feeling; in a perfect unanimity of judgment, between the church and the members dismissed.

“The church in Baldwin-place, it seems, were impressed with a conviction that it was not right for them to sit down at their ease and in contentment, while the world was full of ungodliness, and while sinners by thousands were perishing in sin, in their very midst. These brethren, therefore, went out, not because they desired to leave the church and their beloved pastor, but because the church and their pastor desired them to go, believing them to be suitable persons to commence such an enterprise.

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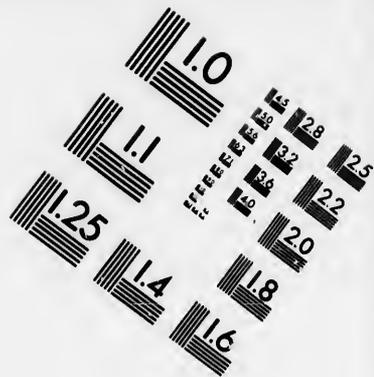
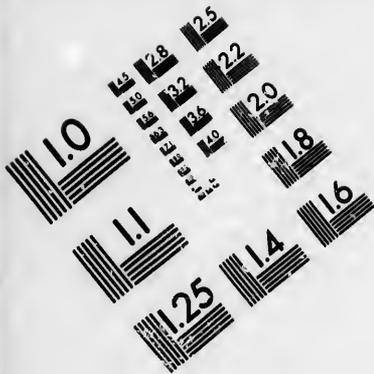
They have a commodious house of worship in Hanover Avenue, and the Rev. Mr. Miller, late of Wrentham, for their minister. Commencing under such circumstances, who can doubt their prosperity? May the little one become a thousand!"

We were grieved to hear that the coloured baptist church was so much distracted and unsettled; serious thoughts were entertained of advising its dissolution, that the members might scatter themselves among the sister churches.

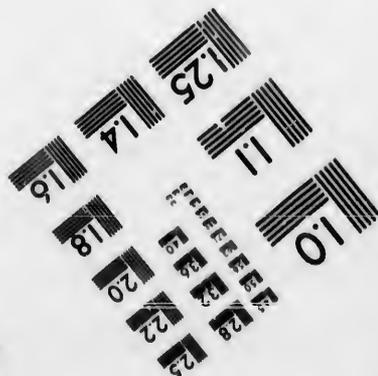
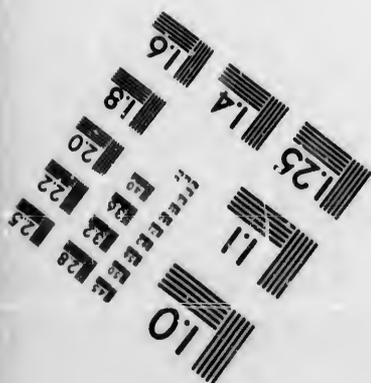
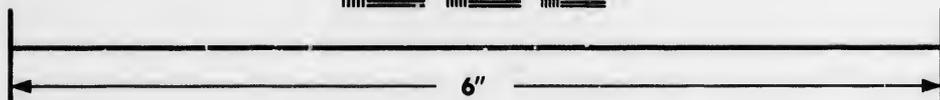
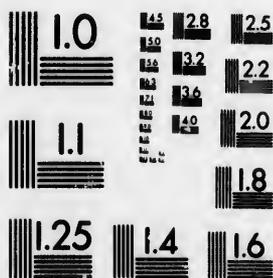
It is difficult to decide, to which religious community the recent growth of orthodox opinions is most to be attributed, or who preserved truth, if ever it were really endangered. It was not an honour conferred by Him who is "the Truth," upon one body exclusively, but some of all parties remained faithful amidst general defection.

Without incurring the charge of sectarianism, we may be permitted to express our gratification, on discovering that the congregational cause in Boston originated with the baptists. Their first church, which at present enjoys the ministry of our excellent brother Hague, too, was formerly under the pastoral care of Dr. Stillman, and was the nursery of that body of people who constituted the Park-street church. Some large donations were given by them, and a great proportion of the whole expense attending the erection of that important edifice was contributed by the baptists.

If we were so highly gratified with our intercourse with the churches within the city, we were not less so with those in the neighbourhood. The



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churches at Cambridge and Brookline, as well as others, are prosperous; and our friend and countryman, Mr. Warne, enjoys much encouragement in the delightful village which is the scene of his labours. The church at Charlestown, under the pastoral care of Mr. Jackson, contains more than 300 members, and the first Cambridge church, under Mr. Lovell, between 200 and 300. The small church at Roxbury has encouraging prospects. This place is distinguished as the residence of Elliot, a name which seemed to consecrate the spot. We looked with eager gaze and delighted retrospection upon the scene of his pious, self-denying, and long-continued exertions. Within about twenty miles of Boston there are twenty-seven regularly educated ministers of the baptist denomination, besides many others who have not enjoyed the advantage of early or collegiate instruction.

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CHAPTER XII.

DR. COX'S TOUR FROM BOSTON, THROUGH PLYMOUTH
AND NEWPORT, TO PROVIDENCE.

ONCE more I parted from my colleague at Boston, on the 28th of August, in order to perform a circuitous route through Plymouth and Newport to Providence; at which latter place we were engaged to attend the university commencement.

For some miles we seemed unable to disentangle ourselves from the salt marshes and sinuosities of the sea shore. The residence of John Quincy Adams is seen in a low but pretty situation, between Boston and the scattered village of Hingham. The road at this place separates the baptist and unitarian churches, which stand on their respective heights in exact and ominous opposition.

It will convey some idea of the character of the people to mention, that on one occasion when we stopped to change horses, a number of the passengers hastened *sans cérémonie* into a neighbouring orchard, and picked up or gathered some beautiful yellow apples, called "high tops." I said to a looker-on, who had something of the air of the proprietor, "In this land of liberty every one seems free to do as he pleases, and help himself." "O yes, sir," he answered with great *nonchalance*, "pretty much so." In two minutes afterwards we passed a school-house, whose merry little inmates

were just rushing forth from their morning labours, and without any hesitation began to pelt the apple trees, and like their elders, "help themselves" in unmolested and fearless security.

Within the last ten miles of Plymouth the land is sandy, and partly covered with the spruce fir. On approaching the hamlet of Kingston, five miles distant, a baptist church of some magnificence is seen half erected. Reflections and anticipations now began to crowd upon the mind, and I willingly permitted imagination to regard some of the thickets of the yet unfallen forest as the chosen oratories of the persecuted, in their first exploratory wanderings over these dreary solitudes. The weather was unfavourable, but I determined to retain my outside place, in order to survey the entire and interesting locality. Here and there a fragment of rock protruded above the sand, which I fancied might have been to our pilgrim fathers an altar of prayer or a place of tears! It was no mean assistance to the busy thoughts as we approached the place of destination, to observe a solitary ship lying between two points of land, and precisely where, in all probability, the pilgrim vessel anchored 215 years ago. I felt as if the ages had rolled back, and the pen of time was engaged in recording a present transaction.

Plymouth is not very dissimilar in its aspect to the veritable Plymouth of Old England. We passed the Pilgrim Hall to the hotel termed the Pilgrim House, opposite to which some of the grave-stones in the burying-ground are visible on the heights. While partaking of the bounties of

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Providence at a well-spread table, I could not but reflect on the hard fare and many sorrows of our expatriated forefathers. I was much interested in Dr. Thacker, whose whole heart is in the pilgrim story, and whose ever fluent tongue ceases not to tell it. In fact, he seems like a spider (may he pardon the allusion!) who has woven all the circumstances round him, and lives in the centre of his delightful entanglement. To him, at an extreme old age, the Pilgrim Hall and the Pilgrim burial-ground are every thing—the sphere of his existence. It is a glorious piece of enthusiasm!

The *rock* I visited alone; the other two places in company with Dr. Thacker and Mr. Cushman, the baptist minister. The former has nothing *in itself* to interest, being, in fact, scarcely visible, and trampled every hour by the feet of busy tribes of goers and comers to the wharves that have no history in them; but its *associations*, which give “tongues to trees,” and to *stones* too, make it a place of mysterious musings and whisperings.

It may be asked, Is there any thing in the Pilgrim Hall to interest? Nothing, or every thing, just as the taste is of the individual who visits. There are sundry old remains—cups, dishes, broken rings, &c.; but then they are memorials of other days. I minutened down, among others, a pewter dish belonging to Captain Miles Standish, who went over in the *May Flower* in 1620; a Chinese mug, the property of the mate, and another, once owned by Mr. Clark; a piece of the chest of General Edward Winslow, and the armed chair itself which belonged to

Governor Carver, who came in the first ship, and the cane of William White, whose son, Peregrine White, was the first English child born in America. There also I was shown King Philip's cap, the celebrated Indian chief; and best of all, the bible of the good, the holy, the sainted Elliot!

The first debarkation of the pilgrim fathers was on Clark's Island, which is seen across the bay from the window of the Pilgrim Hall. A large mass of the rock of landing, detached for the purpose, has been deposited in front of this building. It is inclosed in an iron fence, which consists of palisades or rails in the shape of boat hooks and harpoons, arranged alternately, with scollop shells and heraldic curtains, inscribed with the forty-one names of the persons who first landed. The fragment of rock itself is marked with the date 1620.

The site of the burial-ground is fine, on an elevation that overlooks the town and bay. The memorials are all plain stones, now obscured by time, and sinking away. Death is deeply impressed on the whole scene. The very trees which had been recently planted to throw some verdure and beauty over the place, are dead, as if in sympathy. The adornments of nature, in such a place of silence and of sepulchre, are thought by many to be incompatible with its character; but why should not we proclaim in this manner a kind of triumph over the "last enemy," since the "Captain of salvation" has achieved it on our behalf? Why should not the beauties of vegetative life be made to appear, that amidst its buddings and blossomings, we may be

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reminded of those trees of immortal growth which are "on either side the river" of the visioned paradise of the Apocalypse, and thus be encouraged to sing, "O grave, where is thy victory!"

The evening was spent at the house of Dr. Thacker, where, in a family and friendly party, I met Colonel Bullock from the south, with whom and his lady I afterwards travelled. We had much conversation on the state of Georgia, where he resides as an influential magistrate. Notwithstanding the degraded condition of the slaves, and the frequent cruelties to which they are exposed by inhuman task-masters, it is cheering to know that even there, in many instances, their circumstances are alleviated by good usage and missionary instruction. To record this is only an act of justice; unquestionably it alters not the character of the inhumanity that doctined them to bondage, or the unscriptural principle of slavery itself.

In travelling from Plymouth to Rhode Island, I was able for some time to catch occasional glimpses of the elevated burial-ground of the pilgrims and at the last view from the top of the coach I could scarcely refrain from exclaiming, "Repose, sacred dust, in that quiet sleeping-place, till a morning more bright and beautiful than even this, shall shed its glories over your happier destiny!"

Without stopping to record any thing of the beautiful town of Taunton, with its good farm-houses and richly cultivated farms, or of Middleborough Green, whose church and graveyard, encircled with a fine country, are so attractive, at

year, at least enough to support one native Burman preacher."

The church of Mr. Dowling at Newport belongs to the Warren Association, formed in the place from which it derives its name, in 1767. From its commencement it has been a flourishing association, and has contained ministers of eminence in the baptist denomination. At first only four churches associated, but at present there are twenty-seven; and a spiritual fertility spreads over their whole surface.

At the house of my friend Dr. Dunn, and at some others, I had an opportunity of appreciating the society of Rhode Island, which still exhibits the piety and the principle of its original founders, the stern supporters of a nation's civil and religious freedom. Among objects of general interest, it was gratifying to see the Franklin press, preserved at the office of the Newport Mercury. The handle which he had himself worked, and the tympan on which the sheet is placed, are still preserved. In the episcopalian church is the organ presented by Bishop Berkeley. It was originally sent to a town in Massachusetts called after his name as an acknowledgment for the compliment, but the puritan feeling of the day rejected it. At length this church obtained it at the request of the people. The date is inscribed A. D. 1733, with the addition on the front of the gallery,—“The gift of Dr. George Berkeley, late Lord Bishop of Cloyne.” The Masonic lodge is now closed; all in the state having given up their charters, and are no longer incorporated. We passed

by what had been the Moravian church, but which is now converted into a schoolroom of the episcopal church. At the Redwood library, founded long before the American revolution, in 1737, I saw a black-letter bible, beautifully illuminated, and printed at Venice in 1487. I also visited in company with Dr. Dunn his father's tomb. He was a man of genius, and splendid in his occasional ministrations as a preacher. He was driven from England in evil times, when party raged so violently at the beginning of the French revolution. In America he pursued commerce with great success. The prayer uttered just before his death, and copied on his tomb, is characteristic of him. "O God, find thee not the Roman Thunderer, but the volent parent of good, embodied in human nature. Assist us this day, amidst the agonies of expiring nature, which, with the dissolution of the universe, form part of thy wise succession of events! Save us from the death of sin! Teach us to say, Thy will be done!"

On visiting Mr. Vernon, I found in domestic combination, religion, elegance and opulence. Among some fine paintings in one of the rooms by original masters was one, "the dying Socrates," by Vandyke. Mrs. V. remarked with equal piety and discrimination as we gazed at it, "Oh, sir, he does not after all look as if he felt *that* holy triumph over death which you described in the sermon of last evening. Then indeed did death seem divested of its terrors!"

I must not stay to describe the house which we saw whence General Prescott was so dexterously

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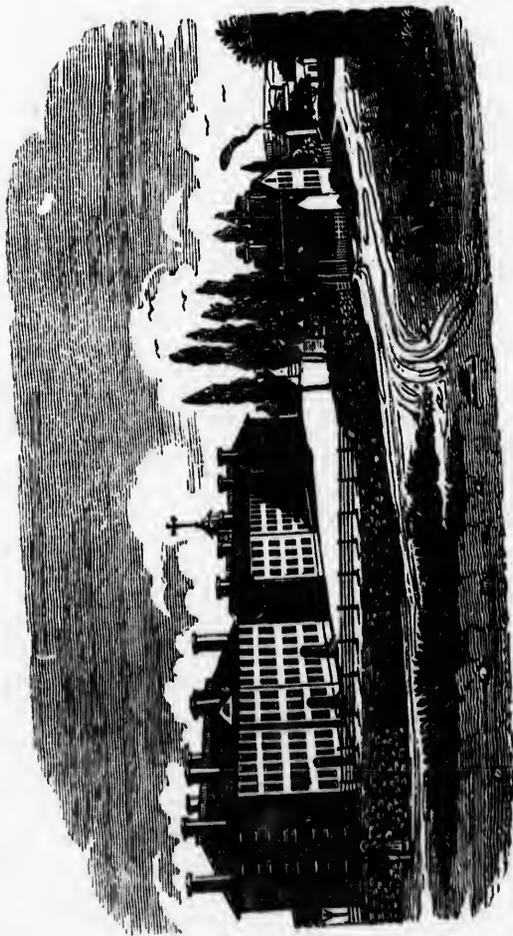
and ludicrously abstracted in the revolutionary war, though the British fleet was lying at anchor in Narraganset Bay. The party wound their way up a deep dell which approaches the house. On this bay, about six miles from Newport, are some of the remarkable stones which have been lately found in Rhode Island, whose curious and questionable marks are deemed by some antiquarians to represent Phœnician characters. I shall omit my opinion founded on inspection, and leave it to that learned fraternity to publish theirs.

We reached the summer retreat of Dr. Channing as the sun was setting gloriously; and hastened from the resplendence of mere matter to the coruscations of mind. That eminent individual welcomed

Dunn and me at the door, with unassuming simplicity of manners. At the table of a man whose fame had crossed the Atlantic, and must live in history, we found every thing to prove that the domestic and personal virtues lived in happy rivalry with the literary powers. If the one elevated the man, the other adorned the father and the friend. Dr. Channing is unassuming; in a degree, too, it may be said unimposing. Himself does not seem a living edition of his works. In this he differs from my late friend, Robert Hall, whose private life and conversation was a continual reflection, more or less vivid, according to circumstances, of his extraordinary writings. He, too, was unassuming, but he *appeared* as well as *was*, the great man. Eccentric, witty in conversation, and when consulted on a particular point of doctrine or practical conduct, full

of argumentative subtlety and just discrimination. These men agree in the superiority, not in the mode of their talents, either in private or public. In private, Dr. Channing is calm, collected, sensible, and agreeable; Mr. Hall was rapid and chaste in diction, often impassioned, and not unfrequently inconsiderate in his remarks on persons or performances, and tenacious, sometimes playfully, of curious or unimportant theories, hastily adopted, and to be soon abandoned. In public, Dr. Channing, as a preacher with a unitarian creed, is deliberate, acute in argument, interesting in manner, delivering or reading well-arranged compositions; Mr. Hall was, with an orthodox doctrine, somewhat indistinct and hesitating in his utterance, having no elegance of manner, but vivid, ardent, inconceivably fertile in extemporaneous thought, and at once convincing, brilliant, and impressive; for ever hovering between the pathetic and sublime.

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CHAPTER XIII.

COMMENCEMENT OF BROWN UNIVERSITY.—COURSE OF STUDY.—JOYCE HETH.—ROGER WILLIAMS'S PLACE OF LANDING.—WORCESTER ASSOCIATION.—CAMP MEETING.—SPRINGFIELD.—HARTFORD AND THE ASSOCIATION.—NORTHAMPTON.—ALBANY, AND PASSAGE DOWN THE HUDSON.—FINAL VISIT TO NEW YORK.

OUR respective routes from Boston converged once more into a point at Providence, whither we repaired to attend the commencement of Brown University. This institution derives its title from the Hon. Nicholas Brown, whose unparalleled munificence has conferred upon the state of Rhode Island, and upon his country, as well as upon the baptist denomination, benefits which will transmit his name to a distant posterity.

In this new country the university may be styled ancient, though it has not yet completed one century of its existence. It originated at Warren in 1764, as "*the college or university of Rhode Island and Providence Plantations,*" and was removed to Providence in 1770.

This was an appropriate situation for the university, the charter obtained for it being in admirable keeping with the constitution of the state of which Roger Williams was the distinguished founder. Providence was the spot where Williams landed, to

whose memory the following tribute was paid by the Hon. Francis Baylis in the house of representatives.

“ Roger Williams was one of the most extraordinary men of the age ; and when we consider his liberality at that period, we cannot but regard him as almost a prodigy. He contended that church and state were separate, and that the land could not be lawfully taken from the Indians without their consent. These were alarming doctrines for those times. He was summoned before synods, and threatened with excommunication, but he stood firmly to the faith ; and after repeated trials and persecutions, he was banished as a pest in society, and an officer was dispatched to put him on board a vessel and send him to England. He was warned of his danger, and rising from his sick-bed, fled and built his wigwam within the jurisdiction of Plymouth colony. But Massachusetts demanded that he should be delivered up, and Governor Winslow, not having sufficient firmness to protect him, secretly advised Williams to leave the jurisdiction of Plymouth. He threw himself into a canoe with his companions, floated down the stream, rounded the point of Tockwotton, proceeded up the river, and landed in the cove, and there he chose his place of rest. ‘ The world was all before him, and Providence his guide.’ He landed at a spring, he found earth and water, and in gratitude to heaven, he called the place *Providence*, and there he founded his little commonwealth. No cross was reared, no standard was planted, no monument was erected, no coins were buried, and not even a record was made, for these wanderers

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were destitute of paper and books. And this was the spot on which one of the most thriving cities of the United States now stands. It was here the true principles of toleration were planted, and have since flourished. The Indians had no such quality as intolerance among them, and with them Williams was free to enjoy his own opinions unmolested."

The charter of the university provides, that "all the members of this institution shall for ever enjoy full, free, absolute, and uninterrupted liberty of conscience; and the places of professors, tutors, and all other officers (the president excepted), shall be free and open for all denominations of protestants." The president must be a baptist. The name of "Rhode Island College," was changed to that of "Brown University" in 1804. It consisted of one spacious brick building, called "University Hall;" but within the last few years, Mr. Brown has erected, at his own expense, a brick edifice to correspond, though rather superior in architectural appearance. It is eighty-six feet long, and forty-two wide; and is called Hope College. This was no sooner completed, than the same benevolent gentleman determined on erecting, in the space between the two colleges, a chaste and elegant Doric structure, called Manning Hall. The basement story is intended for the university library, over which a spacious chapel is fitted up. Both rooms are remarkable for simplicity of design and beauty of finish, corresponding with the handsome portico. The colleges are now faced with cement, to resemble the granite of the centre hall; and when the grounds are properly

planted, and the president's house removed into another situation, the whole will assume an imposing aspect.

The university is in possession of a good philosophical apparatus, and a considerable library. A fund is provided of \$20,000, the proceeds of which are to be annually appropriated to these objects. The beneficent individual already named, contributed no less than \$10,000, of this amount. Dr. Francis Wayland is the distinguished president, who, with six other professors and three tutors, constitute a most effective faculty.

Under these advantageous circumstances, we were not surprised to discover the deep interest taken in the commencement; or to ascertain that the prospects of this seat of learning were in the highest degree encouraging. There were at this time seventy candidates for admission, who were undergoing a scrutinizing examination, and it was thought more than sixty would matriculate.

On Wednesday, September the 2nd, two literary societies held their anniversaries. J. Lincoln, Esq. delivered the oration to the Philhermenian Society on "*The Influence of Men of Literature.*" This was an excellent discussion, appropriate to the times and calculated to direct the youthful mind at this season of great public excitement. In addressing "the United Brothers," Professor Hopkins, of Williams College, displayed great *originality* of thought, and felicity of expression, in an oration on "*Originality of Thought and Character.*" In this masterly performance, the profoundest homage

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the human intellect to the authority of divine revelation, was well contrasted with a flippant and conceited infidelity, whose abettors were shown to be mistaken in arrogating to themselves claims to independence and originality, because they rejected divine revelation.

The question of union between these friendly but rival societies, instead of maintaining the two in one college was agitated, and members of both are brought into fraternal relation in a third, whose anniversary was celebrated in the evening; it is of a religious character, a college missionary society. Our valued friend, the Rev. Mr. Pattison, delivered a discourse on "*The Importance of Learning to Missionaries.*" Felicitous illustrations presented themselves in the history of our own missions, and there was great pathos in some of his appeals to the students of the university, suggested by the consideration that Brown had not yet supplied its fair quota of labourers for that holy work.

A chaplain, as well as an orator, is selected in these anniversaries to conduct the devotion of the meetings, thus judiciously associating religion and literature.

At this commencement, the corporation elected two new members on the board of fellows, and three on the board of trustees. Several degrees in literature and divinity were conferred in the usual manner. With regard to the Baccalaureate, the same difficulties were encountered as at some other universities. A number of young men entertained scruples respecting the customary interference of

the tutors, in assigning the parts to be taken, and the order of appearance in the public exhibition of commencement day. Strangers could not thoroughly understand the bearing of this question. The young men asserted that with them it was matter of conscience, and stated that by arranging among themselves, all suspicion of favouritism would be avoided. It must be admitted their deportment and language were respectful, and the expedient they had recourse to, was simply that of foregoing their honours, by entering their names for what is called "the partial course," as if they had not pursued the studies which had really occupied them. On the other hand, the tutors as conscientiously maintained their dignity, and magnified their office; deeming it but right, after having guided the studies and watched the progress and character of their pupils, that they should arrange for the public day, though it would necessarily be considered a little invidious, if so construed. Many enlightened friends stood by, with the kindest and most respectful regard for their young friends, but apparently glad to see the reins of the chariot in the experienced hands of Phœbus, rather than that an experiment should be tried under the less steady guidance of youth. The result was, that only three out of a large class of twenty-four, aspired to the customary honours, because they objected to the system on which they were conferred. As these young men declined to take the parts assigned them in the public exhibition, there were but few speakers.

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For the purposes of the exhibition, and the public business of the commencement, a platform was erected in the first baptist church. This structure is a wooden fabric, but of such admirable architecture, that it is said there is not a spire in the United States, surpassing it in beauty or in strength. The interior of the noble edifice is spacious. The galleries and roof are supported by richly reeded pillars and arches springing to the lofty ceiling. It is ninety-six feet long and eighty broad; the spire is remarkably high.

The processions were formed in the college grounds, in the arrangement of which, the master of the ceremonies read over the style and title of the first men in the state, of whom several were present, to take their appointed stations. In some instances, the plain republican appearance, gave to the whole an air of simplicity, which appeared to us in striking contrast with the splendid exhibitions at Oxford and Cambridge. The effect was fine, as those who followed last beheld the long line of the procession, winding down the steep hill, and between the rows of overshadowing elms, that extend from the university to the town. On this day, the professors alone wore gowns; excepting that a few kept for the occasion, were transferred from one speaker to another, as the young men ascended to the platform.

There were at least 3000 persons crowded into this magnificent church. The galleries, and part of the body were reserved for ladies; the rest was devoted to those who composed the procession. In approaching the place of meeting, the highest in

honour walks last, but on arriving there, the students who lead in the procession, two and two, divide, and face about, so as to arrange themselves in rank, forming a passage, through which the president, together with the professors and visitors walk in succession uncovered. Each couple closing immediately after those who have passed, the order of march is reversed, so that the highest in honour enters first. Dr. Wayland soon occupied his presidential chair, and the vast assembly being hushed to silence, prayer was offered, and the business proceeded. The rich-toned organ relieved the otherwise uninterrupted attention to the business of the day, by occasionally pouring forth its melody. Five orations having been made, the degrees were conferred. Certificates were presented to such students as graduated, with the customary Latin form of announcement; but honorary degrees are simply proclaimed by the president, as he sits uncovered. A sumptuous banquet was spread in the dining hall of the university, but so great was the concourse, the tables were filled by several successive companies of occupants. American dispatch on such occasions, greatly facilitates the arrangements. The Phi Beta Kappa Society was to assemble in the afternoon. This appellation is taken from the initial letters of three Greek words, which designate a widely extended fraternity, of which numerous branches hold their respective anniversaries. Professor Craswell, who teaches mathematics and natural philosophy in Brown University, read an appropriate essay on the importance of his own particular department in a liberal education

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In exhibiting and illustrating this, he displayed the talents and qualifications requisite for his professional duties in the exact sciences. He was succeeded by Professor Knowles, from Newton Theological Seminary, who produced an original poem on peace, of no ordinary merit. In the evening, a religious service was attended by an audience equally large and respectable with that which frequented the church in the morning; when the English visitors were engaged to conduct it. Dr. Cox preached on the occasion.

We have thus described these proceedings with some minuteness, because this is the oldest and principal of the literary institutions in our denomination. The accessions this commencement would no doubt raise the number of the students in the present year, to considerably more than 200.*

* The following prospectus of the course of studies in Brown University, is given for the information of the reader.

REQUIREMENTS FOR ADMISSION.—No person shall be admitted a member of the Freshman Class, unless he have completed his fourteenth year, nor to advanced standing, without proportional increase of age. He must bring satisfactory evidence of unexceptionable moral character, and be thoroughly acquainted with the grammar of the Latin and Greek languages, be able to construe and parse any portion of the following books, namely:—Jacob's Greek Reader, the Historical Books of the New Testament, or three Books of Xenophon's *Cyropædia*, Cæsar's Commentaries, Virgil, Cicero's Select Orations, and translate English into Latin correctly. He must also be well acquainted with ancient and modern geography, arithmetic, English grammar, and algebra, as far as quadratic equations. To enter upon an advanced standing, he must, in addition, be

Parents and religious youth are attracted to Brown University, not only by the celebrity of its president,

thoroughly versed in all the preceding studies of the class into which he proposes to be admitted.

The grammars used in college, are Goodrich's Greek and Adam's Latin Grammar. Candidates for admission will be subjected to a rigid examination in both.

The Greek works designated in the following course are used in the place of the Græca Majora.

Any young gentleman, of good moral character, may, without becoming a candidate for a degree, be admitted to pursue with the several classes of this institution, such branches of study as his parent or guardian may select, under the direction of the officers of instruction, and subject, in all respects, to the rules and regulations of the university.

The annual examination for entrance is held on the two days next preceding commencement.

FRESHMAN CLASS.

First Term.—Plane Geometry; Latin Prose and Roman Antiquities, *Folsom's Livy*; Greek Prose, *Xenophon's Anabasis*.

Second Term.—Solid Geometry and Algebra, *Young's Algebra*; Latin Prose, *Tacitus*; Greek Prose, *Xenophon's Anabasis*.

Third Term.—Algebra, *Young*; Latin Prose, *Tacitus*; Greek Prose, *Plato* or *Herodotus*.

In addition to the above studies, the Freshman Class is carefully instructed in the writing of Latin and Greek, and also by Lectures in the most important branches of Roman Antiquities. During the last two terms, they are required to present written translations.

SOPHOMORE CLASS.

First Term.—Plane and Spherical Trigonometry, and the application of Algebra to Geometry; Latin Poetry, *Horace*; Greek, *Herodotus* or *Euripides*.

Second Term.—Conic Sections and Topography; Greek Poetry, *Euripides*; Rhetoric, with Composition and Declamation.

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Third Term.—Latin Poetry, *Horace*; Calculus or Greek Poetry, *Sophocles*; Rhetoric, with Composition and Declamation.

JUNIOR CLASS.

First Term.—Natural Philosophy, Mechanics; Greek Poetry, *Sophocles*; Logic, with Composition and Declamation.

Second Term.—Natural Philosophy, Pneumatics and Hydrostatics; Chemistry; Latin, *Juvenal* or *Terence*.

Third Term.—Natural Philosophy, Optics; American Constitution; Geology and Mineralogy; Greek, *Homer's Iliad* or *Demosthenes*.

SENIOR CLASS.

First Term.—Moral Philosophy; Evidences of Christianity; Astronomy; Physiology.

Second Term.—Political Economy; Natural Philosophy, Electricity and Magnetism; Languages, *Æschines* or *Demosthenes*.

Third Term.—Intellectual Philosophy; Philosophy of Rhetoric; Butler's Analogy.

In conducting the studies of the several classes, the most approved text-books are used. It is not, however, the design of the instructors to be confined strictly to any text-book, as they wish to teach rather the science, than the view of it given by any individual author. For this purpose a considerable part of the teaching, in the more advanced classes, is done by Lectures.

COURSES OF LECTURES are delivered on the following subjects:—1. Roman Antiquities and Literature—2. Grecian Antiquities and Literature—3. The several branches of Natural Philosophy—4. Chemistry—5. Physiology, Vegetable and Animal—6. Political Economy—7. Moral Philosophy, and Evidences of Christianity—8. Intellectual Philosophy—9. Rhetoric.

GENERAL INFORMATION TO PARENTS AND GUARDIANS.

By an examination of the preceding *Course of Studies*, it will be perceived that the Faculty of this Institution propose to give instruction in the following departments of science:—

his paternal guidance, many of whom form a bible class under his immediate instruction. In his own

1. The *Latin Language* and Literature.
2. The *Greek Language* and Literature.
3. The *pure Mathematics*, including Geometry, Algebra, and the Differential and Integral Calculus, together with their various practical applications.
4. *Natural Philosophy*, including Mechanics, Hydrostatics, Pneumatics, Optics and Astronomy.
5. *Physical Science*, including Chemistry, Mineralogy, Geology, Electricity, Magnetism, and Physiology.
6. *Rhetoric*, including the theory and practice of writing, and the composition and delivery of discourses.
7. *Intellectual and Moral Philosophy*, including the study of the intellectual and moral powers of man, and the Evidences of Revealed Religion.
8. The *Constitution of the United States*.
9. *Political Economy*.

It is required by the statutes of the university, that the above studies be pursued, and the regular examinations in them sustained, by every person who intends to become a candidate for the degree of Bachelor of Arts. Without, however, becoming a candidate for a degree, any pupil may pursue, under the direction of the officers of instruction, any branch of study which he may select, subject, in all respects, to the rules and regulations of the University.

The Faculty are aware that the above course of studies cannot be advantageously pursued, except by persons who have attained some degree of intellectual maturity. Such, however, they think must be the case with any course of discipline, intended really to lay the broad foundations of a liberal education, or to prepare young men for the learned professions. It might also be suggested, that individuals whose youth would disable them from pursuing the above studies with success, would do wisely to delay the commencement of a collegiate education to a somewhat later period. The arrangements of such a seminary as

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this, presuppose in the pupil some power of self-government, and some decidedly formed feeling of social and moral responsibility. Until the character of a young man be thus far formed, he is too young to enter a public institution.

1. **REGULATIONS AND DISCIPLINE.**—The *Regulations* of the Institution are formed with the single design of promoting the intellectual and moral advancement of its members. They are made public, and may be known by every candidate before admission. If, at any time, a student become dissatisfied, he is at liberty immediately to withdraw, with every testimonial of scholarship and character to which he is entitled.

The *Discipline* of the Institution is intended to be strictly paternal. The officers desire to cultivate with their pupils habits of kind and familiar intercourse, and to influence them rather by an appeal to the better principles of the heart, than by severe or disgraceful punishment. If, however, the conduct of a student render it evident that he is not susceptible of such influence, he is immediately, and, if possible, without disgrace, returned to his friends, in the hope that under other circumstances he may yet form a character which will give promise of usefulness. Immoral or disorderly conduct is always considered a sufficient reason for directing a student to leave the Institution. If any student, after having completed the studies of any year, shall, upon examination, be found incompetent to pursue the studies of the year succeeding, he is permitted, without additional expense for tuition, to enter the class immediately below him, and thus enjoy a second opportunity of qualifying himself to proceed in the course.

An accurate account of the delinquencies of every student, and also of the degree of his attainment in conduct, scholarship and attendance, is kept; a copy of which account, in connexion with the regular term bill, is transmitted to every parent or guardian who may desire it.

The students generally occupy rooms in the College edifices,

and energy of his master-mind, in a work on the "Elements of Moral Science," which is rapidly coming into use, as the text-book of American colleges. The reviews, in speaking of this admirable book, designate it "a work of the highest order of

and board in commons. Any student, however, at the request of his parents, is permitted either to board, or to board and lodge, at any suitable private house in the city. It is desired that students residing in the city should lodge at home, that they may, as much as possible, be under the guardianship of their parents.

2. ANNUAL EXPENSES.—The board in commons is charged at its net expense, and varies with the price of provisions. Good board is furnished at from \$1 to \$1 12 per week, and that which is more expensive at from \$1 50 to \$1 61 per week.

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3. PAYMENTS.—There are three terms of study in each year, and the expense of each is paid in advance. Students, unless from another college, entering the Freshman class, pay five dollars; Sophomore Class, eight dollars; Junior Class, twelve dollars; Senior Class, fifteen dollars. No retrospective tuition is, however, demanded, and a candidate may enter, if qualified, at any period of the course, previously to the last term of the Senior year.

4. COMMENCEMENT AND VACATIONS.—Commencement is held on the first Wednesday of September. Immediately afterwards, the first Term commences, and continues till December 11th, fourteen weeks—when it is succeeded by a vacation of three weeks. The second term commences January 2d, and continues till April 2d—thirteen weeks—when it is succeeded by a vacation of four weeks. The third term commences May 1st and continues till July 23d—twelve weeks—when it is succeeded by a vacation of six weeks.

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intellect," and justly assert that "it has acquired for its profound and philosophic author a large addition to his intellectual reputation." In addition to the university, there are in Providence and the vicinity, five classical schools taught by gentlemen belonging to the baptist denomination. The Quakers have also a noble literary establishment.

Providence is a large and thriving town. Manufactures are carried on to a great extent, and many affluent individuals reside in the neighbourhood. The intelligence and polished manners of society in general enhanced the pleasure of our visit. We enjoyed besides the privilege of meeting friends from the south on their summer excursions.

Some statements we received, were not calculated to give any favourable impressions respecting the designs of many of the southern people on the subject of slavery. There is too often a suspicious sentimentalism in reference to obedience to the laws of state legislatures, as if that were an authority paramount to the laws of God! Or, as if enactments of legislators, prohibiting instruction or preventing manumission, could relieve conscience from the obligation of doing, not merely to a fellow creature, but to a fellow christian "as he would be done unto." What arrogance must it be in the sight of God, for one who professes to prize as his greatest treasure the book of God, to take away the key of the knowledge of it from another, who has an equal proprietorship in all its truths and promises, and who needs much more the "patience and comfort of the scriptures," than he "may have hope." It is

painful to converse on these points with the most coarse and determined tyrant, who in defiance of every appeal, grasps his fellow creature as his property, and will tear him limb from limb, rather than part with his prey; but it is far more humiliating and agonizing, to hear a defence or palliation of the system, breathed from the lips of woman, or maintained by some youthful candidate for the holy ministry of love!

Slavery presented itself to our view in one of the most extraordinary and offensive forms of which it is possible to conceive, while we were in this city. The name of Washington, the father of his country, is revered by every patriot of every land. Our politicians, and even our princes and captains, may have quailed before his surprising genius; but his memory is enshrined in the hearts of the wise and the good in both hemispheres. We had visited the sanctuary of his home, wandered amidst the decays of his domain, and paid our homage to his worth before his unaspiring tomb. We here saw, still living, the very woman who nursed his infancy; and *she has worn the chain and badge of slavery* from that hour to the present time! Britons blushed for America, and were oppressed with a sickness of the very heart, to think that for more than a hundred years after the infant hero had been pillowed in the bosom of this stranger, Joyce Heth should have remained a slave. We were ready to ask, when we visited her, where are the sensibilities of a people who can tolerate so gross an outrage upon every soft and holy feeling, as to allow this living mumm-

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my, this breathing corpse, to be dragged through the country, exhibited to the idle gaze of strangers, and often exposed to the rude, offensive merriment of thoughtless youth? This mysterious antiquity, whose age we found to be 161 years, ought rather to have been cradled in silk, and nursed, in her second infancy, with all the tenderness with which she watched over one of the greatest of men. She was stolen from Madagascar, and was owned by the father of Washington at the time of his birth. It was evident that her person had been shamefully neglected, since she had sunk into the helplessness of an almost miraculous old age—her nails had been suffered to grow till they bent, like birds' claws, and those of one clenched hand penetrated into her very flesh. She was left in the extremest destitution, and would have died in Kentucky, had it not occurred to some keen and shrewd calculator, that something might yet be made by exhuming, as it were, this living relic of a former age, to exhibit as a show! During many months, she had been conveyed from place to place, as the last sands of life were thus running out; and more had doubtless thus been gained than the sum for which Washington's father sold her in 1727, when, as appears in the existing copy of the bill of sale, she was fifty-four years of age.

It was often necessary for her to be addressed in the authoritative manner with which a slave is commanded, in order to rouse what remained of vital energy, so as to gratify the curious; but, at other times, she spoke with vivacity. She has been

the mother of fifteen children, but all her descendants have died before her, excepting two or three grandchildren.

This venerable slave is a baptist, was immersed in the Potomac, and received into a baptist church 116 years ago. She sings a few hymns, in a voice which brings Homer's grasshoppers to mind. She is often observed in prayer, and expresses herself, on a few essential points, with great clearness. The few sentences we heard, were in answer to our inquiries, at a time when she appeared greatly exhausted. She said she "wished to die, and go to heaven in that minute of time, but must wait God's pleasure, and dare not be impatient;" expressed herself very clearly in reference to the blood of Christ as her only hope, declaring that "the happiness she felt was of the Lord, through faith in Jesus." In reply to some questions about her baptism, she said "it was in a river, and she was sure that it was the Potomac."

While at Providence, we paid a visit to the spot where Roger Williams first landed. We approached the rock from the high ground, toward the town, which overlooks the retired cove. We were accompanied in the excursion by our esteemed brother Pattison, the pastor of the church which Williams formed two centuries ago, in 1639. At the perilous moment of Williams's landing, the shore was occupied by a party of Indians. Warned off from Rehoboth, the last place where they had taken refuge, by the men of Plymouth, because he maintained that "*civil magistrates, as such, have no power in the*

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church, and that christians, as such, are subject to no laws or control but those of King Jesu ” during the winter of 1636, Williams and Olney, with their hired attendant, Thomas Angel, crossed the river in a canoe. Life or death seemed, under God, to depend upon the manner in which they were met by the Indians, who watched their approach, when the salutation from one of the savages, “*What cheer!*” assured the outcasts of a friendly reception. To commemorate the goodness of God, who had thus guided and preserved them, they ultimately gave their settlement the name of “*Providence.*”

The venerable and excellent N. Brown, Esq. entertained a large party of friends, several of whom took leave of us on their return to Boston, under the affecting impression that we should meet them no more.

We enjoyed one day of comparative retirement, at least during the morning, but the labours of the sabbath were exhausting, however delightful it was to worship with our beloved friends. It was their sacramental season, and we united in this festival with the churches of Mr. Pattison and Mr. Blane. The latter had in the morning administered the ordinance of baptism. Among the candidates, were two or three coloured females, young, and of most respectable appearance. It was delightful to see them stand promiscuously with the others, all redeemed with the same blood.

The general state of religion is better than at any former period. There are four baptist churches, under the pastors Pattison, Blane, Philipps, and

Simonson. The first church, in 1831, added fifty-six; in 1832, thirty-six; in 1833, twenty-six; in 1834, forty-two. The present number is 534. This church was constituted 196 years ago, and was the first baptist church established in America; the second was founded in Newport, about six years afterwards; the third was the church at Swansea, Massachusetts. Mr. Philipps stated that he had been at Providence only seven years, and there was but one minister of the Warren Association, consisting of twenty-eight churches, that belonged to it when he joined; a surprising proof of fluctuation of the ministry in America. The salaries range from \$450 to \$1200 per annum, averaging about \$600.

We left Providence, September 7th, and having again passed through Boston, bade once more farewell to many kind friends.

Worcester is an improving town, very beautifully situated. We regretted that we could not command sufficient leisure to visit a church of 383 members, which originated in the indefatigable exertions of an individual now resident at Cincinnati. Mr. Wilson, an Englishman from Northumberland, who no sooner settled at Worcester in 1795, than he opened his house for preaching, and amidst violent opposition persevered, till at length in May, 1812, some converts were baptized on a profession of their faith, which was the first instance of the administration of the ordinance in that town. The hospitality, benevolence, and laborious efforts of Deacon Wilson, are still held in grateful remembrance.

Some of our large; they are scriptural doctrine considerable accession of revival. The Association, with its schools, and scholars, have

From Bro. morning to a braham, twenty this course, attendance at the camp meeting friend Mr. Taing at the No gress from year at first so dou long suspense tion to hold it meeting for p ing lots; and averse, though pelled them where they were, at the seventy-five proved to be tial, and piou ing has been Whether t awakening th

Some of our churches in this neighbourhood are large; they are improved and improving, both in scriptural doctrine and the tone of piety, while considerable accessions have been made during periods of revival. Twenty churches are in the Worcester Association, which support more than that number of schools, and many, both of the teachers and scholars, have made a profession of religion.

From Brookfield we proceeded the following morning to a methodist camp meeting, held at Wilbraham, twenty miles distant. We determined on this course, as we had been precluded from an attendance at the Northern Neck and Salem Union camp meetings of our denomination in Virginia. Our friend Mr. Taylor, who attended the first camp meeting at the Northern Neck, and had watched its progress from year to year, since 1831, told us, it appeared at first so doubtful an expedient, that they were in long suspense, before they arrived at the determination to hold it. It was not decided till after a special meeting for prayer, when they had recourse to casting lots; and, even then, many of the pastors felt averse, though all united. Great floods of rain compelled them to gather into forty different houses, where they held four meetings each day. Many were, at that time, brought under concern, and seventy-five converts joined the churches, who proved to be some of the most intelligent, influential, and pious of their members. Hence that meeting has been resumed annually.

Whether these meetings are most useful in awakening the inconsiderate and irreligious, in de-

ciding the hesitating, or in quickening or reclaiming professed christians, it may be difficult to decide; but the evidence is unequivocal, that in many instances much good results from them to the churches, and to the cause of religion generally. That such encampments in the wilderness, are specially, and almost exclusively, adapted to a recently-settled country, there can be no doubt; where they are resorted to in older and populous districts, it may be expected that they will partake more of pleasurable gaiety, and accordingly be frequented by many for mere amusement. We shall not describe the scene further than by saying, the space cleared just in the borders of the forest, was an area where 700 or 800 persons might be seated on the rough logs arranged opposite the stand; while thousands might occupy standing room beyond the seats. A broad aisle separated the hewn logs into two divisions; one for females, the other for men: a line was drawn from the aisle to the camps, and at dusk no male was allowed to pass beyond it, if inclined to saunter about the ground. At the commencement of the services a minister announced the regulations it had been thought proper to adopt, such as—the ground was for the time theirs; no smoking to be allowed; no walking about while there was preaching; lights to be kept burning in each tent during the night; superintendents to be appointed; family prayer recommended; all to repair to general worship at the sound of the trumpet; all persons not having tents to retire from the ground at ten at night. The tents, of which there were fifty or sixty, formed

complete circles at a distance, as if by an ordinary view. Hence no justly they could be persons should at the sound trees remained of lights, the tents, and them from view ground, but view. The sermons rather a comfort before the start that of the afternoon, we witnessed with our feelings exclamations were this spot, receiving a ring to office.

First, anxious invited; the what wonder responded to the crowded together. Proclamations to join the procession their number twenty. As none but

complete circle round the area, and at so great a distance, as to be generally beyond the sound of an ordinary voice, either in prayer or preaching. Hence no justifiable excuse for remaining within them could be given, and the rules were, that all persons should leave them and approach the stand, at the sound of the horn. A sufficient number of trees remained both for shade and the suspension of lights, the forest thickening as you receded toward the tents, and quite concealing the most distant of them from view. We were several hours on the ground, but were unable to stay through the night. The sermons and addresses which we heard were of rather a common-place character. A vacant space before the stand was left for purposes similar to that of the anxious seat, and after the services at noon, we witnessed a scene there, not in harmony with our feelings or judgment. Repeated proclamations were made for different classes to enter this spot, round which some hundreds stood, forming a ring that was duly preserved by persons in office.

First, anxious souls wishing for conversion were invited; the minister at the same time narrating what wonders he had witnessed. A few females responded to this summons; fell on their knees, and crowded together on the grass.

Proclamation was then made for backsliders to join the prostrate few, and another hymn was sung, their numbers being gradually increased to about twenty. A third address was made to young men, as none but females had entered the ring; this ap-

peal was unavailing, except in two or three instances. The leaders now advanced, knelt down, and one after another offered prayer: the manager during this time approaching on his knees nearer to the penitents, said, somewhat sternly, and loud enough to be heard by the surrounding circle: "Pray for yourselves,"—"Every one of you pray,"—"Pray in faith,"—"Only believe,"—"Pray." Strange and unconnected expressions were heard during the prayers, as "Glory to God,"—"Have love,"—"Let them know it for themselves," &c. After a while all rose and sung; then one exclaimed, "Let us pray again;" when all fell prostrate. During this prayer, the people withdrew from the ring, and at the close of it, all dispersed to the tents or into the forest very unceremoniously. The voice of crying, singing, and praying soon attracted our attention, as we moved about in astonishment at some of the scenes we had witnessed. We passed from tent to tent, whence these sounds proceeded, and soon afterwards observed the most violent indications of excitement. Many of the prayers were affecting, and on one or two occasions, females under the influence of the deepest emotions, commenced penitential supplications, mingling aloud many confessions of a vain and worldly course of life. Notwithstanding an occasional gush of feeling, suffusing the eyes with tears, and almost overpowering reason, there was much to produce extreme disapprobation, bordering even upon disgust. In the pens or inclosures on one side of a tent, and crouched on the straw which seemed intended for bedding, were at least fifty

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females, young and old, crowded together, and doubled into every conceivable attitude; while one stretched like a corpse, and as motionless, lay prostrate before a party of six or eight men kneeling, who prayed alternately. Many more were standing around, leaning on the ropes, and some proceeding with their ordinary preparations, on first arriving on the ground, or receiving friends. Amidst the prayers, it was ever and anon vociferated, "Bless me, O God,"—"Oh do, do,"—"God is coming,"—"God is come,"—"We must have these souls converted,"—"To-day—to-day,"—"Good peace of God,"—"Now, Lord," &c. &c. Exclamations of the ceaseless "Glory! glory! glory! glory be to God! glory to Christ! glory!" were disturbing and bewildering; while clapping, rubbing, and wringing the hands, exceeded all description. No attempt was made to recover the woman in a swoon during our stay, and we were subsequently informed that many others were affected in unaccountable ways, of which medical men could give no rational account, but out of which condition they were at length awakened to a state of hope and joy and peace.

It was occasionally proclaimed, "If any of you feel that God has blessed your souls, rise." Occasionally one and another thus summoned, would stand up and cry, "Glory, glory!" and move away with a smile on the countenance of most remarkable expression. The people continued to pour into the camp ground, arriving in every variety of carriage; and when the assembly was most numerous, 4,000 and 5,000 were supposed to have been present. It is

impossible without beholding this scene to form an adequate conception of it.

The moon rose as we left this assembly, among whom, notwithstanding these objectionable proceedings, we believe were some hundreds of spiritual worshippers, and we reached Springfield in time to secure a short night's repose, previous to our departure for Hartford.

Springfield contains a thriving population, and religion is making considerable progress. Our brethren have recently formed a church, and erected a place of worship. It was delightful to find, that here, as in every other place where judicious commencements are made, success rapidly follows. Mr. Ives, a young brother from Brown University, Providence, had engaged to labour for six months in this delightful town. The church consists of 125 members, and twenty-eight had been added since Mr. Ives began his labours.

The sight of Hartford Bridge affected us with grateful recollections of the divine goodness which we had experienced since the morning of May 21, when before the dawn of day we crossed the long and gloomy avenue, on the way to Providence. We had completed between us a vast circle of several thousand miles, without the slightest accident, and desired to acknowledge the hand of God in our preservation. We greatly regretted the disappointment which had been occasioned by our not arriving the previous evening, when an assembly was convened in consequence of notice of our intended visit; and engaging to return the next day, we set off the same ho-

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for Canton, where the Hartford Association was then sitting. This meeting brought a considerable number of the neighbouring pastors together, and it was rendered interesting, not only by the customary business transacted, but by a visit from Mr. Peck, of Illinois, who was many years ago a member of the body. On one occasion, he contrasted the state of the association as he had known it, with what he now found it after the absence of twenty years. At that period it contained twenty-seven churches, but scattered over a much wider district of country. It has since been twice divided, and now, within a comparatively small circuit, it consists of twenty-seven churches, and each of the other divisions is not merely in a flourishing state, but even larger than the parent body!

The report presented from the respective churches, was not so replete with encouraging statements as it had sometimes been, though the accessions during the year had been enough to cheer the hearts of the pastors, and two churches had been blessed with revivals.

It is on occasions like these, that a visitor is enabled to form the most satisfactory opinion of the body of ministers who are scattered over the country; and such an interview as we enjoyed, proved to us, that here also our brethren were men of God, who though not gifted with a high degree of polish and refinement of external manners, are well acquainted with their own duties, whose spirits are deeply imbued with divine truth, and as far as knowledge of and capacity for that business which is appro-

priate to their engagements constitutes them such, they may be regarded as men of sound practical wisdom. We cheerfully took part in the associational services, and listened once more to a very striking description of the necessities and claims of the west, from Mr. Peck. Among the most interesting communications made relative to revivals, were those of the deacon of Canton, whose house is erected at the foot of a romantic and steep range of hills, which overhang the road near the meeting-house; rising in some places as perpendicularly as a stone barrier thrown up by art, but in others, swelling into beautiful curves, and clothed with foliage, on which the first faint tints of autumn began to blush. As we stood admiring the scene from the house of prayer, he told us, that at their last revival those woods were vocal night and day with prayer and praise; that it was the practice of the people to retire from their houses into these mountains, and there, in lone sequestered spots, to remain for many hours in earnest wrestlings with God. Many at that time sought an oratory in some cleft of the rocks, where, concealed by shrubs and trees, they remained in tears and prayers, seeking divine mercy; and some returned not from the sacred seclusion, till like Israel they had prevailed. The brightened countenance reminded the beholder of the man whose face shone after he had ascended the mountain to commune with God; and the cheerful voice soon expressed holy joy and peace of heart. We paid a brief visit to the excellent pastor, Mr. Phippen, and returned with our friend, Dr. Davi

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to occupy his pulpit at Hartford. It was arranged that we should turn aside from the road to contemplate the scenery of Monte Video, the seat of Mr. Wadsworth, and the brethren Linsley, Mallery, and Jennings, accompanied us on this excursion. This place is remarkable for its beauty and magnificence, especially as viewed from the summit of a wooden tower erected on the brow of a lofty hill; the grounds are well laid out, and a small lake reposes in the shade of the surrounding groves, but the house itself is a structure of no corresponding pretensions, being nothing more than a moderate sized villa, or genteel country residence. The drive and paths conducting to the tower are admirably contrived, and the plantations so skilfully planned, that although you pass along the very brow of a mountain on one side, and see the naked cliffs rising like a perpendicular wall 100 feet high on the other, and crowning like some ancient fortification, you do not catch a glimpse of the prospect, which is so soon to burst upon you. The summit of the tower is about 1000 feet above the river, and the view from thence so far surpasses expectation, even after surveying it in every direction from the base, as to occasion the most agreeable surprise. Hills in the neighbourhood of Newhaven are clearly seen, and the opposite side of the horizon presents the picturesque summits of the Vermont Mountains; while the Farmington valley seems to stretch out into a boundless region of cultivated country. The Connecticut is visible here and there, meandering through a fertile and irrigated region.

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Mount Talcot, which is crowned by the tower of Monte Video, is descended by a good road, down which we hastened, and were courteously received by Deacon Gilbert, previous to the meeting at the church of Dr. Davis. In this spacious and elegant place of worship a very large assembly was convened, notwithstanding the previous disappointment.

On the following day, September 11, Mr. Gilbert obliged us with a conveyance to visit objects of interest, to which we can make but brief reference. In these hasty remarks, however, we record, with most gratifying remembrance, our interview with the lady whose well-known name so much enriches and adorns the female biography of the new world. America has given birth to men of eminence—her daughters are worthy of her sons, and, among them Mrs. Sigourney holds a conspicuous place, having endeared herself to all who speak our tongue, by many exquisite poetical effusions. Her muse, too, often aids the devotions of christians, as they sing the songs of Zion.

We paid a visit to Washington College, on our way to Charter Oak. Having seen the oak, we also looked upon the parchment itself, which was there concealed from the grasp of that unjust oppressor, James II.* It is preserved in the State

* When the king's agent, in 1686, demanded the charter of the state authorities, and would, no doubt, have obtained it violently, if it was not peaceably given up, the lights were suddenly dashed out. After a momentary consternation, order was restored, and the discussion renewed; but the charter, which had been lying on the table, had disappeared.

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Dr. Davis They meet i sixty; and th fifty member building a g forty-seven. its intelligen Weld, it is in We shall nev stranger almo nicated to the five young wo objects. Par inimitable par to understand wrote on their the following Cox from Ha ham, in Engla churches, scho

House, but has become a useless, though an interesting relic. The lands are held by another tenure, and the state is governed by other laws. It was curious to observe, that the printed paper which lined the little leather trunk in which the old charter was originally deposited, was part of a book by the notorious Dr. Featley, who, as an opponent of the baptists, wrote "The Dippers Dipped;" and, in the preface said, "He could hardly dip his pen in any other liquor than that of the juice of gall." How impotent and innoxious has this wrath proved with all its bitterness!

Dr. Davis's church consists of 315 members. They meet in a place of worship, eighty feet by sixty; and the second church, recently formed, of fifty members, but now increased to sixty-six, is also building a good house, seventy-four feet long by forty-seven. Of the Deaf and Dumb Asylum, and its intelligent and successful superintendent, Mr. Weld, it is impossible to speak in terms too high. We shall never forget the specimens of facility, to a stranger almost miraculous, with which he communicated to the pupils of his class (nine youths and five young women), who we were and what were our objects. Partly by manual spelling, and partly by inimitable pantomime, he made them all so clearly to understand, that the whole fourteen immediately wrote on their boards, and in very similar language, the following sentence:—*These gentlemen are Dr. Cox from Hackney, and Mr. Hoby from Birmingham, in England. They are come to see the baptist churches, schools, and institutions in America; and*

will soon return and inform their friends, who sent them, what they have learned."

On returning to Springfield, we readily complied with Mr. Ives' request to meet his flock, with many friends of other denominations, in their house of prayer. The following morning we proceeded along the banks of the Connecticut to Northampton, intending to spend there one quiet sabbath. We had been apprized of the low state of our churches in that immediate vicinity; but it was our desire to look upon the affairs of the denomination in every variety of aspect.

As if by prescriptive right, the congregationalists have maintained the occupancy and ascendancy in this town. The labours of Edwards, and the tomb of Brainerd, seem to consecrate the title, though the whole church lays claim to these great and holy men. Dr. Penny's church is very large, and the second or Edwards' church is a substantial and handsome building of good dimensions; both places are tolerably well attended; they are in the centre of the town, while the baptist and episcopal places of worship are built at opposite extremities, and appeared to us, in point of prosperity, to be in an equally forlorn condition: the former was not so much as opened for public worship, and had the appearance of having been long closed; the latter was indeed opened, but there was no other service but such as was carried on by four or five persons in the organ loft, who seemed to be playing a few psalm tunes. There is also a handsome unitarian chapel. In the church of Dr. Todd, who was from

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home, we heard a lecture on temperance, and could not but consider it as a desecration, both of the place and of the sabbath evening. The whole subject was treated in a style which served no purpose but that of amusement; it was altogether a ludicrous exhibition. Brainerd's tomb attracted us twice to the burial ground: it is a plain black slab, supported on five small fluted pillars; a marble tablet in the centre bears an inscription to the memory of the man of God, whose ashes repose beneath. Brainerd is a name enshrined in every christian's heart who has read of his devoted labours; his memory will live without the aid of an eloquent epitaph; but the simple record ought certainly to be engraven with some regard to taste; as it is, one's thoughts are diverted, to notice and to regret the inattention, even to ordinary rules, in an inscription, by such a division of words; the lines are as follows:—

SACRED TO THE MEMORY
OF THE REV.
DAVID BRAINERD A FAITH-
FUL AND LABORIOUS MISSIONARY
TO THE STOCKBRIDGE THE
DELAWARE AND THE SUSQUE-
HANNAH TRIBE OF INDIANS
WHO DIED IN THIS TOWN
OCT. 10, 1747 AGED 30.

The early age at which Brainerd was removed, rendered an epitaph on the tomb of a yet younger inhabitant of the grave close by, peculiarly impressive:—

“There was a time, that time is past,
When, youth, I bloomed like thee;

A time will come, 'tis coming fast,
When thou shalt fade like me."

Mr. Willard, the baptist pastor at Northampton, was from home. His church is small, for although about fifty are nominally members, they are widely scattered. The undertaking originated in the circumstance of many persons having preaching in private houses several years ago, in consequence of some dissatisfaction with the ministry at the old church. Having met with acceptance at about forty different houses, he was induced to erect the chapel; but in the mean time, efficient aid was obtained where the people had been accustomed to worship, and the few baptists have not as yet been able successfully to encounter the difficulties of a new undertaking. We were sorry to leave the neighbourhood without a visit to Amherst. At that place our small church is more successful, as they keep up stated worship, and have experienced some encouragement, of which we had not been apprized.

We thought and conversed of our revered Ryland, of blessed memory, as we walked to the spot where the house of Jonathan Edwards stood, and admired, in the dusk of evening, the noble elms which he is said to have planted with his own hands. No man appreciated better, or felt a profounder veneration for the mighty and gigantic theologian than did Dr. Ryland.

Mount Holyoke and Mount Tom are the lofty hills between which the Connecticut winds its peaceful course. The ascent to the first is a very

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easy excursion from Northampton, as a carriage can be driven very nearly to the summit. The view is considered by some unrivalled; it resembles that from Monte Video, and embraces many of the same objects. Eminences 160 miles apart are distinctly seen, and the greater part of the intervening country wears a richly cultivated appearance. Here also the country is studded with those fairest ornaments of an inhabited district, the temples of religion.

The distance to Albany is seventy-three miles, and as it was to be performed by the stage in *one* day, we started at two in the morning! It was late before we reached the end of our journey, but not too late for Dr. Welch and Deacon Humphrey to find our retreat. Another opportunity was thus afforded for at least a transient interview with these and other friends; among whom we cannot help recording the valued name of Dr. Sprague, endeared afresh by acts of fraternal kindness.

We intended merely to touch again at this city, but Dr. Cox was detained three days under the care of a physician, while his colleague availed himself of the opportunity of visiting both the Catskill Mountains and West Point. No scenes can surpass these sublime and beautiful views; a stranger is entranced on reaching, under favourable circumstances, the terrace of the Mountain House, or the still higher crags and points of rock which jut out at an elevation of nearly 3,000 feet from the level of the sea. Round Top and High Peak in the immediate neighbourhood, and bounding the prospect on one side, are 3,700 and 3,800 feet high.

The Kaaterskill Falls present a scene scarcely less striking, though altogether different in character. These slopes of majestic grandeur, adorned with the foliage of the mountain forests, descend from the distant heavens. The falls are fine, but the quantity of water was not great. A little river seems to make a si'ing over a dark shelf of rock, under which you may walk; and after a leap of 170 feet the frightened waters seem to recover themselves in a placid little lake; but only the instant afterwards are precipitated eighty feet further down, and then rush and plunge off in a headlong course amidst retired glens and deep hollows in the mountain pass through which a road is cut, till they are lost in the Hudson.

The baptist church at Catskill was destitute of a pastor. It has been in a rather low condition, probably from the situation of the place of worship. Better days are anticipated, as the people were expecting a settled minister; and having land, they had resolved on building a new house. The church consists of sixty-four members, with a congregation of about 300, and forty children in the school. At Hudson, on the opposite bank of the river, there is a large and flourishing church of 238 members, ninety-three of whom had been baptized during the year. At Coxsackie, where a small church of seventeen had been formed only three years ago, there are now 100 members: their excellent pastor, Mr. Green, was returning from Albany to an evening service, and stated that in the spring, during a deeply interesting season of revival, fifty-nine converts

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had been added to the church by baptism. It was painful to pass these and other churches on the banks of the noble river, but it was necessary to reach New York. We had engaged to spend Lord's day, September the 20th, at Newark and Patterson, and had it in contemplation to pass a day at Burlington with the New Jersey Association. Having repeatedly crossed that state, we were desirous of meeting some of our brethren there, but our intercourse was restricted to these visits on the sabbath, which were at each town highly gratifying.

Patterson is a manufacturing town of 10,000 inhabitants, and partakes more of the coarse, ignorant, and vulgar attributes of similar towns in the old country, than is common in America. It may be contrasted with Lowell also in these respects, and for the prevalence of infidelity and catholicism. The bad influence which Miss Wright exerted over many by her infidel sentiments is still deplored by the serious inhabitants of the place. Great difficulty is experienced in persuading the people to avail themselves of sunday-school advantages, and the humiliating cause to which it is ascribed, is the number of emigrants who have settled here. It is very affecting, and at the same time instructive, to hear the natives of a country where all sections of the church are on an equality. complain of settlers from countries where state religions are supported with enormous revenues, as being the greatest hindrances to the furtherance of religion. Mr. Grenelle, the devoted pastor of the church, was dangerously ill, but very large assemblies were convened,

and his people gave their visitor a truly fraternal reception. The church was just reviving from a very languid state; forty had joined within a short period, without any protracted meetings, or special observances; thirty of whom were either teachers or pupils in the Sunday-schools, which contain 220 children. The church consists now of 105 members, with a congregation of 400 or 500.

Water power is obtained in this town by diverting the Passaic river from its channel just above the Falls, and tapping the canal wherever a mill is erected, through which the stream regains its lower bed. This channel is seventy feet below the upper course of the river, and there is no doubt but the whole body of the stream will ultimately be conducted from the wild and frowning chasm of rock down which it was destined by nature to fall. This romantic spot being now accessible by a rail-road, multitudes resort to it from New York on a Sunday, as one of the most delightful excursions in the neighbourhood.

In population and commercial importance, New York is the first city in the United States, although the seat of the general government is at Washington, and even the state legislature holds its sittings 150 miles distant, at Albany. The political influence of this queen of American cities is so checked and balanced, that under existing circumstances it can never become like the metropolis of a monarchy, a kind of heart to the body politic, whose pulsations affect the remotest extremities. On the contrary, were it even engulfed in the waters which encircle so great a portion of it, all that would happen

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affecting the Union at large, would be the distribution of her immense commerce among the other ports of the country. In a religious point of view something more of a metropolitan influence is exerted, by the extent of the community; but, even in this respect, the other large cities aspire to be equally the centres of their respective portions of territory. This must, in some degree, continue to be the case, both with Philadelphia and Boston; but owing to their relative positions, neither of them can exert the same moral power among the religious community of the west. New York is now the seat of the principal societies. The anniversaries of May present from year to year an animating view of those institutions which combine the energies of various denominations; but still these festive occasions do not by any means supply a correct data, by which to judge of the relative strength of different sections of the church. It is certain, for instance, that the episcopalians are a much more numerous and efficient body here, than in any other portion of the Union, while the congregationalists are scarcely represented at all.

The most recently published list of places of worship, gives a total of 135, *viz.*

Presbyterian	33	Jews	3
Episcopalian	24	Congregationalists	2
Baptist	17	Unitarians	2
Dutch Reformed	15	Lutherans	2
Methodist Episcopal	10	General Baptists	1
Methodist Independent	9	Moravians	1
Roman Catholic	6	Christians	1
Friends	4	New Jerusalemites	1
Universalists	3	Mariners	1

The baptist churches of New York do not form one association; eleven of them are united with that of the Hudson River, and at the anniversary of 1835, returned a total of 2,341 members. The others are reported as in union with the New York Association, and gave a total of 1,600 members. Besides these, a new church has recently been formed, and there are some others, though small, and but little known. It may be safely stated, that 5,000 persons are in communion with the baptist churches in New York. It will not appear surprising that a few, in so large a community, should be found in a state of separation from the general body, who will, we trust, be ultimately brought into fraternal fellowship with the other pastors and churches. It is probable, that the congregations cannot fall short of 10,000, as some of the chapels are very large, and well attended. The denomination therefore appears very considerable, though there are many towns throughout the United States, where no denomination exceeds it, either in numbers, respectability, or influence.

The accessions by baptism to ten of these churches, of which accounts were obtained, amounted to 250, and to five of the others, 150, during one year, giving an average of twenty-seven to each, and evincing that, with the continued smiles of God, either these communities must become inconveniently numerous, or they must, as in many other instances, divide and multiply. Most of them have, in fact, originated in small beginnings; a few individuals cherishing an ardent desire for the extension of the kingdom of Christ, have met in some

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obscure situation, and, from time to time, united in prayer, and concerted measures for evangelizing the districts around, by the consolidation of a christian church. The number composing the church in Oliver-street, of which the Rev. S. H. Cone is the present pastor, was only thirteen; of whom a few are yet alive, to witness that growth and efficiency which now characterise this thriving community. The place of worship is capable of containing between 2,000 and 3,000 persons, and we had the joy of seeing it full and crowded, both on the sabbath and on other public occasions. The church comprises 749 members! It has dismissed very many for the purpose of strengthening feebler societies, or of forming new ones, and manifests an ever-increasing degree of holy activity in the propagation of the gospel.

The church in Mulberry-street, under the pastoral care of the Rev. A. Maclay, consisted at first of eighteen persons. The place of worship is nearly, or quite as capacious as that of Oliver-street, although untoward circumstances have thinned its once replenished seats. The general spirit of hearing in the city, nevertheless awakens the hope that events may prove more auspicious; and in this or in another locality, to which probably the church might with advantage be transferred, it may be restored to its former state of enlargement. A large secession has been recently dismissed to form a new society, which is constituted with eighty-nine members, under the name of "The West Baptist Church of New York."

The Amity-street church was formed about three years ago, of forty-three members, and is now in a

flourishing condition, under the Rev. W. R. Williams. The heavy debt which rested on their new and costly house, has been considerably reduced, the congregation increases, and the church has had an accession of many members, being now 126.

At Mount Pleasant, the labours of the Rev. C. Williams, who was recently inducted into the pastoral office, have been crowned with success; and there is every prospect of a great increase.

The North Beriah church, of 400 members, of which the Rev. Duncan Dunbar is pastor, exhibits evident signs of progressive extension. The place of worship, which is well filled, contains about 900 or 1000 people. The Sunday-school and other religious institutions, are in a state of evident prosperity.

East Church had, during the past year, a season of revival. A series of protracted meetings was attended with great good. Among the number added to the church, were thirty-seven heads of families.

At Brooklyn, the first church, of nearly 200 members, under the pastoral care of Mr. Howard, have just erected a large and commodious place of worship; and notwithstanding the extra expenses that have been incurred, they have vigorously aided various benevolent institutions. During the year, a Young Man's Home Missionary Society, a Maternal Association, and a Bible Class, have been formed, with the fairest prospects of extensive usefulness. The Rev. J. Bertham has been ordained a pastor of the second church, in that populous and rapidly augmenting town.

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church in this city and its neighbourhood, we must be contented with thus naming a few ; and referring as we have done to the symptoms of prosperity. We were, nevertheless, impressed with the fact that the denomination requires strength here. An accession of ministers, of cultivated minds and hearts, might yet originate several new churches. Our intercourse with the brethren Cone, Maclay, Williams, Summers, Howard of Brooklyn, and others, was truly pleasing ; nor can we forget, especially, the active zeal and fidelity of Dr. Going, in the home missionary department ; but, with a hundred thousand inhabitants still untaught in this vast commercial metropolis, we could not but feel persuaded that much unoccupied ground remains ; and, with existing resources in the property and piety of the people, much may yet be accomplished. Other churches in our denomination need to be erected ; and the excellent ministers of the city, we are sure, will concur in the fervent prayer, than an increase of ministerial ability and moral power may be made to their body. The day is not distant, we trust, when New York will be as illustrious for her religion, as she is distinguished by her commercial enterprise ; and when the waters of the sanctuary will spread into an expanse of moral beauty and refreshing influence, of which the present scenery of her encircling streams and enchanting bay, furnish but a faint and inadequate emblem.

Most of the churches display a commendable zeal in promoting the benevolent objects of the day ; and bible classes, and, in some of them, maternal

associations, are in promising operation. In the associational statistics, almost all report the existence of a library, varying from fifty to upwards of 500 volumes. There is obviously an enlarged desire to do good, a cordial participation in the operations of the foreign and home missions, which enjoy the confidence, prayers, and labours of the churches. A striking instance of liberality appears in the fact, that almost double the amount stipulated to be given to the State Convention, by the association, comprising many of the churches in the city, has been contributed, while the pastors and influential members are rejoicing in the substitution of systematised efforts, instead of fitful and irregular movements in the cause of benevolence.

During the few days spent at New York previous to our departure, our time was greatly occupied by receiving and paying visits, and by conferences with christian friends, and inquiries relative to various subjects connected with our mission. Besides topics of special interest in our own denomination, which were numerous and important, discussions pending in the Bible Society, and the operations of other religious institutions, naturally engaged our attention. Among these, the subject of education generally was not overlooked. We can fully confirm the often-repeated reports of ample provision for the instruction of all classes; but our inquiries respecting the numerous coloured people of the city were not equally satisfactory. The devoted friends to the education of the blacks, assured us that there were facilities in existence for the instruction of the

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entire youth of that part of the community, and that some time ago they had succeeded in gathering them very generally into the schools. Latterly these philanthropists have had great reason to deplore the indifference of the coloured people to the subject, and the withdrawal of many of the scholars. It was not easy to arrive at a satisfactory opinion relative to the causes of this, though the fact is undoubted. So much of party spirit appears to prevail among those who profess to befriend these degraded people, that amidst their mutual recriminations, we can only infer, that the suspicions incident to a state of ignorance and prejudice, have led the African race to distrust all parties, and fear that they have no friends who honestly intend their elevation in society by the proffered education.

It may be true that many colonizationists are connected with the schools, and it may be true that abolitionists represent them as not the true friends of those coloured people who persist in regarding America as their country and their home; but it must obviously be the duty of all to adopt every plan that is practicable; and, as soon as it is found to be practicable, to impart mental, and moral, and religious benefits to those to whom the white race is so deeply indebted. Hence it was that at one of the New York anniversaries, we ventured to express our earnest prayer that God would be pleased to unite the hearts, and harmonize the counsels, of all the true friends of Africa and her injured offspring. We did so amidst the universal discord of that jarring season, expressing at the

same time, our glory and our joy, that although the British isles were small, so vast was our empire that the sun never sets upon it, yet that sun never shines upon a slave. And here do we express again our earnest prayer, that God may be pleased so to guide the counsels of the respective states, and so to influence the federal government, that America may free herself from the curse, and wipe away the stain of slavery, by an enlightened course of legislation.

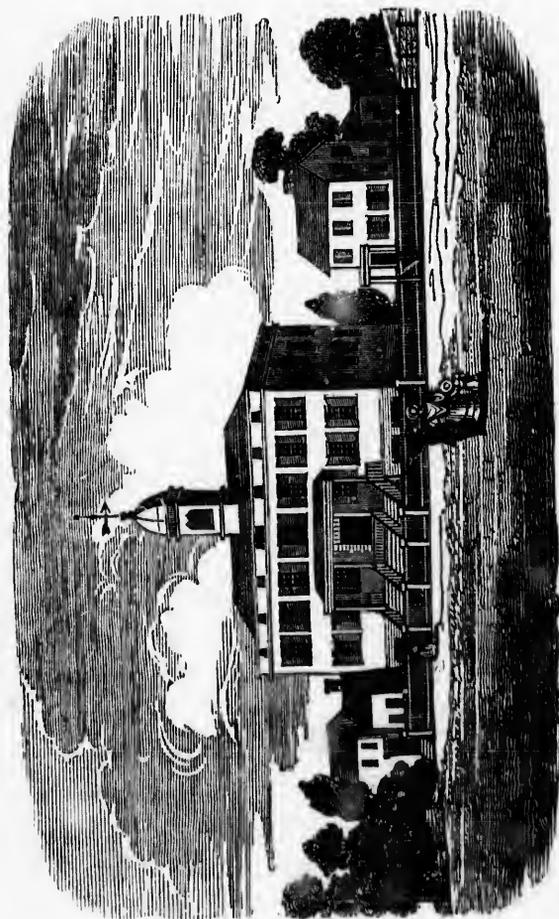
On the existing controversy in the Bible Society, arising out of an objection to assist our denomination in any of its versions of the holy scriptures into heathen tongues, because our missionaries feel themselves bound in conscience to render the word for baptism, by terms which convey the idea of immersion, we are not disposed to enter, excepting simply to say, that if the committee of the Bible Society erect themselves into a company of critics upon new versions, in, to them, unknown languages, instead of maintaining the non-interfering but all-patronizing principle of circulating every version in every language, approved by competent judges in those respective dialects, then do they depart from the fundamental principle, and sully the beauty of an institution, in its division the dishonour, in its union the glory, of our land. Recent information convinces us that the subject can by no means be disposed of in America, as it has been attempted to be settled in England.

Among the last of our engagements, was a visit to New Jersey. The locality of Newark possessed

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peculiar interest, from associating with it the name of Brainerd, who was ordained there as a missionary in June, 1744; and immediately afterwards entered on his arduous enterprise at Sakhawotung, within the Forks of the Delaware. The population of Newark has rapidly increased, and amounts at present to 18,000 or 20,000. It contains five presbyterian churches, two baptist, one Dutch reformed, two African, one Scotch secession, one episcopal, one Roman catholic, and one universalist. Of these, only three are tolerably attended. Besides many churches that are unassociated, and others in connexion with various kindred societies in neighbouring states, the New Jersey Association comprehends about twenty-four churches. A literary institute of increasing importance is situated in the beautiful village of Plainfield, and a new building is erecting for a library and recitation rooms. A baptist church was reared here in 1818, which is now flourishing under the pastoral charge of the Rev. D. F. Hill. Schools and bible classes are in vigorous operation.

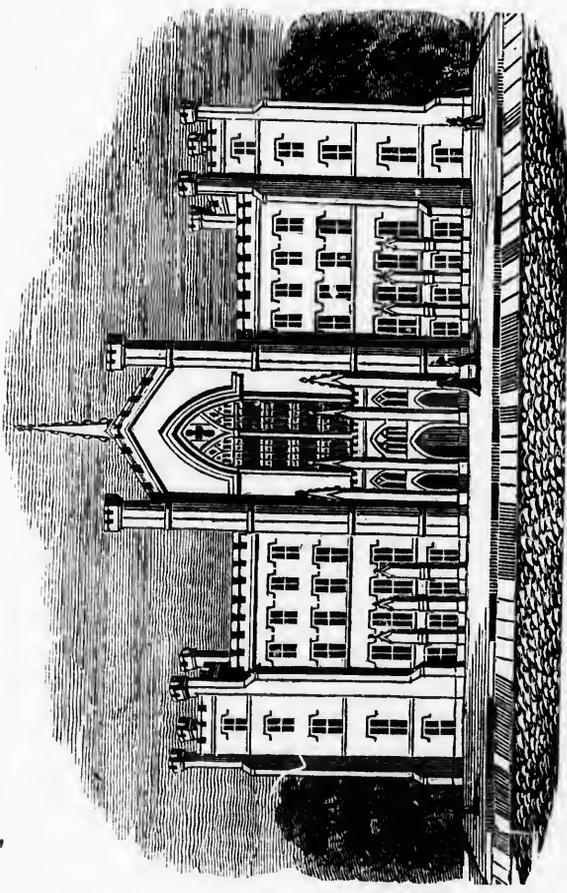
On our return to the house of J. Fellowes, Esq. of Dey Street, which we had the privilege of calling our home on this last visit to New York, we enjoyed, among other assemblies, public and social, an opportunity of uniting in the weekly prayer-meeting of the ministers and active friends of missions in one of the apartments of Clinton Hall. About twenty-one were convened on the morning of our attendance; and on this occasion, the persons present were constituted into a council to examine a young minister who offered himself for ordination

as an evangelist in Virginia. The investigations were long and scrutinizing on points of doctrine, proving the judicious caution with which the sanction of such bodies is accorded to candidates for the sacred office.

Dr. Cox was called to perform the marriage ceremony for our friend, the Rev. C. Stuart, well known in England by his published travels, who, for the second time, obtained a facile admission into the "holy state," by a ceremony which loses nothing of its importance by the simplicity of its administration. That he *could* engage in the service as the officiating clergyman, is honourable to the country, whose proceedings in this respect will probably be soon imitated in our own land. He was further called to another important and more public duty, that of delivering an address "On the Alliance between Literature and Religion," before the friends of the New York University, previously to the opening of the new and splendid edifice which has been erected. This institution comprises four faculties, namely, those of letters and the fine arts, science and the arts, law, and medicine. It is divided into two general departments: the first embraces the usual collegiate course of instruction which has obtained in the United States, together with a complete course of English literature, and of the sciences, with their application to the arts and to the ordinary purposes of life; the second includes instruction in the higher branches of literature and science, and in professional studies. In this university, the bible is to be used as a classic in the de-

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partment of sacred literature, the professorship of which is at present vacant. The scriptures are read and prayer offered every morning in the chapel, where one of the faculty officiates; and the students are required to be present. The council is composed of gentlemen of various professions and different denominations of christians. The Rev. Dr. Matthews, minister of a most respectable presbyterian congregation, is chancellor; and the Rev. A. Maclay, pastor of the baptist church in Mulberry-street, is secretary.

Our re-embarkation was fixed for the 1st of October, though we were unable to get under weigh till the 2nd. On the preceding evening, we publicly took leave of our American friends, who crowded the capacious church of our valued brother Cone, in Oliver-street. We will not trust ourselves to any description of the scene; but only add, with reference to our departure on the day of final adieus, that although a few hours sufficed to remove America, with its mighty people, from the scene of vision, neither distance, nor time, nor change, can obliterate from memory's tablet, or displace from among the most cherished reminiscences of existence, the beloved image of that glorious country!

CHAPTER XIV.

SUMMARY VIEW OF THE BAPTIST DENOMINATION
IN THE UNITED STATES.

HAVING performed a tour of no inconsiderable extent, and made continual observations on the moral and religious state of society, it may justly be expected that, apart from the minuter details of our united and separate journeys, we should endeavour to represent the *general impressions* which we received of transatlantic piety. Our intercourse, though, for obvious reasons, maintained chiefly with the members of our own community, was by no means restricted to them; but we prescribe narrow limits to our remarks, both on account of the specified object of our publication, and the wish to avoid interference with the labours of our predecessors in travel. We might perhaps safely leave our readers to deduce their own conclusions from the information either directly or incidentally communicated in the preceding pages; but a guiding outline in the form of a summary may be useful for reference.

Among the convenient divisions of the country is that of NEW ENGLAND, as the comprehensive designation of the six following states: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. These, with characteristic diversities, are, nevertheless, considerably assimilated in

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their mental, moral, and religious habits. They are generally firm as their own rocks; independent in thought, and vigorous in action. Retaining the liveliest recollection of their puritanic origin, and somewhat of an ambitious desire to perpetuate the puritanic spirit, they spurn dictation both in politics and religion. The aggregate standard of mind bespeaks intellectual superiority, their tone of morals a virtuous pre-eminence, and their comparative manners, in the chief cities especially, an advancing refinement. There is usually a mutual reaction between the literature and religion of a country; and the cultivation of each is reciprocally beneficial. The former, by expanding the mind and enlarging the sphere of general knowledge, checks the excesses of enthusiasm; while the latter sanctifies and directs the mental culture. It is thus in New England, which presents, in the more important towns and in the cities, a body of religious people of the baptist, congregational, and other orthodox denominations, cast in as excellent a mould of sentiment and piety, and under the superintendence of a ministry as talented and effective as can be found in any country on the globe. Their theology may be denominated moderate Calvinism, of which a competent opinion may be formed by remarking their high estimation of the works of Andrew Fuller and Robert Hall. The mode of inculcating their sentiments among the most regular and educated, is distinguished by good sense and strong appeals. The greatest disadvantage they suffer is, in our opinion, that of *reading* all their discourses, a prac-

tice which, if it conduce to accuracy, is often found, even where their audiences approve and almost require it, to abate impression.

Rhode Island boasts of the name of Roger Williams, the founder of the state, the chief instrument in the establishment of the first baptist church in America, at Providence, and the first advocate of civil and religious freedom in the new world. The *sabbatarians* are principally confined to this small state, where they were planted as early as 1671, at Newport. Here also reside chiefly the *six-principle baptists*, a name derived from their belief that the imposition of hands is still binding as a pre-requisite to communion, and their reference to the six propositions in Heb. vi. 1, 2, in which that observance is mentioned. Religion is thriving in the principal places, as Newport and Providence; and in the latter, the influence of the university is highly beneficial to the religious as well as literary character of the state. The State Convention has always promoted home missions with great zeal, and the Warren Association, founded in 1767, has been distinguished both for vigour in the support of missionary and benevolent efforts, and for the excellent character of its ministers and members. The spirit of non-submission to human dictation in matters of religious concern, still pervades the community with its primitive sturdiness.

Maine has the honour of never having had a slave; a distinction belonging only to one other state, that of Vermont. Like Rhode Island, Maine has also provided for the literary and religious necessities of

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its population by the establishment of a now flourishing baptist university. The churches are neither numerous nor large, with a few exceptions; the aggregate of inhabitants, indeed, though rapidly increasing, is still small; but both in commercial enterprise and in religious exertion, they are mighty and persevering. There are several associations, some flourishing, particularly the Eastern Association, in which sunday-schools, bible classes, and other holy undertakings are promoted. Antinomianism once attempted to lift up its head in one of the associations, but has since retreated; and in general there is much of zeal and union. The most lamentable circumstance is the destitution of ministers.

New Hampshire, though amongst the oldest states of the Union, the first settlement having commenced in 1623, and the first church in 1638, is not so numerous either in churches or ministers, as many of the more recent sections. Its early inhabitants, however, devoted much time and attention to schools and public worship. The churches are generally small, and diffused among a scattered population; but many of them have been recently favoured with revivals of religion, and seem to be springing like the new mown grass after a refreshing shower. The sabbath schools are increasing in numbers and efficiency, having at present about 100 in connexion with the union: the number of children in each school may be nearly the same, and from among these, many have "turned to the Lord." They are increasingly alive to the benefits of literary as well

as religious education. Many free-will baptists are found in this state, and both parties are propagating their sentiments with great zeal, but little or no co-operation.

Vermont is considerably improved in practical religion within a few years. Formerly little was done or even attempted in the baptist denomination, but of late the value of associating in the State Convention has been understood, and much liberality has been displayed in the cause of missions, schools, and ministerial education. All the churches have sabbath schools and bible classes. As in the state of New Hampshire, the people have great sincerity of character, and great warmth, with less, perhaps, of what may be termed refinement than in their kindred states of the north. They are by no means disposed to luxury, though advancing in wealth. Both ministers and people in these two states have caught the revival spirit, and seem much disposed to religious conversation and spiritual exercises. These are striking indications of the characteristic energy of the new world.

Massachusetts is one of the smallest of the New England states, but is remarkable for its wealth, manufactures, and commerce. In a religious point of view, too, it ranks deservedly high. Many of its towns and villages are famed for enterprise and industry; and the inhabitants of these, with Boston at their head, are distinguished alike by their intellectual and moral cultivation. Notwithstanding the long and extensive sway of a row not increasing unitarianism, orthodox views of theology are pre-

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valent; a talented ministry is appreciated and generally obtained; and our own denomination is nowhere surpassed. A pervading solicitude for the promotion of genuine piety, and the enlargement of the christian cause, is apparent throughout the state. The ministers of our body, and of others in the country generally, but in the New England metropolis particularly, though rivals in talent, are harmonious in feeling; and their activity imparts an impulse to the states, while they foster with peculiar care, and advance with growing success, home and foreign missions. The condition of society, that is, of christian society, is at once religious and refined; and throughout the state the people appear rapidly progressive in knowledge, virtue, and piety. They have, perhaps, a sufficient consciousness of their superiority; a laudable desire, if possible, to retain it; and at least an inward and ever stimulating determination to employ their means and powers for the greatest good.

The same general observations are applicable to *Connecticut*, although it contains only about half the number of baptist churches; but bordering upon the state of New York, in the character of the ministry, and the tone of religious sentiment and feeling, it assimilates rather to that than to the other districts of New England. This state, together with New York and part of Pennsylvania, holds perhaps intellectually, as well as geographically, an intermediate position. This is exemplified in the ministry of the word, and in the general temperament of the people; which in the south is so ardent and im-

passioned, that not only are many of our pastors *untrammelled* by every thing like scholastic preparation, but they are accustomed to pour forth their glowing *unpremeditated* effusions from "the abundance of the heart."

The proceedings of the Convention evince the zeal of the whole body in Connecticut to embark in every holy enterprise, and to make itself responsible for a full share of the funds required.

Of the MIDDLE STATES, that of *New York* is the most considerable, and comprehends between 700 and 800 of our churches. Their doctrinal theology is in general more highly Calvinistic than that of the northern and eastern states, and the style of preaching required is less argumentative. While the people of New England, in the principal towns at least, approve, or their ministers believe they approve, and therefore practise the method of reading written sermons, those of New York demand a more popular address. In analysing the state of religion, we believe that it will be often found in a degree affected by the kind of ministerial instrumentality to which the people are most addicted, and that, *cæteris paribus*, the unwritten style of pulpit discourse will be most productive of experimental religion, in connexion with christian activity. While the most finished compositions may tend to refine the taste and instruct the understanding, those which have less pretension to accuracy, but come at once from the heart, if not unstudied yet unpolished, seem conducive to the greatest moral effect.

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Missionary Society, of whose exertions some idea may be formed, when it is stated that it employs nearly 100 missionaries in different parts of the Union, and in the British Provinces. Its greatest auxiliary is the Missionary Convention, although that convention has to aid many feeble churches. There is a great display of zeal in the baptist community of this state for the foreign missionary cause, and a full participation with those of New England in the contributions of christian liberality. While in many parts of the country there is at present an apparent relapse of religious feeling, which may be regarded as a temporary reaction after a series of revivals; and in the metropolis, notwithstanding a recent extension of the cause, still a comparative paucity of places of worship, on the whole, the denomination may be said to be in a thriving condition. The deteriorating tendencies of commercial bustle are much counteracted by the spirit of an ardent piety, and many of the most respectable in civil life are also devoted to the cause of God. The zeal which is manifested in the support of their large theological institution at Hamilton, and in the christian combination of the Hudson River Association, has an evident bearing on the spiritual improvement of the community; as it will be invariably found that united exertions to promote great and good objects will have an ameliorating effect upon the character of those who are active for their interests.

The churches of *New Jersey* are few, and individually, with slight exceptions, feeble. Our visit,

however, to some of them was gratifying, and afforded an opportunity of witnessing a spirit of holy love and devout seriousness. They evince much liberality in proportion to their numbers, and vigorously co-operate with the friends of ministerial education in Pennsylvania, in the establishment of a theological seminary.

The small state of *Delaware* contains but an insignificant number of baptists; nor are these at present, we apprehend, distinguished by much activity.

Pennsylvania, as an old established state, has scarcely, we fear, its proportionate share of baptists. The denomination is by no means considerable in the country generally. There are, however, Home Missionary Societies, and a Foreign Missionary Society; and efforts are made to provide for ministerial education. A difference in theological sentiment, producing divisions in the churches of Philadelphia, has necessarily had a deteriorating effect upon the character of religion itself. The ground of controversy has been chiefly high and low Calvinism; and some of the most flourishing churches have been severely shaken by the storm. But of late the refreshing shower has descended. What are technically termed revivals, have taken place in one or two of the christian communities, and a progress in spirituality and zeal has accompanied a rapid increase of numbers in others. They generally partake of the sobriety of their first inhabitants; they are hospitable and kind, but somewhat rigid in their views, and punctilious in their religious practice.

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When Staughton departed, *Ichabod* seemed written on the walls of Zion ; but the progress of the denomination is fast effacing the melancholy inscription.

In *Maryland*, the denomination is inconsiderable. The Home Missionary Society, however, employs four agents, whose labours have been useful. Evangelical preachers are generally few, and the proportion of Roman catholics is great. In the early part of our narrative, we referred to the state of religion in Baltimore ; and with it, we trust that in all parts of this interesting country it will speedily rise from its present depression. The respectability of character, the now increasing numbers, and the pious concern of the members of the denomination, afford encouraging indications for the future.

The churches of *Virginia* are numerous, opulent, and prosperous. With much, very much that must be deeply deplored as incident to a slave state (a term which we devoutly hope and firmly believe will not be applicable a few years hence), there are cheering manifestations of a fervent and well-principled religion. Their congregations are often large, particularly in Richmond ; their regard to the services of christian worship devoted ; their affection to each other fraternal ; their spirit generous ; and their conduct to the stranger frank, hospitable, and welcoming. It is to be regretted that the proportion of ministers to churches is small. Some have to officiate in two, three, and sometimes four places ; but they are aware of the evil, and will gradually remedy it. The ministry, as a whole, is deficient in education, and the people perhaps " love to have it so !"

The Virginia Baptist Seminary is, however, a great element of improvement in this respect, and the advocates of education and of missions are multiplying every day, while their opponents, with their pseudo-calvinism, are rapidly diminishing. Some of the churches have been affected with the anti-effort spirit, and with the anti-missionary and anti-union views of the Campbellite baptists, but the denomination is advancing in intelligence and in exertion. The style of preaching is plain and energetic—less instructive, perhaps, than impassioned. In their public exercises, the “live coal from the altar” seems to glow upon their tongues; and in their private intercourse, “the law of kindness is in their hearts.” The operations of the General Association are extensive, and the aid afforded to home and itinerant efforts is cordial and generous. Recent communications, since we left, bespeak a growing prosperity. Their two annual camp meetings, which are peculiar to this portion of the denomination, appear to be conducted with the utmost decorum, and to be productive of beneficial results.

The SOUTHERN STATES constitute an important section of this vast country, in which the denomination is wealthy and numerous. It is, moreover, active for the cause of christianity, both at home and abroad; and the literary and theological institutions which have been reared in *North and South Carolina* and in *Georgia* are prosperous. Efforts of a similar kind are making in *Alabama*. The State Conventions are in vigorous operation, and in many places there have been extensive revivals of religion. The

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state of *Louisiana* is considered to be more destitute of ministers than any one in the Union, but has expressed the utmost readiness to afford aid in their support, and the utmost eagerness to obtain them. The same representation will apply to *Mississippi*. The Home Missionary Society employs a missionary in that country, another in Louisiana, and two in Alabama.

The phrase, *The Valley of the Mississippi*, designates the region whose streams are tributary to that mighty river, and through it are discharged into the Gulf of Mexico. This valley includes eight states and two territories, with a rapidly increasing population. It has been truly said,* that from its present circumstances, in which its moral elements exist in plastic form, it is the proper field for exerting an influence on human character and destiny; and all parties seem aware of it. Every errorist is there to find in the unsuspecting frankness of a new country, a lodgment for his favourite dogma. Many a heresiarch is there to make an encampment for his followers, and arrange his measures for proselyting. Infidelity is there, endeavouring to settle its strong points for exercising an influence in undermining the public faith, and destroying the public conscience, and thus blighting the present enjoyment, and withering the future hopes of the people. Popery, more rapacious and acquisitive, is there claiming the appropriation of the whole valley to the see of Rome. Its purpose is formed, and its

* Report of the American Baptist Home Missionary Society, drawn up, doubtless, by our active friend Dr. Going.

plans of operation are settled; its points of influence are fixed on, and swarms of its emissaries are already on the ground, priests and teachers, monks and nuns of various orders, jesuits and dominicans, sisters of charity, and sisters of the blessed heart.

Protestant ministers and missionaries are also in the valley. Besides the native champions of the truth, and instructors of the young, and besides the ministers and teachers who in common with other classes, have of their own accord emigrated thither from the older states and elsewhere; and besides that the most numerous religious denomination in the valley is by its ecclesiastical polity, substantially a home mission body;—400 missionaries are sustained in the field by three evangelical denominations, and about 200 ministers are settled there, who were at first introduced by home missionary efforts.

By far the greater part of the missionaries of the American Baptist Home Mission Society are employed in the western states and territories. The territory of *Michigan* contains a numerous population, among whom twelve of these missionaries are labouring with dilligence and success. The friends of education also are making strenuous efforts to establish a literary and theological institution.

Ohio contains more than a million of inhabitants. Here baptists are numerous, but they are not entirely harmonious in their views and operations; many of their churches are feeble and without pastors, and there is great need of missionary labour.

Besides indirect aid in a grant of \$300 to the State Convention, and other grants to different local

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societies of \$200 more; the Home Missionary Society has had during the past year seventeen missionaries, who have assisted in the formation of eighteen churches, and baptized 120 persons. There is here an obvious improvement in the state of the churches, and multitudes exhibit an excellent spirit, and are ready to every good work. The progress of the Granville College is most encouraging, and its prospects were never brighter. Some of the churches are liberal towards foreign missions.

Efforts are making, in conjunction with other states, to establish within its limits, in due time, a theological seminary, on broad and liberal principles, and of a high order. The success of this project is of immense importance to ministerial education, and of course to the interests of the churches, and to the prosperity of the denomination in the western states.

Indiana is an important state. It has already 12,000 baptists, but not being joined together in the same mind, and in the same judgment, the moral power of the denomination is neutralized; but there is a redeeming spirit abroad among them, which gives pledge of brighter days. The organization of a general association and its incipient measures, with the recent formation of an education society, with the intention of establishing a literary institution under religious influence, are working the redemption of the pledge.

Illinois seems destined to be, in some respects, the most important of the western states. Here the denomination was three years ago in a most deplorable

nable condition ; for besides being small and feeble, it was divided into parties, some of which were greatly opposed to efforts for reform. Nowhere, however, have missionary efforts been more successful and salutary. The churches have greatly increased in number, and are more harmonious in doctrine, and more active in duty. Delightful revivals have been enjoyed ; measures have been adopted for a concert of action in promoting the preaching of the gospel to the destitute, and a spirit of liberality in pecuniary efforts has widely extended. In consequence, a state convention has been formed, which not merely exists in name, but gives promise of vigorous action on enlightened principles ; and the Alton Seminary, including a high school, the elements of a theological institution, and the germ of a future college, has commenced its operations.

Kentucky has about 38,000 baptist members, and the influence of a numerical majority of adherents. Among them, too, is a vast amount of wealth. If the moral strength of the denomination could be combined in its state convention, and wisely directed to secure the entire consecration of its ministerial talent to the work of the ministry, the churches would be supplied with preaching and pastoral labour, and the gospel would be preached to multitudes now destitute.

In *Tennessee* the baptists have about 30,000 communicants. In each of the three districts of the state there are many excellent ministers and brethren.

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pulation, and few ministers of any denomination, has some baptist churches, and the number is increasing. Here the struggle between benevolent effort and inaction has commenced, and, as in all other cases, it must be eventually decided in favour of holy effort.

The *free-will baptists* of the United States constitute a considerable portion of the baptist community, having about 650 churches. The statements given by Dr. Cox, in his personal narrative of a visit to Lisbon, will enable the reader to form some estimate of this denomination. They are in general full of ardour and activity; and, especially of late, through the incessant exertions of Mr. Sutton, now on his return to India, have engaged with much resolution in the missionary enterprise. Their leading ministers and people display also a characteristic zeal in opposing the principles of slavery, and they evince a spirit of ready co-operation in whatever may be judiciously attempted to promote its extermination. It may be probably anticipated, that, although the churches which compose this body and those of the calvinistic order, are at present separated from each other by their dividing peculiarities of sentiment, yet a gradual relaxation of the rigidities of system will ultimately produce not only an individual but denominational approximation. This has been the case in England, and may, in all probability, be the progress of events in America.

The baptists of America are *almost* universally *strict communionists*, that is, they admit none to a

participation with them of the Lord's supper, who have not been baptized or immersed. On this subject, the churches in England are more divided in practice. Many, and indeed a very increasing number of them, readily admitting paedobaptists to their sacramental table. Christians of all denominations are not sufficiently aware, that, while censuring the rigidity of strict communionists, they are for the most part equally strict, and participate in those feelings of bigotry, if they be such, of which they accuse their brethren. Nothing can be said of strict communion baptists, which may not be predicated of the great majority of congregationalists, episcopalians, presbyterians, and others, *viz.* that they refuse to admit to the Lord's table, those who they themselves consider to be unbaptized. Many individuals are scattered throughout the states, who are strongly inclined to the practice of open or mixed communion, but scarcely any of the churches would tolerate it, or even allow the latitude of an occasional fellowship with those whom they deem unbaptized, to any of their members. Some small churches in the vicinity of Providence, who advocate it, have acquired the designation of "Potter Baptists," from a minister of that name. But although this difference of opinion prevails, in a few instances there, and in a rapidly increasing number in England, its advocates are nowhere regarded as a distinct body. Both in this country, however, and in America, multitudes who retain their connexion with the other denominations, seek the baptism of immersion; in

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the latter it is exceedingly prevalent among episcopalian, presbyterians, and methodists.

We must in justice and with gratitude remark, that there exists among our American brethren but little of that jealousy and censoriousness which are so fatal to cordial friendship and co-operation, or we were peculiarly felicitous in our associations. It was a topic of frequent observation between ourselves, that we rarely heard from a brother minister so much as a disparaging remark in reference to another, whether resident in his immediate neighbourhood or at a distance. It is partly from this cause, so far as we could judge, that brethren in the same cities and towns find such facilities in multiplying churches by peaceful divisions instead of violent disruptions. They are, in fact, very free from a spirit of envy and hostile rivalry.

From the account which we have furnished of the Triennial Convention at Richmond, as well as others subsequently introduced, it will be apparent that in conducting the general business of public meetings and associations the Americans greatly excel us; as they do also in the summaries of proceedings and the digests of circular letters. Their statistical reports are admirable; minute, well arranged, and replete with information. They have acquired by their devoted attention to this object, an unquestionable pre-eminence. We highly appreciate, too, the respectful and fraternal methods of addressing the president for the time being of any denominational or local assembly. Instead of saying, "Mr. Chairman," or speaking of another in the parliamentary

style of, "the gentleman on my right," or "on the other side," we have seen on more than one occasion or fancied we have seen, the kindlings of temper extinguished by the habit and self-discipline which reiterates the terms "brother," and "brother chairman;"—conventional terms which have, moreover, the air of courtesy and kindness, exercise a powerful and salutary restraint upon the effervescence of feeling, whether in civil or ecclesiastical associations, and, as such, are worthy of a careful and undeviating observance.

It is frequent to change from other professions to that of the christian ministry; not on the ground or with the hope of emolument, but from the principle of a pure and exalted love to souls; and we have not unfrequently found that the same noble principle has operated in producing changes of residence. It has become, from observations made in America, a kind of maxim with us, that the ministry there is too fluctuating, while in England it is too fixed. Theirs, indeed, is not a systematic movement, but it is one of great, too great frequency, because unfavourable to the pastoral sympathies and influence: yet have we known the removals in question dictated by that noble spirit of self denial for Christ's sake, by which a superior situation in point of pecuniary advantage has been abandoned for the sake of one in this respect inferior, but promising more extensive usefulness.

Pastoral support is, on the average, and when general circumstances are taken into consideration, better than in our native land. The actual stipend

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is frequently greater, and incidental additions arise from sources with which we are unacquainted, as for instance, marriage fees, and "donation parties." In large cities and towns \$1800 or \$2000 or upwards is often given, that is, four or five hundred pounds; and while sometimes ascending higher, and in other cases descending through every scale of gradation much lower, a salary of \$200 or \$300 is common in very retired places. And with even this sum a pastor is enabled, in agricultural districts, and by the *voluntary tithings* of christian benevolence, to keep a horse and dearborn if his duties require it. In a word, a truly pious and devoted man may generally find what he asks for—*work*; and what he needs—*sufficient support*.

The impression made by a superficial observation of the number of churches in comparison with that of pastors, is likely to be erroneous. It is true, that in the remote parts of the country, and particularly in the south, ministers may officiate in two or more congregations; but these must be regarded as essentially branch churches. The considerable supply of licentiates must also be taken into the account, together with the regular administration of commissioned itinerants and agents from organized societies. From the multitudes of preachers who are not pastors, but who are very efficient, it must be observed, that the churches which appear as destitute, or are incorporated under one pastoral superintendence, are better supplied than may be at first sight imagined.

The baptist denomination is rapidly advancing in

education and literary character. Whatever may be the amount of actual attainment, some indication of at least a growing taste for knowledge, is afforded in the numerous periodicals and institutions hereafter enumerated. All classes of persons are desirous of information, both on general subjects, and on those connected with their particular vocations. While education is becoming highly prized, that which is strictly theological is more and more diffused. The same prejudices against learning as a qualification for the christian ministry, have prevailed here to as great an extent as they did formerly in England amongst the ruder masses of religious communities; but they are disappearing every day like the mist before the rising sun. It was gratifying to find, that in some of the strongholds of anti-literary prejudice, many of the churches had expressed their concurrence in educational projects, and their inclination to furnish pecuniary aid for their execution. The reports of state conventions and local associations contain newly-formed resolutions for this important end, which have been unanimously adopted. This is only what might have been anticipated from the energetic and common sense character of the people. No sooner do they see an error, than they begin the removal of it; and no sooner do they perceive a good, than they spring to its accomplishment. The steps they take to improvement are not like ours, "few and far between." We are more deliberative, they more prompt and self-confident. They are not, however, reckless, though rapid, and frequently unite the activity of youth with the wisdom of maturer life. They also

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act in larger masses than we do—with more generosity, and with more combination.

We have given by previous details, some insight into the constitution and conduct of the colleges belonging to our denomination, and we cannot help referring to them once more as full of promise, and increasing in moral influence. Such institutions as Brown, Waterville, Hamilton, Newton, and others, are the salt of the land; and may it never lose its savour!

It is with feelings of sincere and deep regret we record our painful conviction, that in all the advantages of this vast and efficient machinery for the improvement of the denomination, our coloured brethren have no participation. Here and there we meet with christians of African descent, endowed with the capability of intellectual attainment, but while no female seminaries can be peaceably conducted for their advantage, no coloured youth, however devoted and talented, can find access to literary or theological seminaries. The consequences are, as might be expected; either the affairs of the African churches are managed by a few white persons, or, if left to themselves, their prosperity and harmony are too often marred by the altercations naturally incident to an uncultivated and degraded state of society. We earnestly hope attention will be directed to this vital topic.

Revivals of Religion must be looked at with a discriminating eye. While the baptist denomination has, in common with others, participated in

their influence, mere justice would require it to be said, that they have been attended with but little extravagance. This is not a question of sect or party ; it has relation to the interests of religion itself, and we shall, therefore, here briefly allude to it, without attempting to discuss the movements of various denominations.

There are, in fact, three classes of revivals: the first, and the worst, are nourished by *injudicious camp-meetings*: and here we employ an epithet, for the sake of another distinction, namely, that while some, especially as held in districts considerably pervaded already by regular churches and itinerant ministrations, are highly objectionable—others, carefully arranged, discreetly conducted, and annually or occasionally convened in places where a scattered population is destitute or almost unsupplied with the means of religion, may be attended with signal benefit. The second class of revivals, comprehends those which are, if we may so express it, constructed *upon the basis of protracted meetings*, and sustained by means of direct efforts of an exciting and agitating description. Some of these have been under the violent guidance of persons who have specially devoted themselves to this object, and succeeded in raising a gust of feeling, which, like a hurricane or a thunder storm, soon passes away. What appears to us of very questionable propriety in the *management* of these meetings is the direct call for instantaneous avowals at the *anxious seat*. We cannot quite reconcile this with the due operation and

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concurrence of the understanding and the heart in this momentous affair, and especially with the depth of an inward repentance, and the modesty of a mind newly awakened to religious sensibility; still, when we recollect the powerful impressions and speedy professions of the primitive times, we are scrupulous of passing too sweeping and condemnatory a sentence, lest we should be rooting up precious wheat with the thickly growing tares. The distinction we are inclined to draw, however, is between a forced religion, or what is urged and stimulated into an unwilling publicity without time to think, and that *spontaneous* manifestation of devotedness to Christ, which may nevertheless be speedy, and occasionally immediate. The third class of revivals is that of an *improved state of things*—it may be a very rapidly improved state of things—arising out of prayer meetings, conversations, inquiry, and an increased regard to the ordinary system of means, *with* or *without* protracted meetings. The latter we are disposed to advocate, under proper regulations; and their benefit in America has been extensively felt. The kind of assemblies to which we refer, are those of ministers and people associating for the usual exercises of worship, for successive days at specified periods. These we think of great practical utility, and likely to be, as they have frequently been, attended with a divine blessing. They are, indeed, liable to be perverted to purposes of mere animal excitement, but they are adapted to promote great moral and spiritual good.

Let them but be conducted with discretion and in faith; then will "the Spirit be poured from on high," the enemies of truth will quail, infidelity be abashed, and the rejoicing church hail the victorious progress of a pure and primitive christianity.

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No. 1.—*Tab*
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States, &c.

Maine - -
New Hampshire
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New Jersey -
Pennsylvania
Delaware -
Maryland -
Columbia -
Virginia - -
Ohio - - -
Michigan -
Indiana - -
Illinois - -
Kentucky -
Tennessee -
North Carolina
South Carolina
Georgia - -
Florida - -
Alabama -
Mississippi -
Louisiana -
Arkansas -
Missouri -
Indian Territo

STATISTICS.

IN presenting a few Tables of Statistics there is much difficulty in making a tolerable approximation to the truth, as modes and periods and divisions in computation vary in almost every section of the church. We are not aware that, excepting the congregationalists in New England, any but the baptists adhere to the divisions of the states, and no other denomination is diffused so generally throughout the Union. Partly on this account, and partly because our avowed object is to present a report of our own body, we introduce that statement in the first Table of Population.

No. 1.—*Table of the Population of the United States, and a General View of the Baptist Denomination.*

States, &c.	Total of Population.	Slaves.	BAPTIST DENOMINATION.				
			Asso.	Chs.	Pas-tors.	Licen.	Mem-bers.
Maine - - -	399,955	0	10	242	157	26	16,380
New Hampshire	269,328	0	6	92	66	17	7,610
Vermont - - -	280,652	0	7	127	82	18	10,796
Massachusetts	610,408	0	10	174	159	68	18,999
Rhode Island -	97,199	17	1	31	23	1	4,874
Connecticut - -	297,675	25	5	95	81	19	10,964
New York - - -	1,918,668	75	35	683	526	134	68,295
New Jersey - -	320,823	2,254	3	39	22	7	4,000
Pennsylvania -	1,348,233	403	13	182	114	32	14,011
Delaware - - -	76,748	3,305	1	9	5	4	636
Maryland - - -	447,040	102,878	2	35	19	2	1,251
Columbia - - -	39,834	6,119	2	5	4	0	533
Virginia - - -	1,211,405	469,757	24	441	225	36	55,602
Ohio - - - - -	937,903	0	22	330	175	30	14,000
Michigan - - -	31,639	32	2	39	25	3	1,249
Indiana - - - -	343,031	0	23	327	243	46	12,146
Illinois - - - -	157,455	747	20	200	135	16	6,107
Kentucky - - -	687,917	165,350	34	491	179	37	34,791
Tennessee - - -	681,904	142,382	22	475	186	29	26,435
North Carolina	737,987	246,462	22	372	128	32	21,676
South Carolina	581,185	315,665	9	286	134	47	32,040
Georgia - - - -	516,823	217,531	21	587	234	55	39,729
Florida - - - -	34,730	15,510	N.B.	20			500
Alabama - - - -	309,527	117,549	13	298	113	39	14,287
Mississippi - -	136,621	65,659	5	101	35	3	2,861
Louisiana - - -	215,739	109,631	2	16	12	2	728
Arkansas - - -	30,388	4,578	2	16	10	0	181
Missouri - - - -	140,445	25,081	12	178	77	23	6,919
Indian Territory	45,820	500	0	9	12	0	200

No. II.—*Summary View of the Baptist Denomination in North America.*

	Churches.	Ministers.	Members.
BAPTISTS IN ASSOCIATION, No. 1.	5,890	3,907	427,800
BAPTISTS unassociated	700	400	17,500
Free-will	656	450	30,000
Six-principle	22	21	2,197
Seventh-day	37	29	4,305
Dunkers	50	40	3,000
Mennonites	—	200	30,000
Christ-ians	1,000	300	30,000
Reformers, or Campbellites, have been computed at 150,000; but many of these are included in the associational returns, as are some of the six-principle and seventh-day baptists; while several whole bodies, from the peculiarity of their opinions, are altogether omitted, say, in the gross,	—	—	100,000
Canada	95	55	3,500
Nova Scotia	55	46	4,549
New Brunswick	40	16	1,551
Prince Edward's Island and Cape Breton	—	—	500
Baptists in North America	—	—	654,902

No. III.—*Summary View of other Denominations in the United States.*

Associate Presbyterians	169	70	12,886
Associate Reformed	100	58	10,000
Congregationalists	1,071	975	129,756
Cumberland Presbyterians	110	70	15,000
Dutch Reformed	197	167	22,515
Episcopalians	300	697	60,000
German Reformed	600	186	30,000
Lutheran	627	216	59,787
Methodists	150	250	30,000
Methodist Episcopal Church	—	2,458	638,784
Presbyterians	2,648	2,150	247,964
Quakers, or Friends	500	—	220,000
Roman Catholics	—	340	600,000
Unitarians	187	165	160,000
United Brethren	24	33	5,745
Universalists	550	350	—
New Jerusalem	27	33	—
Shakers	15	45	—
Jews	—	—	15,000

No. IV.—

Name.
Brown Univer.
Waterville Univ.
Hamilton - - -
Columbian - - -
Newton - - -
New Hampton
Georgetown - -
Richmond, Va.
Granville - - -
Alton - - -
Furman - - -
Mercer - - -
Haddington - -
Eaton - - -
Burlington - -
Worcester (Mas
Mantua (N.J.) M
Middleboro.
South Reading (
Florida Inst.
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No. V.—*Periodicals.*

Allen's U. S. E
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American Baptis
Baptist Advocate
Sabbath School
Tract Magazine.
Semi-M
Baptist Banner.
The Indian Adv
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Christian Watch
Christian Secreta
Christian Index.
Christian Gazette
Cross and Banne

No. IV.—BAPTIST UNIVERSITIES, COLLEGES, &c.

Name.	Found- ed.	President.	Tutors.	Stu- dents.	Vols. in Libraries.
Brown Univer.	1764	F. Wayland, D.D.	8	167	19,000
WatervilleUniv.	1820	R. Babcock, D.D.	7	94	4,000
Hamilton - - -	1820	N. Kendrick, D.D	8	180	3,850
Columbian - - -	1821	S. Chapin, D.D. -	9	50	4,000
Newton - - - -	1825	J. Chase, M.A. - -	3	53	1,800
New Hampton	1826	— Smith - - - -	2	—	1,000
Georgetown - -	1830	S. Noel, D.D. - -	4	36	1,200
Richmond, Va.	1832	R. Ryland, A.M.	3	58	1,000
Granville - - -	1832	J. Pratt - - - - -	6	183	3,500
Alton - - - - -	1832	J. Rogers - - - - -	—	—	—
Furman - - - -	1833	J. Hartwell - - -	2	30	1,000
Mercer - - - - -	1833	B. M. Sanders - -	—	—	—
Haddington - -	1834	J. L. Dagg, A.M.	—	10	—
Eaton - - - - -	1834	—	—	10	—
Burlington - -	1835	—	—	—	—

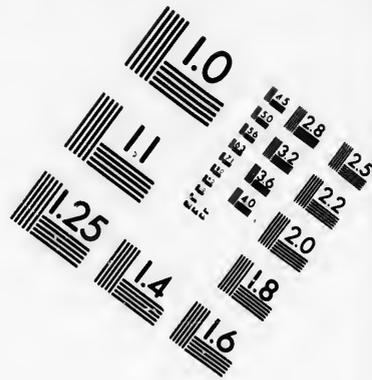
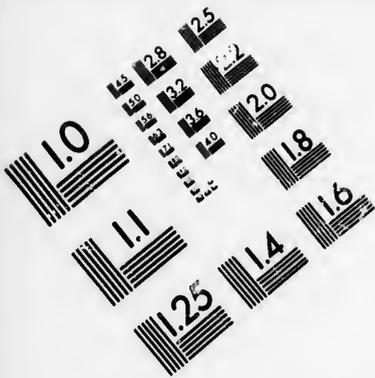
ACADEMIES, &c.

Worcester (Mass.) High School.	Brandon (Vermont) Lit. & Scient.
Mantua (N.J.) Manl.Labour Inst.	Plainfield.
Middleboro.	Union.
South Reading (Mass.)	Rockingham.
Florida Inst.	Franklin.
Wake Forest Inst. (N.Car.) 1834.	Bennington.
Brockport (N.Y.) College, 100 ft. by 60 ft.	New Jersey Classical Inst.
	Alabama Labour School.

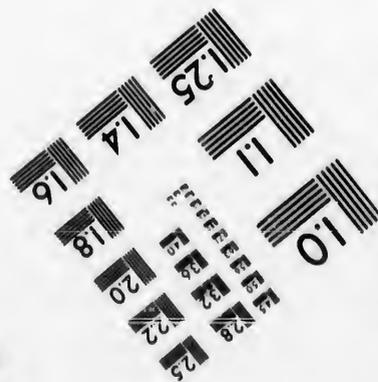
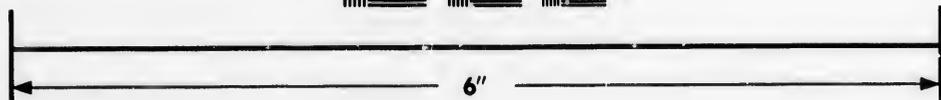
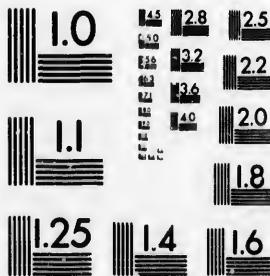
No. V.—Periodical Publications in connexion with the Baptist Denomination.

Allen's U. S. Baptist Triennial Register.	Evangelist (Lowell.)
M'Coy's Annual Register of Indian Affairs.	Journal, Weekly of Miss. Valley.
<i>Quarterly.</i>	Interpreter, N. Car.
The Christian Review.	Morning Star.
<i>Monthly.</i>	Pioneer and Western Baptist.
American Baptist Magazine.	Protestant Sentinel.
Baptist Advocate.	Register, N. Eng.
Sabbath School Treasury.	Register, N. Y.
Tract Magazine.	Repository and H.M. Record, N. Y.
<i>Semi-Monthly.</i>	Recorder.
Baptist Banner.	Register, N. Hamp.
The Indian Advocate.	Religious Herald.
<i>Weekly.</i>	Southern Baptist.
Christian Watchman.	Vermont Telegraph.
Christian Secretary.	World.
Christian Index.	Zion's Advocate.
Christian Gazette.	<i>Occasionally.</i>
Cross and Banner.	Tracts, of which there are now 125, in six vols.





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No. VI.—COLLEGES IN THE UNITED STATES.

Name.	State.	Found- ed.	Prof. & Tut.	Stu- dents.	Volumes in Libraries.
Bowdoinham . .	Maine	1794	10	160	17,000
Waterville . . .	Maine	1820	7	94	4,000
Dartmouth . . .	New Hampshire	1770	11	281	13,000
Univer. of Vermont	Vermont	1791	7	81	2,000
Middlebury . . .	Vermont	1800	5	150	5,430
Norwich University	Vermont	1834	5		
Harvard University	Massachusetts	1638	27	217	44,500
Williams	Massachusetts	1793	7	120	7,200
Amherst	Massachusetts	1821	9	243	10,750
Brown University .	Rhode Island	1764	8	167	11,600
Yale	Connecticut	1700	27	354	19,000
Washington . . .	Connecticut	1824	8	43	4,500
Wesleyan University	Connecticut	1831	6	95	5,000
Columbia	New York	1754	11	100	14,000
Union	New York	1795	10	232	14,270
Hamilton	New York	1812	6	115	6,200
Hamilton Institution	New York	1819	7	180	2,600
Geneva	New York	1823	7	44	1,970
New York Univer.	New York	1831	16	226	
Coll. of New Jersey	New Jersey	1746	13	215	11,000
Rutgers	New Jersey	1775	6	93	6,000
University of Penn.	Pennsylvania	1755	7	93	2,000
Dickenson	Pennsylvania	1783	4	90	2,000
Jefferson	Pennsylvania	1802	7	175	3,400
Washington	Pennsylvania	1806	7	47	1,500
Alleghany	Pennsylvania	1806	4	120	8,000
Western University.	Pennsylvania	1820	4	50	500
Pennsylvanian . .	Pennsylvania	1832	6	90	
Lafayette	Pennsylvania	1832	4	23	
Bristol Institution .	Pennsylvania	1833	6	80	
Newark	Delaware	1833	5	75	1,000
St. John's	Maryland	1784	6	58	3,100
St. Mary's	Maryland	1799	24	193	10,500
Mount St. Mary's .	Maryland	1830	25	90	7,000
Mount Hope	Maryland	1822	6	45	
Georgetown	D. Columbia	1799	17	134	12,000
Columbian	D. Columbia	1821	5	50	4,000
William and Mary .	Virginia	1693	6	15	4,200

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Name.

Hampden Syd
Washington .
Univer. of Virg
Randolph Mac
Univer. of N.
Charleston
Coll. of S. Car
Univer. of Geo
Univer. of Alab
Lagrange . .
Spring Hill .
Jefferson . .
Oakland . . .
Louisiana . .
Greenville . .
Washington . .
Univer. of Nash
East Tennessee
Jackson . . .
Transylvania .
St. Joseph's .
Centre
Augusta . . .
Cumberland .
Georgetown . .
University of O
Miami Universi
Franklin . . .
Western Reserv
Kenyon
Granville . . .
Marietta . . .
Oberlin Institut
Willoughby Un
Indiana
South Hanover
Wabash
Illinc's
St. Louis Univ.
St. Mary's . .
Marion

COLLEGES IN THE UNITED STATES, *continued.*

Name.	State.	Found- ed.	Prof. & Tut.	Stu- dents.	Volumes in Libraries.
Hampden Sydney .	Virginia	1774	6	90	8,200
Washington .	Virginia	1812	4	46	1,500
Univer. of Virginia.	Virginia	1819	9	211	10,500
Randolph Macon .	Virginia	1831	4	120	3,050
Univer. of N. Car.	North Carolina	1791	7	100	4,200
Charleston .	South Carolina	1785	5	100	3,500
Coll. of S. Car.	South Carolina	1804	6	50	10,000
Univer. of Georgia .	Georgia	1785	9	126	6,500
Univer. of Alabama .	Alabama	1828	6	104	3,600
Lagrange .	Alabama	1830		120	
Spring Hill . . .	Alabama	1830	8	85	
Jefferson	Mississippi	1802		70	
Oakland	Mississippi	1831	3	60	
Louisiana	Louisiana	1825	4	15	350
Greeneville . . .	Tennessee	1794	2	30	3,600
Washington . . .	Tennessee	1794	2	35	500
Univer. of Nashville	Tennessee	1806	6	105	5,100
East Tennessee .	Tennessee	1807	2	45	3,000
Jackson	Tennessee	1830	6	100	1,250
Transylvania . . .	Kentucky	1798	3	30	3,900
St. Joseph's . . .	Kentucky	1819	14	130	5,000
Centre	Kentucky	1822	8	66	1,600
Augusta	Kentucky	1823	6	75	2,000
Cumberland . . .	Kentucky	1825	3	72	500
Georgetown . . .	Kentucky	1830	4	36	1,200
University of Ohio .	Ohio	1821	5	45	2,000
Miami University .	Ohio	1824	7	126	3,700
Franklin	Ohio	1821	4	40	1,200
Western Reserve .	Ohio	1826	7	54	1,900
Kenyon	Ohio	1828	9	67	4,300
Granville	Ohio	1832	6	153	3,000
Marietta	Ohio	1833	4	93	
Oberlin Institution.	Ohio	1834	4		
Willoughby Univer.	Ohio	1834	8		
Indiana	Indiana	1827	5	90	1,000
South Hanover . .	Indiana	1829	9	230	
Wabash	Indiana	1833	3	40	
Illino's	Illinois	1830	5	95	1,500
St. Louis Univ. . .	Missouri	1829	11	200	7,500
St. Mary's	Missouri	1830	15	124	6,000
Marion	Missouri	1831	7	50	

No. VII.—THEOLOGICAL SEMINARIES.

Name.	State.	Date.	Denomina- tion.	Tu- tors.	Stu- dents.	Books.
Bangor . . .	Maine	1816	Cong.	3	27	2,300
Andover . . .	Mass.	1808	Cong.	5	152	11,000
Harvard . . .	Mass.	1824	Unitn.	3	36	
Newton . . .	Mass.	1825	Baptist	3	53	1,800
Yale . . .	Conn.	1822	Cong.	3	53	2,000
E. Windsor . . .	Conn.	1834	Cong.	3	17	2,000
New York . . .	N. Y.	1819	Episcopal	6	80	3,880
Auburn . . .	N. Y.	1821	Presby.	4	56	4,500
Hamilton . . .	N. Y.	1820	Baptist	6	88	2,250
Hartwick . . .	N. Y.	1816	Lutheran	2	3	1,000
New Brunswick	N. Jy.	1784	Dch. Ref.	3	24	
Princeton . . .	N. Jy.	1813	Presby.	5	140	7,000
Burlington . . .	N. Jy.		Baptist			
Gettysburg . . .	Penn.	1826	Evan. Lu.	2	25	7,000
York . . .	Penn.	1825	G. Ref.	2	20	
Alleghany, T. . .	Penn.	1828	Presby.	2	29	4,000
Canonsburg . . .	Penn.		Assn. Ch.	1		
Pittsburg . . .	Penn.	1828	Ass. Ref.	1	19	
Fairfax . . .	Virg.		Episcopal	3	39	2,000
Pr. Edward's Co.	Virg.	1824	Presby.	3	35	4,200
Richmond . . .	Virg.	1832	Baptist	3	60	
Columbia . . .	S. Ca.	1829	Presby.	3	22	1,800
Lexington . . .	S. Ca.	1832	Lutheran	2	14	1,200
Furman . . .	S. Ca.	1833	Baptist	2	30	1,000
Eaton . . .	Geor.		Baptist		10	
Maryville . . .	Tenn.	1821	Presby.	2	22	5,000
Lane . . .	Ohio	1829	Presby.	3	42	
Gambier . . .	Ohio	1828	Episcopal		11	
Hudson . . .	Ohio		Presby.		3	
Alton . . .	Ohio		Baptist		12	
Columbus . . .	Ohio		Lutheran			
Granville . . .	Ohio	1832	Baptist	1	30	500
South Hanover . .	Inda.		Presby.	2	10	
Baltimore . . .	Ma. Ld.		R. Cath.			
Charleston . . .	Ma. Ld.		R. Cath.			
Washington Co.	Ky.		R. Cath.			
Perry County . .	Mo.		R. Cath.			

