

THE BAPTIST.

R. B. C. HOWELL, D. D. }
EDITOR. }

"One Lord, one Faith, one Baptism."

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THE GREAT MEETING IN NASHVILLE.

Our Chinese missionaries, Shuck, and Yong, the latter a native of China, and wearing his Chinese costume, are, providence permitting, to be in Columbia, Maury county, next Wednesday, 19th, and next Saturday, which will be the 22d inst., they are to be in this city. We shall then announce the arrangements with more particularity, for that day and Sunday. On Monday, the 24th, they are to be at Enon, in Rutherford county, and on the next (Tuesday) evening, they will again be in this city. They will after that day take the first conveyance for Bowling Green, Ky. Will the brethren remember, and come prepared to contribute liberally to the China mission.

BAPTISM.

The pastor of the First Baptist Church in this city baptized, on Lord's day last, three persons, two of whom, sisters, were grand daughters of the first pastor, Elder Dabbs.

MEMENTOES.

The proceedings of several meetings will be found in this paper, expressive of their estimation of our venerable and lamented brother TOWNES, recently so suddenly called to his account. The departure of this beloved servant of Christ admonishes us all to increased zeal and fidelity. Our brethren and associates are rapidly passing away. We too shall soon be called hence. May each of us be able in that day to say:—

"I have fought my way through,
I have finished the work thou didst give me to do."

SOUTHERN BAPTIST MISSIONARY JOURNAL.

Our thanks are due to the editor and publisher of this work for the first and second numbers. Their contents are rich. They are of the size, form, and price of the Baptist Mis-

sionary Magazine. We published, as will be remembered, some time since the prospectus. No warm spirited Southern Baptist, as it appears to us, can, once he sees it, willingly be without the Journal. One dollar sent to H. K. Ellyson, Richmond, Va., will procure it for one year. Brethren, subscribe, pay for, and read, the "Southern Baptist Missionary Journal." You will find it invaluable.

THE PROPOSED SOUTH WESTERN MEETING.

A few responses have been made on this subject. Brother Crane, of Columbus, approves it, and will attend should such a meeting be appointed. Bro. Gayle, of Memphis, says:—"I approve your proposed South Western Convention; but would like it better if it were for the Mississippi Valley. If Memphis were able to sustain the meeting it should be here, but we are not able." None of our papers have yet noticed the proposition.

Our brother Dr. King, of Towncreek, Ala., under date of July 30th, speaks on this subject, as follows:—

BROTHER HOWELL:

In the last two Nos. of "The Baptist," you suggest the importance of holding a South Western Convention, of the ministers and laity of our denomination, for the purpose of consulting, as "to the interests of the churches, devising means, and arranging for the mutual co-operation, and more vigorous exertions, in the cause of the Redeemer."

It strikes my mind, as a wise and well-timed proposition, and one well worth attending to immediately; and there can be no doubt, as you remark, but that with the blessing of God, important results and incalculable benefits would be accomplished by the proposed Convention.

At the present crisis, br. Howell, it seems especially incumbent upon the Southern Baptist Church to be aroused to everything that pertains to its welfare, and the spread of our principles: and it appears to me, that we should prove recreant to our duty, and betray a lukewarmness in the cause of our Redeemer, were we to neglect the use of any means, which the

great Head of the Church has placed within our reach, to advance His kingdom upon earth.

Being thrown upon our own resources, by the recent action of the Northern Churches, through the instrumentality of the Board of Foreign Missions, we are made, as it were, a spectacle for men and angels to gaze at. All eyes are turned toward us, to see the effects of that division, the course we shall pursue, and the measures we may adopt on the subject of our Foreign and Domestic Missions, General and Ministerial Education, Bible Societies, &c. It is true we have organized a Board of Foreign Missions at Richmond, Va., and the proceedings of our brethren in the late Convention there, speak eloquently in behalf of our zeal in foreign missions; and declare plainly, that we feel a deep and abiding concern in the salvation of the Heathen World, and are determined not to be behind the foremost in missionary effort. But though we should not "despise the day of small things," there remains much that can, must, and will be accomplished, if we would quit ourselves like men.

We are woefully lacking in organization, and any thing like mutual and efficient co-operation seems to be out of the question, in the present state of things. Only a small minority of the Churches, seem to be moving in the matter of our foreign missionary plans. The large majority seem to be indifferent and unconcerned, which is, doubtless, attributable to a want of light and information on the subject. Many of them were, probably, not aware of the existence of a Board of Foreign Missions at Boston, until the recent difficulty occurred. This state of apathy must be overcome, and more energy and zeal inculcated, and what more competent to effect this, than the proposed Convention, composed, as you suggest, of a full representation, as far as practicable, of all the Churches in the great valley of the Mississippi and the South generally.

The knowledge that such a Convention was about to assemble, and the important and interesting results to be anticipated from its labors would awaken a spirit of inquiry, and beget a zeal, which needs only to be aroused, to produce consequences, which would, at this time, be thought extravagant predictions. I believe it would soon be regarded as one of the memorable eras in the history of the Baptists, and that the future generations of the church, would cherish reverence and gratitude toward those who may have been instrumental in bringing it about. We do not know, as yet, the strength that now sleeps in the bosom of the church. It is impossible to calculate the amount of moral power and influence the Southern Baptist Church is destined to wield, if we can only secure the proper organization and mutual co-operation amongst the churches, scattered over this mighty valley—when the whole shall be animated by the one mind and one spirit, and all our energies and efforts shall be concentrated, and directed to the accomplishment of the same objects,—then, and then only, will we be able to realize our own privileges and feel our own strength.

A period seems to be rapidly approaching

in the moral and religious condition of our country, and of the South-west particularly, when a great battle is to be fought, between Christianity and Romanism, and the question to be decided, whether, not our own country only, but the world, shall be inherited by christianity or a system of abominations worse than Pagan idolatry; whether the black darkness of the middle ages is to enshroud the human family, or the glorious Sun of Righteousness arise higher in the religious firmament, and continue to dispel the remaining clouds of heathenish superstition and papal idolatry, and usher in that blissful period, so rapturously contemplated by the ancient prophets and apostles, when the lion shall lie down with the lamb, and wars shall be no more. We of the South-west are to act an important part in the grand drama which shall precede that eventful time, and should begin to take warning from the signs of the times, and gird our armor about us for the struggle which threatens the existence of our religious freedom.

Rome is making her last and most desperate struggle to rescue her infallibility from shame and contempt, and subjugate anew, the nations to her spiritual despotism. Her Jesuitical minions are compassing sea and land, to carry out the scheme, and under a system of organization and fanatical zeal, worthy of admiration in a holier cause, are laying deep and broad foundations in our very midst, which, they confidently and exultingly declare, will subvert our republican institutions, and stamp the mark of the Beast in our foreheads. His late Holiness earnestly solicited the prayers of the faithful in behalf of heretical England, the only Protestant country, save our own, in the world, and the recent demonstrations of a certain sect, afford serious apprehensions, that a crisis, too, is at hand there, which will call forth the united energies of Protetsantism to triumph over its enemies. In our own highly favored country, which we delight to call the land of the free, and the home of the brave; an asylum for the oppressed of all nations; the only spot under the sun, where man stands disenthralled from the chains that bind his conscience and freedom of action elsewhere; even here, the arrogant pretensions of Romanism are set before us, and we are invited to repent and believe in the infallibility of his Holiness. The wily Beast is thrusting himself into our high places, seeking to monopolise the seats of learning, and claiming, upon the alledged assumption of superior fitness, the right and privilege of moulding the intellectual and moral character of the rising generation.

What if the battle of Armageddon should commence here, and the first blast of the trumpet be heard upon our own shore? Shall our free institutions, so beautifully adapted to encourage and develop the moral, intellectual and religious capacities of our people triumph? or shall we become slaves to idolatrous Rome, and yield ourselves to its tender mercies? Shall the expectation of those congenial spirits abroad, whose sympathies are all in our behalf, and who are watching with exultation our onward march to grandeur and glory, be disap-

pointed? or shall we, Sampson-like, in the majesty of our strength, rise and burst the fetters that are attempted to be thrown around us? Shall we prove ourselves unworthy descendants of our illustrious forefathers, whose blood, but a short time ago, flowed so freely in defence of civil and religious liberty, and bequeathed to us the precious legacy of worshipping God under our own vine and fig-tree? If not, then let us be prepared to meet the crisis, and panoplied in the whole armor of Truth; let us achieve the victory, over which angels and the redeemed in Heaven shall shout and rejoice, and be instrumental in hastening that day, when the whole earth shall be filled with the glory of our God.

We behold every event and improvement of the nineteenth century, tending to facilitate, in an unparalleled degree, the efforts of Christians to spread the Gospel, and preparing the way for the teaching of all nations, and we seem to be admonished and required to redouble our efforts, in a corresponding ratio, if we would fully realize the privileges which He, to whom all power is given in heaven and in earth, is putting in our possession.

What plan or system of measures should be submitted to the proposed Convention, I am not prepared to suggest; I must leave this task for abler and more experienced heads. That there is much to be done, every one will admit; and no doubt some are prepared already to propose measures suited to the exigency of the times.

It seems to me, that our Board of Domestic Missions, located at Marion, just now in its infant stage, needs a fostering hand to quicken its energies, and impart strength and permanency to its future efforts. Might not a system of Colportage be established, with the prospect of accomplishing much good? If we could only begin on a small scale, we should soon be able to ramify it through every State in the Southwest. Our Northern brethren appear to rank Colportage as one of the most important auxiliaries in the cause, and their reports would seem fully to justify its high claims. We need, too, more Publication Societies. Would not an efficient and well conducted Publication Society, in St. Louis, Memphis, or some other point, which the Convention might select, be an important arm in our operations? General Education, the handmaid of Christianity, and especially ministerial education, should claim the deepest interest in the Convention. We feel deeply the need of an educated ministry, and I should rejoice to live in that day, when our preachers shall not only be apt to teach, but well educated too. Baptist Colleges and other seats of learning are greatly needed, and I believe, by the use of the necessary efforts in the proper way, we should be able in a very few years, with the services of other valiant Kimbrough's, to succeed in establishing one or more Colleges in every State in the South-west. The means are in our possession, if we can only call them forth and direct them to the proper points. There is, probably, no country on this globe as abundant in wealth, and so prolific in all the resources

and elements essential to make us a mighty people, the wonder and admiration of mankind, as the great valley of the Mississippi. But we want light to expose to our view the resources and capacities which we have. Time will accomplish in due season every thing that the most sanguine amongst us could now anticipate. We must have *action, ACTION, ACTION, united and undivided action*, and mutual co-operation, toward the one grand object. A few individuals, however influential, acting at different points, will not be competent to effect any appreciable good, their voices cannot be heard, and will not be heeded, amidst the din of conflicting opinions and purposes; neither will a few churches collectively suffice; there must be a movement of one or more of the grand divisions, to form a rallying point; a nucleus, around which all others will gravitate; a centre, that shall shoot its assimilating rays, through the entire mass, to its utmost verge.

In view of the numbers and strength of Baptists in the South-west, greater, *perhaps*, than that of any other denomination of Christians or Association of our fellow-citizens; we are encouraged to believe, that with the proper organization and mutual co-operation, we shall be able to wield a moral power and influence, that will powerfully aid in harmonizing the discordant and heterogeneous materials, which make up the western character, and give an expansive energy and impulse to our principles, that shall soon be felt by our countrymen on the shores of the far distant Pacific.

Then let us hold the Convention; and if we only prepare the way for a beginning in the next; still, I say, let us have one. I can conceive of no better plan, by which the South Western Churches can be made to co-operate in the achievement of any important end.

Very truly, yours, &c.

JNO. W. KING.

We pray you, brethren, read, and ponder well, the above communication. The interests involved are of the utmost consequence. Brethren speak. We wish to hear from you all. If we are to have a meeting, it must, to accomplish its ends, be full, and its topics well considered.

COMMUNICATIONS.

For The Baptist.

LEBANON, July 25th, 1846.

BROTHER HOWELL:

Dear Sir:—At the last meeting of our Baptist Church, on Saturday the 18th of this month, I was appointed by the Church to communicate to the Rev. bro. J. A. Bullard, and to The Baptist, for publication, the following preamble and resolutions:

Whereas, we, the Baptist Church of Lebanon, having learned with the most unfeigned regret, through our bro. Rutland, (through whom his resignation was tendered,) that our beloved Pastor and bro. J. A. Bullard has resigned his charge of our Church, and has de-

terminated to go to some other field of greater usefulness. We, the members of his church, would tender to him this tribute of his worth, whilst he remained with us. He at all times, ever devoted himself to the advancing of the cause of his Master, and never permitted any temporal affairs to interfere with the discharge of the sacred duties of his Holy calling. When he came into our midst, he found our church small and languishing, he leaves it respectable and increasing. Not only the church but the country around has felt his usefulness; for whenever there was a call for his services, then he was ever ready to administer them. The poor knew him as a friend in their afflictions. Whilst with us he has ever conducted himself as a sincere and devoted Christian; and we now part with him with the same regret as we part with a brother, whom if we meet not again on this earth, we have the confident assurance of meeting hereafter, when we shall part no more. Therefore,

Be it resolved by the Baptist Church of Lebanon, That we have this day received the resignation of our beloved Pastor and brother, J. A. Bullard, with the most unfeigned regret and grief.

Resolved, That wherever he may go he bears with him the sincerest good wishes and prayers of the Church for his future welfare and success in his high and Holy calling.

Resolved, That with great pleasure we bear this testimony to the good he has been instrumental in doing in our midst. That he found our Church feeble and languishing, and leaves it flourishing.

Resolved, That a copy of this Preamble and Resolutions be communicated to the Rev. brother, J. A. Bullard, and to The Baptist, for publication.

Having discharged the grateful duty assigned me, I have the pleasure to subscribe myself, in all Christian fellowship,

Your friend and brother,

THOMAS A. JONES,
Church Clerk.

For The Baptist.

LIBERTY, DeKalb Co., T., Aug. 7, 1846.

Dear Sirs:—Please insert in The Baptist the following report.

The Agent for the Baptist Education Society of Middle Tennessee acknowledges the following receipts for that Society since his last report.

Of Rev. John Selvidge on subscription of last year,	\$2 00
“ Andrew A. Beard, do.	1 00
“ Bradley’s Creek Church,	4 40
“ Hickman’s Creek Church,	3 20
“ Defeated Creek Church,	1 35
“ Hopewell Church,	3 60
“ Prosperity Church,	1 85

J. H. SHERWIN, Agent.

For The Baptist.]

MOULTON, Ala., Aug. 1, 1846.

DEAR BROTHER HOWELL:

I send you a slip, informing you of the death

of our brother John L. Townes, which you will see we wish you to publish and send his family a copy.

I now proceed to give you the particulars of the meeting referred to in the slip which began on Friday the 4th Lord’s day in July, and lasted eight days, with brothers Gibson, Stoveall, Vincent, Musgrove and myself, who preached to a very large congregation, with but little effect, apparently, until Tuesday evening, when the work of the Lord broke out and the interest increased. During the meeting 17 professed faith in the Lord; 5 joined the church, and we believe many more will at our next meeting. Another meeting, at the same time, was going on among our Cumberland brethren, which has not closed yet, at which some 23 have professed faith in the Redeemer.

Brother Howell, we have great opposition among our brethren on the Missionary subject, but the ministers of our Association, with a few exceptions, are determined, by the help of God, to march forward until we overcome our opposition. Brethren, pray for us.

Yours in gospel bonds,

JOHN M. CUMMINGS.

Whereas, The Church at Salem, (in Lawrence,) together with a large congregation assembled on a protracted meeting occasion, having heard of the death of our beloved brother and fellow-citizen, JOHN L. TOWNES, a meeting was called: Whereupon brother Sylvanus Gibson was called to the Chair, and John M. Cummings appointed Secretary, when the object of the meeting was announced by the Chair, and the following brethren appointed a Committee to form a Preamble and Resolutions, to wit: John M. Cummings, David H. Walker, C. C. Gowin and F. C. Owen, who retired and after a few minutes consultation returned the following Preamble and Resolutions which were adopted:

Whereas, the painful intelligence of the death of our much beloved brother and fellow-citizen, John L. Townes, has been announced, who died at his residence, in Franklin county, Ala., on the 27th day of July, 1846, at 3 o’clock, A. M., and expecting to have seen him at our meeting, and to be blessed with the benefit of his ministry; but having learned that he is no more; and instead of meeting with us he has gone to rest. Therefore, be it

Resolved, That we the Church and congregation express our deep sorrow at the dispensation which has removed from our midst one who has been so long and intimately connected with us, both as a minister of the Gospel and a citizen; but we have the consolation to believe, that our loss is his eternal gain. He has been long a faithful laborer in his Master’s vineyard—he has finished his course on earth, and was ripe for immortality—he has gone home to receive that crown of righteousness which the Lord, the righteous judge, will place upon his head in that day, when he will say to him, “Well done thou good and faithful servant, enter thou into the joys of thy Lord.” Therefore, we, with humble resignation to our hea-

venly Father, present this as our last testimonial of our love to our beloved brother.

Be it further resolved, That we deeply deplore the loss of our brother to ourselves, to his family and numerous relations, together with the loss to the community in general.

Be it further resolved, That this be published in the Moulton Spectator and The Baptist at Nashville, Tenn., and that a copy be sent to his bereaved family. And after singing the appropriate hymn, "He died at his post," the meeting adjourned.

S. GIBSON, *Ch'n.*

J. M. CUMMINGS, *Sec.*

For The Baptist.

COURTLAND, Ala., Aug. 2, 1846.

After the congregation had assembled, a meeting was organized by calling Dr. A. W. Bentley to the Chair, M. W. Mayes acting as Secretary. The object of the meeting being explained by the Chairman, brother Robert Williamson offered the following Preamble and Resolutions, which were unanimously adopted:

Whereas, the painful intelligence of the death of our much beloved brother in the Lord, and fellow-citizen, Elder JOHN L. TOWNES has reached us, and being desirous to give a public expression of our love for him, and our deep sorrow for his loss; the Baptist Church and congregation, at Courtland, on the 1st Lord's day in August, unanimously adopted the following resolutions:

Resolved, That we gratefully remember our departed brother and friend, who has so long and faithfully served us as a minister of the gospel, having served this church as Pastor for eight years; and who has been a leading minister in our Association for more than twenty years—he has finished his course, and entered into rest.

Resolved, That we sympathize with our sister, his beloved companion, his children and relations, in their irreparable loss.

Resolved, That we set apart the first Sabbath in September, as the day on which we will pay the last tribute of respect to his memory; and request our brethren A. L. Stovall and S. Gibson to preach on that occasion.

Resolved, That the above Preamble and Resolutions be published in The Baptist, at Nashville, Tenn., and the North Alabamian and Franklin Democrat, at Tuscumbia, Ala.

A. W. BENTLEY, *Ch'n.*

M. W. MAYES, *Sec.*

For The Baptist.

STATE OF TENNESSEE, KNOX Co. }
August 6th, 1846. }

Brother Editors—Please give the following an insertion or two in The Baptist.

PROTRACTED MEETING.

The Church at Beaver Ridge Chapel, Knox county, will hold a Protracted Meeting, commencing on Friday before the third Lord's day in September. Ministering brethren are invited to attend.

GENERAL ASSOCIATION.

It will be recollected, that the next Session of the General Association for East Tennessee, will be held with the Church at Third Creek, Knox county. The brethren of Third Creek are anxious that the meeting be protracted, they, therefore, anxiously invite ministering brethren to make their arrangements to stay as long as the Lord will, particularly our brethren who may visit us from the General Association for Middle Tennessee, and other corresponding bodies.

R. G. K.

For The Baptist.

CAMP MEETING.

A Camp Meeting will commence, at Brawley's Fork, Cannon county, on Friday before the second Lord's day in September next. We most affectionately invite the ministering brethren to come to our assistance. Do not let small things keep you away from this meeting. We also invite our brethren of sister churches to be with us, and aid us in fighting the battles of the Lord, and put to flight the power of darkness.

J. M. D. CATES.

August 13, 1846.

For The Baptist.

CAMP MEETING.

The Concord Camp Meeting will commence Friday before the 3d Lord's day in September, and we do most affectionately solicit the friends of Zion in general, and our ministering brethren in particular, to be with us and aid us in that meeting.

WM. A. WHITSITT.

August 10, 1846.

For The Baptist.

THE CAUSE IN MEMPHIS.

MEMPHIS, Aug. 4, 1846.

BROTHER HOWELL:

Since my arrival at home, after visiting my aged mother, now near 90 years old, living in Charlotte county, Va., immediately after the adjourning of the Southern Baptist Convention, I have not found it convenient to fulfil my promise to send you a few lines for The Baptist until now, and at this time it is not in my power to say but little on any subject connected with the cause of the blessed Redeemer, for want of time and health. But not being able to walk or ride, without great pain, at this time, and not willing to pass a day without attempting something for God, I send these lines, which you will dispose of as you may think best.

At the instance of the Baptist Church in this city, with the advice of influential brethren in many of the other churches of West Tennessee, my family was moved to this city in January last, and soon after the relation of pastor and flock was officially formed, as you were some time since informed by Deacon Nat. G. Smith. On my arrival I found the church scattered, and so perfectly disorganized, that we thought

it proper to renovate the whole throughout. We have not been able to find but 25 members of the former church, once numbering about 60 communicants, and several among the most influential of this 25 have taken letters and moved away, and one has gone to receive her reward with Christ. Our meetings were commenced in an old private dwelling, situate on the lot purchased (after I consented to become their pastor) for the purpose of erecting a house of worship. In this old building we held regular services, generally 3 times on Lord's day and a weekly prayer meeting. We also succeeded in commencing a Sunday School, which promises much good. The church has also increased to about 65 members, principally by letter; thus, in the first six months of this year, the church has nearly increased thrice its numbers. They are mostly in moderate circumstances, but few wealthy.

Besides paying \$1,000 for the lot, on which to erect the house of worship for the church, a building fund of about \$3,300 was raised by subscription, all in good hands. We next proceeded to enter into contract with certain mechanics to enclose a building of brick, including vestibule and pillars in front, 80 feet long, 54 feet wide, for about \$4,500. For two-thirds of this amount three members of the church became bound, having in their hands the above subscription of upwards of \$3000; and as an alternative, whether the building should go up or not, I stand pledged for the other third, which I have to raise, or pay out of the remains of my younger years toils before entering the ministry. *My hope is in God and his people—on them I hang my all.* I expect to succeed. You have nobly pledged that your church would supply us with \$100. Some brethren of South Carolina and Georgia have promised to raise what their churches are willing to give. The church in Fayette county, called Oakland, has raised in available pledges \$250, to be paid in two months \$150, the remaining part on longer time. So that by the blessing of God we expect to persevere and complete the house. The work is progressing rapidly. The walls are now completed about half their height.

We are likely not to be able to have any convenience for worship from this to October next.

Thus you at once perceive I have more than I can well attend to on my hands at this time. I hope to share in the prayers of the brethren who may see these lines.

Upon the whole subject of the Baptist Church in the Central City, I am more encouraged than any one could have anticipated when my labors commenced with it.

On other subjects about which we conversed in Richmond, producing the difficulties which Tennessee Missionary Baptists have had to encounter, I must defer writing until another time.

TO THE BAPTISTS OF WEST TENNESSEE.

Dear Brethren—Bear with me while I refresh your minds with the fact, that our Anni-

versary Meetings are at hand. In September, Friday 11th, you are aware we are, *if God will*, to meet in Convention at Spring Hill, Gibson county.

Dear brethren, one and all, how much will you send up to that meeting.

1st. For our Domestic Mission cause, your churches are mostly in an apparent lukewarm state, and you cannot expect a change until you pray more and give more. For you must draw nigh to God, and he will draw nigh to you. You must honor God, and he will honor you. I have confidence in you my brethren beloved, that you will wake up to this work, and do it with all your might; it is our own work, for our own dear Saviour and our dear people.

2d. How much will you send up for Education? Several young men you are aware are at School looking to you to help them, and I am sure you will do it.

3d. How much for giving the Bible to the world? The noblest work of the Church. By that book she is certain to conquer and subdue the world to Christ.

4th. How much for Foreign Missions, the Indians and other heathen? There are many millions who will die and be lost before even your contributions can reach them. On, brethren, just think of it. Shall their children perish too? Oh, must they too perish for lack of knowledge? God help us to do our duty.

P. S. GAYLÉ.

For The Baptist.

MORAL CULTURE.

Moral culture consists in imparting a correct knowledge of right and wrong, and in cultivating the affections so as to elevate them far above the tide of vice and immorality. This is a part of instruction, and the most important part, which has been, and is now, greatly neglected by parents, guardians, and the teachers of schools, who have the charge of the cultivation of the minds of the rising generation. Teachers, apparently, care nothing for the future happiness of their pupils, so they advance them in their studies, and make a considerable show of the progress of their students at the expiration of each term; for the mass of teachers turn a deaf ear to the impure language, and immoral conduct of their pupils, unless it is some crime of great magnitude. Parents are extremely anxious that their children shall come in possession of an abundance of earthly treasures, and gain a correct knowledge of the sciences and the different languages, that they may be fully qualified to move in the fashionable and gay circle, and eventually arise to some distinguished and honorable station in society; but moral culture, that part of instruction, and that treasure, which is the very foundation of renown and glory, is, with an air of profound indifference to the mandates of high heaven, almost entirely neglected, by professors and non-professors. But according to the teachings of inspiration, it is the imperative duty of each person, and especially of parents, who have the training of the youths committed

to their care, to be constantly and perseveringly engaged in instilling into their tender minds the wholesome lessons of morality and virtue; and this cannot be neglected without incurring the displeasure of God, and bringing condemnation upon the soul; for saith the scriptures, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. And again—"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." Deut. 6: 6, 7, 8. "That your days may be multiplied, and the days of your children, in the land which the Lord swear unto your fathers to give them, as the days of heaven upon the earth." Deut. 11: 21.

In order to effect this important work, parents must pay special attention to the dispositions, and to the purity of the language of their children in their tender years, and let the impressions, which are made on their minds, be such as lead to virtue and to God. They should never be suffered to associate with immoral persons, young or old, bond or free; and an immoral man should never be selected to impart instruction to them of any description whatever, but one whose heart glows with the true principles of morality and virtue, and one who will strictly attend to the moral instruction of his pupils as well as to their intellectual instruction. They must have such books placed in their hands as breathe forth pure sentiments on every page, in every line, and in every word; and above all, they should have, as their constant companion, the word of divine truth; for this precious book, which emanated from the great fountain of all wisdom, is the great store of purity and holiness, and will lead the affections in the ways of virtue and happiness. Parents, in general, exhibit but little solicitude in reference to the purity of the books and periodicals that their children peruse—they seem to think, so they learn to read well, it is all sufficient,—but they are as responsible for the character of the books their children read as the company they keep. "Books are as companions, they affect our hearts, they form the judgment, and direct our feet in paths of virtue or vice, truth or error." Learn what books a man is accustomed to read, and you can easily decide what his general character is. The usefulness, and the character of multitudes of the human family have been destroyed by immoral books, and multiplied thousands have been led by impure books down to the prison house of woe and misery.

The neglect, on the part of parents and teachers, of moral instruction is the principle cause why we are surrounded by human beings of such vicious, scornful, and detestable dispositions as we see publicly and daily exhibited—and it is the prime cause of so many drunkards, deceivers, defrauders, murderers,

and thieves—it is the reason why our ears are so often pained with horrid oaths and blasphemies, which is the dialect of the degraded and demons, bursting from the lips of little children, and mere boys, and from the lips of young men and old men, who move in the fashionable circle, and vainly imagine themselves to be moral and refined.

But moral culture regulates the dispositions and sentiments of beings who, though degenerate, are accountable to their Creator for all their acts whilst in this world. It purifies the sentiments and elevates the affections of the tender youths, and guides their feet in wisdom's ways; and as they grow up to manhood, it shields them from the viciousness of human nature, and the ten thousand evils resulting therefrom in society. And when they have accomplished their intellectual course, they go forth into the world exerting a glorious influence over all those with whom they associate, and give joy and consolation to the hearts of their parents, as well as to others. It is not only important for the purity of society in particular, but for society in general, and especially for the purity of the political atmosphere, so that moral men, and no others, shall be honored with the privilege of assisting in the management of any of the affairs of this nation. It is a preservative of the liberties of this happy Republic,—true virtue and morality are the main pillars of our freedom, which our forefathers purchased for us with their own blood. But unless virtue sits at the head of affairs, and sways her mild and peaceful sceptre over this nation, it will decay and fall. But let the minds—the affections of the rising generation be properly cultivated with morality and virtue, and we will retain our freedom, and hand it down from generation to generation, and instead of sinking and falling we will rise higher and higher in the scale of glory, until all the nations of the earth will catch the fire of freedom, and become a free independent people and lovers of holiness. Let immorality be banished from every heart, and from the face of the earth, and divisions in Church and State will be done away, and wars and rumors of wars will be hushed to silence, and peace, joy and love will triumphantly reign from the rivers to the ends of the earth.

July 30, 1846.

DIXON.

SELECTIONS.

From the Banner and Pioneer.

EXTRACTS

From the Semi-Annual Report of Georgetown College, Ky.

Gentlemen of the Board of Trustees—

Three weeks before the close of a laborious session of five months, we were suddenly brought to a stand by a violent alarm produced by the appearance of Small Pox, in the large female Academy of Mr. Johnson. The Trustees of the village immediately requested all the seminaries of learning to be disbanded, the churches closed, and social intercourse sus-

pendent, the Faculty, by order of the Executive Committee, complied with, and thus the Examination for which we were just ready, and the Commencement exercises were abolished.

Never before had we approached a commencement under circumstances so flattering. Twelve students were to be graduated B. A.—having completed the full course—and five were to receive the Eng. Diploma: having completed the full scientific course; seventeen in all—besides some who had completed shorter courses of study. Never before have we been able to present our beloved country with such a contribution of learning and talent, and we deplore the exigency which has precluded the manly and joyous ceremonial, which we are accustomed to observe on such occasions. Still, nothing is lost but the festivities and enjoyments of our high-day. We give forth our young men to the world, scholars in attainment, gentlemen in deportment, and patriots in principle—may they live long to serve their country! Eight of them are young ministers, of whom several are about to proceed at once to finish their education at a Theological Seminary.

The fact that no new cases of the disease have occurred since the 7th June, and the general recovery of those afflicted, afford the assurance that we may open again at the usual time. I have no doubt it would now be perfectly safe to resume our course, and, indeed, had we foreseen the present state of things, an adjournment would have been useless.

The course of studies during the session, was the same as at this time of the year hitherto. Those who have finished have been under my exclusive instruction, and with some irregulars, made a class of 20. The Junior class contained 9, the Sophomore 15, the Freshmen 22; total of Regulars 57. There were also in the full English course 23; Irregulars 16, and Preparation Department 41; total 137.

The amount of revenue from tuition is this year much larger than ever before. But on this branch of our revenue it will be impossible to depend. The war, the number of Colleges in the State, the low grade of instruction required in such as are under Catholic influence, with the cheapness of their charges, our want of success in obtaining an agent, and other causes, work strongly against us; and it may be long ere we bring up our income from tuition to an adequate amount.

It may be well, as I have never done it in former reports, to present some facts in relation to other Colleges, showing how far they are supported by tuition:

[Here follows a table showing that the income of Colleges in general, from tuition, is but about one-fourth of the expenses.]

There have left College during the session, from various causes, about 15—about as many as last session. Some were allowed to finish

the session whose progress was so unsatisfactory that their parents will have no inducement to send them back; and some will not be allowed to return.

At the commencement of the session, I was distressed to discover that several students had been intoxicated, and had reason to believe the evil was on the increase. This was a new feature in College, and called for the most decided measures. Every offender, so far as known, was at once summoned before the Faculty. To our great relief, every one made satisfactory apologies and promises, and not an individual seemed resolved to set the laws at defiance. Very soon a Temperance Society was formed in College, in which a large part of the students at once enrolled themselves. This society has kept up semi-monthly meetings, which have been deeply interesting, and new members have been constantly added. We now have no more intemperance amongst us, and have reason to hope the College will continue as distinguished for sobriety as it has been.

The number of students brought before the Faculty for various violations of College law, has been during the session 11; of these, 4 were put on probation; all have restored themselves to good standing and there has been no expulsion.

Whether there is any man who can be obtained as a permanent agent for the College, I know not; but must implore the Trustees to give that subject their earnest attention. Were our College in the midst of good schools and academies, and surrounded with its own alumni, possessing wealth and influence, the case would be far otherwise. But we are almost on the literary frontier of our country, and the people are not awake to the importance of such an institution; and our alumni are still young men. Far west of us, population is extending at the rate by computation of seventeen miles a year. Hardy pioneers, but poor withal, are pushing the boundaries of civilization into the wilderness. On Kentucky they must depend for professional men, and literary and religious privileges. How urgent is the exigency! The population of this valley increases at the rate of 300,000 per annum! Yet the men of finished education do not increase at all, the supply being not greater than the deaths. What is to become of the United States when this vast region shall have the political preponderance?—already there are in the west 400,000 adult whites unable to read. What is to be the condition of our unborn millions for whom we are making no mental preparation? Nor does our own increase furnish the only ground for alarm. It is upon the west that the avalanche of emigration from the old world is to be poured. How are these hordes to be taught the duties of republicans and christians?—O how loud is the call upon us to make our College a stupendous engine for the diffusion of sound principles and the promotion of true happiness! The negative aspect of the question is every way alarm-

ing, and unless Kentucky rouses herself to the exigency, she gives her glorious valleys to successors who will wear a yoke of crushing ignorance and superstition. There are also positive influences among us for evil. Infidelity and Popery are at work among us with grievous energy and power. We meet every where the spirit of the 12th century resisting the influence of the 19th. Do we look to the church to achieve the victory over error and crime? Then must the Church have her pulpits occupied and her presses directed by men of highly cultivated minds. The Church wants schools for her prophets, and every son whom she puts in the field with the right qualities, is himself a host. Let us but picture to ourselves the mighty masses which will soon people the west, and give law to the whole hemisphere, growing up in violence, ignorance and crime. What object was ever presented to the lover of his species so fraught with blessing to the future, as a well ordered western College? We need a million of dollars to give us a full corps of teachers, ample library and cabinets, and funds for free students. While we drag on in our present state of infantile feebleness, a million of children will grow up in ignorance, and popery will spread her schools and churches on every side. Can we not procure some devoted agent who shall pass thro' our entire State, drawing forth students and obtaining funds adequate to the higher objects of our charter? It is an object worthy of the talents and energies of the best man in our ranks.

H. MALCOM, *Pres't.*

From the Banner and Pioneer.

At a regular church meeting of the Baptist Church, Columbus, Mississippi, holden July 18th, 1846, the Pastor in the Chair and James Whitfield, Clerk pro. tem. The following Preamble and Resolutions, were unanimously adopted:

Whereas, the sad intelligence has been received by the members of this church, that Rev. Isaac McCoy, Corresponding Secretary of the American Indian Mission Association, departed this life, at Louisville, Ky., on the 24th of June last, in the triumphs of a glorious faith. Therefore,

Resolved, That in common, with all the friends of the neglected aborigines of our country, we lament the sad calamity, which has deprived the red man of the forest, of their most zealous, untiring, self-denying and indefatigable friend and advocate; and we would supplicate the Giver of all blessings, to raise us many friends, and advocates of Indian reform and evangelization, in place of the venerated and lamented brother, whose decease we deplore.

Resolved, That it affords us sincere gratification that we were permitted to witness almost the last public efforts of our departed brother, in this city, in behalf of the cause to which he had linked his life, his labors, and his fortune; and that we were allowed the privilege of an humble co-operation in his labors.

Resolved, That it behooves all friends of Indian Missions to exert themselves, more vigorously, by contributions and prayers, to complete the great work which was the child of the toils, sighs, prayers, and sufferings of the lamented McCoy.

Resolved, That we tender our warmest sympathies to the afflicted surviving partner and sorrowing children of our lamented brother, and do assure them of our prayers that, what has been gain to their beloved partner and father, may not be an irreparable loss to them.

Ordered, That a copy of the foregoing preamble and resolutions, be forwarded to the President of the American Indian Mission Association, and to Mrs. McCoy, signed by our Moderator and Clerk.

W. CAREY CRANE, *Mod'tor.*

J. WHITFIELD, *Clerk pro. tem.*

From the Banner and Pioneer.

Rev. Wm. C. Buck, *Chairman of the Board*

—Whereas, the missionaries of the Board of the American Indian Mission Association in the Northern section have heard with unfeigned grief of the decease of their friend and brother, the beloved Elder McCoy, late Corresponding Secretary of the Board, and for more than thirty years the untiring friend of the suffering Indian, as well as the efficient promoter of every effort having for its end the amelioration of the condition of that neglected race. Therefore,

Resolved, 1st. That while we mourn the loss we have sustained, as fellow-laborers in the great work of evangelizing the Indians, we will cherish the cause which was nearest his heart in life, and elicited his last prayers in death.

2d. Believing the cause in which we are engaged to be of God, and not depending on the instrumentality of any one individual, however great or good, we will not yield to discouragement, or relax our efforts for the salvation of the Indians, but rather feel called upon to increase them.

3d. That the brethren and sisters of this missionary connection tender to our venerable, and beloved sister McCoy, assurances of our deepest sympathy in her afflictions, and also to the Board in the loss they have sustained.

4th. That we will unite with the Board in the observance of the day set apart by them for special prayer, in seeking direction from on high, and that an address be delivered on the subject of our late bereavement, as a tribute of respect to the departed, and with a view to the benefit of our own souls.

5th. That a copy of the foregoing be forwarded to the Chairman of the Board, and also to sister McCoy, by the Clerk of the Missionary Conference.

D. LYKINS, *Cl'k Mis. Con.*

Putawatomie, July 6th, 1846.

THE GERMANS IN MISSOURI.

A German Colporteur in Missouri says—
“There are from 80,000 to 100,000 Germans in this State, only a small proportion of whom

are supplied with evangelical preaching. They are exposed to all the pernicious systems of error, and are not suitably provided with weapons to meet the enemy. O how much can this Society do here. What are we not entitled to hope, when Baxter, and Bunyan, and Doddridge, and Edwards and Beecher shall have found their way to every house. May the Lord strengthen his people to do all they can, and send many faithful laborers to this field."

From the Banner and Pioneer.

CAMP OPPOSITE MATAMOROS, }
June 18, 1846. }

Dear Sir—Amid the waste of monotony through which we are daily passing, an occasional green spot rises before us to enliven, and by its freshness give zest to a life otherwise dull. A few evenings since Captain R. A. Stewart, seeing the evil produced by the use of ardent spirits in the camp, pointed out to his men, in a few remarks those evils, after which the entire company, with the exception of seven, made a pledge to abstain from the use of spirituous liquors during their time of service. Capt. Willard's company, known as the "Tigers," from New Orleans, followed the example—47 of whom signed the pledge, and many others will do so. I sincerely hope this most desirable reform may extend throughout this regiment, at least. Then, instead of the service being demoralizing, it will have a contrary effect. Men have here hourly presented to their view the consequences of intemperance, for you must know there is a guard-house, and I am happy to say none but the intemperate are found there. Our Col. Marks, has been and is yet acting on the policy suggested by mercy—"punish as little as possible, and endeavor by other means to control the men." Some in consequence think him too lenient. I am induced to believe that many of the vices incident to an army of volunteers might be avoided, if the officers would mingle more freely with their men, and thus teach them, that in assuming the soldier's garb, they must not necessarily lay aside the character of gentlemen. There is but little cause for complaint on this subject in the Andrew Jackson Regiment.

I attended this morning the funeral of Dr. Norris, a private in Capt. Fountain's company. He was from Bayou Sara. This evening I shall attend the funeral of J. Cowden, a private in Capt. Hunt's company. His disease, originally diarrhoea, assumed the character of fever, and last night, during a heavy gale and hard rain, he expired in the hospital. About sunset Dr. Axon and his friends thought him convalescent. Capt. Hunt, who has been very attentive to his sick, was with him about the same time, and left believing he would in a few days be able to do his duty.

Allow me to relate a little incident connected with this young man, as given me by Capt. H. While in health he dreamed he would have the fever; when sick he dreamed of his death; and though all thought him in no danger, he appeared all the time to expect death. Does not

this look much like the Spirit of God warning and telling him of his end? I place but little confidence in dreams, but there are some so literally fulfilled, that I am almost induced to yield; but then how many are baseless fables!

There is now but little sickness and no serious cases.

Our church services are well attended, and more serious congregations will not be found in New Orleans. I would that I had books with which to supply the daily applications, "have you any good books to read?"

It is rumored in Camp that we will leave here in a few days, and go to a small place called Reynoso, about sixty-two miles above us. This, though, is merely rumor, and you must bear in mind the fact, that little reliance is to be placed in the same here.

This entire valley, immense as it is, should be looked to by our Protestant brethren as a missionary field, to be occupied in a few years. Monterey, though a little out of the valley, would make an eligible point as a kind of centre. Matamoros will be a desirable point; here are already settling Americans, and if the new Republic of Rio Grande, which is proposed, should be established, this valley will contain many of our citizens.

CHRIST ALL IN ALL.

The religion of the cross is full of Christ. Christ is associated with all its duties and all its hopes. Christ is its centre. Christ is its living head, and it lives not, any more than an amputated limb, when severed from Christ. Only as its roots strike downward, and clasp this Tree of Life, does it bear fruit. "If any man be in Christ, he is a new creature." The christian is nothing, has nothing, can do nothing, without Christ. It is a bastard christianity that owns not Christ as its parent. It is an ignorant christianity that looks not to Christ as its teacher, and that follows not his teaching. It is an unpardonable christianity that looks not to Christ as its priest. It is an impure christianity that is not washed in the blood of the Lamb. It is a disloyal christianity that does not recognise Christ as its king, and that hesitates to obey where he commands. It is a wayward christianity that looks not to Christ as its example, and that does not follow where he leads the way.

The knowledge of the Christian is the "knowledge of Christ." The love of the christian is the "love of Christ." All his graces find their element at the cross. Christ crucified is his glory and joy. Christ in his uncreated glory—Christ in his humanity—Christ in his obedience and temptations—Christ in his death and resurrection—Christ in his kingdom and his throne—Christ in his weakness and his power, in his reproach and in his honor, in his past history and his coming triumphs—is the mighty magnet that attracts his heart, that moves and fixes it, and that fills it with grateful astonishment and devotion. Christ in the word and ordinances is meat indeed to him when he is hungry, and when he is thir-

ty it is drink. In the storm and tempest, Christ is his hiding place; in the parched desert, he is as rivers of water, under the noon-day sun he is the shadow of a great rock in a weary land; Christ near him is his consolation in sorrow, in joy his triumph. Christ in him is the hope of glory. He seeks supplies only from the fullness of Christ. In death Christ is his life, and his resurrection in the grave. When he stands in the judgment, Christ is his judge; and through interminable ages Christ is his heaven.

The religion of the cross is full of Christ; and this renders it so peaceful and happy a religion, and imparts to it, not indeed the paroxysms of ecstasy, but "the peace of God that passeth all understanding." It begins and takes root in the soul, not until it has first felt the burden of sin and a sense of its condemnation; not until it has learned to cry for mercy at the foot of the throne; and not until it has found relief in believing in the Son of God, and receiving him as all its salvation and all its desire. Then its peace is as a river, and its joys as the waves of the sea. It is the counterpart of heaven. It is the cup of joy from the river of life, which, clear as crystal, flows from the throne of God and the Lamb.—*Dr. Spring's Attractions of the Cross.*

From the American Messenger.

MARIA—OR DUTY DEFERRED.

In the early part of my life I was attending a boarding school for young ladies. The school was flourishing, and we were a peculiarly united and happy company. We enjoyed much in the society of each other, and in the instructions of our loved teachers.

In the early part of the term the school was visited by the precious influences of the Holy Spirit. Some of our number were hopefully converted to God; and many others were deeply impressed with the necessity of attending immediately to the concerns of the soul, one of whom was Maria B. Her natural temperament was rather gay and lively, but her disposition very amiable, and she readily won the affections of all who became acquainted with her.

Our Principal labored with us all faithfully. She strove to impress upon those of us who were professors of religion, the duty of seeking earnestly the salvation of our dear companions. She reminded us, not only of our duty to converse with them and pray for them and with them, but that we ought constantly to exhibit our principles and *live* religion before them.

But after a season this special religious interest died away, and among those who were left unconverted was Maria. Her health was always delicate, and towards the close of the term it began materially to decline. She appeared uniformly gentle and amiable, and with a spirit somewhat subdued. I often thought I ought, in some way, to manifest the desire which I still felt for the salvation of her soul; and resolved, repeatedly, that I would entreat her to consecrate herself to the service of God and become a sincere friend and follower of the

Savior. But as no very favorable opportunity occurred for a long time, I continually delayed what I felt to be an important duty.

She was frequently absent from the table on account of ill health; and on one such occasion I obtained permission to carry her some light food, and sit with her while the family were at tea. When I entered the room I found her alone, and very sad. She appeared grateful for my attention, and it seemed to me a favorable opportunity to direct her thoughts to the Savior, and to dwell upon the realities of eternity. But I felt reluctant to commence the conversation, and allowed the time to pass by without saying one word on the subject which was weighing so heavily upon my heart. After tea was over some gay young ladies came in, and I withdrew. A few days after this she left us, and returned to her parents, sick. We frequently heard that she still remained feeble; but we heard nothing of the state of her mind.

The close of the term was rapidly approaching; and with it the excitement of the coming examination, sorrow that we must so soon be separated, and joy at our anticipated meeting with our beloved families and friends. Soon we were all scattered, and I returned to my home far away from all my schoolfellows. I occasionally heard from one and another of them, with much interest; but nothing from Maria, until at length a paper was sent me, and in the list of deaths was the name of *Maria B.* My pen would vainly attempt to describe my feelings on beholding it. A remembrance of my unfaithfulness came over me with crushing weight. She had gone into *eternity!* and all further opportunity to beseech her to come to a merciful Savior was gone for ever. I might have besought her once, but now it was too late.

I eagerly examined the few words which were said of her, to catch, if possible, some ray of hope that she had, in her last days, made her peace with God; but I only found a notice of the sweetness of her disposition and of the general loveliness of her character, while nothing was said of a change of heart, of repentance for sin, of faith in the Lord Jesus Christ, or of hope of salvation through the efficacy of his atoning blood. I took the paper and retired to my chamber, to weep and pray over my neglect of duty, to seek forgiveness from God, and implore assistance to enable me in future to obey, without hesitation, the voice of conscience and of his word.

For a long time the day of judgment was vividly before me. The mild eye of Maria seemed resting upon me, with a look unutterably expressive—a look which pierced my heart with anguish; for it seemed to say, "You saw my danger, but you warned me not. You knew the way of life, but you directed me not to walk in it. You had experienced the love of the Savior, but you invited me not to come to him. Now it is forever too late!" The record of my unfaithfulness was in the Book of God, and my sin was continually before me. I did not attempt to relieve my overburdened heart by expressing its anguish to any one, but

to my God. I felt that through his mercy he might forgive me, and grant me grace to be more faithful. That he would do so, for the Redeemer's sake, was my earnest prayer.

Oh! If we lived with eternity constantly in view; if we felt at all times the infinite value of the soul, we could not be so negligent and unfaithful as we are prone to be, but should work while it is day; knowing that "the night cometh when no man can work."

SERENA.

THE SABBATH—ITS PROFANATION

The Sabbath, as God has instituted it, does more to enlarge and invigorate a nation's mind than all other causes. It is like a periodic inundation of the Nile, after which the week itself is sown and harvested with virtues and blessings. This, most certainly, is the grand reason for the intellectual superiority of Protestant over Catholic countries, where the Sabbath is merely a waste and dissipation of the national mind, and concurs with other causes, with the multiplicity of other feast days, to sap the energies and morals of the people. In proportion as we neglect the Sabbath, we open the door to the same evils which every where meet the traveller in Romish countries.

This institution then is the constituted safeguard, in Divine Providence, of all our blessings. No nation can carelessly permit the habits of neglect and profanation of its sacredness to creep upon her cities, and not be deeply injured. Those Sabbath nuisances, that from time to time spring up through the profligacy of individuals, ought to be destroyed as soon as attempted. I have witnessed much profaning of the Sabbath, and in many forms; in countries where such a profanation was esteemed a virtue, and also where, though allowed, it was esteemed a sin; but, all things considered, I have never seen a more disgraceful form of such profanation than here in this city, under the very eye of the authorities, prevails in the daily Sabbath sale of polluted and polluting public journals.—*Rev. Dr. Cheever.*

From the American Messenger.

THE PROMISES.

The dawn was dim with shadows.

Chill and dense

Their vapory mantles floated, curtaining close
The glimmering east, while bath'd in heavy dews
The folded spring-flowers slept.

With drooping heads

Two mournful women sought the garden tomb,
Where slept the Crucified. Bewildering fear
O'erpower'd their grief, as bending down they saw
The linen vestments lying,—yet found not
The body of their Lord. Speechless with awe,
Enwrapp'd in shining garments, they beheld
One of the heavenly host, and heard his voice
Of question and reproof.

"Why seek you thus

The living, 'mid the dead. He is not here!"

"Not here, but risen! Did ye not treasure up
"His word of promise?"

Terrified they fled

Back to the twelve, but they believ'd them not,
So lightly had the assurance of their Lord
To rise again, been held. Yet rapidly
The feet of Peter, and of John, pursued
The pathway to the tomb.

What found they there?

The Master's corse, with pierced hands and feet!
Nay! Nay! nor lifeless form, nor angel guest
Were there, as in remorseful shame they sought
Once more the jewels they had madly strewn
Unto the winds, these blessed words of Christ
Repeated oft, that he should rise again
On the third day. How could ye thus forego,
Faint-hearted few, such legacy divine!—
Yet we who blame, perchance, ourselves have shown
Like unbelief,—and 'mid life's mazes lost
The lamp that would have led us through the wild,
Safe to the end:—perchance, despairing, wept
O'er the turf-pillow of our bosom's dead
Who sleep in Jesus.

Woman,—bow'd with grief,

Who from the partner of thy youth art torn
And shiverest like the aspen,—as cold winds
Breathe on thy wound—hast thou too, cast away
The talisman God sends thee in His Book,
"Oh widow! trust in me!" Thy Counsellor,
And Rock of Strength, shall be the Unchanging One
And mid the desolation that must walk
Ever beside thee, balms of sympathy,
Such as the world distilleth not, shall breathe
O'er thy lone heart,—if thou wilt trust in Him.

Parent who plantest in the joy of love,
Yet hast not gather'd fruit,—save rankling thorns,
Or Sodom's bitter apples,—hast thou read
Heaven's promise to the seeker? Thou may'st bring
Those o'er whose cradle thou did'st watch with pride,
And lay them at thy Saviour's feet, for lo!
His shadow falling on the wayward soul,
May give it holy health. And when thou kneel'st
Low at the pavement of sweet mercy's gate,
Beseeching for thine erring ones, unfold
The passport of the King,—"Ask, and receive!
Knock,—and it shall be opened!"

Ye, who shrink

'Neath time's adversities,—the weary months
Of sickness and of pain,—the treachery
Of trusted friends,—the agony that finds
No comforter,—forget not who hath said
That all things, *all*, shall work their good who love
The Father of their spirits.

Lov'st thou Him?

Then to the bosom of thy firm belief
Take his eternal truth. And be thou strong,
Yea, wear their smile, who on celestial wings
Hover around thee, whispering to thy heart,
As one by one, its cherish'd hopes decay,
"Not here,—but risen."

L. H. S.

SOVEREIGNS OF ENGLAND.

Fifty-five years previous to the Christian era, Britain, then a barbarous country, was subdued by the Romans under Julius Cæsar, and when, after a lapse of 450 years, the Romans resigned their dominion in the Island, the Saxons followed. These divided England into seven petty Kingdoms, called the Heptarchy, all of which after a time were united into one, A. D. 827, under Egbert, the first sole monarch of England, in whose reign the Danes first invaded the island. Egbert was succeeded by Ethelwolf, Ethelbald, Ethelbert, Ethelred, Alfred, Edward the Elder, Athelstan, Edmund, Edwy, Edgar, Edward the Martyr, Ethelred II., Edmund Ironside, Canute, Harold Harefoot, Hardicanute, Edward the Confessor, and lastly, Harold, who was slain at the Battle of Hastings, A. D. 1066, by William the Conqueror.

Names.	Accession.	Age.	Died.	Character.	Events.
NORMAN FAMILY.					
William I.	1066	40	1087	Severe,	Curfew Bell established.
William II.	1087	31	1100	Unjust,	Westminster Hall built.
Henry I.	1100	32	1135	Learned,	First Parliament.
Stephen	1135	30	1154	Brave,	1500 Castles erected.
PLANTAGENET FAMILY.					
Henry II.	1154	23	1189	Patriotic,	Conquest of Ireland.
Richard I.	1189	32	1199	Generous,	Goes to the Holy War.
John	1199	32	1216	Mean,	Signs Magna Charta.
Henry III.	1216	9	1272	Weak,	First House of Commons.
Edward I.	1272	33	1307	Brave,	Sir William Wallace executed.
Edward II.	1307	23	1327	Weak,	Bruce victorious at Bannockburn.
Edward III.	1327	14	1377	Prudent,	Gunpowder invented.
Richard II.	1377	11	1399	Prodigal,	Wickliffe wrote.
HOUSE OF LANCASTER, OR RED ROSE.					
Henry IV.	1399	32	1413	Artful,	Plague in London.
Henry V.	1413	25	1422	Brave,	Lord Cobham burnt.
Henry VI.	1422	12	1461	Mild,	Wars of York and Lancaster.
HOUSE OF YORK, OR WHITE ROSE.					
Edward IV.	1461	19	1483	Profligate,	Printing introduced by Caxton.
Edward V.	1483	13	1483	Hopeful,	He and his brother murdered.
Richard III.	1483	33	1485	Cruel,	Battle of Bosworth.
THE ROSES UNITED.					
Henry VII.	1485	30	1509	Covetous,	America discovered.
Henry VIII.	1509	18	1547	Cruel,	Era of the English Reformation.
Edward VI.	1547	10	1553	Amiable,	Reformation advances. [burnt.]
Mary	1553	37	1558	Bigoted,	Cranmer, Ridley, Latimer, &c.,
Elizabeth	1558	25	1603	Vain,	Spanish Armada destroyed.
HOUSE OF STUART.					
James I.	1603	37	1625	Learned,	The Bible translated.
Charles I.	1625	25	1649	Arbitrary,	Civil War—Charles beheaded.
Cromwell	1649	50	1658	Patriotic,	Parliament dissolved.
Charles II.	1660	30	1685	Wicked,	Plague and fire in London. [Tower.
James II.	1685	52	1689	Obstinate,	Seven Bishops committed to the
William III.	1689	39	1702	Generous,	Bill of Rights passed.
Anne	1702	37	1714	Amiable,	England and Scotland united.
HOUSE OF HANOVER—GUELPH FAMILY.					
George I.	1714	54	1727	Prudent,	Pretender (son of James) in Scotland.
George II.	1727	44	1760	Choleric,	Victory of Culloden.
George III.	1760	22	1820	Devout,	Independence of America.
George IV.	1820	58	1830	Courteous,	Catholic Emancipation.
William IV.	1830	60	1837	Mild,	Cholera appears in England.
Victoria	1837	18		Amiable,	China opened to foreigners.

From the above may be inferred that posterity does justice to the memory of the dead—and that the virtues and vices of all persons with whom historians have any thing to do, will be published to the world.

BOOKS READ BY TORCH LIGHT.

The introduction of a good book into a family prepares the way for the members to become interested in religion. In some cases where they have never seen a religious book, our publications are read with avidity. At one house where I stopped I introduced my books to the family during the evening. All who could read became quite interested, and we read by the light of the pine fire until our aching eyes forced us to stop. One young girl was much

interested in Alleine's Alarm. I left her the book with the hope that it might alarm and then lead her to Christ. One man who had received a Baxter's Call prized it highly, and kept it laid up as a treasure. He purchased a number of books, and became very much interested in religion and religious reading. He was formerly a very wicked man, but is now gaining the confidence of all who know him, and has made a profession of religion.

JOHN GOODENOUGH, *Ala.*

From the Orthopolitan.

MR. EDITOR—The following lines were suggested by an incident which occurred upon a steamer on the Ohio river, a short time since. We had been out four-and-twenty hours from Pittsburgh, when we heard that the child of an emigrant family, who had taken deck passage, was lying very ill. Several persons, myself with the rest, repaired to the spot, and there, amid the steam and continued rattle of the machinery, lay a beautiful infant about eighteen months old, writhing 'neath the pain of death; its parents were German and could not make known their wants; the spirit of the infant had scarce bade its final adieu to earth and taken the wings of the Saviour's love for purer climes, when another and older child was taken in a similar manner—of its fate the writer is uninformed.

THE EMIGRANT'S CHILD.

Afar o'er the blue briny waves of the ocean,
To the land of the free the emigrants came,
Seeking a home far from strife and commotion
In the beautiful west, where bright flowers teem.

The Ohio's tide in its majesty bore them
O'er its mirrory bosom, where fate bade them go;
The blue arch above smiled propitious upon them,
The bright silent stars kiss'd the waters below.

But oh! dark was the future tho' joy shone upon them,
And sorrows to come cast no shadows before;
They dream'd not that woe was so fearfully near them,
The joy of their hearts soon shall cheer them no more.

Alas it is dead—their pledge of affection
Now rests 'neath the Saviour's all promising smile:
It sleeps, sweetly sleeps, but its sleep is dejection
To hearts that its innocence may never beguile.

From our vessel we bore the emigrant's child,
And made its rude grave 'neath a tree on the shore,
As we wrapt it in earth methought that it smiled
To tell us 'twas freed from affliction's dark pow'r.

Nashville, July, 1846.

J. J. S. B.

A TRACT BUILDING A CHURCH.

A clergyman communicated the following fact to me. One of our Tracts was carried, about a year since, into a destitute neighborhood in Virginia where it fell into the hands of a young man, who read it, became interested, started a Sabbath-school, then a prayer-meeting, and then a subscription to build a church. The house was built, and last fall the people applied to the Washington presbytery to supply them with preaching.—*Rev. S. T. Wells.*

THE "DEVIL ON TWO STICKS" ON THE FIRE.

An Englishman to whom I offered my books remarked, "I read nothing but novels, and my mind is so full of them that nothing else can get in." I told him that Bunyan would find a place in his mind if he would give him the opportunity. I exchanged Pilgrim's Progress with him for the "Devil on two Sticks," which I laid on the fire and burnt.

J. ERMENTROUT.

From the N. O. Picayune Extra of August 1st.

Later from the Army. DISCHARGE OF THE LOUISIANA VOLUNTEERS BY ORDER OF THE SECRETARY OF WAR.

GEN. TAYLOR'S ORDER IN CONFORMITY WITH THE INTENTIONS OF THE WAR DEPARTMENT.

Col. Peyton's and Fetherston's Regiments decided by the Secretary of War as not legally in the service.

The brig Emprassario arrived at the Barracks this morning seven days from Brasos Santiago with Capt. (Gen.) Desha's company of Alabama Volunteers who have been ordered to New Orleans to be mustered out of the service according to instructions from the War Department. Six other companies from Alabama, all the Louisiana Volunteers, and the St. Louis Legion, as six months men, are to be mustered out of service by the same authority. Cols. Peyton and Fetherston's Regiments are not recognized by the department as being in the service at all.

When the Emprassario left, most of the regular troops had gone to Camargo, where it is probable all are by this time. Unless Gen. Taylor has been detained on account of the withdrawal of so many volunteers from the army to make new arrangements regarding the disposition of the remaining ones, he has joined the army ere this at Camargo.

The Texas troops are about taking up their march for Mier.

Several fine Artillery Companies had arrived from the Sea Board before the Emprassario left.

Gen. Smith had proceeded with the 3d and 4th Regiment United States Infantry up to Camargo, commencing with his rank as Colonel in the Army. It will be recollected that General Smith has been appointed Colonel of the new regiment of mounted Riflemen, and it is upon his commission as such he now acts.

Gov. Henderson was lying dangerously ill at Matamoros at the latest dates. Very little hope, if any, was expected of his recovery.

No news had been received of the whereabouts of the Mexican Army. Letters had been received at Matamoros from the city of Mexico which stated that Paredes was to leave that city to join the army. The 29th ult. was the day assigned for his departure for the seat of war.

Brigadier Gen. Hamer was to be left in command at Matamoros, where a regiment of Volunteers was to be stationed and the forts garrisoned by Artillery.

More extensive Hospitals had been ordered to be erected at Point Isabel for the accommodation of a large number of sick.

Arrival of the Hibernia.

15 DAYS LATER FROM EUROPE.

Ratification of the Oregon Treaty—Pacific Intelligence—the New Ministry—American Provisions Declined—Cotton Firm—The Markets, &c.

We received at ten o'clock yesterday morning, direct from Boston, a telegraphic despatch, announcing that the steamer had been telegraphed below that city, but the news did not commence to reach this city by telegraph until a late hour in the afternoon. We are enabled, however, to lay the following summary of it before our readers.—*Balt. Pat.*

The Hibernia brings to the United States the Oregon Treaty ratified by the British Government, under the seal of the new Foreign Secretary, Lord Palmerston. The document signed by his Lordship and Mr. McLane on the 17th, at the Foreign Office, was afterwards conveyed by express for dispatch by the Hibernia, by his Excellency, Mr. McLane, Minister to Great Britain.

In the House of Lords, on the 17th of July, the Marquis of Lansdowne rose and said it was his duty to lay before their lordships and that house, the treaty which had just been concluded between her majesty and the United States, in reference to the Oregon Territory. He had the satisfaction of informing their lordships that a ratification had that day been exchanged. A similar notice was given on the same day in the House of Commons, by Lord Palmerston, who appeared at the bar and stated that he had a paper to present by command of her majesty.

The new ministry had got to work, and the business of the country is again in a state of progression. All the members have been returned in the opposition except Mr. McCauley and Lord Evington. In every question a disposition exists to give the new appointments a fair trial.

In consequence of the excitement now passed, the country needs repose, and, with the exception of the sugar duties there is no prominent question likely to embarrass the ministry or test their capability.

The affairs of Parliament will be wound up probably by the middle of August. The great movement to reimburse Mr. Cobden for the loss of health and money, is progressing apace. There is every chance the £100,000 fixed upon as the amount to be given to him will be raised. Efforts will be made to raise a splendid monument to Sir Robert Peel, by means of penny subscriptions throughout the British Empire, as an expression of the Nation's gratitude.

PARLIAMENT.—The proceedings in the House of Parliament possess considerable interest. Lord Brougham led the assault in the matter of the Judges' salaries. Earl Grey showed that if blame attached to any one it was to the noble lord himself.

Mr. Duncombe wished to hear from the noble Lord himself, a distinct avowal of his views on the leading topics of the day. Lord John Russell declined this categorical analysis, but while doing so said sufficient to point the moral of his future career as minister of the principles of free trade, to which he avowed his unswerving attachment. Justice he would literally carry out, but with respect to the established Church of that country, the Premier thought it imprudent to meddle with in this early stage of the business.

The same evening, Lord John Russell declared that he would make his views respecting the sugar duties known on Monday.

COMMERCIAL.—The Cotton Market is firm with good steady business, and prices have an upward tendency. The latter arrivals from the United States show that the last crop will not exceed 2,100,000 bales, and that the prospect of the crop for the present year, owing to the lateness of the spring, are not particularly promising. The timber trade is in a most flourishing condition.

The Parisian newspapers without exception of political caste, look with intense interest to the result of the war with Mexico.

LIVERPOOL COTTON MARKET, July 10.—The sales of the week were 43,120 bales. Prices steady.

July 17.—Sales of the week 36,780 bales. No change except in Sea Island, which is $\frac{1}{4}$ lower. On the 18th a fair demand existed, and 500 bales sold. No change can be quoted in prices.

HAVRE, July 15.—*Cotton.*—There has been a much less degree of spirit manifested in business than we noticed in our preceding circular. But notwithstanding the decrease in the buying and the increase of our stock by the imports within this last week, holders maintain a firm attitude, not the slightest pressure to realise has been exhibited. The following were the sales effected: 3,143 bales New Orleans at 63 to 86 f; 1,299 bales Mobile 64 to 73 $\frac{1}{2}$ f.; 1,860 bales Upland, 68 to 79f.

FOREIGN ITEMS.

The Commander of the Fort of Ham, and the two

keepers accused of having favored the escape of Prince Louis Napoleon were acquitted by the tribunal of Police of Peronne on the 10th inst. Dr. Conneau was condemned to three months' imprisonment, and Charles Thelin, the *valet de chambre* of the Prince, who was absent, was sentenced by default to six months.

Count de Montholon, the fellow captive of Prince Louis at Ham, was restored to liberty by a Royal order of the 10th inst. The Count had been sentenced by the Court of Peers, on the 6th of October, 1840, to 20 years' imprisonment.

The fourth of July was celebrated on board the Great Western with great glee and satisfaction, and without offence to any of the passengers. A wish to that effect having been expressed by the American passengers, Capt. Matthews cheerfully consented had a handsome entertainment prepared, and yielded the head of the table to Col. Armstrong, (who was a passenger.) On taking the chair, this gentleman said that if any objected to the celebration he wished they would retire, though he pledged himself that there should nothing occur which should wound any one's feelings. All remained and joined in the hilarity. Toasts were drunk—"the day,"—the "memory of Washington," the President of the United States, the Queen and King of the French. The festival was altogether pleasant and gratifying.

STEAMBOAT COLLISION AND LOSS OF LIFE.

A frightful collision occurred on the night of the 29th ult., between two steamboats on the river St. Lawrence. The one most injured providentially sunk upon a bar, or the loss of life would have been very great. It is not known how many persons were lost, but two were crushed to death, and it is supposed that a large number were drowned, probably as many as thirty. To add to the horrors of the scene the stranded boat took fire which after great exertions was finally subdued.

We find in the Tribune a letter from Mr. Abbott of that city, who was a passenger in the Quebec, from which we extract the following:—

The violence of the collision may be inferred from the fact that a solid iron shaft, eighteen inches in diameter, was broken off, and the fragment of the shaft, with the wheel attached, was left upon the bows of our boat. The water was covered with fragments of the wreck, and here and there could be seen, struggling in the stream, the heads and arms of those who by the shock, had been thrown from the boat, or in their terror had leaped overboard.

The stillness of midnight was around us, except as we heard from the distant boat, and from those perishing in the waves, such shrieks as having been once heard can never be forgotten. There was in particular one female voice, coming from the water, so loud, so piercing, so expressive of terror, that even now it rings in my ears. Shriek after shriek she uttered as she floated away upon the dark stream, and though it was probably not more than five or ten minutes before her voice was silenced, it seemed to me an age.

The captain of the Quebec, apprehensive that we might have received some fatal injury, and might be in a sinking condition, considered it necessary to examine his own boat before he proceeded to the assistance of the other. Some minutes were occupied in this examination, when, it appearing that no serious damage had been incurred, the Quebec moved down the river in pursuit of the wreck. It was necessary to proceed very cautiously, lest we should run over some sufferer floating upon the water, or strike some boat proceeding to the rescue from the shore. During

