

# THE BAPTIST.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

Published Monthly.

R. B. C. Howell, Editor,

One Dollar a Year,  
paid in advance.

VOL. I.

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NO. I.

## EDITORIAL.

### OUR PAPER.

The January number of the Baptist was issued in the form proposed in our prospectus. We have not learned what our friends thought of it, but for ourselves, we were not pleased with its appearance. We had several objections, the principal one, however, was the stunted size of the margin, which was entirely too small to allow of binding. On consultation, we resolved to change the form, and determined, in order to make our first volume uniform, to reprint, in its present shape, the January number, which will be sent, immediately, to all our subscribers. The additional expense of this measure will not be inconsiderable, and will make it more necessary, and probably, more agreeable, for our patrons to be prompt in their remittances. Be that as it may, we conceived our pledge to the public that ours shall be equal, in every respect, to any similar work in the western country, required the sacrifice.

We have in our present form, sixteen, instead of thirty-two pages, but they are double their former size. And the blank spaces necessary in the other, being occupied in this, enables us to insert a larger amount of matter, and, at the same time, secure an ample margin. We think the change was every way desirable, and will add materially to the value of our work, especially as it is designed, for preservation, as a permanent record of passing events. We anticipate with confidence the entire approbation, in this respect, of all our readers.

The first number of THE BAPTIST, we have, at length, laid before our readers. We confess that we do not, without many fears, and misgivings, enter the Editorial field. The peculiarly disordered state of the Church,

throughout a large portion of this commonwealth, and many other parts of the great valley of the west, growing, as we believe, out of the prevalence of intestine dissensions, the conflict of opinion, on doctrinal, as well as practical religion, and the operation of, perhaps, many other causes equally disturbing, and deleterious, will, we apprehend, render the task of conducting a religious periodical, at the present crisis, extremely arduous. Under the most favorable circumstances, the skill we might bring to the work, would be sufficiently limited. And inexperienced, as we are, in editorial tactics, and perhaps, in other respects, not so well calculated as many others of our brethren, to sit upon the whirlwind and manage the storm, which now rages in the moral world, we tremble lest we should not be able to accomplish all the good which it is desirable the Baptist should effect. Could the services of any faithful, and competent brother have been obtained, to conduct the work, most gladly should we have remained silent, and thus have avoided a responsibility which we have assumed with so much reluctance. The Pastorship of the Church, and congregation, in this City, was, of itself, enough to occupy all our powers, and fill up every moment of our time, and we should have rejoiced could we have been left free to devote to it our undivided attention. To assume an additional office, and especially one so difficult, and important, we did, by no means desire. But having, under a sense of solemn duty to God, and the church, whose servant we are, consented to do so, our best exertions shall not be wanting to make this paper an agreeable, and edifying visitor in the families, and by the fireside of our beloved brethren and friends.

The field before us is, indeed large, and white unto the harvest. For wisdom, and strength to cast in the sickle and reap, our confidence is in the Lord God of Hosts. Cheer- ed by his countenance and blessing, and governed by the directions of his Holy Spirit,

we shall not, we trust, labor in vain. As to pecuniary advantage, we derive none. We labor without money, and without price. The only reward to which we look, is the hope that through these means, by the blessing of the Lord, we may aid in quieting the jarring elements of discord, and bind to the cross of Jesus the hearts and affections of a larger number of immortal spirits. We are aware that many faithful, pious and talented laborers are already engaged in the same work with ourselves, and the necessity of our publications may, therefore, be questioned. Let it, however, be kept in mind, that all those laborers are at a distance from us. The interest which is felt in a paper conducted in the midst of our own community, is not attached to the works to which we allude. They are not, consequently, patronised to any desirable extent. Not, by any means, because they are not worthy of patronage, but because they cannot, in the nature of things, possess and embody the local information required. Many facts and providences, rich in mercy and blessings of divine grace, which are constantly occurring around us, and which otherwise would never find a record, will make their way into the Baptist, and will readily and immediately interest all those in whose neighborhood they have transpired. Thus many would be induced to read, who would not otherwise receive a religious paper of any kind. The boundary of their vision enlarged, the children of God will see more of the goodness of his grace; they will have occasion to observe more of the wants of his church, and of the world; and will consequently feel a deeper anxiety for the salvation of sinners. Many thousands, by these means, perhaps, will find cause for gratitude, and prayer, and effort, who might, under other circumstances, have continued to slumber on, undisturbed. These and similar considerations encourage us to enter upon our work; and the more cheerfully, in the hope that, by the blessing of heaven upon this instrumentality, our Zion

may soon awake, shake herself from the dust, and gird herself with strength, to enter upon the great contest already waging between the powers of darkness, and the kingdom of God's dear Son.

With regard to the character which the Baptist will attempt to sustain, it may not be out of place to make two or three remarks. While this paper will feel every respect for the venerated systems of the various denominations of christians among whom we are called to reside, with many of whom we have formed most pleasant acquaintances, and agreeable attachments, and will never wantonly assail any of their creeds, it will be a firm supporter of the principles of the word of God, as held by the Baptist church, known, in this city and state, as the United Baptist church. These are the principles, which, deliberately, and under a solemn conviction that they embody the truth of God, the Editor has long since adopted; that he will seek their dissemination, by every means in his power, it is under such circumstances, rational to conclude. At the same time, he would deprecate, as sincerely as any of his most liberal brethren, the most distant approach to sectarian exclusiveness, and guard most rigidly against the spirit of partisan rivalry with his brethren of a different faith. He trusts that the most unaffected attachment to the forms, and faith of the Church, is not inconsistent with the sincerest affection towards all who love our Lord Jesus Christ.

To unite, harmonise, and invigorate the Church in this state, some medium of communication, is necessary, through which our brethren, in its various parts, should have knowledge of each other, and reciprocally understand more extensively and distinctly their feelings, views, and designs. Such a medium will, we trust, be found in the pages of the Baptist. We shall keep up a record, so far as our limits will allow, of the state of religion throughout our country and the world, detail the conquests of grace, and point continually to the onward march of the ark of God. The operations of Bible, Missionary, Tract, Education, Temperance, and other benevolent societies, will be faithfully laid before the Church, and all our brethren, "effort," and "anti-effort," afforded the use of the Baptist, through which, in the spirit of kindness and christian love, to express, without reserve, their opinions of their correctness, and utility. Well written original expositions of Scripture, reviews, essays, criticisms, revival and other intelligence, are invited, together with moral and literary selections. We shall be dependant upon the Ministry, our Deacons, and other brethren, for such matter as we

have mentioned, and, also, for information of Ordinations to the Ministry, the Constitution of Churches, the proceedings, and decisions of Associations, and Conventions, of which from its convenience of form for preservation, the Baptist will serve as a permanent repository for future reference. But, above all, we shall need, and do earnestly invoke, the prayers, of our brethren that our Heavenly Father will graciously own our effort, and bless it to the glory of his name, and the building up of the walls of Zion.

In relation to the numerous publications of the prevalent denominations of *Christians*, among us, and throughout our country, it will be, no doubt, expected we should express ourselves. While we bear candid testimony to the talent with which many of them are conducted, and determine to emulate their ability, we would say to our church, that in the zeal, and perseverance manifest in their origination and support, our brethren have set before them, an example, worthy of their imitation. They are doing much, and we rejoice that they are, to enlighten, elevate, and christianize our beloved country. With all the evangelical part of them, we intend to cultivate the best feelings; with all those of a different character, we shall have no intercourse. It is our determination to avoid all controversy—we shall "let contention alone before it be meddled with." We have a higher, and holier object. The weapons of our warfare are not carnal; if we gain a conquest at all, it shall be a victory of love. From our brethren of the same faith, engaged in the same avocation, we have a right to expect the reciprocity of affection, and kind offices. We are the competitors of no one. Our highest aspiration, as religious journalists, is to be thought worthy to stand by the side of our brethren, and engage with them in the same labors of love for the glory of God, and the salvation of men.

We have been kindly favored, by the Editor, with a copy of THE WESTERN BAPTIST MONITOR, a weekly sheet published in Madisonville, in the Eastern district of Tennessee. This work, which has only reached its third number, is edited by brother William Wood, and, all things considered, is of respectable size and appearance. The communications, in the paper before us, are interesting, and the selections judicious. Judging by the editorial matter—we have not the pleasure of a personal acquaintance with him—the Editor is awake to the best interests of Zion, and ready to every good word and work. The field he occupies is as destitute, as it is important, and interesting. The Monitor, we doubt

not, will prove an efficient auxiliary to the means already employed to spread abroad light, and salvation, in the region of its publication. Brother Wood, and the brethren engaged with him, have our best wishes for the complete success, and extensive usefulness of their undertaking.

Some of our brethren have imagined that there will a clashing of interests between the Monitor and the Baptist. For ourselves, we have no such idea. The people need them both. A frequent visitor is necessary, to give, at short intervals, "line upon line, precept upon precept," *monition upon monitions*; thus to keep the mind steadily fixed upon "the one thing needful." This work we trust, the Monitor will accomplish. A publication of a character somewhat more grave, is also requisite, adapted in its form to be preserved, as a permanent record of more important transactions and events, to which future inquirers may have reference for a knowledge of "these occurrences which have marked the history of the Western Church.

"Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven."

This desirable object the Baptist will accomplish. Thousands of our brethren, and friends, will, no doubt, desire to receive both the Monitor, and the Baptist.

And even were the facts otherwise, there is much more land than we both can at present occupy. Our state is large, and until now had no Baptist publication. The thousands of christians in Western Virginia, in those parts of North Carolina, South Carolina, Georgia, and Alabama, West of the mountains, and perhaps in the whole of Mississippi and in many other portions of the great valley, will naturally turn their eyes in this direction for religious intelligence. To supply them we shall soon need more than one weekly and one monthly publication. "The schoolmaster is abroad," the missionary will soon follow; knowledge will increase; the hardy sons "of the vales and of the rocks" will bow to the cross of our Saviour, and at no distant day, not only the opulent family, but every cabin will need its religious newspaper, in which will be detailed the glorious and soul gladdening victories of the kingdom of Messiah.

On another page will be found the proceedings and constitution of a *General Association* for Missionary purposes, recently had, and adopted by our brethren in East Tennessee. From this and other information selected from the number of the Monitor now before us, we conclude that Baptists in that part of the state "have a mind to work." They are, in

all good things, greatly in advance of the churches in the Middle, and Western Districts. In the religious, perhaps, as in the natural world, light comes from the East. The effulgent rays of the rising Son of Righteousness, will, we trust, soon warm and invigorate our devotions, and urge us to prayerful action.

Our brethren of the Presbyterian church, in this city have issued the first number of a weekly religious paper, called the American Presbyterian. The sheet is of a large size, and the typographical execution very handsome. The church of that denomination, in this state, will, doubtless, find the American Presbyterian a valuable acquisition to their present means of religious knowledge, and improvement.

The first number of the Baptist, will be sent to many of our brethren, and friends who are not subscribers. Our object is to ask their patronage, should they be pleased with the work. Will not the friends of the cause, take the paper themselves, and use a little exertion to obtain other subscribers? Those who determine this question in the affirmative, will please send us their names without delay. The whole expense, is but one dollar a year. As the publisher intends doing the work himself, we pledge ourselves that it shall equal, if not surpass, in appearance, and typographical execution, any thing of the kind ever published in the western country.

We congratulate our brethren of North Carolina on the appearance of the first number of their long anticipated paper, THE BIBLICAL RECORDER, a copy of which, we have received, is published in Newburn, North Carolina, and edited by our old friend, and brother, Thomas Meredith. Our personal acquaintance with Elder Meredith, both as an enlightened minister, and an accomplished scholar, justify us in the assurance that the Recorder will be conducted with no common ability, and will prove itself worthy of the denomination, of which, it is designed to be the organ. We doubt not, that by the church, and her friends in that state, the work will be handsomely sustained. The Baptist Interpreter, a monthly periodical, formerly conducted by brother Meredith, is discontinued to give place to the Recorder.

The minutes of the West Tennessee Association, a copy of which, has been placed in our hands, have just come from the press. Their annual meeting was held at Gray's Bend (Duck river) meeting house, commencing the first Saturday in October, 1834, and continuing until Monday evening.—Elder

Daniel White, Moderator, and brother David Gray, Clerk. Nothing of interest occurred during the session. We regret to perceive that this body is on the wane. By an examination of the nett additions by baptism, letter, and restoration, and comparing them with the numbers dismissed, excluded, and dead, we find that their whole number of members is fifteen less this year, than last. This Association contains fifteen churches, and five hundred and thirteen members, which is an average of thirty-four members each. The minutes afford no information as to the number of ordained ministers connected with that body. Their next session will be held with the church at —, to commence on Saturday, the 3d of October, 1835. The introductory sermon to be preached by the Rev. Mr. Gray

#### TO OUR AGENTS.

We beg leave to say to those brethren and friends, who have kindly consented to act as agents for the Baptist, that we desire them, as soon as possible, to send in, directed to THE BAPTIST, the names of those subscribers they may have obtained. Please to write their names, and that of their Post Office, for obvious reasons, very distinctly. Many, no doubt, have subscribed, whose names we have not received, and shall not, therefore, know to whom or where to send their paper. All the numbers, however, shall be sent on, as soon as we obtain the necessary information. Allow us also to remind our friends that we shall be obliged to adhere to the terms of our prospectus, in relation to ADVANCE PAYMENTS. The sum is so small, that should it not be so obtained, it would not be sufficient to pay an agent for collecting it. We do not propose to make any thing by our paper, and the subscription money must be paid in advance, or we cannot discharge the expenses of the work. We wish to adhere to the inspired injunction "Owe no man any thing but love &c."

#### THE PUBLISHER.

The Liberia Herald, of September 25th, contains much interesting intelligence, some of which is more cheering from the Colony than any we have ever before had the pleasure of extracting from the Colonial Journal.

The annual election had recently taken place, and certificates of election are inserted in the Herald.

The Herald of the 19th mentions the arrival of the Jupiter, with passengers, medical men, and clergymen, for the colony. The Jupiter left Monrovia soon afterwards, and

was entirely lost on the coast in a storm, N. W. of Manna river. Crew saved.

Rev Colston M. Waring, pastor of the first Baptist church, died on the 12th of August.

#### COMMUNICATIONS.

FOR THE BAPTIST.

AT HOME, Davidson, Jun. 27th, 1835.

Dear brother Howell:—I have been absent from home since the 10th of December, until a few days past. On my return, I received the welcome intelligence of your safe arrival, with your family, in Nashville. The first number of the Baptist, I learn, will be issued, during the present month. The churches, throughout most of our state, are extremely unsettled. Conflicting, and injurious systems of theology disturb, and the oppositions to benevolent effort that prevail, are agitating every part of Zion. I look with great interest to the ameliorating influence which, we hope, will result from your labors.

The Baptist church in Tennessee numbers about thirty thousand communicants. Our influence, in society, is felt; our number, to say nothing of the influence, and rank of our brethren, would command respect. How deeply anxious should we be, that our influence should lead to purity and facilitate the march of truth. The agency of a periodical, through which, as a medium, information of the general movements of the church may be diffused, is absolutely necessary, and cannot but be highly appreciated by every reflecting mind. Our object in getting up a Baptist paper is not, as a recent writer in one of the political journals of your city had the temerity to assert, to stir up sectarian strife, but it is "to do good, and to communicate, because, with such sacrifices God is well pleased." I suppose none will object to your alluding to, or speaking directly, of those measures now in successful operation in the Church, to concentrate the energies of the denomination, and bring them to bear on the eternal interests of our country, and the world. It would be a source of great joy to every benevolent heart, could the Baptists in this state, be induced to come up, at once, and lay hold of those means, so successfully wielded by the Church in other parts of our country, and in Europe, to improve the hearts, and save the souls of men.

We look with interest to the influence your paper may exert on the government of the church, in Tennessee. Many persons of good

standing in the churches, appear anxious to introduce the system of making Associations, Ecclesiastical courts to regulate, and bind the consciences of our brethren. Allow me to mention an example to illustrate this statement. In a certain section near the centre of the Western District, which I have lately visited, some fourteen churches met in convention to form an Association, who soon agreed upon and settled the principles of their Union. Soon after, while yet in session, the following proposition was made and defended: "We hereby declare that Bible, Tract, Missionary Societies and the Sunday School Union, are inimical to the peace and harmony of the churches—Therefore, we will not tolerate any member in membership, in any of the above named Societies." Immediately upon their bringing this chain in, to put upon their necks, five of the churches withdrew, and it is understood that as many more have determined not again to be represented in that Association, leaving in the union only four, of the fourteen churches. A redeeming spirit has gone forth in that part of the state. The good old doctrine of the independence of the churches begins to be understood and acted upon. Associations will not be allowed supreme jurisdiction in ecclesiastical government.

The State Convention is rapidly gaining ground. It is understood that some ten brethren in the Western District, have agreed to pay each ten dollars, provided fifty others can be found to pay a like sum, to raise six hundred dollars for the use of the Convention. Will not our brethren make the effort? The object is, to supply the destitute portions of our state with preaching. The brethren, to a great extent, in the west end of the state, are awake, and ready to work. Many churches have been formed in that district, and many others, for which materials are abundant, ought to be organized, but ministers, for the work, are not in the field. To supply this destitution, while we pray to the Lord of the harvest, to send forth more laborers into his harvest, let us show the sincerity of our prayers, by enabling those, already sent forth of the Lord, to give themselves wholly to the work. Let us give their wives and children bread, while they are absent, and thus relieve them from the necessity of daily labor at home, when they should be in the field.

A word or two for our brethren in the Middle District, and I have done. A brother said

to me the other day, that he would be one of ten to raise \$1000 by a contribution of a hundred dollars each, in the Middle District, or one of twenty-five, fifty, or one hundred, to divide the sum among them, so that the thousand dollars be raised, for the use of the State Convention. This, and the proposition of the same kind, from the Western District, are encouraging omens of prosperity. Let us make the effort; and as I cannot consult every one, owing to my constant engagements, those who feel disposed to enter into either of the proposed engagements are respectfully requested to send in their names to the writer, at Nashville. It is more blessed to give than to receive.

"Why was this waste?"

JUDAS ISCARIOT.

"Let her alone; she hath wrought a good work; she hath done what she could."

JESUS CHRIST.

I remain your's in the bonds of the Gospel,  
PETER S. GAYLE.

### ORDINATION

Brother Lemuel Hall Bethel, was, at Spring-Hill, Gibson County, of which church he is a member, on the Sabbath day, the 11th of January, 1835, solemnly ordained to the work of the ministry. On the previous day he was examined, by the Presbytery in the presence of the Church, as to his christian experience, views of doctrine, and call to the ministry. The result was very satisfactory. Sermon by the Rev. P. S. Gayle, from 2nd Tim. II ch. 14th and 15th vs. Ordaining prayer by the Rev. Wm. Smith. Imposition of hands by the above named brethren, and Elder Z. N. Morrell; charge and right hand of fellowship by Elder Gayle. After the ordination, the Church went into the communion of Saints. The season was very interesting, and we hope good was done. Yours &c.

P. S. GAYLE.

The best method which can be employed to secure a proper degree of feeling in prayer, is to accompany every settled act of devotion with a careful and serious meditation on some passage of Scripture. Whatever warmth is derived from this source is genuine; the fire, and the incense, and the censor, will be alike hallowed in the sight of God, and the flame which lights up the countenance will be a genuine evidence of the present truth. The coldness which is felt in devotions which follow the solemn appeals of scripture, is a proof

that something is wrong in the heart, and furnishes a warning, which cannot be easily explained away, against unsoundness of faith, or corruptness of disposition. Scriptural meditation teaches the spirit to become elevated without delay, losing its sobriety makes the heart glow, without fevering the blood, and when coldness is felt it leaves the nominal worshipper without excuse.

### RELIGIOUS.

FROM THE WESTERN BAPTIST MONITOR.

#### SWEET WATER ASSOCIATION.

This body held its annual meeting at the Big Spring church, M'Mion county, Ten Hiwassee District, on the Friday before the second Saturday in Sept, 1834, and following days.

The Association sermon was delivered by Elder Wm Wood, from John xxi., 15th, After which letters from 22 churches were received and the Association formed.

Two more churches then petitioned for membership, and were received.

The number baptised in the bounds of the Association were 207. Total number of members, 2085.

The corresponding members, were from Tennessee Association, Elder Joshua Frost; from Hiwassee, Elder Daniel Briggs. There are belonging to this Association, ordained preachers 17, licensed 13.

Peace and harmony were reported from the churches, and prevailed to a happy degree in the Association.

The eucharistical supper was administered on the Lord's day, and the meeting continued with increasing interest until Tuesday evening.

This Association has not, as yet, embarked in any of the benevolent institutions of the day as a body. But such a spirit is struggling in many of the members of the body, and we think it will appear eminently at no distant day.

From the report of the Conasauga church, and a letter from Cobbs, read in the Association, the following is taken:

"John Cobbs left a virtuous and affectionate wife in distress, charged with his children by a former wife, encumbered with a load of debts of his own contracting, without the means of liquidating; took with him Martha Freeman, with whom it now appears he had been carnally conversant before. He holds a letter of dismission with his credentials. Martha Freeman holds a letter of dismission; both letters were obtained from Conasauga church. From his letter, he is now in Madison county, state of Missouri. John Cobbs is about 37 years of age, tall, stout frame, ra-

ther obtuse intellect, has read some, is forward in his manners, and has a loud harsh voice. We suppose him to be now imposing himself as a minister."

#### TENNESSEE ASSOCIATION.

This body held its annual session at Mount Pleasant church, in Knox county, on Friday before the first Saturday in October, 1834, and following days. Elder Samuel Love preached the Association sermon from Eph. 3d chapter and 8th verse.

Letters from 28 churches were then received, and the Association formed. There were added by baptism, 372. Total number 2483.

Corresponding members from Sweet Water Association, Elder H. E. Taliaferro and Alfred King; from Nolachucky, Thos. Hill; from Powell's Valley, Edmund Grose and Jacob Whiteman; from Holston, E. Rutledge; from Hiwassee, Micha Sellers and Geo. Luttrell.

From the minutes, the session was conducted with harmony and peace. The Association agreed to spread on her minutes a biographical sketch of Elder Richard Wood, who was formerly a member of this body and a distinguished minister of the gospel.

#### FROM THE WESTERN BAPTIST MONITOR.

We invite the attention of our East Tennessee brethren in particular to the following communication.

Sundry brethren of the United Baptist church being desirous of giving facility to the more extensive circulation of the gospel in East Tennessee, according to appointment made by them, met at Sweet Water meeting house on the 25th of December, 1834. After some deliberation on the subject appointed R. Sneed, B. Kimbrough, D. Buckner, C. C. M'Reynolds and Chas. N. George a committee, whose duty it should be to devise and report, on the day following, a plan, which should have for its object the accomplishment of the design above mentioned.

Dec. 26th.—Brother Taliaferro, Chairman, and C. C. M'Reynolds, Secretary for the day. The committee submitted the following plan, which was adopted.

#### CONSTITUTION.

Art. 1. This body shall be known by the name of the East Tennessee Association.

Art. 2. This Association shall have alone for its object, the more extensive circulation of the Gospel in East Tennessee.

Art. 3. It shall consist of those, and those only, who belong to or are in connexion with the United Baptist church.

Art. 4. Any United Baptist who will contribute to the funds of this Association, annually, may be a member of the same.

Art. 5. The Association shall appoint annually, a Moderator, Clerk, Treasurer and seven Managers, four of whom shall form a quorum to transact business.

Art. 6. It shall be the duty of the Managers to appoint Ministers and assign them their field of labor, and draw upon the Treasurer for compensation for their services.

Art. 7. No Officer or Manager of this Association shall receive any compensation, from the funds of this Association, for any services they may render.

Art. 8. The Treasurer shall receive all monies belonging to this Association, and pay them over to the order of the Managers, and report to the meetings of the Association the state of the Treasury.

Art. 9. It shall be the duty of the Managers to report to the meetings of the Association all business transacted by them.

Art. 10. This Association shall not interfere with the rights of any church or assist in settling any difficulty between brethren or churches.

Art. 11. Any person being a member of this Association may withdraw from the same by making their requests known to the annual meeting of the Association.

Art. 12. There shall be an annual meeting of this Association on the 25th of December, at such place as the Association may appoint from time to time.

Art. 13. No alteration of this Constitution shall be made without an affirmative vote of two thirds of the members present at an annual meeting, nor unless the same shall have been proposed at the preceding annual meeting.

The Association next appointed D. Buckner, Moderator, Chas. Taliaferro, Clerk, Robert Sneed, Treasurer, and Richard Taliaferro, Jonas Moon, John Calloway Sen., Wm. Lillard, Chas. N. George, Wm. Montgomery and Joseph Calloway Jr., Managers for said Association.

The following resolutions were offered, which were unanimously adopted.

1. Resolved, That the annual meeting of this Association be opened and closed by prayer.

2. Resolved, That the editor of the Western Baptist Monitor be requested to give the proceedings of this meeting one or two insertions in his paper.

3. Resolved, That R. Sneed be appointed to preach an introductory sermon at the adjourned meeting, to be held at Madisonville, in March next, and D. Buckner to preach the introductory sermon at the annual meeting to be held at Madisonville the 25th of Dec. 1835.

After prayer the Association adjourned until Friday before the fourth Saturday in March, 1835; then to convene in Madisonville, Ten.

#### BAPTIST CONVENTION AT PHILADELPHIA.

A number of delegates from Baptist churches in New Jersey and Pennsylvania, recently assembled in Philadelphia, for the purpose of promoting ministerial education. After a busy and animated session of three days, they agreed to form a Baptist Education Society for the central states. A resolution was also adopted, that the board of directors be intrusted to enter into a negotiation with the Trustees of the Philadelphia Association for the transfer of the Society of the Hadlington Institute.

Considerable discussion took place on the question whether the constitution of the society should recognize a literary department distinct from the Theological course. It was at length determined that whilst a Theological Institution should be the prominent object to which the efforts of the society should be directed, there should also be a Literary Department connected with it.

We have now a Northern Baptist Education Society, a Baptist Education Society for the Central States, and a Western Baptist Education Society. We trust that ere long a Southern Baptist Education Society will also be formed.—*Relig. Herald*.

#### N. JERSEY BAPTIST CONVENTION.

Through the polite attention of the Secretary, Elder M. G. Rhees, we have been favoured with a copy of the Minutes of the New Jersey Baptist Convention, held at the M. H. of the Trenton and Lamberton church, Nov. 5th and 6th, 1834.—The introductory sermon was delivered by Elder Nathaniel Colver.

A resolution was adopted approving of the American Home Mission Society, commending it to the liberality of the churches, and expressing the determination of the convention to make an effort to raise the sum of \$500, in aid of its funds in the ensuing year.

Another resolution was passed recommending the board of the general convention to institute a mission to China, which mission the convention would endeavor to sustain by their prayers and contributions.

The following resolution was passed:

Resolved, That this convention regards with deep interest the operation of Bible societies' Tract societies, Temperance societies, Missionary societies, and Sunday schools, the efforts now making by the Colonization society to colonize the free people of color from our entry upon the coasts of Africa, and the measures for the promotion of education, as deserving the entire confidence and cordial

support of all our churches and the community at large.

The churches were recommended to observe the 1st Monday in January, 1835, as a day of thanksgiving to God, for the success which has attended missionary efforts, and of special prayer for the outpouring of the Holy Spirit, and the conversion of the world.

From the annual report we learn that the convention has employed twelve missionaries for all, or part of the year. The number of persons baptised by them during the year was 123. The missionaries also distributed 23,000 pages of tracts. The receipts amounted to \$1,819 85, the expenditures to \$1,955 41, leaving a balance due the Treasurer of \$126 56.

We are truly gratified to see such an active and liberal spirit evinced by our New Jersey brethren, and we hope that they will continue to abound more and more in every good work, and be an example to their brethren in all things pertaining to the kingdom of God. From the minutes we learn that there are 63 churches, 5954 members connected with our denomination in the state.—*R. Herald.*

#### SAVANNAH RIVER ASSOCIATION.

This Association is second only to the Dover in the number of its communicants, and embraces some of the oldest and most respectable churches in the South. Its last annual session was held at the Pipe Creek church, Nov. 22—25, 1834. The Introductory Sermon was delivered by Elder W. A. Lawton. Elder Peebles was elected moderator, and Elder W. H. Brisbane, clerk.

This association contains 41 churches, about 30 ministers and 7252 members. The additions by baptism in the past year, 818. To Beaufort church 162 were added, and to May River 122.

The total contributions, raised by the churches, since the preceding association, amounted to \$1,110 81, of this sum \$343 27. were for Domestic Missions, \$287 72 for the Burman Mission, and \$365 75 for the Education Fund. We rejoice to perceive such a liberal spirit in our South Carolina brethren.

A committee of six brethren was appointed to correspond with the churches in the association, for the purpose of raising funds and employing missionaries, whose time and labor shall be devoted exclusively to the colored population; and that said committee, as soon as possible, engage such laborers, and assign them their duties and stations, proportioning to every station an amount of time and labor according to the funds each may have contributed.

The following resolution in reference to this subject was also adopted:

"Feeling a deep interest for the spiritual improvement of our colored population, who have hitherto been much neglected, we recommend to the Ministers of this association, to devote a certain part of their ministerial labors exclusively to that portion of our community."

This is an important subject, and we rejoice to see that our brethren are beginning to feel its weight, and to enter on this desirable work in good earnest. We have been greatly remiss in this matter.

The following is a subject which we should be glad to see acted on by other associations. The families of our ministering brethren are too frequently left in a destitute condition, and well deserve the sympathies and benevolence of their more opulent brethren.

"Whereas, it is a source of deep regret, that no measures have been heretofore adopted by our denomination in this section of our State, to secure to the widows and orphans of indigent ministers, that support which a regard for our own character as Christians, and gratitude to those who have preached to us the glad tidings of salvation, require at our hands: and whereas we are induced to hope, that this neglect has arisen more from want of reflection, than the absence of benevolent feeling: we now propose to ourselves to engage in this charitable duty; with the encouraging belief, that the churches of this Association will afford us their hearty co-operation. Therefore.

"Resolved, That we most earnestly and affectionately solicit the Churches of this Association, and the friends of Zion, and the charitable of every class, to contribute with liberality towards the raising of funds for the support of the widows and orphans of ministers within the bounds of this Association, whose indigence entitles them to the sympathies and charity of a Christian people.

"Resolved, That the Ministers of this Association, be requested to preach, at least one sermon in the course of the year on this interesting subject, and that a collection be taken up on the occasion.

"Resolved, That whatever moneys may be contributed towards this object, and paid to the Treasurer of the General Committee of this Association, shall be faithfully applied as the contributors may direct, either to form a Permanent Fund, the interest only of which shall be used, or to a Floating Fund, both the principal and interest of which may be appropriated to the purposes for which contributions are made."

We copy the following queries and answers as they are upon subjects which are frequently occurring in our own churches: and it is highly desirable to have the views of so large and experienced a body of ministers in matters relating to the discipline of the churches.

The Committee for examining Minutes, Letters, &c. made the following Report, which was adopted.

"Your Committee beg leave to report, that they have examined the Minutes sent up to this Association, and find nothing which they deem necessary for the action of this body.

They find from the Columbia Church, the following query.

"In what light are regularly constituted Baptist Churches to regard those individuals who were members of a regularly constituted Baptist Church, which Church has been dissolved, and the members thereof having received letters of dismission to join other Churches of the same faith and order, and have not done so? Are they to be regarded as being in full fellowship, and if not, are they not amenable to the Church to which they originally belonged before connecting themselves to the dissolved Church, for neglecting to hand in their letters to some Church within their reach?

"As regards this query, your Committee exceedingly regret that any cause should exist with members once in Baptist Churches to call for such inquiry. But they conceive that Churches, which have once dismissed members to unite with others, have no farther control over them after they have been incorporated with said Churches, although these become dissolved.—Your Committee are of the opinion, that it is entirely at the discretion of any Church, with whom such members may desire to partake of the Lord's Supper, whether to permit them or not, according as they might be regarded, in order or disorder.

"Your Committee also find the following Query from the Friendship Church:—'Is it agreeable to Gospel order to invite those Preachers that make use of ardent spirits into our pulpit?' To this your Committee recommend the following answer.

"The use of ardent spirits by a Minister of the Gospel, is an example calculated to exercise so baneful an influence, that any Church would be perfectly justifiable in refusing to allow such Ministers their Pulpit. If your Committee could deem it proper, they would request your body to adopt a resolution ad-

vising all the Churches associated with us, to pursue a very decided course in this matter. They however, prefer simply making the above report, thinking it best to refer the case to the judgment of the several churches.

"The following Query is from the Pleasant Prospect Church: 'How should we conduct to a Minister of the Gospel who is in the habit of circulating false reports?' In view of the precepts, 'Lie not one to another,' and 'Bear not false witness against thy neighbor,' your Committee deem such conduct highly immoral and injurious, and would unhesitatingly deny church fellowship to such an offender.

"The following is another Query from the Pleasant Prospect Church. 'How often should a member acknowledge his fault to a Church that has excommunicated him? and would another Church be at liberty to receive him, without his being restored to the Church from which he was excommunicated?'

"Your Committee feel much delicacy in reporting any answer to this question—a delicacy which arises from the dangers to which any general rule would expose the members of your body. Suppose your body to recommend that no Church should receive in any case the excommunicant from another Church, unless he shall have been first restored to that Church which excluded him.—It is obvious that such a regulation may expose an individual to great hardship, nay, injustice. For example, if such excommunicated member have removed to a distant country, and while there becomes penitent, shall he be required to return to the excommunicating Church, or else be forever shut out from the fellowship of the Churches of Christ? This would be an intolerable hardship, but cases of great injustice may be the consequence of the adoption of such a rule. A member may be excluded from a church by a prejudiced majority, who may, from improper motives, determine to keep him out.—We conceive, under these circumstances, sister churches could not, with any equity, refuse the person thus excommunicated. It would be, to make themselves accessory to a system of the most shocking persecution.

"If, in order to avoid these dangers, a general principle should be adopted of the opposite character, it may involve results equally to be deprecated—results which would disturb the peace and harmony of our Churches, and introduce discord and disunion.

"Your Committee, therefore, advise, that this body decline recommending any rule to be applied universally, but that it be left to the several churches to pursue such a course as the circumstances of each case may demand.

"Your Committee deem it proper, however, to say, that excommunication dissolves entirely all connexion between the church and the individual excommunicated. He is 'as a heathen man and a publican.' the Church has no claim whatever upon him, nor is there any relation subsisting between him and that—more than any other Church. The usage generally established among us, of refusing an excommunicant from another church, until he has been reconciled to such church, has arisen wholly from courtesy—and while your Committee hope that no necessity may ever require a departure from that usage, and while they would deeply deplore the least interruption of that peace and unanimity which have so long prevailed among the members of this Body—yet, equity is more than harmony—the wisdom that is from above, is first pure and then peaceable—and no fear of discord—no custom, no courtesy can ever justify us in denying to the humblest individual, those rights and those privileges to which by the gospel he is entitled. Among these rights and privileges, none are more sacred than to bear a name and a place in God's house—to share the fellowship of Christ's Disciples, and to partake in the ordinances of the Sanctuary."

FROM THE WESTERN BAPTIST MONITOR.

The following is from an evangelical and devoted minister of Christ, who, perhaps travels and labors more for the promotion of the Redeemer's kingdom on earth, than any other East Tennessean.

PHILADELPHIA, Ten. Dec. 21st, 1834.

BROTHER WOOD:—I feel very desirous to see the first number of your western paper, come from the press. 'As cooling water is grateful to a thirsty soul, so is good news from a far country.

To furnish you with a little matter at the commencement of your much desired paper, (since I wrote last to the Herald) I have taken another tour to the Sequatchee Valley. As the winter is coming on, the church seems to be growing rather cool to what she was, for near two years. I will mention an interesting meeting, on my way home, on Clear creek, Rhea county, near Washington, at the wid-

ow, Barnett's house, where the Baptist preached but seldom.

I commenced preaching there, going and coming from the Valley. There were some who professed conversion in the neighborhood, and wished to join the Baptist church. There were two or three sisters living there, whose membership was in Luminary church. I requested that church to give me the privilege with those to sit as a church; to receive and baptise members, which she granted.

I made it known that I would attend there on the third Tuesday night in November, to receive candidates for baptism on Wednesday. Accordingly, I met a very large congregation, but there were but the three sisters above named and myself to constitute the church! I gave the invitation to those who wished to join the church to come forward and take a certain seat. Six came forward—among that number there were two husbands and wives! You may be sure, brother, I felt much at a loss when trying the church on their reception. I was accustomed to saying brethren—they were not there. I could with propriety say, sisters. Then we gave the second invitation. One young man came forward and told what great things God had done for him. Then I could say, "brethren" in his reception.

I will give you a few particulars of one of the sister's experience. She said she had been the subject of convincing grace, for about six years, but her wicked husband would not suffer her to join the church; but she said the first day of this year, she doubled her diligence. She said she would go once more upon her knees for her husband, and would continue through the year in prayer to God for her husband. In the month of September, it pleased God to convert his soul, and said she, "he is now here to go with me." She thanked God that she had the privilege the next day to go with her husband into the water, after her blessed Lord. She would praise the Lord awhile and then would talk. She said she did believe she was a christian.

The next day we repaired to the water—there in Clear creek I baptised seven willing converts, who said by their acts "they were winter soldiers," for it was a very cool day. I hasten to a close. So brother, I pray whatsoever the first number of your paper may prove to the arousing of Zion, to subscribe more liberally to such a benevolent work as I hope your paper will be.

R. H. TALIAFARRO.

FROM THE EPISCOPAL RECORDER.

SPREAD OF THE GOSPEL.

We have received the last annual report of the English Baptist Missionary Society, which

gives a very encouraging representation of the progress of the society's labors. In August last it had sixteen missionaries in the East Indies; two in Ceylon; one in Java; one in Sumatra; sixteen in the West Indies; two in the Bahama Islands, and one in Honduras.

Of sixteen natives who became members of the church in Calcutta, under the care of the Rev. W. H. Pearce, are six youths from the christian boarding-school at Chitpore, "a circumstance peculiarly gratifying, as it encourages the hope that, at no distant day, this seminary may supply well instructed native preachers to proclaim to their countrymen the gospel of God."

The new translation of the Bengalee Testament is printed.

The English language having been adopted in the official correspondence of the British government of India, a new opening has been made for school and reading books.

Sixty persons renounced caste, last year, in a small village, fifty miles from Calcutta.

Great dependence is still put every where on the schools for the children and youth, as the great hope of the final and complete triumph of the gospel.

A Sunday school has been established in the great city of Patna.

The society has thirteen schools in Ceylon, containing 536 pupils.

Among the contributions to the society, we observe a second donation from "one who wishes to be his own executor" of upwards of four thousand dollars.

FROM THE ST. LOUIS OBSERVER.

#### BIBLICAL ILLUSTRATION.

Exodus, v. 7.—"Ye shall no more give the people straw to make brick, as heretofore."

We have no such custom. The writer of the book of Exodus must have been familiar with a mode of brickmaking very different from ours. But the Scripture account in this particular, as ever, is true to nature. It cannot be doubted, after what follows, for what use the straw was designed. Many have thought that it was for fuel. But if their brick were sun-dried, or sun-burnt, (for the power of the sun in that climate is very great,) there was no need of fuel. The straw must have been mingled with the brick.

Thus Dr Shaw says of the bricks with which the Egyptian pyramids were built: "The composition is only a mixture of clay, mud and straw, slightly blended and kneaded together."

De la Roque says of Mocha, Arabia, in 1708, "that the city is surrounded with walls built after the ancient manner, partly stone, the rest of earth mixed with straw." Its durability may be accounted for by the very great scarcity of rain in that country.

Baugarten says of Cairo in Egypt, "The houses for the most part are of brick mixed with straw, to make them firm."

Sir John Chardin says that "the Eastern bricks are in their shape like those of Europe, and in common only dried in the sun. They are made of clay, well moistened with water and mixed with straw, which is cut into small pieces, by a machine they make use of instead of a flail for threshing.

"This cut straw is used instead of hay for all their domestic animals, which occasioned their towns and fields to be full of it." It was this stubble with which the fields are full, that the Israelites were scattered abroad throughout all the land of Egypt to gather stubble instead of straw."

Dr Decay, in his "Sketches of Turkey," recently published, speaking of the neighborhood of Constantinople, says, "near a threshing floor or area, we observed a brick-kiln in which straw was used, as in early Scripture times."

The Chinese are said to make the same use of straw in their bricks. Many of the straw-made bricks from the pyramids of Egypt may be seen in the cabinets and museums of England.

FROM THE NEW YORK OBSERVER.

#### WHY PRAYER IS NOT HEARD.

There are some who are not at all interested in this inquiry. They offer no prayer. There is in their case nothing to be heard. They are content with the things which are to be had without asking. Such are in a bad way, and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge to God the fact of their dependence, and that needy creatures, whose necessities return every day, and indeed recur with every moment, should ask God to supply them, is too reasonable a thing that men should neglect it, and yet be at perfect peace with themselves.

But to pass from those who never make the experiment of prayer, we observe that some pray without any expectation of care to be heard. To obtain, is not their object. Their end is accomplished in asking. They hear and judge that prayer is a duty owed to God. They therefore pray, that they may discharge their duty; they are satisfied. Of course such persons obtain nothing. Why should they? If a child of yours should come and ask you for any thing from a mere sense of duty, you would say, "very well, you have done your duty, go;" but you would not give him the thing. He did not ask it with any wish to get it. He does not feel his want of it. He meant only to do his duty in asking. It makes very

little difference with such what is the matter of their prayers,—what petitions they offer.—Any thing that is of the nature of supplication will do. It is true, they generally pray for the right things, because the prayers they have heard and read, petitioned for such, and they fall naturally into that style of prayer. Ask such persons if their prayers are heard, and you astonish them. That is what they never looked for. They never asked any thing with the hope of receiving it—never prayed from a sense of want. I have sometimes thought, how many would never pray, if prayer was not a duty. They never pray except when urged to it by conscience. As a privilege they set no value on it. Now the truth is, when a man is really engaged in prayer, he altogether forgets that it is his duty. He feels that he wants something which God alone can give, and therefore, goes and asks it; and feeling that he wants it very much, he is earnest, asks and asks again, and waits and pleads for it till he gets it. Does any one suppose, that the Publican smote on his breast, and cried, "God be merciful to me a sinner," from a sense of duty, and not rather from a conviction of sin, and a deep feeling of his need of mercy! And yet how many ask for mercy from a mere sense of duty. They have their reward, but they do not obtain mercy.

Some prayers proceed from a conviction of want, while there is no sense of want. The persons judge that they need the things they ask for, but they do not feel their need of them. Now prayers which come from no deeper source than the understanding, are not heard. They must come from the heart. Prayer always originates with the heart. It is the heart's sincere desire. Or, as another has well described it, "It is a sense of want, seeking relief from God."

But there may be a sense of want, and yet no real desire for that which is adapted to the supply of the want. In that case the prayer not being sustained by a corresponding desire in the heart, is not heard. There is a conflict here. The lips pray one thing and the heart another. The request is perhaps to be delivered from all sin, but the desire is to be delivered from all but one or two favorite sins. Now it would be strange if God should grant a man's request to the disregard of his desire—that he should attend to the lips rather than the heart, and answer the prayer according to its terms rather than its meaning.

But sometimes the desire for the thing requested is real, but the mischief is, it is not paramount—it is not supreme. This is a common case. The prayer expresses what is desired, but not what is desired in the whole.—

Many really wish to be religious, and they pray that they may be so, but they do not on the whole desire it. They have a strong wish to be something else which is incompatible with their being religious. Again, some sincerely desire the spread of the gospel, and pray "thy kingdom come," but they desire still more to take their ease, or to keep their money. Perhaps some of this description attend the monthly concert. But desire may be sincere and supreme, and yet not intense. Effectual prayer is the expression of intense desire. The examples of successful prayer recorded in the Bible evince this. The woman of Canaan sincerely, supremely and intensely desired what she asked. Such was the character of Jacob's desire for a blessing, and of the Publican's for mercy. Where the desire of spiritual blessings is not very strong, it shows that these blessings are not suitably esteemed.

A great deal depends on having a petition properly presented. It is all-important to get into the right hands. A petition frequently fails through inattention to this. If the proper person had been engaged to present and urge it, it would have been granted. This holds true of suits to the throne of heavenly grace. We must ask in the name of Christ. We must put our petition into his hands, and engage the great Advocate to present and urge them. Him the Father always hears. Even the prayers of the saints need an incense to be offered along with them to render them acceptable.—That incense is Christ's intercession.

To present a petition is one thing. To prosecute a suit is another. Most prayer answers to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation.—When they have a petition to carry, they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision, in the mean time securing all the influence they can, and doing every thing possible to ensure a favorable result.—So should the children of light do. But frequently they just lodge their petition in the court of heaven, and there they let it lie.—They do not press their suit. They do not employ other means of furthering, beyond the simple presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will

ever pray." So "men ought always to pray (to God) and never faint." Payson says: "The promise of God is not to the act, but to the habit of prayer."

Sometimes prayer is not heard, because not offered in faith. "He that cometh to God, must believe." Yea, he must "ask in faith, nothing wavering." Sometimes it is for want of a concomitant submission to the will of God. He who said, "let this cup pass from me," added, "nevertheless not as I would, but as thou wilt." Often prayer fails because the direction to pray every where is neglected. The petition proceeds from the closet, but is not also offered in the family, in the social meeting, and in the solemn assembly. Sometimes a specific direction is given concerning something to be done in connexion with prayer, which being neglected, the prayer by itself is unavailing.—Thus in order that we may not enter into temptation, we are commanded to "watch and pray." Vain is prayer to secure against temptation, if vigilance be omitted. Prayer is sometimes ineffectual, because too general.—When we ask many things, it commonly indicates that we are not in earnest for any thing. The heart is incapable of being at the same time the subject of many intense desires. The memorials of the children of this world are specific. They are rarely encumbered with more than one petition. Does any one suppose that when prayer was made of the church for Peter, being in prison, they prayed for every body and every thing first, and only brought in Peter's case at the close!

Petitions have usually numerous signatures. So should there be union in prayer among christians. Social supplication has particular value in the estimation of God. Special promises are made to it. Need I say that allowed sin vitiates prayer. "If I regard iniquity in my heart, the Lord will not hear me."

There is a regard to the promises which ought to had in prayer. Moreover, confession of sin out of a broken heart, and gratitude for good received, should accompany it. And there is a "praying in the Holy Ghost," which we should aim to understand and realize.

At an earlier stage of these remarks I might have observed that some prayer is not heard, because it is said rather than prayed. Now prayer ought to be prayed. The closet is not the place for recitation. What more common than this expression: "I must say my prayers! Must you indeed! Is this the way you speak of it! Is it a task to which you are going reluctantly to apply yourself! and say your prayers too! How this contrasts with the cheerful purpose of the Psalmist, "My

voice shalt thou hear in the morning. O Lord in the morning will I direct my prayer unto thee, and will look up."

Perhaps one brings his gift to the altar, and forgets that his brother has ought against him, or remembering it does not go first and seek reconciliation with him, but proceeds to offer his gift, and that is the reason it is not accepted.

Many a christian hinders his prayers by indulging in that species of unbelief, which surmises that what he asks is too great a thing for God to bestow on one so unworthy as he is.—He forgets that the greater, aye the greatest gift has already been conferred, God's own Son, and the foundation therein laid for the argument, "how shall he not with him also freely give us all things!" God, having begun his bounty in such a style of magnificence, consistency requires him now to go on, and do the greatest possible things for the recipients of his Son. M. S.

FROM THE NEW YORK OBSERVER.

#### THE CITY OF THE LORD.

There is a great deal of the Bible which seems not to be believed even by those who profess and suppose that they believe it all. And this is true, if I mistake not, of what some would call the best parts of the Bible—those parts, e. g. which speak of the kind feeling of God towards his creatures, and especially towards those of them who fear him. I suspect that even Christians read them with a sort of incredulity. They seem to them almost too good to be true. But why should not God feel towards us as he says he does! Has he not nourished and brought us up as children! Why should it be thought a thing incredible with us, that God should feel as a father does towards his children! I never read the 103d Psalm, that I do not stop at the 13th verse: "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and I read a second time, and I find myself asking, not merely in admiration, but with some degree of unbelief: "Can it be that the Lord pities us, and pities us like a father his children!" I know the Lord is good to all. How can He, who is Love be other than benevolent! It were contrary to his nature not to be. But pity expresses more than goodness—more than benevolence. There is an unmovedness in mere goodness. But in pity the heart melts, and the eye weeps, and the whole soul is moved from its seat. And this is especially true of a parent's pity. Can it be possible that God pities after that manner!" Oh yes, it is possible; and it has passed out of the limits of possibilities into the circle of facts. The Lord pitieth them that fear him—pitieth, as a

father, you, if you fear him. His feelings towards you are fully up to those which you can conceive, or from experience know to be those of the most tender parent towards his children. Yes, God pities you. That nature, which is love, feels and exercises compassion towards you in your sorrows and trials. That great heart is affected by your misery and griefs, as our hearts are, when at the sight of suffering we weep. Yes Christians, God is sorry for you. Oh what a thought this for an hour of trial! What a sentiment this to bear suffering with! What if thou dost suffer! Is it not enough that God pities thee! We should be willing to suffer, if he will sympathise. We should never know what divine sympathy is, if we did not suffer. This one consideration—that God pities, is worth more than all philosophy.

There is much that is interesting and lovely in pity, *whenever* be the object of it. There is, however, a peculiar tenderness, which belongs to the pity felt for suffering children. Nothing goes so keenly to the heart as the child's tear and tale of sorrow.—And I suppose none can feel even for children, as those who have children of their own. And yet what is the pity they feel towards other children, compared with what they feel towards their own, when in sorrow! There is—there can be nothing to surpass this. And is the pity of the Lord like this? Yes. It is not said that He pities, as man pities man; or as one pities children; but as a father pities his children, so the Lord pities. "Like a father." Like as one who most affectionately loves, pities the dear object of his love, his child, his own child, when that child is sick, and he looks upon his altered countenance and with a weeping eye watches over him day and night, and hears his means, and is imploringly appealed to by him for relief, which it is not in his power to give, like as he pities, so the Lord pities. So inexpressibly feels He towards them that fear him. Such deep and undefinable emotions as a parent's heart is occupied with, when he says, "my poor child." So the Lord pities. Can it be! It is even so. Well then, come want, come sickness, come sorrow, if such pity may come with it. The relief exceeds the suffering. The support is greater than the burthen. It not only bears up, but lifts up the soul.

But how does a father pity? Does he pity so as never to chastise! Oh no. "What son is he whom his father chastiseth not?" He chastens out of pity. But he so pities, that he is infinitely far from taking delight in the smallest sufferings of his children, even when it becomes his duty for their good to inflict them. It hurts him more to chastise, than

them to be chastised. In all their affliction he is afflicted; and more afflicted than they. Have you never corrected a child, and gone away and wept in pure pity for him! Have you never denied him something, and found it a greater self-denial! Is such your heart towards your children! Such is God's towards his. "He doth not afflict willingly."

Again, a father so pities that he would spare or relieve his child, if he could, i. e. if he had the power, or, having the power, if it were proper he should exercise it. A parent sometimes has the power to relieve and does not exert it. The principle of benevolence within him which proposes the greatest good of his child for the longest period, forbids that he should yield to the impulse of compassion, which calls for the rendering of immediate relief. He pities his child too much to relieve him. So the Lord pities. He has always the power to relieve. And often he exerts it. He always would, if it were in view of all considerations, proper and benevolent that he should. He, who for thee spared not his own Son, would spare thee every sorrow thou hast, and would relieve thine every pain, but "whom the Lord loveth, he chasteneth."

A father so pities his children that he would, if he could, even suffer in their stead. More than one father has said, "Would to God I had died for thee, my son!" And is the pity of the Lord like a father's in this particular too! Yes. So the Lord pities. So He has pitied. He could suffer in the stead of those he pitied—and he did. "Surely he hath borne our griefs and carried our sorrows."—He has even died for us. Oh what pity!

A father so pities his children that to promote their comfort and happiness, he would spare no pains and no expense. How freely the most avaricious parent will spend, if the necessities of a child require it! The wants and sorrows of his child can open even his heart. Such is the pity of the Lord. He spared not his own Son, but delivered him up for us all. Having one Son, his only-begotten, he gave even him for us.

Let the child of God derive from these considerations, inexpressible consolation. Oh think that He, in all thy sorrows pities thee. Yes, thy God feels for thee. Thy sufferings go to his heart. There is one in heaven, who from that exaltation looks down upon thee, and the eye that watches over you, wept for you once, and would, if it had tears, weep for you again. He knoweth your frame. He remembereth that you are dust. He will not break the bruised reed, nor quench the smoking flax.—It was he who, when his disciples had nothing to say for themselves, made that

kind apology for them, "The spirit is willing but the flesh is weak." He can be touched with the feeling of all your infirmities. You may cast all your cares on him, for he careth for you.—All through this vale of tears you may rest assured of his sympathy; and when the vale of tears declines into the valley of the shadow of death, not his sympathy only will you have, but his inspiring presence, and his timely succor. And after that, what will not his bounty be, whose pity has been so great! When there is no longer occasion for pity—when misery is no more, and sighing has ceased, and God's hand has for the last time passed across your weeping eyes, and wiped away the final tear, what then will be the riches of his munificence! What then will he not do for you, having so felt for you. You know a father feels a peculiar affection for a child that has been afflicted, and that has cost him a great deal. How will our compassionate Redeemer cherish and care those who have come out of great tribulation, and for whom he went through so much more! What must be the glory of that place to which he will take them, after he shall have made them perfect through sufferings! What exalted honors, what ecstatic joys must he not have in reserve for them, whom he came down here to weep with and now takes up hither to rejoice with himself! And now that they have ceased to sin, and are perfectly conformed to his image, what will not be his complacency in them, when his pity towards them is so great in this imperfect state, in which their suffering is always mingled with sin!

Well then, since we are the objects of such pity, let us be its subjects too. Let us pity, as we are pitied. Cared for ourselves, let us care for others. Let their case reach our hearts, as ours reached God's. Let us, for whom so many tears have been shed, be not sparing of our tears for others' woes. Not let us give to misery merely the tear, but speak the word of consolation, and reach out the hand of help. M. S.

FROM THE LONDON REVIVALIST.

### AN IMPORTANT INQUIRY.

*Do you pray for your Minister?*

Many persons are to be found idly lamenting their own want of profit under the word preached, to whom this inquiry may be a little startling. Such are affectionately entreated to remember that they "forsake their own mercies," and lightly esteem one of the greatest privileges a Christian can enjoy.

The apostle, who well knew the worth of prayer, often entreated that his hearers would "pray for him." By this he did not mean the formal prayer on his behalf, but a hearty

constant wrestling intercession, "that the word might have free course and be glorified." "Now I beseech you brethren for the Lord Jesus Christ's sake," (Oh, what a spirit,) that ye strive together with me in your prayers to God for me." Such need did the apostle Paul feel of divine help in proclaiming the glorious gospel of the blessed God. And if we are sincere in desiring apostolic zeal and principles bestowed on our ministers,—if we desire Pentecostal conversions,—if we lament and mourn over existing coldness, backwardness, and sin,—Oh, let us emulate the example of apostolic converts—let us continue steadfastly in prayer, resolved to take no denial, to "pray without ceasing," to be "praying always," until the Spirit be poured down from on high, and the "Lord shall add unto the church daily such as shall be saved." Let us not forget that this is an individual work; we must not wait till the whole church, nor until all our fellow members feel alike. No, we have souls to be fed—we have "each to give account of ourselves to God;" and, however few may be our talents, how little soever we may think we have it in our power to promote a revival, yet each one can cry rightly to God in secret for a blessing on the minister, and include for its blessed object, his own soul's prosperity, the edification of his fellow members, and the conversion of the ungodly. Let these objects be pleaded for with fervor, wrestled for till they are obtained, and what will the result be but a blessed revival, whereby the glory of God will be promoted, and sinners saved from the wrath to come! Thus may the poorest, the weakest member of a Christian church be the honored instrument of calling down the blessing of a revival, by fervently praying for the Minister.

FROM THE CHRISTIAN WATCHMAN.

## REMORSE.

I spent an evening not long since in company with the celebrated Dr. —, who was the medical attendant of John Randolph of Roanoke, at the time of his decease in Philadelphia. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be:

Randolph was near his end. Dr. — was sitting by the table, and his man John, (Juba was left in Roanoke) sitting by the bed in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said, sharply, "remorse"—soon afterward more emphatically, "remorse!"—

seately at the top of his strength, he cried out: "REMORSE." He then added, "Let me see the word." The Dr. not comprehending his desire, made no reply. Randolph then said to him, with great energy, "Let me see the word. Show me it in a Dictionary." The Dr. looked round and told him he believed there was none in the room. "Write it then," said Randolph.—The Dr. perceived one of Randolph's engraved cards lying on the table, asked if he should write it on that. "Nothing more proper," was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness; seemed much agitated. After a few seconds, he handed back the card, saying, "Write it on the other side." The Dr. did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "lend John your pencil, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "Remorse, you don't know what it means! you don't know what it means!" But added presently, "I cast myself on the Lord Jesus Christ for mercy,"

Dr. — then showed me the identical card. On one side there was written "John Randolph of Roanoke.—Remorse," and on the other side "Remorse."—You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulfulness of postponing to a dying hour, the business of a life time.

## THE TATTLER.

The human mind is naturally active, and will be employed; if not engaged in some useful occupation, it will be employed in disturbing the peace of society. *Wah!*, says Paul, speaking of certain characters, *they learn to be idle, wandering from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.* Paul was a philosopher, as well as an inspired writer. Tell him the nature of a cause and he will tell the effect which will result from its operation. Tell him that a woman (and it is of woman he is here speaking) is neither employed in looking well to the ways of her household, nor in works of charity, nor in religious duties, but is idle: he will tell you that if she is not led from a sense of duty to a life of industry, she will have no resources within herself to furnish the mind with pleasing employment, she will seek a refuge from the barrenness and solitude of her own vacant mind in the company of others, that as the company of such person can neither be very useful or

agreeable, she will not be pressed to make very long visits; she will therefore go from house to house; but as she wishes to appear of some consequence, and that her visit may appear to have some object, she will necessarily become a tattler; she will overflow with trifling, impertinent and mischievous conversation; and in order to collect abundant materials for this ceaseless tale-bearing, she will next become a busy-body, impertinently meddling with the concerns of others, officiously offering her advice, insidiously tempting them to an unreserved expression of their opinion; with eagerness she will catch what they say, and what they do not say, she will supply from suspicion and conjecture: dressing up the whole with her exaggeration, misrepresentation and coloring, she will fly from house to house, the herald of scandal, and the harbinger of strife and contention. Who has not witnessed the peace of families disturbed, whole neighborhoods embroiled in discord and cruel animosities which terminate, perhaps only with life, by the mischievous prattling of one such tale-bearer! Her idleness and her officious meddling, her empty, perhaps malicious loquacity, will soon recoil with fearful effect upon herself. When her character is known, her presence will impose a restraint on that free and unreserved conversation, which is the life of friendship, and which might flow with safety into bosoms under the restraint of religious principles. She will be the terror of society; and her visits will be dreaded by all families who wish to live in peace and harmony. *One sinner destroyeth much good.* Contrasted with such an one, how blessed is the peace maker.—*Dr. Mathews on the Influence of the Bible.*

## MANUFACTURE OF BEADS.

Venice is the great market for beads; they are made on the island of Murano, in the vicinity of Venice. The glass is melted as for other purposes, and two men take out a small quantity of the melted mass upon their rods and blow it until a rude cane is formed about six inches in diameter, having the rod attached to the apex. They then join the large open ends, which cohere, enclosing a body of air; they then run in opposite directions about 75 feet each, forming a glass tube 150 feet long. This is cut up into rods 27 inches long, which are cut by another set of workmen into pieces whose length is twice the diameter. They are then put into a quantity of ashes, formed into a paste, and kneaded up, until the tube is filled with the ashes; they are next put into a sheet iron cylinder through which goes a crank; this is thrust into a furnace and heated and revolved rapidly, by which means the

beads are softened and formed into globes. They are then assorted and prepared for market.

### MISSIONARY.

FROM THE BAPTIST MAGAZINE FOR JANUARY.

#### A TABULAR VIEW

*Of the Missions of the American Baptist Board, for January, 1835.*

At the beginning of a new year we again present our readers with a brief annual survey of the missions of the board. By a careful comparison of this table with that of last year, it will be seen that, while three of our beloved missionaries have been removed by death, the whole number, including those sent to the East, is considerably increased. The number of stations under the care of the board is twenty-one; the number of missionaries and assistants is one hundred and nine; the number of mission churches, (formed, we trust, on the primitive model,) is sixteen; the number added the past year by christian baptism, on a profession of faith in the Redeemer, not far from two hundred. The number of converts baptised at all the stations since the organization of the board in 1814, is about fifteen hundred. What has God wrought!

**BURMAH.** Population, 18,000,000.

1. **RANGOON.** Commenced in 1813.

Rev. Abner Webb, preacher; Mrs. Catharine W. Webb, Ko Thah-z, native pastor; Ko Shan, Ko Thabyoo, Moug En, Moug Zoo-thee, native assistants; Taunah, Pandah, Karen, preachers.

Rangoon, which contains about forty thousand inhabitants, is the principal sea port of Burmah Proper. It is the centre of attraction to the surrounding country, on account of its religious festivals. Hence, its facilities for the distribution of tracts and books. Mr. Bennett gave away last year, more than six thousand in a single month, and three hundred have been called for at his house in a single day.

Near the city is a large body of Karens who can speak the Burmese language. Among these, Ko Thahbyoo, Moug Zoo-thee, and subsequently, Taunah and Pandah, from Maulmein, have labored the last year, with most encouraging success. Five have been baptized, six more have requested baptism, and nothing but the persecuting spirit of the Burmans have prevented still greater numbers from coming out on the side of the gospel.

The Boodhist priests becoming alarmed, have stirred up a persecution; and the native pastor, Ko Thahia, has been arrested. At the last accounts, missionary operations seemed suspended till the issue of this storm. The school has been re-commenced. Mr. Bennett

having returned to Maulmein, Mr. Webb has taken his place.

The number of the church here, is forty-seven; one (Moug Dan) having died the last year in the precious hope of the gospel.

2. **AVA.** Commenced in 1821. Suspended in 1829. Resumed in 1833.

Rev. Eugenio Kincaid, Mrs. Barbara Kincaid, Mr. Oliver T. Cutter, printer; Mrs. Nancy B. Cutter; Ko Shoon, Ko San-lone, native preachers.

Ava, the metropolis of Burmah, is situated on the east side of the Irrawaddy, about five hundred and fifty miles from its mouth. It contains about four hundred thousand inhabitants.

Mr. Kincaid arrived here, May 30th, 1833, having in his passage up the river, preached the gospel in about three hundred cities and villages, and distributed about fifteen thousand tracts. He was enabled to gain a footing—not without severe trials, which in the event, however, turned out for the furtherance of the gospel. Several hundreds daily hear the gospel. Three Burmans, giving evidence of vital christianity, have already been baptized. One of them, Moug Kay, was previously one of the most learned and popular preachers of Boodhism. He now boldly advocates the gospel of Christ among his unbelieving countrymen.

3. **MAULMEIN.** Commenced in 1827.

Rev. Adoniram Judson, Mrs. Sarah H. B. Judson; Mr. Cephas Bennett, printer; Mrs. Stells Bennett, Mr. Royal B. Hancock, printer; Mrs. Abigail B. Hancock, Rev. Thomas Simons, Mrs. Caroline J. Simons, Rev. Nathan Brown, Mrs. Brown.

*Native Assistants,*

Ko Myat-kyan, Ko Swa-ba, Ko Dwah, Moug Shway Moug, Moug Zah, Ko Shan and family, Moug Doot, Ko Sah

Maulmein, the chief city in British Burmah—is the principal seat and centre of the mission. It is situated on the south side of the river Salwen, about twenty miles from its mouth, and contains twenty thousand inhabitants. The missionaries here enjoy the protection of the British government. A printing establishment, with three presses and a type and stereotype foundry, are here in operation. Up to April 19th, 1833, there had been printed 6,237,800 pages.

Three churches have been gathered here, one of converted Burmans, another of Karens, and a third of English soldiers. The past year God has added to them, by conversion and baptism, forty-four. The whole number here baptized, up to January 1st, 1834, was three hundred and twenty-four; only four

of whom had been excluded. Numbers have died rejoicing in the Lord Jesus Christ.

The native school taught by Mrs. Hancock, assisted by Mrs. Brown, contains about fifty scholars, having an equal proportion of males and females. Mr. Simons has a flourishing English Sabbath school and Bible class. A missionary society has been formed in the English church, under his care, and collections taken at monthly concerts, amounting to about ninety dollars for the year.

January 31st, 1834, forms an important era in the Burman mission. Under this date Mr. Judson writes that he has just finished the translation of the Old Testament.

4. **TAVOY.** Commenced in 1828.

Rev. Francis Mason, Mrs. Helen M. Mason. *Native Assistants,*

Moug Shwa-H'moug, Moug Sha-too, Moug Kya, Moug Sek-kee, Moug Shwa-boo.

Tavoy, the chief city of the province of the same name, is about two hundred and twenty miles south of Maulmein. It is a fortified city under the British government, lying open to the sea and having nine thousand inhabitants.

In the jungle east of Tavoy reside a portion of the Karen nation, among whom Mr. Boardman's labors were very greatly blessed. Until of late, Mr. Mason has found his chief encouragement among this interesting people, whom he has been led to regard as descendants of the lost ten tribes of Israel.

Recently the prospects have brightened in Tavoy.—The Burmans begin to listen and believe. Regular preaching is also established among the English soldiers, who, themselves, fitted up a chapel for the purpose. A missionary society has been recently formed here, which has agreed to support two native preachers.

The schools in the city and country are flourishing. The Sabbath school has eighty scholars; the Karen school has thirty. The letter containing the details of the other schools failed.

At this station twenty-four were baptized the past year, making, up to January, 1834, a total of two hundred. The present number of the church is one hundred and ninety-one.

Mrs. Boardman, now Mrs. Judson, has removed to Maulmein. Mr. Mason had been very sick; but at the last accounts, was recovered. Mr. and Mrs. Wade, and Miss Gardner, have been appointed to this station, where the need of missionary labor is becoming every day more apparent.

Mr. Wade has already given to the Karen nation a written language; and it is intended

as soon as possible, here to translate the Scriptures into their native tongue.

5. **MONROVIA.** Commenced in 1829.

Ko-Ing, native pastor.

Ko Man-poke, and wife.

Mergui south of Tavoy. No recent intelligence has been received.

6. **CHUMNERAH.** 1829.

Miss Sarah Cummings.

Chummerah is sixty miles north of Maulmei, on the river Salwen. Here is a Karen church, to which eight converts were recently added. There is a boarding school taught by a native christian.

SIAM. Population, 4,500,000.

7. **BANKOK.** 1833.

Rev. John T. Jones, Mrs. Eliza G. Jones.

Bankok, the capital of Siam, is a city of much magnificence, and contains about four hundred thousand inhabitants, three hundred and fifty thousand of whom are Chinese. There is a village of Burmese in the vicinity. Worship in Chinese is conducted by Mr. Jones, at his own house every Sabbath. He has also many interesting visitors, to whom he explains the gospel. Sometimes thirty patients apply for medicine, in a single day, who also receive christian instruction.

FRANCE. Population, 33,000,000.

8. **PARIS.** 1833.

Rev. Isaac M. Willmarth, Mrs. Willmarth, Rev. Mr. Porchet.

The capital of France is too well known to need description. Her population of 800,000 is made up, chiefly, of professed Papists, a few Protestants, and a vast number of avowed Infidels, and others too irreligious to adhere to any opinions.

Here the board have experienced a heavy affliction in the loss of Rostan; who, in the midst of his laborious and useful efforts, fell a victim to the cholera, December 5th, 1833. His character and services are, however, duly acknowledged in France, and his name is enrolled among her most enlightened christian philanthropists.

Mr. Willmarth embarked at New York early in May last, and arrived in Havre, May 31st, whence he proceeded to Paris. As appears above, he will be assisted by Mr. Porchet, a French Baptist minister.—Arrangements are making to establish a church at Paris, and open a school for the instruction of the rising ministry, to be under the superintendence of Mr. Willmarth.

WESTERN AFRICA. Population unknown.

9. **MONROVIA.** 1822.

Monrovia is the capital of Liberia, and contains between two and three thousand inhabitants. Here are two Baptist churches

under the care of Mr. Teage, licensed preacher\*. A missionary society has been formed in connexion with them. The board of missions design to send a missionary, from the United States, to Liberia shortly.

INDIAN STATIONS EAST OF THE MISSISSIPPI.

1. **VALLEY TOWNS.** 1818.

Rev. Evan Jones, Mrs. Jones, Mr. L. Butterfield, school teacher; Mrs. Butterfield.

This station is among the Cherokees in North Carolina. Mr. Jones and his assistants have seven different preaching stations. The Holy Spirit still continues to bless their faithful labors, and sixteen have been added to the church since last February. The attention is increasing. The church contains two hundred and eight members.

2. **TONAWANDA.** 1829.

Rev. Roger Maddock and his family.

This station in the state of New York, is under a Board of Supervision, appointed by the Baptist State Convention. From twenty to twenty-five children are fed, clothed, and taught on the premises. The church, of thirty members, has a good meeting house, and regularly maintains public worship.

3. **THOMAS.** 1826.

Rev. Leonard Slater, Mrs. Slater, Mr. R. D. Potts, schoolmaster; Mrs. Potts.

This station is on Grand river, in Michigan. There are two schools, with thirty-six scholars, temperance society, and a church of twenty-five members, five of whom have been added this year.

4. **SAULT DE MARIE.** 1828.

Rev. Abel Bingham, Mrs. Bingham, Mr. J. D. Cameron, licensed preacher; Miss Hannah Hill.

This station is also in Michigan. There is a boarding district and infant school taught here, with sixty pupils. The church, including two branches at Green Bay and Chicago, numbers fifty members in a well organized and flourishing state. The last accounts are encouraging.

WEST OF THE MISSISSIPPI.

5. **SHAWNEE.** 1831.

Mr. Johnstone Lykins, Mrs. Lykins, Rev. Isaac M'Coy, Mrs. M'Coy, Mr. Daniel French, Mr. Jona. Meeker.

This station is in the Indian Territory. Mr. Lykins in company with Mr. M'Coy, have visited the last year many of the Indian

\*Mr. Waring having recently died

tribes, conferring with them, and arranging plans for future usefulness. A printing press is here in operation, under the superintendence of Mr. Meeker. A alphabet has been invented for the Chippawus, the Shawnees, and Delawareans, and the elementary books compiled. Here, also, are conversions continually taking place. The number of the church is twelve.

6. **EBENEZER.** 1831.

Rev. David Lewis, Rev. David B. Rollin and family, Miss Mary Rice, Miss Mary Ann Colburn, Mr. John Davis, native preacher; Mrs. Davis.

This station among the Creeks, is not far distant from the Arkansas Territory, in the vicinity of Cantonment Gibson. Convenient dwellings have been erected. Mr. Lewis died here in the fall of 1833. At the last intelligence the church contained eighty members, and more were waiting to be baptized. The prospects were very encouraging of growing usefulness.

7. **CHEROKEES.** 1832.

Rev. Samuel Aldrich, Mrs. Briant.

At this station occupied among this tribe, a severe loss has been sustained in the death of Mr. Briant, its first superintendent and preacher. Mr. Aldrich has recently taken his place. Here is a flourishing church of over twenty members, and a school, whose number is unknown. Emigrant Indians are constantly coming in to settle, and hear the gospel.

8. **CHOCTAWS.** 1832.

Rev. Charles E. Wilson, Sampson Birch, native preacher.

This station is at the Chowtaw Agency. At the last accounts the school had been suspended by sickness, and the missionaries were devoting themselves directly to evangelical labors. The government of the United States has agreed by treaty to establish three high schools, and twelve minor schools, among the Chowtaws, which will enlarge our brethren's sphere of usefulness.

(To be continued.)

EFFECTS OF WAR.

According to the calculations of historians, since the beginning of the world, more than fourteen thousand millions of human beings have been slaughtered in war; which is about eighteen times the number of inhabitants which, at the present, exist on the globe.

## TRACT DEPARTMENT.

## NEW YEAR'S TRACT.

The American Tract Society has published the following as a tract for distribution on the first of January:

## "A HAPPY NEW YEAR."

This salutation, as the usual compliment of the season, means little—as the prayer of a benevolent heart glowing with love to God and man, it embraces the welfare of the soul, and means much. Whether the present shall be to the reader a happy year, is left in a great measure to his own choice. Men, indeed, cannot avert the natural evils of life—disappointments, sickness, and death; still there is a way, "which the vulture's eye hath not seen, nor the lion's whelp trod," where, aloof from the contingencies of time, we may pursue our heaven-ward journey in safety and in peace. Permit me, in tendering the congratulations of the new year, to suggest a few inquiries suited to lead the mind to a proper apprehension of the sources of true happiness.

*Do your children attend the Sabbath Schools?* Thanks to God, and to faithful superintendents and teachers, for the advantages enjoyed by the present rising generation in these nurseries of piety. Here the vices are nipped, and the virtues are cherished, in the bud. From these seminaries are constant and large accessions to the churches of Christ, and to the most important departments of civil society. The wretched beings who, in our courts of justice, whether under the sentence of perpetual imprisonment or death, or whose vices have brought them to pine in alms-houses and infirmaries, are not from the Sabbath schools. Not one regular attendant, it is believed, has yet been convicted of a capital crime. Should there be children under your care who do not enjoy the privileges of these institutions, the tract distributor, if desired, will secure provisions for their instruction. In recommending the Sabbath school, I wish both you and your offspring a *Happy New Year*.

*Have you espoused the cause of Temperance?* To this question almost all reply, "I am temperate."—Yet, in the United States, 30,000 annually die of *mania a potu*, and other diseases incident to the intoxicating draught.—These victims generally assert, to the very closing scene, that as they drink only when they need, they are temperate.

Their line of demarcation is wrong. Had total abstinence been the test, they would have come to a different conclusion; nor would they be whirled into the bottomless vortex of a drunkard's eternity. How does the misery of broken hearted parents, wives, widows and orphans, cry to God against those who furnish the liquid ruin! In asking that your name may be attached to the pledge of total abstinence, I wish you a *Happy New Year*.

*Do you search the Scriptures?* It is better to be in a dungeon, with no nutriment but bread and water, and the volume of God's inspiration for a companion, than without it, to be clothed in purple and fine linen surrounded with a retinue of servants, and faring sumptuously every day. The Bible is a mine of heavenly wisdom; explore it as for hidden treasures, till you light upon the pearl of great price; then will the word of the Lord be "sweeter than honey to your taste."

"We have found the rock," the travelers cried,  
"The stone that all the prophets tried."

If you have not a Bible, be induced to buy one; or if you are unable to buy, inform the tract distributor, and you shall be supplied with the precious gift. In requesting you daily and prayerfully to search the Scriptures, I wish you a *Happy New Year*.

*Do you steadily attend upon public worship?* David, the king of Israel, said he had rather be a door keeper in the house of God, than dwell in the tents of wickedness. He who absents himself from the sanctuary when he ought to be there, wherever else he may be, at home or abroad, is in a tent of wickedness, for a wicked man is there! What! can you not devote a few hours of the Sabbath to that benevolent God who has consecrated the whole day for the benefit of your souls? Has he endowed you with an immortal existence; does he uphold you by his omnipotent energy, and crown your passing years with loving kindness and mercies; has he spared not his own Son, but given him to die for your salvation; has he, in short, nourished and brought you up as a child—and will you thus requite him? If you know not where to go, the tract distributor will kindly direct you to some assembly of the saints, where you will meet a welcome reception, and perhaps a title to the crown of glory. In desiring these privileges to be yours, I wish you a *Happy New Year*.

*Do you Pray?* This is a world of wants,

and therefore should be a world of prayer. You are full of wants. You want food, raiment, health, friends, wisdom to direct, and strength to execute; you want the pardon of sin, peace of conscience, support under the trials of life, a final victory over death, and deliverance from hell; you want an admission, open and abundant, into the everlasting kingdom of God your Saviour; you want heaven and endless glory. What that is valuable do you not want? Such a cluster of supplies are worth asking for.—Where can you look? The world combined can never ease the throbbings of a broken heart, nor withstand the irresistible force exerted against you in the war from which there is no discharge. Lord to whom should we go, but to thee? Precious throne of grace! erected for the sons of men, by the blood and intercession of the Son of God. There, dying sinners kneel; there confess the dark amount of all your sins; there unbosom all your cares; there breathe out your desires; and there consummate the act of self-consecration. The merits of Jesus (not your own) secure the divine acceptance. In beseeching you this day to commence a life of prayer, I wish you a *Happy New Year*.

*Are you a penitent believing child of God?* Then you have all, and abound. It matters not whether you have much or little beside; whether you be sick, or well; honored, or despised; a master, or a servant; a prince, or a beggar; whether you live, or whether you die; "all things are yours, and you are Christ and Christ is God's." What a promise! "All things," prosperous and adverse, sunshine and tempest, shall "work together for good to such as love God." Would you as an heir of your Heavenly Father, inherit these infinite treasures? Then, trust in the satisfaction and righteousness of the Redeemer; fight the good fight of faith; and you shall gain the conquest of the universe. Commence the enterprise now; and in the name of the Lord, I pronounce you a *Happy New Year*.

Multitudes, during the past year, under various religious influences, have been brought to accept of mercy in Christ, and be on the Lord's side. The hardy infidel, the self-conceited moralist, the voluptuary, the besotted tippler, the misanthropic vender of ardent spirits, the aged and the young, renouncing their sinful course, are flying from the im-

pending storm, as doves to their windows. From the east and from the north and from the south, they come and together sit down in the kingdom of God. Reader, will you remain without, in bondage to Satan; a victim to divine wrath? Strange infatuation!

Is not your soul of infinite value? What a price was paid for its ransom!—the blood of Him who upholds all things by the word of his power. If unreconciled to Christ, you are in inconceivable danger.—Sin allures; the world flatters; your own heart resists the calls and strivings of God's Spirit; temptations to procastinate the needful work surround you on every side. Thousands have listened to the syren strain, till the door of hope was suddenly closed, to be opened no more. As heaven stopped to save, so powers of darkness are moved to destroy you. Should you gain the world, and lose your own soul, you are an infinite loser. It is yourself, your all; and once lost, is lost for eternity. The delay of an hour may decide your doom.

God's Spirit will not always strive! Where are many of the companions of your childhood and youth? Where are multitudes who commenced the past year with as fair a prospect of long life as yourself? Many a cheerful voice wished them happiness, and where are they now? Gone to their great account, and to fixed eternity—the harvest past and the summer ended.—In the book of God's purpose it may be written—nay, concerning some who read these pages, it doubtless is written, "This year thou shalt die." No voice, again, will bid such 'a happy new year.' Who will not ask, "Lord is it I?" Continuing in sin, what real, certain good can you anticipate.

Reader, be a decided christian. Who does not exclaim, "the grace of God assisting, I will?" Be up then, and about your master's work. "The day is far spent, the night is at hand." But come life, or come death, if you cordially embrace the Saviour, I pronounce this to you, a Happy New Year.

#### BIOGRAPHICAL.

##### DEATH OF DR. WM. CAREY?

The late accounts announce the melancholy fact that this eminent servant of God is no more. He expired at Serampore, Bengal, the scene of his labors for many years, on the 9th of June last, in the 74th year of his age. We believe we speak not the language of exaggeration when we say, that Dr. Carey had

not an equal in the field of modern missions: If a man's value is to be estimated by the magnitude of his attainments and the worth of his performances, then this remark is undoubtedly correct.—Having raised himself from one of the obscurest stations in life, to a professor's chair in an Oriental college; having been one among the first to introduce the gospel into India; having translated the Scriptures into all the principal languages of Northern Hindostan, and having exerted an immense influence on the benevolent operations of the Bengal government, he has left behind him a reputation which perhaps no other man of the present age has equalled. His toils on earth however, have now been brought to a close. He rests from his labor and his works, follow him.—*Biblical Recorder.*

Since the above was in type, we have received the following interesting biographical sketch of the venerable Dr. Carey, which we cannot withhold from our readers.—ED. BAP.

##### DEATH OF DR. CAREY.

The following notice of the late Dr. William Carey, is from an India paper, received at the office of the Christian Watchman.

We have to communicate intelligence today, which will be received with general lamentation, not only throughout India, but throughout the world. Dr. Carey has finished his pilgrimage on earth, having gently expired early last Monday morning. For several years past, his health has been very infirm, and his strength has gradually sunk, until the weary wheels of nature stood still from mere debility, and not from disease. The peculiarly trying hot weather and rainy season of 1833, reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and for some time after, his death was expected daily. It pleased God, however, to revive him for a little. During the past cold season, he could again take a morning and evening ride in his palanquin carriage, and spend much of the day reclining in an easy chair with a book in his hand, or conversing cheerfully with any friend that called. As however, the hot weather advanced, he sunk daily into still greater debility than before; he could take no nourishment; he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and mankind.

The career which Dr. Carey has run, is worthy of the most honorable notice. He was a man who stood prominently forward from the mass of the several generations of men

with whom he lived; and both for his private and public character, he deserves to be held in lasting remembrance. He was the son of a poor man, and entered life with a very defective education, and assigned to a business no where in high estimation, and peculiarly despised in this country; he was a shoemaker. These disadvantages, however, could not repress the energy of his mind, and it soon appeared that Divine Providence had other work for him to do, than that to which he seemed at first to have been assigned. A thirst for knowledge he manifested, in various ways, from his childhood; and, just as he was coming to manhood, it pleased God to draw his heart to himself, which happy change in his character increased his pursuit of instruction. To understand the word of God was the first object of his desire, and therefore he set himself to acquire a knowledge of the ancient languages in which it was written. While he was yet laboring for his daily bread with the awl; he sought acquaintance with grammars and dictionaries; and he never left them till those compiled by himself had gained, by universal consent, an honorable place among the monuments of human learning. He was soon after settled pastor of a church in Leicester.

In the mean time, as he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyagers and travelers, he felt great concern for the state of the heathen. So much was he affected thereby, that he resolved to leave all that was dear to him in his native land, for the purpose of preaching the gospel to the heathen; and in 1792 a society was formed, amongst his friends and through his influence, at whose expense he came to Bengal with his family, and another missionary, in the end of 1793.

Dr. Carey came to India in a Danish ship, without obtaining the consent of the Honorable Company. To have sought it would have been useless, since the Indian government were at that time as much opposed to the propagation of the christian religion in India as if they had thought their own faith to be false. When Dr. Carey came to Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of the government; and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Takee, about 40 miles east of Calcutta; and here he was much exposed to suffering. A few months afterwards, however, he was invited by the late Mr. Udny to take charge of an Indigo factory, which he commenced between Malda and Dinagore; and his colleague obtained a similar situation

Through the kindness of their employer, too, they obtained formal permission from the government to continue in India. Dr. Carey from 1794 to the beginning of 1800, during which time he applied himself diligently to the study of the Bengalee language, and then of the Sanscrit. He translated the Scriptures into the Bengalee, preached the Gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr. Carey came to Serampore, and united with Doctor Marshman, Mr. Ward and others, lately arrived from Europe, in forming the mission which has since borne the name of this town. From the Serampore government, and His Majesty the King of Denmark himself Dr. Carey and his colleagues, from first to last, have received the most gracious protection and favor with whatever jealousy they were in former days regarded by their own countrymen. In the first year of his residence at Serampore, Dr. Carey's translation of the New Testament was nearly all printed, and the first Christian converts from Hindooism in Bengal were baptized. The church which was then begun with a few individual believers in the Gospel, has now branched into about twenty-four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee teacher in the newly instituted college of Fort William. He was afterwards appointed Professor of Sungskirt and Mahratta, and by this means he acquired an intimacy with learned Pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of Northern Hindostan. For the students in the college, he had to complete grammars of the languages he taught them; and after many years he completed his voluminous Bengalee Dictionary. By means of these and other works, he became known throughout the world as an Oriental scholar of the first eminence. He was not less celebrated as a man of science. Botany and Natural History he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity, from his first arrival until his strength utterly failed him. In these pursuits he was the coadjutor and personal friend of Roxburgh, Buchapan, Hardwich and Willich, and the correspondent of several of the first men in Europe, with whom he was continually exchanging botanical treasures.

As a philanthropist, Dr. Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gunga Saugur. He was amongst the first, if not the first, that

engaged in seeking the abolition of Suttees, and chiefly through his exertions the Marquis of Wellesley left to his successors in the government of India, a minute declaring his conviction that Suttees might and ought to be abolished. Had he continued in the government he would have abolished them. Dr. Carey also took an active part in attempting the establishment of a Leper Hospital in Calcutta. He was the founder of the Agricultural Society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover or a zealous promoter.

It was, however, as a Christian, a Missionary, and a Translator of the Sacred Scriptures, that Dr. Carey shone pre-eminently. Their obligations to him in these respects, the people of India have yet in a great degree to learn. They will, however, learn them, and future generations will arise to bless his name. All Bengalees at last may thank him for this: before his day, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined, and expressive; and scholarship in it is generally sought, both by natives and foreigners; and to Dr. Carey and the Pundits whom he employed, and whose labors he directed, the change is principally owing.

Dr. Carey was born on the 17th of August, 1761, and died on the 9th of June, 1834, full of years and honor.

Brethren Bennett, Blodget and Gayle will, by divine permission, preach, on Wednesday, February 11, at eleven o'clock at Wilson's creek; in the evening at Dr. Morton's; Thursday the 12th at Solomon Morton's. The same brethren will after attending the protracted meeting at Mill creek, on their way to that of Murfreesborough, preach, Wednesday the 18th February at Elder Guy McFaddin's; 19th Thursday at Overall's fork (Bensley's) and 20th at Barfield's (Bethlehem); after leaving Murfreesborough, 23rd February at Providence, 24th at Bradley's creek (Philadelphia) 25th at Smith's fork, 26th Salem, 27th at New Hope, 28th at Hickman's creek at candle light, and the following day in Carthage; the 2d of March, at Paton's creek.

#### PROTRACTED MEETING AT MILL CREEK.

A meeting for continuous services will, the Lord willing, be held at Mill Creek, Davidson county, to commence on Friday the 13th February. Brethren in the vicinity have promised to attend, with Elders Blodget and Bennett.

#### PROTRACTED MEETING AT MURFREESBOROUGH.

A protracted meeting is appointed to be held at Murfreesborough, Rutherford county, to commence on Friday the 22nd February, and continue a few days. Brethren Gayle, Bennett, and Blodget have promised to attend, and the ministers in the neighborhood, and others who can do so, are affectionately invited to be present.

## POETRY.

FROM THE BALTIMORE AMERICAN.

### THE ORPHAN'S APPEAL.

Mother, whose warm heart is swelling  
With the love it cannot speak,  
While thine eye is fondly dwelling  
On that infant, cherub cheek.  
Listen to us!  
Ah! not you in vain we seek.

Father! whose glad step is greeted  
At the quiet hush of day,  
By thy playful children, seated  
'Round thy well-spread table, say  
Shall the Orphan  
Vainly your compassion pray?

Sister, who blight flowers art wreathing;  
To entwine a sister's brow;  
While kind voices 'round thee breathing,  
Sootho and chase thy early woe,  
Think, poor Orphans  
No such fond endowments know.

Brether, whose bright eye is sparkling  
With the hopes of coming years,  
In whose sky no cloud is darkling,  
Stranger yet to griefs and fears,  
Help the Orphan,  
Cheer his heart and dry his tears.

Patrons, in whose breasts undying  
Generous love and pity glow,  
You who sought and found us lying  
In our helplessness and woe—  
Still protect us,  
Kindness still and mercy show.

And to Him, the Orphan's Father,  
Daily will we raise our cry  
That your souls at last shall gather  
To that blessed Home on high,  
Where no sorrow  
Clouds the brow or dims the eye.

## H Y M N.

1 From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

2 What though the spicy breezes  
Blow soft o'er Ceylon's Isle;  
Though ev'ry prospect pleases,  
And only man is vile:  
In vain with lavish kindness  
The gifts of God are strewn;  
The heathen in his blindness  
Bows down to wood and stone.

3 Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we, to men benighted  
The lamp of life deny?  
Salvation! oh, Salvation!  
The joyful sound proclaim  
Till each remotest nation  
Has learnt Messiah's name!

4 Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory  
It spreads from pole to pole;  
Till o'er your ransom'd nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.