

# THE BAPTIST.

Published for the Tennessee Baptist Education Society---C. K. Winston J. H. Shepherd, J. H. Marshall, Committee.

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"One Lord, One Faith, One Baptism."

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## OBITUARY.

DIED, on the 27th of June, in the town of Greensburg, Ky., of disease of the heart, Mr. Jos. H. MARSHALL, extensively known as the proprietor of the City Hotel, one of the Committees appointed by the Education Society to conduct this paper, and a prominent member and Deacon of the first Baptist Church of this city.

Many a tear of sorrow will be dropped upon the reception of this sad intelligence, not only by dear relatives and friends and brethren at home, but by numbers scattered throughout the United States, who have enjoyed the kind hospitalities of his well ordered house, and the ministrations of his warm hearted family. Especially will the ministers of the gospel weep, whom he has so often welcomed by the hand to the enjoyment of all the comforts a solicitous ingenuity could devise "without money and without price." Long, too, will they remember the kind admonition, the pious encouragement, and the force given to their charitable designs and endeavors by his ready hand and willing heart.

And who shall supply his place in the Church? Who will make the same sacrifices for the advancement of truth? Who will fill his place in the Sabbath School, and Missionary board? Ah, who! God only knoweth.

We offer to his bereaved family the consolations of that Gospel which he so much loved; and refer them to that portion which saith, "Blessed are the dead that die in the Lord, and though a man die, yet shall he live again;" and inasmuch as they were not permitted, by a kind Providence, to see and minister to him in his last illness, may they strive from this day forth, to meet him in that blessed world whither we all go so quickly 'f purified from our sins.

The remains of our deceased brother *Marshall*, arrived here on Tuesday night, the 1st inst., and on Wednesday morning, at 9 o'clock, were taken to the first Baptist church, where, in the absence of brother Howell, the Rev. Dr. EDGAR of the first Presbyterian Church of this city, delivered a short, but impressive and eloquent address to his surviving relatives and friends, after which his body was conveyed to the tomb. W.

N. B. An extended obituary will in due time be prepared.

## THE BAPTIST.

Seven numbers more will complete the first volume of the Baptist, and it may not be unimportant to say a few words to its patrons.

The number of subscribers is something less than one thousand, which will produce about funds enough to defray the expense of publishing. The services of an editor, so far, have been, and must continue to be, gratuitous, unless more names are secured.

But we think, to permit such a condition of things would be ungenerous, if not unjust; and consequently, call upon the Brethren, with earnestness, to increase their exertions and continue their efforts, until at least two thousand subscribers are obtained; which will not only afford a small pittance to the editor, but increase the interest, and enhance the value and usefulness of the paper.

We can say with confidence, that the Baptist is now permanently established. If no more subscribers are obtained, it will still continue to greet its friends once per week; dispensing valuable truths, and cheering its readers with the progress of Zion and the triumphs of redeeming grace.

Let every minister, therefore, especially, pledge himself to obtain five new subscribers at least, and the work will be done: and sure

ly, this will be an easy task. It is only necessary for each one to make the firm resolution, and continue his efforts until it is accomplished.

We leave these remarks with you, Brethren, and hope you will not pass them by carelessly. W.

#### CALL OF THE EXECUTIVE BOARD.

At the last meeting of the Executive Board of the General Association, a resolution was passed urging contributors to its funds, to send up the amount of their subscriptions to the next quarterly meeting, which occurs the present month in this place.

Brethren, by reflecting a moment, will see the importance of attending promptly to this resolution. Almost two thirds of the associational year have passed by. Our missionaries have been zealously engaged in preaching the gospel to the destitute, and, so far, only ten or fifteen dollars have been received. "The laborer is worthy of his hire." And as we have promised, and these are solely dependent upon such promises, both for their own support as well as that of their families, it is hoped that every dollar subscribed will be forthcoming at the next meeting. Brethren, will you remember this and make provision in time? W.

#### COLUMBUS, MISS.

JULY..... 5, 1945.

#### A WARNING TO SABBATH SCHOLARS.

Last Tuesday there was a little girl apparently well and hearty in our Sabbath School. Last Friday, we saw her cold and lifeless remains deposited in the grave.

#### DEATH.

DIED, in Mobile, Ala., on Sunday morning, June 15th, Mrs. RACHEL S. SHEPHERD, in the 53d year of her age, consort of the late James Shepherd, formerly of Richmond co., Va. Mrs. Shepherd was the mother of the wife of the junior editor of this paper. She was a devoted and consistent member of the St. Anthony street Baptist Church, in Mobile.

[Extract of a letter from CHAS. J. SHEPHERD.]

"She died as she had ever lived, trusting in the merits of the Lord Jesus. When I asked her if she still felt that God was with her, she said, Christ is my anchor—He is my friend. She died in the fullest assurance of the Christian hope. She spoke of her dear father a day or two before her death; and she

said she would soon be with her dear husband, and rejoiced in the thought that his spirit was hovering around her dying pillow. I never witnessed so calm and peaceful a death. So serene as if she had fallen into a gentle sleep."

Religious Herald, please copy.

#### COMMUNICATIONS.

For the Baptist.

DR. R. B. C. HOWELL:

*Dear Brother:* I have noticed in the Baptist, at different times, since our last general Association, appointments published for our Missionaries to preach at different places.—I discovered that their range of appointments was in the very centre of our Association, and at churches which were supplied with pastors. How comes this? Have these churches, where our missionaries are appointed to preach, become tired of their pastors? and have they given our missionaries a call? Now for missionaries to send their appointments to be published in the paper, that they may be known in destitute regions, is to me something strange in these latter days. For this reason: Where preaching is seldom, or never heard, a religious paper is seldom or never read. Perhaps I may be ignorant of the object of employing missionaries. If my opinions heretofore have been correct, there is a mistake somewhere and that mistake must be corrected, or our General Association will certainly go down. I will state in a few words what has been my opinion with reference to the object of employing missionaries to preach, and the duty of those missionaries.

1st. They are to preach the unsearchable riches of Christ to feeble churches, that are not able to procure the services of pastors. 2d. That the gospel is to be preached by them in destitute regions where no minister has resided and sinners have had no opportunity, or but little, of hearing the gospel preached. My opinion with reference to the duty of the missionaries, when appointed, is, that they should fulfil their engagements—that they should commence their labor according to instructions. Go, forthwith, to the destitute, like the Apostles did—go from house to house; tell the sinner about Jesus Christ's dying love; tell him that he is a sinner; prove that he is a sinner; read to him the Bible; pray for him and his family; show to him that you are his friend—that you are a servant of the Lord Jesus Christ—that you have been sent by the Church of Christ, to visit his house, to preach to him, his wife, his children, and his neighbors. Let the missionaries do this, and they will soon find to the great joy of their hearts, that they have gained the ear, as well as the confidence, of the sinner. And when this is done, a great part of the work is done; and God will abundantly bless such labor of love. And whilst our missionaries are thus laboring, arrangements should be made for their support. Their pay should be certain; their pay should

not come grudgingly. They are servants of God, if they do the work of missionaries; and should we refuse to sustain servants so faithful? who are engaged in a work so important? a work that is to bestow upon a poor sinner riches, honor, happiness, heaven, and immortal glory? not support them and their family? If we fail on our part — (if they are faithful) — there will be a suit instituted against us in the high court of heaven, and God, himself, will give the judgment against us. I have engaged to aid in the support of the missionaries. My engagements were made with this understanding, that suitable missionaries be appointed, and that they should fulfil their engagements. — That I may know whether or not I am bound for what I subscribed, I will propose a few questions which I wish you, or some other knowing one to answer, before our board shall meet again.

I. Did the General Association pass a law by which the missionaries are to be governed? If so, what was that law?

II. Was that law made known to each missionary? and do they understand it?

III. Has the board anything to do as respects directing the field of labor? If so, have they obeyed the instructions?

IV. Have they held any protracted meetings in sections of country where there are no churches nor pastors?

V. Have they not been in the habit of attending meetings stately with their old churches or in the neighborhood.

VI. Were they not instructed not to make appointments with churches that had pastors, unless invited; and not then, unless the Pastor thus inviting them agree to give them the same amount of labor in destitute regions? Have they obeyed this instruction?

VII. Does the law enacted by the General Association, which was to govern the Board in their directions to the missionaries, require of the missionary that he should keep a daily journal, and at the sitting of the Board, each missionary should present his journal and be settled with according to his journal? If so, has the board at their quarterly meetings called for their journals; and have they been presented?

VIII. If they have failed to comply with the instructions of the Board, will they expect the board to pay them for such labor as is not in accordance with the instructions of the same?

The above questions I wish to have answered by you, brother Editor, or some other person. Perhaps the Board and missionaries may help you out in framing the answer. I view these questions as important. I am not alone in wishing to know something about our missionary operations. As soon as I can learn that the missionaries have done the work assigned them, or that they are doing the work, I shall make arrangements to send up my subscription. In my view the prosperity of our missionary operations depends on the action of the board at their next meeting. If they fail to comply with the obligat-

resting upon them, the Baptist cause sinks in some degree in Middle Tennessee. I am of the opinion, that the churches are willing to sustain their servants in the work, provided they do the work assigned them. Your compliance with the above request will confer a favor on a subscriber to the support of the General Association.

#### REMARKS AND ANSWERS.

The matter contained in the above communication, we think vastly important, and hope it will command the special attention of the missionaries. The design of our General Association organization, is to have the gospel preached to the feeble and destitute. Unless this be accomplished, there will be a great waste of time and funds.

I. The General Association and Board did pass laws for the government of missionaries.

II. Those laws were made known to missionaries, and they must understand them.

III. The Board has the right to direct the field of labor, and they have so done.

IV. In regard to this enquiry we are not informed.

V. Upon this subject we are not fully informed, but fear they have pursued this course too frequently.

VI. They were. Whether they have obeyed this instruction we are not informed.

VII. The missionaries are required to keep a journal of their daily operations, and they have been informed from time to time, that they would be settled with according to such journals. So far no settlements have been made. The missionaries state that they keep such Journals and expect to have them examined upon settlement.

VIII. Certainly not.

We would inform our correspondent that the board will be certain to carry out the laws which have been enacted. And if he or any one else should have any facts bearing upon the subject, they should make them known. The Board is not acquainted with the country and it will be hard for them to decide in regard to what is missionary ground or not. We have confidence in the missionaries and hope they will discharge their duty faithfully. In the mean time we would say, only a few dollars have been sent up; and hope our correspondent will not wait until all these matters are settled, before he furnishes his subscription, for the laborer must have something to sustain him while engaged in work.

W.

For The Baptist.

## DEAR BRETHREN:

You are all doubtless aware, that in the year 1840, it was resolved by the Baptist General Convention, that a literary Institution be established, under the care and patronage of the Baptist denomination in this state. Trustees were accordingly selected and, during the succeeding year, a preparatory department was established, and a charter for the Institution, under the name of the Union University, was obtained from the State Legislature. Since that period, the enterprise has been nearly at a stand. The preparatory department has been going forward, in which some students have been advanced to the third year of a college course, but no direct efforts to establish the University proper have yet been made. This delay was occasioned chiefly by the difficulty of finding a suitable person, who could be induced to undertake the Herculean task of traversing the State, and laying the subject before all the churches, in order to receive of them their liberality, by way of endowment. The friends of Education who assembled at Enon on the 8th ult., felt that the time had arrived when prompt and efficient action must at once be taken, or the enterprise abandoned entirely, and perhaps forever. Abandon it they could not, for they believed, that if carried to a successful termination, it would greatly advance the glory of God and promote the best interest of his Church. They saw on every side the necessity of just such an Institution as was contemplated, in order that the Baptist denomination might keep pace with the growing intelligence of the age, and thus secure to themselves that influence which, as a means of doing good, every Christian should most earnestly covet. They further believed, that the churches were abundantly able to endow an Institution, that would command the first order of talents in our country, and that need not suffer in comparison with any similar institution in the Union. They, moreover, had no doubt of the willingness of the churches to aid promptly and liberally in the accomplishment of an object so desirable if the opportunity should be afforded them. They accordingly passed a resolution, that fifty thousand dollars be raised the present year, to be invested as a permanent fund, for the endowment of Union University. Our beloved and excellent Brother Kimbrough was appointed agent to visit all the churches and receive from them their contributions and pledges for this object. Believing that he could in no other way better serve the cause of Christ and his generation he accepted the appointment, and he will soon be among you. We would bespeak for him a kindly reception and such co-operation and assistance as he may need. Let every member of every church be called on to do something even if he be only able to give one dollar. We wish the Institution to be the direct offspring of the churches, that they may feel for it a parental solicitude.—That it may even live in their remembrance and be cherished in their affections; that it

may often be presented in their supplications to a throne of grace. Then will its influence ever be a hallowed influence, and it will prove a fountain whose streams shall make glad the city of our God. In the accomplishment of this design, we would earnestly solicit the co-operation of the churches in the Eastern and Western divisions of the State. Something, we believe, has been done in each of these sections, in reference to establishing a separate institution. To us, it does not appear probable that more than one literary institution of a high character will be well sustained by our denomination in this State, and surely, one institution, amply endowed, with an able faculty, and affording every facility which the learner could desire, would be far more creditable, as well as far more valuable to the state, than three of puny growth, constantly struggling for a half famished existence.—Let us then, brethren, lay aside our sectional divisions and see what can be done by our united forces—"united we stand, divided we fall."

We would also appeal for aid to our brethren in North Alabama and Mississippi.—Individuals in those sections having sons to educate, will prefer sending them to an institution in this latitude, to one farther south, on account of the superior healthfulness of the climate, and consequently are as much interested in the success of our enterprise, as those living within the bounds of the state; and we trust they will be as liberal in offering their assistance. We feel confident, dear brethren, that none of you will be disposed to turn our agent empty away; but before you decide how much you will do for this object, we wish to present one thought for your consideration. The money you are now called upon to bestow, is *not a donation, not a gratuity*, but an *investment*, and the very best investment of capital you can possibly make—one that will yield a far richer interest to yourselves and your children than investments in merchandize, in lands, or stocks.—An intelligent and industrious mechanic in one of our states, whose whole property consisted in his household furniture and necessary tools and implements to carry on his trade, but whose profits at the time were a little more than sufficient to support his family, in their economical style of living, once pledged himself to pay five hundred dollars within the space of three years for the endowment of a religious seminary of learning.—A friend who was astonished at his liberality felt called upon to expostulate with him. Said he, "you cannot afford to give so much—you are doing injustice to your children for whose future it is your duty to provide." "I believe," replied the mechanic, "that the very best thing I can do for my children, is to improve the intellectual and moral condition of the community in which they are to dwell." There was profound wisdom in the reply of that parent; a wisdom far-sighted, which would lay deep and broad the foundation for the future prosperity of his offspring, and provide for them the most infallible sources of happiness. Who does not know that in-

dividual happiness is far more dependent on the intelligence and virtue of those by whom we are surrounded, than upon individual possessions. What parent could lay his head in quiet upon his dying pillow, and leave his children in a community where ignorance & vice stalked abroad with unblushing face, and where every influence would tend to lead them to dissipation, profligacy, and ruin—temporal and eternal. In such circumstances, the more he had accumulated for them the greater would be their danger, and the more he would have reason to tremble in view of their future destiny. Be not afraid then of diminishing the number of dollars and cents your children will inherit, if by that means you can secure for them treasures of virtue and knowledge. And this is the exchange we now propose to give to you. We wish you to endow an institution which shall be decidedly religious in its character and influence, and at the same time a seat of sound learning and science; which, as a radiating point, shall diffuse the genial light of intelligence to every part of this and the adjoining States. Say not the effort is impracticable. Other denominations in our state, inferior to us in numbers and pecuniary resources have proved its practicality and set us an example worthy of imitation. They have their institutions, some of them well endowed and well sustained. And shall we be behind others in the important work of education? No brethren, let us have an Institution where those designed for every art and every profession may receive that intellectual and moral training which will prepare them to exert a healthful and elevating influence wherever they go. One from which will go forth competent instructors of youth, to teach in our primary schools and academies, so that we may no longer be dependent for our teachers upon graduates from Institutions of other states. And what is more important still, the future heralds of the cross shall here enjoy those advantages for improving and developing their natural powers as will enable them to go forth fully equipped to the battle of the Lord, and contend successfully with the powers of darkness. Then shall it no longer be said of us, as a denomination, that our ministers are uneducated men, incapable of understanding the scriptures aright, and therefore their peculiar views of Bible truth are not entitled to any consideration. Truth is powerful and will prevail over error, when it meets that error on equal grounds, but it often wages an unequal warfare. When wielded by unskilful hands it contends with error entrenched in all the refinements of learning, and subtleties of logic. Say not brethren, you have so many calls that you can do but little for this object. Remember that it is no ordinary call that is now presented. The call to endow a literary institution of your own, in your own state, is one that has never before been made, and if you respond to it now it will never be made again. You are not called to an act of benevolence, the result of which will soon pass away and be forgott-

en. This institution if you establish it, will remain as a lasting monument of the liberality and enlightened christian zeal and philanthropy of the present generation; and, when its founders are sleeping in the dust, its benefits will extend to the latest posterity.

GEO. D. CROSWAIT, *Ch'm.*

For The Baptist.

#### ALCOHOL, No. II.

The Temperance Reform contemplates a full ascertainment of the entire properties of this fluid, and its honest exhibition to the people. When its entire effects upon the stomach, the viscera, the nervous and vascular systems—the whole animal organism—shall have been properly made known, our task is well nigh accomplished—a task that has discouraged patriotism and appalled philanthropy in the distant contemplation; but not one above our power to perform; which, when performed, I verily believe it will open the way and smooth it too, on to greater moral renovation and physical regeneration in all the elements of human nature, than the most sanguine friends have ever expected. I adopt the opinion with an ardent confidence, that there is but one very serious obstacle in our way, remove it or surmount it either, as the case may be, and a universal and brilliant success will ensue. That obstacle is the ignorance of its nature and its invariable effects upon the physical man. That upon the moral and intellectual is a mere consecutive matter; dependent alone upon the former.

The statesman with powers plenipotentiary may divert the current and narrow the channel in which Alcohol is wont to flow. In this way great good may be done; but the political sun dries up no reservoirs; exhales no miasmata; extracts no appetite. The theologian with Bible in hand—can show two kinds of wine spoken of as that good; the one good, the other bad. The good containing nourishment—the bad, not; and in this way he may silence the artillery leveled at the reform from that quarter; and be ought to do it—the country expects it, our cause deserves it; and thus let the temperance citizen be delivered from that annoyance and the chemist press uninvolved on to the ascertainment of that truth, which will carry the cause triumphant over the head of all opposition.

I heartily admit that, science already embodied, experience and history have shed their floods of light on this subject, yet, in the language of Dr. Trall, darkness hovers all around it; the cloud of ignorance sits deep; and notwithstanding our fellow men may be, and many are, intelligent on every other theme within the range of human thought, they are grossly benighted on this. The progress of the Temperance Reform has elicited a new truth, hitherto kept secret from the foundation of the world—*there is no temperance in the use of Alcohol—that the smallest portion taken produces intoxication in direct ratio to the quantity.* This is a simple fact but mankind had not known it. It is very true that any chemist of the most ordinary

acquirement, knew that Alcohol is the product of the saccharine principle and is formed by the process of the vinous fermentation and separated from all fermented liquor by the process of distillation; it is colorless and transparent; excessively hot to the taste but without any peculiar flavor—and what of that? It may be volatilized by the heat of the hand and converted into vapor at 55° of Fahrenheit, and boils at 155° by the same thermometer; and what of that? So far as I know it has never been frozen by any degree of cold, natural or artificial. It has a kind of chemical affinity for water and when uniting with it heat is evolved, so that the bulk of the two liquors is less in union than when separated; consequently the specific gravity of the grog or compound mass is greater than either alone; and what of that?

It is a compound substance, and supposed to consist of

|                       |                                    |
|-----------------------|------------------------------------|
| Carbon .....          | 23                                 |
| Hydrogen .....        | 8                                  |
| Water and Oxygen..... | 63 in the 100, omitting fractions. |

and what of all that? It is scarcely bringing us to the vestibule of the edifice enclosing the great secret. Shadows and clouds and darkness rest also upon the process of vinous fermentation, by which alone Alcohol is formed. What is fermentation? A contest between life and death in the vegetable, to which violence is done. If the principle of death triumphs, Alcohol is formed; then is Alcohol the offspring of death—the *production of death*; for where life is, there is not Alcohol. In proof of this most strange principle, I quote from authority, and shall give the names by-and-bye, and no doubt by my inferences greatly surprise the authors.

What is Alcohol? One says, it is the intoxicating principle. Quite short of the truth sir. You have only told a part of it, and that by much odds, the smallest. Another says, it is the antagonist principle of life. Very true, sir, this is something better; but we are yet untold. Does Alcohol grow? It is a secretion by, and found deposited in, the vascular system of every vegetable known in the kingdom? Does any animal secrete it? Is it found in the vast range of inorganic nature as an inherent or an adscititious entity? My authorities answer, no. In my next number, I will give their very unsatisfactory answers.

#### TEETOTALER.

For The Baptist

MOUNT LEBANON, TENN., June 26, 1845.

*Dr. Howell:* On last evening we closed a five days' meeting at Enon, Bedford county, (of which church, *Elder Lewis Heath is Pastor*). Perhaps you remember that it has been but a few months since a division took place in this church. The Pastor with a very respectable portion of the Church came into the General Union of Baptists. The meeting was quite interesting, and I hope the good impressions made will be lasting. Four were added to the Church by baptism; and others are expected to join soon. May the Lord

bless Enon church, with her pastor; and add daily to their number such as he will own in the day of Judgment.

On last Lord's day I baptised three at Mt. Lebanon; making, in connection with those received the meeting preceding, an increase of fifteen members to our church, in the last two months. So that we have abundant reason to thank God and take courage. We anticipate protracting our next meeting, which will commence Friday before the 4th Lord's day, in July. We earnestly solicit our ministering brethren to come and help us. Will brethren January and Hillsman come? Our prospects for an excellent meeting are flattering, and, as yet, we have not been able to get the promise of any ministerial aid. We again say, Brethren come, without fail.

Your brother in Christ Jesus,

A. W. MEACHAM.

P. S.—I shall by divine permission commence next Saturday, and will be engaged for several weeks in protracted meetings. If I have anything interesting to communicate, you shall hear from me. A. W. M.

#### SELECTIONS.

##### CHARITABLE CONTRIBUTIONS.

BY REV. DR. YALE.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him that there may be no gatherings when I come."—1 Cor. XVI. 2.

Let us now make an application of this divine method of giving, which has been delineated.

1. Personal responsibility is an essential element of the divine method.

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self denial of a poor disciple who presents a small oblation. The turtle dove, the young pigeon, the two mites, the hard earned shilling, given cheerfully, joyfully, with a heart overflowing with faith and love, attracts the notice of the 'High and Lofty One.' But if there be among his professed followers, one or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self interest. Do you think that God is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church as being bountiful. But what theology, what logic is this? The church

is bountiful, therefore, every member is bountiful! Do such expect to die with the mass, to be admitted into heaven with the mass? Is it not written that "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?"—As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by him in store as God hath prospered him.

2. The divine method is feasible. In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile church to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. The divine method is for the best interest of the church. Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy.—It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *divine method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and of a vast eternity. Your meditations, your prayers, your plans, your whole manner of life, will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. The divine method carried out will furnish abundant supplies. If one cent a week from a million will furnish five hundred thousand dollars, as the contribution of the poor what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars.—If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury. For every ten dollars one;

for every hundred dollars ten; for every thousand a hundred. But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is given, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, desires to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *divine method* be carried out.

5. The divine method affords a test of christian love. In some parts of the world a man becomes a christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that loveth his life shall lose it; and he that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abound? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, 'Go into all the world and preach the gospel to every creature,' and says, 'Lord, here am I, send me,' and goes forth; when another perceives he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes, his is Christian love; and this is precisely what is needed in this country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time and train your family just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself as much, and do all in your power as much to promote the cause as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love? Tell me again does not the divine method lead to this very course? Is it not then a test of Christian love? Is not this

the very thing that is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned" without charity; but this alters not the nature of the test. It still stands good for this purpose; and by this must Christian love at this day and in this land, be tried.

6. Finally. Shall the divine method be adopted and pursued? For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have *literally* laid by on the first day of the week, as God has prospered me; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *divine method* is good. It impresses upon the Christian, a sense of personal responsibility; it is feasible; it is good to the one who follows it; it enables one to do his part in contributing to evangelize the world; it is the test of Christian love. And now I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God.

Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done, that it be done now; that every Christian should do it and continue to do it. It is no oppressive method; but one of equality.—It is no partial method; but one to be adopted by every Christian. It is no fitful method; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method; but one adapted to the exigency of the times, and adequate to the demands of charity. It is no novel invention, but it has stood the test of ages. Nor is it just now discovered; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world as well as of divine authority. We expect of our missionaries as much at least as this *divine method* requires. And why should not every one of us do as they do, and bring all our love and self-denial and practical energy to bear upon this heavenly enterprise? "Who then is willing, this day, to consecrate his services to the Lord, and to a perishing world?" "His God be with him, and make him a blessing to thousands of millions." Amen.

N. Y. Even.

From the Baptist Advocate.

#### INFLUENCES PREJUDICIAL TO ELEVATED PIETY IN THE MINISTRY.

To many minds, and especially to those which have been early impregnated with reverence for ministerial character, the title of this article may appear somewhat startling. Such are accustomed to suppose that clergymen are far removed from influences unpropitious to piety, and surrounded by those adapted to accelerate rapid growth in grace. And this is in part true. Their prime business is to attend to the spiritualities of Christ's kingdom; and hence, many of those hindrances to progress in religion, experienced by brethren whose relative duties bring them in closer contact with corrupting temporalities, need not affect them. But it should be remembered, that there are distinct classes of temptation arising out of distinct classes of circumstances. The man of business is beset with one class, which he feels to be unfavorable to his piety. The monk in a cloistered cell may be free from those, but the adversary is sufficiently skillful to induce, out of his very seclusion, another array of temptation, equally powerful. This principle is co-extensive with all the varieties of human position, and is plainly developed in its application to the ambassadors of the Lord Jesus. For, while they are removed from many of those obstacles which obstruct their brethren's heaven-ward course, they are conscious of the operation of others, equally fatal to godliness, arising out of their position and duties as under-shepherds of the flock of God. I propose to glance at a few of these.

If the position assumed in a previous article be correct, viz: that the state of piety is lamentably low in the present ministry, is it not proper to assert, that the *present mutual influence of ministers is unfavorable to an increase of their piety*? Let us honestly inquire into the character of the influence we are exerting on each other in reference to our holiness. Do our conferences, where we meet for a free exchange of opinion, on the whole, assist our sanctification? Does our conversation and our spirit, when we meet there, or elsewhere, impress us with the importance of being more like Christ? Do we excite within each other dissatisfaction with our present low, meagre piety, and aspirations for higher attainments in holiness? Do we present to each other examples of growing, living devotedness to our work? I cannot resist the conviction that, as a general truth, each of these inquiries must be answered negatively. That our mutual influence lulls the conscience, and tends to induce self-complacency in respect to our present moral position.—We look around us, and deem ourselves as pious, and as successful as our brethren,—we "compare ourselves among ourselves," and having ascertained that we are doing about as well as others, we remain contented, while "Zion is being laid waste," and sinners are dropping out of our congregations into an awful hell. We have examples of extraordinary intellectual activ-

ity, of extraordinary business tact, but where are exhibited examples of extraordinary piety? Of this one, we hear that he is a fine scholar; of that one, that he is surprisingly eloquent; of another, an editor informs us that, "he throws out his picturings with inimitable grandeur," but of whom is it said, *he is an uncommonly humble, pious man, he is uncommonly successful in "winning souls?"* Alas! such characteristics are not much talked about now-a-days. But it is fashionable for churches to ask about a minister, and ministers about each other. Is he a well educated man? Is he a fine speaker? Has he a large congregation? Is he popular? And thus, adventitious qualifications in ministerial character are becoming the grand desiderata, instead of sound acquaintance with biblical truth, deep soul-pervading piety, and eminent consecration to the interests of God, and undying souls. How much spiritual good one Whitfield, one Wesley, one eminently devoted minister does to his surrounding brethren!—They hear of his success, which stimulates them to effort. When he meets them he leaves a hallowed, soul-elevating influence on their minds. On the other hand, how much spiritual evil does one worldly sleepy minister exert. His influence tends to bring all other ministers down to his low level. And if such is the general influence we are exerting on each other, it needs no argument to show that it is prejudicial to the increase of our piety.

Again, we detect another of this class of influences, in the increasing admiration of *mental endowment and intellectual acquisition in the ministry.* We have thought that in former years our fathers erred in placing too slight an estimate upon human learning. They were afraid that it would introduce "worldly wisdom" into the pulpit; and, by alienating the heart from the truth, "as it is in Jesus," alienate the mind from the "form of sound words," and the soul from the life of godliness. But are we not, at the present day, erring on the other hand, in our daily increasing demand for *learned, profound men, while the state of piety is low in both the ministry and the church?* Our intellectual progress has already far outstripped our advancement in holiness, and still we are demanding an increase of the former, and comparatively neglecting the latter. This is manifested in the number of articles in our publications on "Ministerial Education," as compared with those on "Ministerial Piety." It is manifested in the tenor of such articles, in which it is made to appear, that greater intellectual development, increased mental power is the grand desideratum at the present state of the church and the world. Such is not the case. Talk as we may about "the elements of power that are abroad," the progress of the age in science and general education; still it is a notorious fact, that the human heart is not improving, its depravity is not lessening. Nor can we desire any better agency for converting the world, than that appointed by Christ, viz., the proclamation of the gospel, by men "full of the

Holy Ghost." We may increase in mental development and scientific acquisitions, and yet not be *the ministry* that is needed, not be able to "revive the churches." The same spirit is manifested in our efforts to produce splendid sermons, all jewelled with imaginative beauty; philosophical sermons, or any other kind of sermons which will secure the applause of the multitude, and gain us the reputation of being *great preachers.* This spirit is constantly leading us to substitute mental acquisitions for high moral qualifications. And hence it engenders pride and self-confidence. It presents a powerful temptation to the ambassador of the Lord Jesus, to thrust aside that arm, in which is lodged all the energies of omnipotence, and rest in an "arm of flesh," which will soon rot. It excites jealousy between those who have been favored with educational advantages, and those who have not. It excites unholy ambition, carnal vanity, and tempts us merely to use the cross of our dying Lord as an instrument with which to gather laurels for our own brows. It leads us to forget, that he, who "snuffs the gale of popular applause," inhales "the vapors of damnation that floats on the breeze." It leads us to forget that pride is our weakness, humility our strength. Unless this spirit is checked, it will prove an effective barrier to eminent holiness in the leader of "the sacramental host of God's elect."

Another influence of this class, we may notice is, the danger of *substituting other reading for the prayerful perusal of the Bible.* Our attention was particularly drawn to this point a few weeks since by some remarks from the veteran editor of the N. Y. Baptist Register, in which he clearly showed the fact of the existence of such danger, and the pernicious effect it is calculated to produce, both on the spiritual condition of the ministry, and their public efforts. The world is becoming full of books, and many of them are excellent. They may chasten our imagination, refine and cultivate our taste, strengthen our minds and increase our general information, (all of which is very desirable,) but they cannot supply aliment for our spiritual constitution. They are to the Bible what a few rays of light are to the sun. The pioneers in the Baptist ministry were men of one book. But that was God's book. Hence the strength and simplicity of their piety, the richness of their sermons, and the traction of their prayers. It is a notorious fact that the literature of the present day, generally speaking, is as enervating to the mind, as it is dissipating to spirituality. We profess not to be church-men, let us see to it that we are Bible-men. Else all our efforts to mature our own piety, or to do good to others will be weak and inefficient. Moreover, the constant *form of devotion*, which a minister, and especially a pastor, must maintain, unless he is on his guard, will engender *Formalism*, than which, nothing is more prejudicial to elevated piety. If his brethren in the church do not *feel* like praying or speaking, they decline both. Not so with the pastor. He must pray, i. e.

go through a form of prayer, he must preach, whatever may be the state of his *feelings*, or the condition of his heart or head. At times he may be conscious of great barrenness, and unless he humbles himself before God immediately, he will find such "times" occurring more and more frequently, and his own soul becoming better satisfied with such meagre performances, until he will allow such to be the general character of his pulpit efforts, without a compunction of conscience, or an aspiration for greater conformity to the Model preacher. Then he becomes, emphatically, a formalist. He may pity the deluded papist counting his beads, the proud Puseyite contending for "Apostolical Succession," and buried up in empty forms, while, at the same time he is, virtually, as complete a formalist as either. Saints grow wordly, and sinners hardened under his ministrations. God save us from becoming cold, formal preachers of the everlasting gospel!

Had we room, we might notice the *tendency to extremes*, and a variety of other influences, all calculated to undermine and enervate existing ministerial piety, and effectually to prevent its increase. But we have not. Oh! let us be on our guard against these fatal influences floating about us. Let us humble ourselves before the Lord, and be willing to make strenuous efforts for higher attainments in holiness. We are rapidly hastening to the judgment. Are we ready to meet our congregations before that dread tribunal? We have vowed again and again, that we would be wholly dedicated to our work. Can we think of living, dare we think of dying with the guilt of unfulfilled vows upon us? We cannot lead saints to the serene elevations of eminent piety, unless we *dwell* there ourselves. We cannot lead sinners to the cross, unless we dwell constantly beneath its shadow ourselves. "Oh! Lord, revive thy work," in the hearts of the present ministry.

COLFAX.

## DEATH OF MRS. ABBOTT.

Mrs. Abbott, the beloved 'helper and friend' of our missionary, the Rev. E. L. Abbott, died at her residence in Sandoway, Arracan, on the evening of the 27th of January last. The Missionary Magazine for June, contains a letter from Mr. Stetson, dated February 8th, who says:—

"She had but recently returned from a tour in the jungles at the south, whither she went to become nurse for brother A. in case he should be very ill; as she feared he would be. During their absence, both of their children were quite ill of fever, and she suffered not a little from *tic doloureux*. Br. A.'s health, so far from being injured by his labors in preaching, as was expected, became decidedly improved. Mrs. A. therefore, remarks in her last letter to Mrs. S., 'You are aware that I went to take care of Mr. A., but, strange to say, he became nurse, and I and the children patients for a good part of the time.' After giving an account of their very interesting meeting at Great Plains, and

then of the distressing sickness of her children, she remarks concerning her own health, 'I am but just able to drag about, though I have no disease in particular. Ascending a short flight of stairs put me so out of breath that it is with difficulty that I can speak for a quarter of an hour afterwards.' The disease of which she died, brother A. thinks was an affection of the heart. The following is an extract from his letter to me, announcing the sad event.

"You will hardly expect to hear of the death of Mrs. Abbott. She is gone; her corpse lies in the other room, and natives are crowding round and lamenting. Yes, the hand of the Lord is upon me. Mrs. A. died last evening at 10 o'clock. On the 24th she was attacked with fever again; and at 10 P. M. the same evening she gave birth to a son. On the 25th a slight fever,—thirst unquenchable,—difficulty of breathing increased—at evening she could scarcely speak. But Dr. I. said she had the *asthma*, and I hoped for the best. On the 26th she grew worse,—sank very low, but rallied; appeared better on the 27th in the morning—fever commenced at noon—and such distress at the heart! She sank down and died at 10 P. M.

"I conversed with her through the day a little; she said she felt *happy*. But as I supposed it was *asthma*, I did not think her so near her end. The doctor acknowledges now that he deceived me! She did not seem to be aware of the approach of her dissolution. Her hard breathing continued till the last. I think she died of an affection of the heart; and I have not the least doubt is a glorified saint on high."

On the 29th he adds:—

"Mrs. Abbott was buried at evening.—There she lies beside her two children who preceded her. I have been wonderfully sustained in this trying hour."

From the *Banner and Pioneer*.

## ONE WORD MORE TO CHRISTIANS ABOUT GOING TO WAR.

MR. EDITOR: May I again ask admission to some corner of your paper, whence I may address a few more words to those of your readers who profess to be disciples of Christ.

Christians, let me press the question home upon the reasoning conscience within you. Why have you no more power with God and man? At this age of intellectual development, when mere scientific, mercenary mind has made its power felt throughout the material world, annihilating time and space and taming the lightnings to its will, why have you not secured to the *mind* that was in Christ Jesus, the mind of the gospel, a sublime ascendancy over all principalities and powers, and brought every knee to bow and every tongue to confess to the only name given under heaven, by which men, societies and nations may be saved, and human government be made perfect, in its spirit and functions, as that of the great Law-giver of the world is perfect? Why has not the fullness of the Gentiles already come, and all

the rulers and dominions of the earth come to be tributaries and obedient subjects to that King and Kingdom to which they rightfully belong! Why is there to-day one solitary being made in God's image still bowing down to gods which his own hands have made? Why have you not deluged, as it were, the whole world with the light of the gospel, putting a Bible into the hands of every human being on the globe? Why has not the Christian religion, that self-diffusing power which under its primitive apostle carried its principles almost upon the wings of the wind, self preaching to the consciences of men as the power and wisdom of God unto salvation? Are the pagans of to-day more incorrigibly idolatrous than those who bowed to the sceptre of Emanuel in Paul's day? Christians, the Princes of Peace to whom you have sworn allegiance, will hold you responsible for the present condition of mankind. You have given your power to the Beast, which has so long desolated this world with sin, suffering, violence, and misery. You have cut away from the religion of Jesus Christ its Sampson locks, its sublimest principles, and despoiled it of almost the only attributes that distinguish it from the religion of the heathen world. Every religion invented by man patronise the lusts, the instincts, the "natural laws" of human nature. The religion of Jesus Christ was given to extirpate those lusts, to subjugate those instincts, to displace those "natural laws" with new laws written by the spirit of God on the human heart.—But in your love and leniency to human nature, you have pleaded and prevailed with religion to spare those instincts and lusts, and let them stand above all that is called God, above all the teachings of the Saviour, paramount to all divine revelation. These enthroned, deified lusts and instincts, usurping the place of the highest attributes of the Christian religion, have reigned for nearly fifteen hundred years, and filled the earth with violence and blood. The Christian era would seem to distinguish a period when the battle breeding lusts of human nature have invented new forms of ferocity and new faculties of destruction, under the stimulus of a more vigorous religion than the old, dull, sodden ethics of paganism.

Let us open our eyes to the light, however painful it may be, and confess to the world our folly in crowning our lusts and instincts, and natural laws with the diadem which should sit upon the brow of the Son of God. And, in the docility of honest penitence, let us review the process by which we have been cheated out of our moral strength; by which we have bled out of the religion we profess the great element of its moral power. Christian brother, is there any ambiguity about the mind that was in Christ Jesus? Is there anything that he said or did, from the manger to the cross, which will permit you to pit sin against sin, evil against evil, reviling against reviling, and injury against injury, let your natural instincts and spontaneous laws of action dictate what they may? No; you can-

not charge the Saviour of mankind with the omission of a single precept or example which was necessary to prohibit his followers from engaging in war of any kind. When he said at Pilate's bar, that his kingdom was not of this world, he did not say that it was not *in* and *over* this world. He did not renounce his title to its sceptre, as king of nations and king of kings. But he said it was not of this world; that it was not founded on its policy, nor inspired with its spirit, nor sustained by its brute and brutalizing force; that his kingdom was his religion, and that was not of this world, nor of the human heart, nor the creature, nor the subject of its natural instincts, lusts and laws; and therefore the subjects of his kingdom and the disciples of his religion could not fight.

**THE MISSION TO ENGLAND.**—The Washington Union notices,—what every one supposed was the reason for the appointment of Mr. McLane on the Mission to England—that discussion of the Oregon question was to be transferred to London, and says:

"We understand the negotiation about Oregon has not been, and will not probably be, transferred to London. Why should it be? Cannot an accomplished minister plenipotentiary be sent to London, without devolving every negotiation into his hands?"

If we understand this contradiction aright, the appointment of Mr. McLane has nothing to do with the Oregon question, the discussion of which is to be continued at Washington between Mr. Buchanan and Mr Packenham.—*Balt. Pat.*

**THE MAGNETIC TELEGRAPH.**—The efforts to establish Magnetic Telegraphs, touching at the principal cities throughout the country, are now likely to be successful. The cost of construction in this country is estimated at \$130 per mile. We shall soon have Boston bound to New Orleans, and New York to the great West. Another line is in contemplation, to be called the Atlantic and Mississippi Route. It will commence at Philadelphia, (connecting with the lines from New York and Washington,) and run so as to touch *all the State Capitals and large towns* that can conveniently be reached on the route to St. Louis.—Branch lines will run Southwardly from this main route to the capitals of Kentucky and Tennessee, and to the cities below Pittsburgh on the Ohio River, so as to include Wheeling, Cincinnati and Louisville; and other branch lines will run Northwardly from the main route, so as to include the principal places along the lakes, between Buffalo, Detroit, Chicago, Milwaukee, &c. The arrangements for completing this great central line are entrusted by Mr. Kendall to Henry O'Reilly; and it is understood that enough of the work will be finished with despatch for transmitting to Harrisburg (if not to Wheeling via Pittsburgh, or even to Columbus in Ohio) an abstract of the President's Message at the commencement of the next session of Congress.—*N. Y. Tribune.*

From the Banner and Pioneer.

### HOME MISSION REPORTS.

The thirteenth report of the American Baptist Home Mission Society, has been kindly sent us, by, we suppose, the Corresponding Secretary. It contains sixty-four pages of closely written matter. We have not room for lengthy extracts, and indeed it seems to us that the lengthy reports which we gave of the proceedings of the annual meeting, renders it unnecessary; as the substance of the entire report was contained in what was then published. We wish, however to show by the following extracts, that the Southern States will suffer nothing, in a pecuniary way by being expelled from that society; as their proportion of the contributions exceed the proportion of missionary labor performed among them; as will be seen from the following extracts and calculations.

The following table shows the States and Territories where funds have been collected and missionary labors performed, and the proportions of each.

| Free States & Territories. | No. of mission-aries in or per-<br>formed the State. | Weeks of lab-<br>or per-<br>formed | Am't of funds col-<br>lected in<br>the State. |
|----------------------------|--|------------------------------------|---|
| Maine.....                 |  |                                    | 163 47  |
| N. Hampshire,.....         |  |                                    | 395 35  |
| Vermont,.....              |  |                                    | 215 32  |
| Massachusetts,.....        |  |                                    | 2,164 44                                      |
| Rhode Island,.....         |  |                                    | 599 59  |
| Connecticut,.....          |  |                                    | 1,834 50                                      |
| New York,.....             | 8  | 191                                | 6,341 83                                      |
| New Jersey,.....           |  |                                    | 281 19  |
| Pennsylvania,.....         |  |                                    | 282 83  |
| Delaware,.....             | 1  | 13                                 | 105 45  |
| Illinois,.....             | 23   | 644                                | 137 75  |
| Indiana,.....              | 15   | 353                                | 8 00  |
| Iowa,.....                 | 16   | 332                                | 24 02   |
| Michigan,.....             | 14   | 448                                | 55 00   |
| Wisconsin,.....            | 13   | 396                                | 14 60   |
|                            | 90   | 2428                               | 12,719 79                                     |
| <i>Slave States.</i>       |  |                                    |   |
| Maryland,.....             | 2  | 61                                 | 131 57  |
| Virginia,.....             | 3  | 91                                 | 831 79  |
| Dis. of Columbia,.....     |  |                                    | 25 00   |
| North Carolina,.....       | 2  | 37                                 | 685 32  |
| South Carolina,.....       |  |                                    | 1,605 66                                      |
| Georgia,.....              |  |                                    | 2,344 53                                      |
| Alabama,.....              |  |                                    | 12 65   |
| Florida,.....              | 4  | 117                                | 57 82   |
| Mississippi,.....          | 1  | 51                                 | 30 00   |
| Louisiana,.....            | 2  | 22                                 |   |
| Arkansas,.....             | 3  | 59                                 |   |
| Missouri,.....             | 10   | 288                                |   |
| Tennessee,.....            | 4  | 73                                 |   |
| Kentucky,.....             | 2  | 52                                 |   |
|                            | 33   | 851                                | \$5,724 57                                    |

The above table shows that there has been collected from all the free states, including the Territories, \$12,719.79; and that 90 missionaries have performed 2428 weeks of labor in those States and territories within the current year, i. e. from April 1st, 1844, to April 1st, 1845.

It also shows that, in the same time, there has been collected in the slave-holding States \$5724.57, (five of which States have not reported to the Society) and that 33 missionaries have been employed, in all these States, 851 weeks.

Adding the amounts collected from the slave-states and free-states together, and it makes the sum of \$18,444.36. And the whole amount of missionary labor reported is 3279 weeks, by 123 missionaries. Dividing the entire amount collected by the number of weeks of labor, and the average cost of each week will be \$5.624. Multiplying the 851 weeks of labor performed in the slave states by the cost per week, and it will be seen that these states have furnished \$937.70 more money, during the year, than has been expended for their benefit; and that exactly this amount has been applied to missionary labor in the free states, over and above the funds contributed by them, thereby showing, conclusively, that the South is sustaining missions in the Eastern and Northern States instead of the contrary, as many of our Eastern friends suppose.

And what constitutes another item of no inconsiderable importance in the account is, that most of the money appropriated in the Southern field has been paid to Eastern men, who are either itinerating in the South, or come South to spend their winters and return North with their funds to spend the summer. We forbear to descant upon these facts, as furnishing evidence of the partiality of the Board for Northern men, or of the deleterious tendency which such a practice must have upon the cause of missions generally, and, especially, upon the interests of the South. Upon these points we leave our readers to make their own strictures and deductions.

In addition to what is here exhibited of the operations of the Board, in the United States and its Territories; one missionary has labored in Upper Canada, one year (52 weeks) and \$227 90 cents have been collected from that quarter. As the annual salary of a missionary, at the rates above stated, will amount to \$298 124; it will be seen that Canada was \$70 224 deficient in supporting her own missionary. Texas, also, has had two missionaries, who have performed 51 weeks of labor, which, at the above rates, amount to \$292 50, all of which is charged to the expense of this mission, as no money has been collected in that field. Now if we add the deficiency of the Canada mission to the entire expense of the one in Texas, the whole amount will be \$362 724, which deducted from the overplus paid by the nine Southern States which contributed to the general fund, leaves \$554 974. Showing that these nine Southern States have not only supported all the domestic missions of this Board in the entire South, but those of Canada and Texas also, and furnished the liberal sum of \$554 974 to support domestic missions in the Northern States. These facts, we think, prove satisfactorily that the South

will not only lose nothing by being thrust out from the Northern Society; but it also proves that the domestic missions of the South can be better sustained in our separate existence than they have been during our connection with the old board.

We once before (about two years ago) made a similar expose from a monthly report; and the results were similar to those which are here exhibited; and for doing so we were assailed and reviled as an enemy to Northern men, to home missions, and the Board. All this, however, we paid no attention to; our object was to prove to the South and West that they were capable of supplying their own destitution, as well without the East as with it; and to urge them to the work.

To offset the facts, however, extracted from that monthly report, it was said that a single month was not a fair test of the results of an entire year. Well, be it so; we have now given the facts in an entire year's operations, as reported by the Board, and our readers have the results before them; and we trust will be influenced by them as they should be.

#### RELIGIOUS MOVEMENT IN GERMANY.

*From the Paris Constitutionnel.*

Whilst Puseyism and the debate on Maynooth agitate England, an analogous movement is manifested in all Germany. A priest, discontented and uneasy, M. Ronge, is trying to walk in the footsteps of Luther and Calvin. Above all, he wages war with the Latin language, and, like Abbe Chatel, he wants mass to be said in the language of the country; but M. Ronge goes much further, and wants to extend his reform to other things besides Latin. First of all, he demands the complete abolition of confession; next, the marriage of priests, and the unopposed marriage of individuals of different religions; and, finally, the complete independence, with respect to Court of Rome, of the German clergy, or to speak the more properly, of the German Catholics. M. Ronge has explained his principles, defended them, and showed what he hoped for, in various discourses pronounced at Breslaw and other towns of Germany. A series of pamphlets has been published in support of these first declarations, and, at the present time, all the Confederation is engaged in the quarrel. Several celebrated professors have taken part with M. Ronge, who has proclaimed himself provisionally chief of the German Catholic Church. Professor Hinrichh, of Halle, amongst others, has published a manifesto, which has produced the most lively sensation throughout Germany. At Friburg, in the Duchy of Baden, a distinguished professor, M. Schreiber, has placed himself at the head of the movement. M. Ronge has suffragans everywhere, whom the Bishops of the different dioceses where they preach hasten to communicate. As a matter of course that step has been had recourse to long since against M. Ronge himself, and that act has not a little contributed to give him a celebrity which he undoubtedly would not have acquired if left to his own resources. In the time of Luther, the Sovereigns intervene in the quarrel, and more than one Prince is disposed to recognize the new doctrine of M. Ronge, Primate of Germany. This reformer appeals at the same time to Catholics and Protestants.

To the former he offers a religion, in his opinion, more easy, freed from auricular confession, augmented by the marriage of priests, and relieved of many

other regulations. To the Protestants, M. Ronge presents a form of worship more apparent than their own, and appealing more to the senses; he offers them in addition, he says, a certain unity which would put an end to the differences now giving birth to the innumerable sects that at present split Protestantism into pieces. Thus recruits are found in both camps. Protestants and Catholics place themselves under the banner of M. Ronge; and his standard-bearer, M. Czarsky, another fugitive from the Catholic Church, serves him with effect in his conquests. The inferior clergy are more particularly appealed to, and in various districts they seize on the opportunity of escaping from the yoke of authority and discipline. The movement is propagated throughout all Germany, and it is even penetrating into Austria, notwithstanding the precautions taken by the Government to arrest its progress. The Austrian journals are forbidden to mention the name of M. Ronge and of his adherents; the police and the censorship aid each other to crush the new doctrine in the bud. The King of Hanover prosecutes it as antimonarchical, and the King of Bavaria as communism. The German Catholics of Saxony have addressed a protest to the Minister of Worship, and call on the Saxon Government to ask Bavaria for explanations on the measures which she proposes taking; and they defy the Bavarian Government to find a trace of communism in their doctrines. In his last discourse, Czarsky has given his partisans notice to prepare for persecution. It appears, in fact, that Austria intends proposing to the Diet severe measures. In other places, the temporal power has shown itself indulgent. In Prussia, Saxony, and other States of the Germanic Confederation, the authorities, without precisely approving the reforms proposed by M. Ronge, throw no obstacle in the way of their discussion, and the Rongists or Separatists are making rapid progress in Breslaw, Leipzig, Berlin, Magdeburgh, Hildeshem, Frankfort, Mentz, Offembach, &c. The German press, in seizing on the question, displays a prodigious activity; and special publications, destined to propagate the new doctrine, are distributed in considerable numbers in every part of Germany.

The *Reforme*, the organ of the German Catholic body, which is published at Berlin, has, it is said, nearly 6,000 subscribers. The last catalogue of the fair of Leipzig, contains the names of upwards of 200 pamphlets and works approving, or condemning, the new German Catholic Church, and rarely has a question so powerfully agitated both the minds of thinking men, and of those persons who are least accustomed to meddle with matters of theology. But simple discussions are not the only things thought of. Every where the material means of celebrating the worship of the new church are being augmented; and at a recent meeting not only the dogmas and the doctrine were canvassed, but the temporal interests of the Church, and they did not separate until everything was arranged to the satisfaction of the Dissenters. Dr. Wigard presided over the meeting. At Mentz, Frankfort, and the towns of the Duchy of Hesse, manifestations of the same kind have taken place; they are, in general, favored by the municipal powers, and several Governments seem inclined to enter into the views of the Reformer of Breslaw. The Archbishops and Bishops employ spiritual arms to oppose the movement, but, as always occurs in such circumstances, the thunders of the church remain without effect, or, to speak more correctly, they only serve to extend the schism, and become a determining motive for all that remained doubtful. But, on the other hand, the importance of this mo-

ment must not be exaggerated. Germany, since the Reformation, has always been agitated by religious questions. The Governments find it serviceable, for, in place of politics, the doctors have recourse to theology; Germany is, therefore, the classic land of religious sects. All kinds of fantastical bodies prosper there; the Rappists, the Shakers, the Pietists, and a thousand other varieties, contend for the religious domain of Germany. The Separatists, are not an absolutely new phenomenon, but they form an additional chapter in the curious history of religious transformations in Germany; and M. Ronge will not be the least celebrated of the multitude of reformers who demand a place in the ecclesiastical annals of their country.

### Late from Mexico.

*From the National Intelligencer of the 16th inst.*

The Mexican steamer NEPTUNA, Capt. Parkinson, arrived at Charleston on Thursday, in the short run of three days from Havana. This vessel is bound for New York, but put into Charleston for supply of fuel.

Capt. Parkinson states that the British mail steamer Medway arrived at Havana on the 7th inst. from Vera Cruz, which port she left on the 1st, having on board as passengers Gen. Santa Anna, Lady, and Family, who had been banished from the Mexican territory. They were to proceed to Venezuela. The British mail steamer Dee also arrived at Havana on the 7th inst., with Gen. Bustamante on board, on his way to Mexico.

General Santa Anna was received with every demonstration of respect on his arrival at Havana, being escorted to his lodgings by bands of music, while little attention was paid to General Bustamante; thus showing that popular opinion was quite unfavorable to the newly-constituted authorities of Mexico.

No particulars are given as to the course pursued by the Mexican Government in banishing Santa Anna, but Capt. P. understood that the decree prescribed an absence of ten years; that his private property was respected; that he had with him a large amount of money, and was in good personal health and spirits.

In one of the Havana papers it is recorded that the French Legation had been insulted in the streets at Vera Cruz just previous to the sailing of the Medway, and that the Minister had demanded from the Mexican Government immediate reparation for the indignity offered, or the alternative of furnishing him with his passports.

It is stated that all anticipations of war between the United States and Mexico had subsided; and a strong practical evidence that such was the case (says the Charleston Courier) is the fact that the Neptuna, the property of the Mexicans, had been ordered to New York, to refit, which would, of course, not have been done if the owners were apprehensive of such an event.

*From the N. O. Picayune, 18th June.*

### FROM TEXAS—IMPORTANT.

#### THE BEGINNING OF THE END.

The steamship New York arrived here yesterday afternoon from Galveston, which place she left on Sunday last, the 15th inst. President Jones has issued another Proclamation, announcing the result of the negotiations that have been conducted by Capt. Elliot with the Mexican Government.

We proceed at once to lay before the public this third Proclamation of the President. How many

more are to follow we cannot trust ourselves to guess. His Excellency has got in the vein, and they may succeed one another to the "crack of doom," like the spectres of Banquo's issue to the vision of Macbeth, unless they are cut short by the vox dei — which in this regard signifies the voice of the people.

### A PROCLAMATION.

The Executive is now enabled to declare to the people of Texas the actual state of their affairs with respect to Mexico, to the end that they may direct and dispose them as they shall judge best for the honor and permanent interests of the Republic.

During the course of the last winter it reached the knowledge of the Executive, from various sources of information (unofficial, indeed, but still worthy of attention and credit) that the late and present Government of Mexico were disposed to a peaceful settlement of the difficulties with Texas by the acknowledgment of our Independence, upon the understanding that Texas would maintain her separate existence. No action, however, could be taken upon the subject, because nothing authentic was known until the month of March last, when the Representatives of France and Great Britain near this Government, jointly and formally renewed the offer of the good offices of those powers with Mexico, for the early and peaceful settlement of this struggle, upon the basis of the acknowledgment of our Independence by that Republic.

It would have been the imperative duty of the Executive at once to reject these offers, if they had been accompanied by conditions of any kind whatever; but with attentive watchfulness in that respect, and great disinclination to entangling alliances of any description, or with any power, he must declare, in a spirit of justice, that no terms or conditions have ever been proposed by the two Governments in question, or either of them, as the consideration of their friendly interposition.

Maturely considering the situation of affairs at that time, the Executive felt that it was incumbent upon him not to reject this opportunity of securing to the people of this country, untrammelled by conditions, a peaceful, honorable and advantageous settlement of their difficulties with Mexico, if they should see fit to adopt that mode of adjustment.

Thus influenced, he accepted the good offices of the two powers, which, with those of the United States, had been previously invoked by Texas, and placed in the hands of their Representatives a statement of conditions preliminary to a treaty of peace which he declared he should be ready to submit to the people of this country for their decision and action as soon as they were adopted by the Government of Mexico. But he emphatically reminded those functionaries for the special notice of the Government, that he was no more than the agent of the people; that he could neither direct, control or influence their decision; and that his bounded duty was to carry out their determination, constitutionally ascertained and expressed, be it what might. Our Representative at the courts of France and Great Britain, in addition to the task of strengthening the friendly dispositions of those Governments, was also especially instructed to press upon their attention, that if the people of Texas should determine to put an end to the separate existence of the country, the Executive, so far as depended upon his official action, must and would give immediate and full effect to their will.

The circumstances which preceded and led to the understanding with Mexico have thus been stated.

and the people, speaking through their chosen organs, will now determine as they shall judge right; at in the meantime, and until their pleasure can be lawfully and constitutionally ascertained, it is the duty of the Executive to secure to the nation the exercise of choice between the alternative of peace with the world and Independence, or Annexation and its contingencies, and he has, therefore, to issue the following proclamation:

WHEREAS, Authentic proof has recently been laid before me, to the effect that the Congress of Mexico has authorized the Government to open negotiations and conclude a treaty with Texas, subject to the examination and approbation of that body; and further, that the Government of Mexico has accepted the conditions prescribed on the part of Texas, as preliminary to a final and definite treaty of peace:

Therefore I, Anson Jones, President of the Republic of Texas and Commander in Chief of the Army and Navy, and Militia thereof, do hereby make known these circumstances to the citizens of this Republic, until the same can be more fully communicated to the honorable Congress and Convention of the people, for their lawful action, at the period of their assembling on the 16th of June and 4th of July next; and, pending the said action, by virtue of the authority in me vested, I do hereby declare and proclaim a cessation of hostilities, by land and by sea, against the Republic of Mexico, or against the citizens and trade thereof.

In testimony whereof, I have caused the Great Seal of the Republic to be hereunto affixed.

Done at Washington, this fourth day of June, in the year of our Lord one thousand eight hundred and forty five, and of the independence of the Republic the tenth.



ANSON JONES.

By the President:

EBEN'R ALLEN, Att'y Gen.,  
and Acting Sec'y of State.

By the arrival at Galveston from Corpus Christi of the Texan revenue schooner Alert, recent intelligence has been received from the Mexican frontier. The regular force along the Rio Grande had not been materially augmented, but the frontier had been strengthened by arming and drilling the militia. A company of militia, numbering 80 men, under the command of Manuel Leila, recently attacked a party of 300 Indians and defeated them, killing 40 of their number and dispersing the others. The Mexicans pursued them and slaughtered many more. The people of Corpus Christi, hearing that a Mexican force was hard by, went out to give them battle. The parties met and, after a conference, separated without coming to blows. It was not before coming up with them that the Texans learned that the Mexicans were in pursuit of the Indians.

Gen. Arista is said to be deeply afflicted with the troubles and confusion in Mexico, and, it is reported, endeavored a short time since to destroy his life by poison.

Advices had been received from Bexar to the 30th ult. All was peace there. Several Comanche chiefs had visited the city and expressed their gratification that "the blood of their kindred slaughtered a few years since had been washed away from the walls of Bexar by the water of peace."

Capt. Hays started on the 30th ult. on an expedition to the Piedras, whence it was inferred that the report that a large body of Mexicans had been stationed on the Nueces is incorrect. He mention-

ed, just before he left Bexar, that he apprehended no danger from either Indians or Mexicans, so says the Telegraph of the 11th inst.

#### 14 DAYS LATER FROM EUROPE. *Decline in Cotton—Abdication of Don Carlos—Prospects of a bad Harvest in Great Britain—Advance in Corn, &c.*

The Caledonia arrived at Boston on Thursday afternoon, with dates from Liverpool and London to the 4th inst. We are indebted to the express of Messrs. Adams & Co., for the European Times, and the New York Herald, from which we make up the following summary.

The cotton market was more depressed, and prices had fallen off for some qualities.

The money market was in a healthy state, and good paper was readily discounted at  $2\frac{1}{2}$  to  $2\frac{3}{4}$  per cent.

The protracted winter and the unseasonable spring had caused the corn trade to "look up."

In West India staples of sugar, coffee and cocoa, there has been a good deal of business doing, and prices have revived.

The third reading of the Maynooth bill in the House of Commons, on the night of the 19th of May, engaged the exclusive attention of that body until Wednesday, 21st. The supporters of the measure mustered 319, its opponents 186—majority 133.

There was a great repeal levee at Dublin on the 30th May, at which were present O'Connell, Steele, and all the leading repealers.

The steamship Great Britain is expected in the Mersey on the 3d of July, and will leave for New York on the 26th. She continues, as heretofore, to excite great interest in the Thames.

The abdication of Don Carlos in favor of his son, is the most striking event in continental news which has transpired since the sailing of the Cambria.

The Paris correspondent of Wilmer & Smith's European Times in relation to Oregon, says:

All sensible, all practical men, whether French, British or American, with whom I have conversed in this capital, and all the ably-conducted newspapers, are unanimous in thinking that the question can only be settled by mutual concessions, and that those concessions will take place, sooner or later, they entertain not the slightest doubt.

"With respect to Texas there has been something said, and more written; but all that I find worth noticing is a leading article in the Constitutionnel of this morning. The Constitutionnel asserts positively, on the faith of private letters from London, that the English Cabinet has required from the French Government, in return for the concessions it has made on the right of search question, its assistance and co-operation in resisting the annexation; and this demand, the Constitutionnel adds, has been acceded to.

It further asserts that the English and French diplomatic agents in Texas had, in the name of their respective Governments, induced the President of Texas not to convoké the Congress before the end of July or the beginning of August, promising him, in the meantime, to procure the recognition of Texas by Mexico, and the adoption by England of the debt of Texas, in return for a treaty to be hereafter entered into favorable to the admission of English manufactures into that country."

The correspondent adds that implicit reliance is not to be placed upon the statements of the Constitutionnel.

There is a "screw loose" between France and her new ally, the Emperor of Morocco. The latter has repudiated the treaty which was negotiated on the part of his Government, by Gen. Delarue; and statements are current that the French officially endeavored to overreach his Moorish Majesty by the surreptitious introduction of a clause which gave better terms to France than the basis of the treaty warranted.

The Russian Government is about to authorize the sale of Circassian children, principally for purposes of prostitution, to the Turks.

The German papers state that preparations are being made at Coburg for the reception of Queen Victoria, who will visit that place and court of Berlin in the course of the summer.

**COMMERCIAL**—The protracted winter, and the cold, unseasonable spring—one of the most cheerless and unseasonable in the memory of that ubiquitous personage, the "oldest inhabitant," has caused the Corn Trade to "look up" in consequence of the mercury "looking down." From the country the most unfavorable reports arrive: the low range of temperature has done much mischief, and opinions are already stoutly advanced that the present year's grain crops will not half equal those of the last. In some districts the advance in Corn has been as much as 2s. to 3s. per quarter; in others not quite so much, but in all, improvement has taken place. A bad harvest, or even the prospect of it, is most disheartening. The amount of human misery which it produces is incalculable; it disorganizes all the operations of trade, and there is not a man in business, or out of it, who does not, in purse or in person—in "meal or in malt"—experience the consequences of the calamity. We hope for the best, and believe that there is yet sufficient time for matters to mend; but the rise of the markets is the best criterion of the general feeling.

Cotton was dull, and the prices barely sustained.

The European Times of the 4th inst. has the following acceptable paragraph.

The arrival of the *Hibernia*, on Saturday, put to rest the uneasiness which has prevailed some time past, relative to our relations with America. All apprehension of a hostile collision arising out of the Oregon question has disappeared; and this feeling has been mainly produced by the tone of what in England is regarded as the official organ of Mr. Polk's Government, *The Union*, edited by Mr. Ritchie, combined with the improved tone which characterizes the American press generally. This friendly feeling is most cordially reciprocated in England, not only by men of business, but by all classes in the country. The *Fund* rose on the receipt of the *Hibernia's* arrival, *one per cent.*, and considerable buoyancy prevailed in almost every department of the Public Securities contingent upon the same cause.

But if the steamer's intelligence has had this gratifying effect upon the Money market, it has been otherwise with regard to the great article of produce. Cotton, the market for which has exhibited a good deal of depression, and a giving way in price. Since Friday the reduction has amounted to fully an eighth; and yesterday was one of the most dull and quiet days which has been experienced for a long time. This result is of course mainly attributable to the absence of all danger as regards the pacific relations of the two countries.

The House of Lords has passed the Heavyside divorce bill. The lady in this case is the cherished one of Dr. Lardner.

**LIVERPOOL COTTON MARKET, May 30.**—The demand from the trade has been good throughout

the week, but the market having been freely supplied with all descriptions, little change has occurred in price. At a public sale of 480 Sea Island, and 470 stained, only 60 of the former and 190 of the latter could be sold. Speculators have taken 5000 American, and exporters 700 American, 450 Surat, and 50 Madras. The sales amount to 46,190 bales.

June 8.—Since Friday last a change for the worse has taken place; the market has become languid, the demand feeble, and prices have consequently declined a full 3d from the quotations of last Friday, and cotton is now very freely offered at a decline. The sales on Saturday were 4000 bags, on Monday 4000, and to-day 2000. There has been no speculative buying.

*Another New and Important Railroad Invention.*—We are informed by J. Hancock, Patent agent in this city, says the Philadelphia United States Gazette, that letters patent are now in progress for an original railroad safety guard that bids fair to become an important invention. Its object is to prevent locomotives, cars, &c., from running off the track; and in the event of an axle breaking, to save further damages. Desiderata to the whole community. The cost of applying it to railroads already in use will not exceed, we understand, the ordinary expense of repairs, &c., but on the contrary will serve to lessen them, besides having a tendency to keep animals off the track. The speed, it is said, can also be increased to sixty miles or more, with perfect safety to life and property.

**INSTANTANEOUS BEER.**—The American Housewife gives the following receipt for a temperance beverage:

"Take a pint and a half of water, four teaspoonfuls of ginger, a tablespoonful of lemon juice, sweeten it to the taste with sirup or white sugar, and turn it into a junk bottle. Have ready a cork to fit the bottle, a string or wire to tie it down, and a mallet to drive down the cork. Then put into the bottle a heaping teaspoonful of the super carbonate of soda, cork it immediately, tie it down, then shake the whole up well, cut the string, and the cork will fly out. Turn it out and drink immediately.

### RECEIPTS.

FOR THE BAPTIST TO THIS DATE.

A. Jarman, (pd. to 28 Feb. '47 \$4.) A. G. Jarman, Rev. J. Fowler, (2 copies, \$4) W. Elliott \$3, A. C. Stanly, Mrs. S. M'Connico, Judge S. Adams, J. A. Parker, W. D. Perkins, Rev. J. C. Keeney, D. Gordon, M. Johnson, Mrs. A. E. Franklin, Mrs. A. M. Musgrove, R. J. Cocks, Rev. A. Lansing, O. Clarke, Mrs. E. Settle, S. D. Rowan, Wm. North, R. A. Campbell, S. J. Mitchell, J. T. Hays, E. Truitt, P. P. Benson, W. J. Floyd, G. McKinney, R. Prince, G. W. Young, E. T. Truitt, W. M. Hoke, D. H. S. Jones, C. Meacham, W. Leet, J. L. Sedley, A. Putnam, E. Kirby, E. Sullivan, Robt. Fleming, W. M. High, W. G. M. Campbell.