

THE BAPTIST.

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

"One Lord, one Faith, one Baptism."

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NASHVILLE, AUGUST 29, 1846.

No. 1.

THIRD VOLUME.

This number is the first of the third volume of *The Baptist*. Our engagements with our missionary brethren have prevented our attention to it, and it is not, therefore, prepared as carefully as we could have wished. The paper will, we trust, still be worthy to command the regard and patronage of all who love our Lord Jesus Christ.

OUR CHINESE VISITORS.

A little after midnight on Friday morning the 21st inst., the Southern mail coach brought to our door, and we joyfully received, our beloved brethren Shuck and Yong. They were worn down with fatigue, and we insisted that they should rest that day and the next. On Saturday night they preached to a crowded auditory. On Sunday morning it was almost impossible to get near the Church. The subject of bro. Shuck was—"The adaptedness of great cities as points from which to disseminate the Gospel."

At 3 o'clock, P. M., bro. S. preached a discourse with special reference to "*The condition of Females in China*." At night his subject was—"The Chinese as a people—their civilization, literature, and religions." Some illustrations were made of their idolatry and superstitions, by an exhibition of their Gods, and implements of worship. The crowds were overwhelming, and at the close of each sermon, Seen Sarg delivered short but beautiful addresses. They were all in Chinese, interpreted by bro. Shuck.

On Monday morning, the 24th, we left for their appointment at Enon, Rutherford county. But before we set out, it having been ascertained that, in consequence of the arrangements of the coaches, they would be detained here a day longer than was anticipated, the following correspondence took place:—

REV. J. LEWIS SHUCK:

Sir—The undersigned would be much obliged to you, if convenient, to deliver a public lecture, on

Wednesday evening next, on the science, literature, manners, customs, institutions, &c., of China. We would suggest that the lecture, should you consent to deliver one, might be made to advance the objects of your visit to the United States, by making a small charge.

THOS. WASHINGTON,
R. J. MEIGS,
J. H. SHEPHERD,
W. F. BANG,
E. R. GLASCOCK,
T. D. MOSELEY,
JNO. S. YOUNG,
N. CROSS,
R. A. LAPSLEY,
S. M. SCOTT.

Nashville, August 24, 1846.

Gentlemen—I have received your note of this day's date, soliciting me to deliver a Public Lecture, on Wednesday night next, upon the subjects therein named, and in reply beg to say that I shall be glad to serve you, leaving you to arrange the details for said Lecture.

I have the honor to be, gentlemen, yours, &c.

J. LEWIS SMUCK.

Nashville, August 24, 1846.

At Enon we met, it was said, FIVE THOUSAND people. A discourse by bro. Shuck was preached on "*The importance of giving the gospel to the Chinese*." An elegant address was then made by Yong Seen Sarg. The brethren and friends at that Church evinced their liberality and appreciation of the object, by contributing and placing in our hands, SEVENTY-TWO DOLLARS AND NINETY CENTS.

We went from Enon to Murfreesborough, where, at night, bro. S. preached, in the Baptist Church, to an immense throng, on—"The superstitions of the Chinese, and the impediments they throw in the way of the success of the Gospel in that great empire."

On Tuesday we returned to Nashville, and, at night bro. S. preached to a thronged, and singularly solemn assembly on—"The National characteristics of the Chinese, showing that more encouragement is held out for the promulgation of the Gospel in that Empire than in any other nation on the Asiatic Continent"; closed by another beautiful address from Yong Seen Sarg. We asked our beloved church, and con-

gregation, to aid the Chinese mission, by such contributions as they felt prepared to give. A collection was taken, and paid over to bro. Shuck. The amount handed to us, by our Church, for this object was THREE HUNDRED AND THIRTY-FOUR DOLLARS AND SEVENTY-FIVE CENTS.

Wednesday night, the 26th, the Lecture proposed was delivered by brethren Shuck, and Yong, to a large and very select audience. They were both productions evincing varied and almost unlimited knowledge of the subject, delivered with eloquence and beauty, and although continued for two hours and a half, were heard to the end, with unremitted and the most profound attention. Indeed, bro. S. proposed to close much sooner, but the audience insisted that they should go on, to which they reluctantly consented.

Thursday morning last, at day break, these brethren, who, during their short sojourn among us, had endeared themselves to us all, left our city to meet their appointments in Kentucky. They carry with them our warmest affections, and most ardent prayers, for themselves, and the cause which they represent.

The sermons of brother Shuck were all admirably appropriate, showed great vigor of thought, extensive reading, and were eloquently delivered. The addresses too of the Native Preacher were always perfectly in point, and singularly elegant, sparkling with gems of oriental brilliancy. The impression they made in Nashville was of the best, deepest, and most lasting character. Its influence upon missions particularly, and upon the interests of pure religion generally, will continue to be felt for many a year.

TO CORRESPONDENTS.

We have upon our table several communications. We have not time now to prepare them for our columns. They shall receive attention next week.

THEOLOGICAL TUTOR FOR CANTON.

The Rev. F. C. Johnson, of South Carolina, son of the Rev. Dr. W. B. Johnson, President of the Southern Baptist Convention, accompanies our brother Shuck to Canton as Theological Tutor for the native Chinese preachers.

It is expected that four young brethren of no ordinary abilities (three of whom have al-

ready been appointed) will embark with brother S. for China at the close of the present year.

FOREIGN MISSION AGENCY IN TENNESSEE.

From letters from Richmond we learn that the Foreign Mission Board of the Southern Baptist Convention are very anxious to secure the services of a devoted and efficient brother to act as Foreign Mission Agent in disseminating information and collecting funds in the State of Tennessee.

MEMOIRS OF MRS. HENRIETTA SHUCK.

We perceive from our exchange papers, that Messrs. Gould, Kendall & Lincoln, of Boston, have nearly through the press a Memoir of this lamented lady, the wife of our beloved brother Shuck, who has just left us for Missouri. Mrs. Shuck died suddenly in China, in November 1844, at the early age of 27, and in the tenth year of her missionary career; and the little infant, which its mother never saw, was buried in the "dark blue sea" during the recent voyage of its father to this country. The work, which we have no doubt will be one of much interest, was prepared by the Rev. Mr. Jeter, Pastor 1st Baptist Church, Richmond, Va., and will be about the size of Mrs. Judson's Memoirs.

Mrs. Shuck was educated in Fredericksburg and Richmond, Virginia, and was the first American female Missionary who ever set foot upon the shores of the great land of China.

TENN. BAP. BOARD OF FOREIGN MISSIONS.

Acknowledgements for the Month of August.

FOREIGN MISSIONS.	
Aug. 3, 1st Bap. Church Nashville,	\$1 30
For I. J. Roberts, China.	
" " Martha W. Dupuy,	00 95
CHINA MISSION.	
Aug. 22, Malachi S. Morris,	10 00
Towards erecting a Chapel for the 1st Baptist Church at Canton, China.	
Aug. 24, Bap. Ch. Enon, Rutherford county,	\$72 75
" " 1st Bap. Ch. Nashville,	334 75

Total, \$419 75

A. B. SHANKLAND, Treasurer.

SELECTIONS.

From the Canada Baptist Register.

WHAT WILL BE YOUR OBITUARY.

Suppose you die, no matter in what month of the year, what will be the *nature* of the obituary which will be read at your funeral, and to all eternity? You may startle at this question, but it is an important one, and should be seasonably and candidly answered by you. You may ask, how can I tell what *my* obituary will be? Somebody will write it after I am dead;—I shall never see it or read it! Oh, here is your mistake. Another may reduce it to paper, but you only can furnish the material. You alone can write it upon the heart and memory. None but yourself can so write it that it will be eternally read and remembered. You have been writing for years, you may have but one sentence more to complete the work. Think a moment; look over the manuscript. How does it read? Is it well written? Is it what it ought to have been?

Are you a minister? What is the nature of the paragraph you have added to your obituary notice during the last year? You may have delivered one hundred and four sermons; but how were they studied and delivered, and what has been the result? Have any sinners been awakened, converted to Christ, and added to the church through your instrumentality? Have you, like Paul, wept night and day for lost men? Have you been grieved for the affliction of Joseph? Have you done all you might have done for the immediate salvation of sinners? Have you raised the standard of piety higher in the church? Have you fed the flock, over which you have been placed, with the word of God? Have you led them into green pastures, and by the side of still waters? Have you carried the lambs in your bosom, and accustomed the more aged and experienced of the flock to go alone; in other words, to exercise themselves in the word of God? Have you so lived, that should you die this year, it will be said, "he was indeed a good man, a faithful shepherd, and his death is deeply regretted by all who knew him. He was highly esteemed when among us. In his death he was deeply lamented, and his praise is in all the churches. Though now removed from us by death, yet he still lives in our affections; though dead he yet speaks to us by the influence of his labors and examples."

We ask, are you a private member in the church? What have you added to your obituary? Read it; "He made during the year four hundred pounds—increased his stock one-half—and added one house to his fixed property:—but he neglected family worship—was irregular at church—indifferent to the word spoken—did not stay up his pastor's hands—was difficult to please—exerting a blighting influence upon his family—and finally died as he had lived. He is gone, but the church has lost nothing—he is not missed except by his own family. He is dead, but society is none the poorer." Reader, "be not deceived, God is not mocked; whatsoever a man sows, that

shall he also reap; if he sows to the flesh, he must reap corruption."

Impenitent reader, what have you written? Read it. "He had good instruction. Christ, as revealed in the gospel, was kindly, freely, and repeatedly offered to him; Christians prayed for him, the spirit strove, but he despised every offer, made light of religion and religious people, lived a life of impiety, died without mercy, and is lost."

Dear friends, let us feel that every act of ours is but a line in our obituary. If you are a minister, preach for eternity. Every sermon enters into your obituary notice; you will read it in eternity. Preach for eternity—time is short! If you are an editor, write well, for you are writing for eternity. You have, perhaps, written several notices the past year; yours may be written ere this year closes. Every sheet you submit to the press is but matured for your own obituary, which some kind friend may soon reduce to paper. Edit well; you will read your proofs in eternity. Write well, though brief; time is short!

Christian parents, christian friends, what you write must be briefly written, but write it well, and re-write as much as possible of what you have already written, and write it better. I repeat, write it well, you will read it millions of years hence.

Are you a Sabbath-school teacher? You are writing your lessons upon the minds and hearts of your scholars. Write them with faith, prayer, earnestness, and affection.

Impenitent sinner, write your consecration to Christ to-day. Begin your heavenly journey without delay. You may have Christ to-day, for "mercy's free, mercy's free!" You may reject Christ to-day, perfect your obituary, and die and go to hell, for time is short.

BENEVOLENCE SHOULD BE CONSCIENTIOUS AND SYSTEMATIC.

From "Philosophy of Benevolence,"

BY PHARCELIUS CHURCH, A. M.

The benevolence of too many exists only in anticipation and never in reality. They have so many selfish interests to serve, that, though they acknowledge the obligation, yet they never get ready to serve God and their generation in the use of their money.

The course pursued by a former acquaintance of mine is that in which thousands are now treading, and I fear that the termination may be equally sad and awful.

I allude to a Mr. W., in the town of —, who was a carpenter there, for some years doing a prosperous business, and rising to wealth as rapidly as the proceeds of his industry would allow. He had acquired, at my first acquaintance with him, a considerable property, but was one of those men who provide a place for every cent before it is earned, where it will go to swell the amount of their hoarded stores. Hence, when any thing in the shape of a religious offering was proposed, though no man was more forward to approve the measure than he, none was more backward to give; because

he said his affairs were straitened, he owed money, and he should be doing injustice to his creditors as well as to his own family by giving it away. Whenever he did give any thing, his feelings were so little attuned to the business, that he would ever after remember it as so much taken from his property, and it would be a source of secret vexation to him. Still, he was apt to speak of the pleasure he should feel in being liberal if he were only able, and would sometimes propose his services as a solicitor to show his good will, and to make up his part in this way. He would comfort himself whenever his conscience would accuse him of covetousness, by thinking how much good he would do when he arrived at a certain pitch of affluence, or by forming resolutions of leaving liberal bequests at his death to benevolent objects. When I last saw him he was reduced to a mere skeleton, from no other cause than his hard drudgery in the world's service; but still was adding house to house, and field to field, with even greater eagerness than ever. He spoke of his ill health as an indication that his dissolution was near; and when he had secured the particular item to his estate which he had then in view, he thought he should take a little rest. Nothing, he said, reconciled him to his hard labor, but the hope of having still more to leave for benevolence at his death. Thus, the deluded man mistook the most confirmed covetousness for a wish to get money to do good with, and in this way quelled the fears that would otherwise have been excited by the prospect of approaching dissolution. But the consummation of his benevolent designs was never realized; on the contrary,

"The wreath he won drew down an instant curse," the poor man died without will, his wife married a miserable vagabond who squandered her portion of his property, and his children becoming intemperate, converted theirs into the means of their own destruction. Alas, I exclaim, whenever I pass his grave, poor W—, could you from this point have formed your plans of life, instead of waiting to do good with your money, you would have done it as you went along.

Not only should we place our pious gratuity upon a level with the supply of our daily wants, and provide for it as regularly; but the increase of its amount as far as possible, should be a continual motive to economy in the use of our income. We practice economy with a view of increasing our capital, of multiplying our means of personal comfort, and of leaving a patrimony in the hands of our children. Why, therefore, should we not do it with the view of being able to place more in the coffers of benevolence? Is not the doing of good to the bodies and souls of men, the supply of six or seven hundred millions of immortal beings with the only means of salvation, and the general alleviation of human woe, an object as worthy of economy in the use of money and of effort to acquire it, as any other upon which we can lay it out? Perhaps we cannot give a better view of the course which we ought to pursue in the

use of money, than by introducing the following narrative, presented by special request in a meeting where this subject was under discussion, by a church member in moderate circumstances, of the name of G—.

"You know my friends," said he, "that I am a poor man. Fifty acres of land is all I have from which to support myself, wife, and six children. For fifteen years after I professed religion, I thought myself perfectly excused in giving nothing to religious objects, and I believe others thought so too, for they never called on me for any thing. I was in debt, could hardly bring the two ends of the year together, my family was poorly provided for, and we were even in the habit of receiving occasional donations from our neighbors. Being about five years since at a neighbor's, a lady called to ask assistance for a poor family, who had been burnt out and lost two children in the fire.

"I was so much affected by what I heard, that to be able to give something for their relief, seemed to me would be an inexpressible gratification. I had in my pocket a piece of silver of small value—it was all the money I had in the world, but still, ere I was aware, my fingers were upon it, and I involuntarily handed it to the lady. On my way home, I reflected upon myself, thought my family needed this money at that moment, to buy necessaries with, and if they did not, it was the property of my creditors, and I ought not to have given it away. It disturbed my mind so much, that I went and spread the case before God in prayer. While thus engaged, the words of our Saviour occurred to my mind: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. My faith found here a support for itself, and I rejoiced that our Saviour did not single out the rich from the poor, as under obligation to observe this precept, but addressed it alike to all. Satisfied that I had done no wrong, I was willing to leave the result with God, and bent my thoughts to see how I could repair my loss, and allow myself the gratification of doing good in this way, on future occasions. I soon discovered that in the manner both of purchasing and using articles of consumption in my family, I might practice greater economy than I had been accustomed to. By buying every thing on credit, I had subjected myself to the double loss of giving more for articles, and paying interest on the money they cost. After all they must be paid for; and hence, by contriving to pay when I got them, I should make a saving. And it was only by exercising great care and self-denial the first year, that we succeeded to revolutionize these old habits; but when it was done, it cut off no small item of useless expense. I found also, that there were several articles of previous consumption, such as a number of gallons of ardent spirits, and as many pounds of tobacco, which we could give up altogether, and yet be better off than we had been with them. I contrived also, with the assistance of my wife, who entered into all my plans, to use what I purchased much more economically than before. Many ways both of increasing the comfort of living, and of doing it at less expense.

occurred to us, that we had never thought of, which we reduced to practice, greatly to the improvement of our table and fireside enjoyments. By these means we effected a very considerable retrenchment of our expenses.

"I then looked over my farm and manner of husbanding it, to see if I could not increase my income. By early rising, and being more strict in training my sons to business, I was able to supercede the necessity of hiring a man, in harvest. I kept up my fences, disburdened my barn-yard of a quantity of manure, which had long lain useless, and scattered it over my fields greatly to the improvement of the soil, was punctual to get my crops in at the proper season, and to harvest them before they were injured. By all these plans, which I pursued up with diligence the first year, I closed the crevices through which the little fountain of my wealth had been wasted, and at the same time increased the stream of my income; I liquidated my debts, paid my taxes, supported my family better than before, and had something to give away besides. As God had prospered me so far, I felt it my duty to lay myself out still further for his glory, in cultivating my little farm. I therefore set off one-tenth of that part which was productive, about three acres, determined to cultivate it, and devote the proceeds to God. From this, I realized the first year, about one hundred dollars, which I appropriated to various objects of benevolence, and from the rest of my farm, I obtained more than ever I did from the whole, in any one year before. Since that time, I have enjoyed the luxury of doing good with my money, my family have been better supported than ever, and blessed be God, all my children have become hopefully pious, one of them is studying for the ministry, and my house has been like the house of Obed-edom, where the ark rested." Here his heart was too full to admit of his saying more.

Such is the plan of living, which I would see adopted throughout this country, yea, throughout the world; and more than nine-tenths of the asperities of the original curse will be abated. And it appears to me, that to induce many to adopt this mode of living, it is only necessary that they should look at the principles of nature and scripture, and at facts, as they are spread out before us in real life, and in the history of past ages. Let this subject receive as much prayer and reflection, as its importance demands, et conscience be brought to bear upon it, the same as upon other points, and let the claims of God upon our wealth acquired, or means of acquiring it, be met and cancelled, even by the great body of Christians, and it is impossible to estimate the consequent benefits.

CHINA.

The leadings of Providence in reference to this country are also such that one who is wise, and will observe them, can scarcely avoid the belief that good is yet in store for China. Even when the country was closed to the access of all, save daring smugglers, there was sufficient in the promises of God to encourage hope, and

lead to believing prayer for this ancient people. One who reads of God's purpose to "take out of the Gentiles a people for his name," and who believes that "the everlasting gospel shall be preached to every nation, and kindred, and tongue, and people," would scarcely need any other assurance that a great and effectual door should be opened in China. But when to this is added the special promise to "the land of Sinim," (Isa. xlix: 12,) it will be seen that faith, as it regards China, is built upon "immutable things." True, the purposes of God have long seemed to slumber; mercy for China, if mercy was in store for her, seemed to have tarried by the way. A wall, harder to be surmounted than her ancient northern barrier, rose in the face of every effort to enter the land, and China was a world by itself, shut out from communication with other nations, and the light of the gospel. Such seemed to be the case. But all this while the providence of God was working unseen in its "mysterious way." A solitary adventurer of the gospel came out. By slow degrees, and at long intervals, others joined him. Their numbers gradually increased,—the churches gradually began to awake to the claims of China, and at length a band of twenty or more were anxiously waiting, but not expecting so soon to behold, what God would do. And what has he done? He has made the wrath of man to praise him. He has brought the forces of a distant western land to the heart of China. He has opened, not one door, but five; and behold! while doors are opening, the number of laborers is already doubled, and every one who now comes finds that, through the labors of his predecessors, years of influence are added to his efforts. We stand on the shoulders of those who went before. We are entered into the field of their labors, and though very much work remains to be done, yet we trust to gather with joy some of the seed which they sowed in tears.

But this is not all. A revolution has commenced in China, and the Great Ruler of all, who controls it, alone knows where it will stop. They greatly mistake who suppose that China will longer remain stationary; or that the doors which have begun to unclog will not be thrown wide open. It may be like the Alpine glacier, long frozen to its rocky bed; loosed at last, it commences its mighty course. It moves with progress well nigh imperceptible at first, but faster by degrees: gentle rills trickle down its frozen sides: onward and yet onward it goes, till it rushes in ruin down the precipice, or melts in the valleys. Which of these shall be the fate of China in this revolution, it is not for us to say. It is not for us to measure the mighty march of God's providence, or limit the wondrous workings of his power; but it is for us to follow in his footsteps as his grace enables us, and to go forward when he commands, and in all cases to remember that he will be glorified in the nations, and exalted in the earth.—*Sing-po Report.*

About ninety different companies are engaged in mining copper in the Northwest, with a capital of fifteen millions of dollars.

From the Southern Baptist Missionary Journal.

AFRICAN MISSION.

It is known to our readers that the question of transferring the African mission from the Boston to the Southern Board, has been for sometime past under serious consideration. It is not probable that any such transfer will be made. If our brethren at the north shall deem it best, with due regard to their other important missions, to continue their operations on the coast of Africa, we shall pray for and rejoice in their success. At the same time, the Southern Board are contemplating the vigorous prosecution of the work in that field, as soon as suitable men can be obtained. By the following interesting communication from bro. I. Clark, now on the coast, it will be seen, that while he urges the Northern Board to retain the station, if possible he has no personal objection to laboring with the Southern Board.

We insert the extract below, because the arguments are cogent, are scriptural, and adapted to a southern as well as a northern latitude, and because many of the facts it contains will tend to excite an increased interest in the welfare of benighted Africa.

BRITISH AKRAH, April 3, 1846.

Of late our attention has been several times directed to the subject of transferring the African Mission to the Southern Board, and at last to that of abandoning the mission. We have consented to the transfer, provided it be found best for the cause of missions on the whole. But to abandon it, we think, would be wicked in the extreme. It would argue that the church had attempted too much, or that her efforts as to the mission had proved abortive. The church is bound to do all she can do, for evangelizing the world. Properly speaking, she is a Missionary Society, organized for her own good, that is the edification of her members and the conversion of the world. When the Saviour commissioned his disciples, to go into all the world and preach the gospel to every creature, he devolved this duty on the whole church in all succeeding ages.

Our blessed Saviour came from heaven to save the world. To this he applied his resources and devoted his power. For this he emptied himself of his glory, and devoted himself to a life of poverty, toil, reproach, and suffering. Jesus is not our Saviour only, but also our example. He bestows on christians a portion of his own nature, baptizes them with his own Spirit, and, with his own example before them, sends them forth into the world to carry forward the great work which he commenced. Every one is required to do all he can for the conversion of the world, to devote all he possesses and all his talents to this object. This is the view which the early disciples took of this subject. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should henceforth live, not unto themselves, but unto Him who died for them, and rose again."

The first requisite of the church, is the constraining love of Christ. Let the hearts of

Christians be imbued with this, let them feel for the miseries of the perishing heathen, and that the gospel is the only thing which can save them, and let there be an entire consecration of soul and body to Christ, and all will be well. There will no longer be any necessity of deliberating about giving up, or transferring missions. The treasury of the Lord will be full and overflowing. To every request for missionaries there will be a prompt response, "here am I, send me." No matter what the sacrifice to be made, or the danger to be encountered, there will be no deficiency. But alas! how little of this is manifested by American christians of the present day! The church has descended from the high position which she was intended to occupy. Her love has grown cold, the world has engrossed her affections, the Spirit has been grieved and taken his departure, and the heart is cold and insensible. Christians must live as the men of the world, follow their customs, and indulge in their luxuries, though the commands of Christ are disobeyed and the heathen world sink to perdition!

Though God has blessed christians in America above all other christians, how little gratitude they manifest! How little sympathy for the heathen, who are by thousands and millions peopling the world of despair, without having heard that God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life! How many of the poor benighted Africans are looking to the Baptists in America to give them the only thing which will save them from an awful hell, while these same Baptists are deliberating whether they shall recall their missionaries, abandon the field on which the beloved Crocker, Fielding, and their wives, fought and fell; whether the dear youth, who have been collected with so much pains, and taught with so much care, are to be sent back to heathenism, to inform their heathen parents that they must all perish in their sins; whether the books on which years of toil and almost agony have been spent, shall be left to be consumed by insects.

Now if the northern Baptists are doing all they can do, and several of their missions are in a languishing state, for want of money or men, it may be best to transfer them to others, or even to abandon them. But until they have exerted themselves to the utmost of their ability, till with an entire consecration of themselves and all they have to God, they have done all they can do, they cannot, they dare not do it.

Are the northern Baptists doing all they can? They contribute, perhaps, about \$80,000 a year, making an average of 20 cents to each member, for promoting the gospel among the heathen; while the English Methodists, whose number is about equal to the northern Baptists, give \$400,000 yearly, for the support of foreign missions. In addition to this, they give one-tenth of their income to support the national church. Let our brethren and sisters, who are better able than English Methodists, give as they do: let every church give, for the support

of foreign missions, as many dollars as she has members; then see whether the Board will be under the necessity of giving up any of her missions. Are not the Baptist churches able to do this? Would it not be a blessing to the churches to do it? "There is that withholdeth more than is meet and it tendeth to poverty." Has not the church, and even each individual church, ever been blessed in proportion to her efforts to spread the gospel among the heathen? If this is true, for the church to do less than she is able, is a curse to her; it is to cause God to withhold his blessing and to send leanness upon her. The northern church is abundantly able to sustain all her missions and to increase them four-fold. Let her be characterized by love to God and love to man, let each one feel that he has been redeemed by the blood of Christ, and that henceforth he is not to live to himself, but to Him who bought him; and what will not God do? Will the treasury of the Lord be impoverished? Will the cry of the heathen, for teachers, be unheeded, and the voice of missionaries, worn down with excessive toil and care, die away as the chattering of the swallow on the passing breeze? Oh, no! the treasury would be full, every call would meet a prompt response. Young men by hundreds would say, "Here are we, send us." Neither the dreaded and fatal atmosphere of Arracan, nor the poisonous and deathly malaria of Africa would deter them.

I say now, as I have before, if it is best, all things considered, to transfer the African Mission to the Southern Board, I do not object to it. But after reflecting on the subject, I see nothing to be gained and much to be lost.

Now, dear brethren, I leave it with you. But if you retain the mission, you must strengthen and enlarge it. You must appropriate more to its support, and send us more help. While you were involved in debt and other difficulties, I held my peace, and even advised retrenchment. But now, I feel constrained to raise my voice for Africa. During the eight years of my connection with the mission, it has been all the time embarrassed for want of adequate support. As few and weak as we have been, we have been under the necessity of doing much ourselves which might have been done by others, if we had the means of paying them. Instead of employing others to teach the heathen youth the rudiments of those arts which are essential to civilization, we have been obliged to teach them ourselves, when we ought to have been breaking to the heathen the bread of life. When we ought to have horses to ride on our preaching tours, we have been under the necessity of walking.

But above all, we need more laborers. Our work, which we have never been able to do properly, is accumulating on our hands. The whole Bassa tribe is ready to receive the gospel. Wherever we go, they listen attentively to the word of life. They often say to us, it has been so long since you were here, that we have forgotten God's word. If you would come more frequently and preach to us, we would understand and remember the word. A

short time ago, one of the chiefs of Zuzo repeatedly sent to me for a teacher, as the school there had been suspended for the want of a suitable teacher. He had attended the school at Zuzo and learned to read and write both the Bassa and English languages, and had said to me that he wished some one better qualified to live in his town. He said the Bassa teachers could instruct him in reading and writing, but he wanted to learn something more. At last he wrote me to send one of our school boys, if I could send him no other. If we had a good missionary at Zuzo he would exert an influence over a large section of country. A missionary at Tradetown might preach the gospel to thousands. I, for years, have longed to occupy that field myself. I have made several visits there, and found them ripe for instruction. River Sester is also an inviting field, with thousands of precious souls involved in the darkest gloom of heathenism.

About 100 miles in the interior, is the Kplei, (Kpisa,) teeming with its hundreds of thousands; I spent a few days among them about two years ago, and they heard the gospel with gladness. The king said he had seen and heard what his fathers never heard. "No white man ever came to their country before, to bring them the good news." He earnestly requested me to come again, and I promised him I would endeavor to, if I lived. He said God would not let me die for a long time. Who will come and give this people the gospel?

The Board have, indeed, had many discouragements; but no more than any other mission on this coast, excepting, perhaps, the Episcopal mission at Cape Palmas. All the others have lost more than half of their missionaries on the field, and none of them have more than two of their older missionaries now in the field.

This is true of all the missions on the western coast, from Sierra Leone to the Gaboon, including the American, English, and German. In most cases where missionaries have fallen, their ranks are filled by others. None seem to be discouraged but the American Baptists. All missionaries who are acquainted with the Baptist mission, say that it has accomplished as much in proportion to what it has expended, and that it has as much encouragement to persevere, as any other mission. Shall the Baptists retire in dismay from the field, while others are taking fresh courage, and girding themselves anew for the conflict? Will you give up the field on which you have fought so long and gained so much? Shall the field on which the footsteps of the beloved Crocker are still visible, and on which he would have been willing to sacrifice his life a thousand times, be given to others, you know not whom? Oh! let it not be named among you; publish it not to the world; let it no more come into your holy convocations; but declare to the world and the church, that you are ready to send men to Africa, and clear your garments of the blood of these poor heathen; let the church second the action of the Board, and furnish the requisite funds, and throw responsibility on the

ministry, on the YOUNG MEN who are *this year* to leave our theological institutions, and see if there is no one among them all, with faith enough to come to Africa. He may die, and could he die in a better cause? We ask only for one, and his companion, at present. Is there no one who is willing to hazard his life for the perishing millions of Africa? Do you believe that you are one of the number to whom the Saviour said, "Go ye into all the world, and preach the gospel to every creature?" If so, what reason have you to think he does not require you to go to Africa? Do you believe that the Saviour included Africa with the rest of the world, and that it is the duty of some of his ministers to go there? Then why does not this duty devolve on you? Is your case a peculiar one? If not, why should you not come? Some one *must* come soon, or the mission must be given up. We cannot expect to live many years longer. Eight years in Africa make a great change in the best constitution. Now, dear brethren, let us have a prompt reply. We wish to know what we are to expect.

EXTRACT FROM A LETTER BY D' AUBIGNE TO BISHOP SUMNER.

You are aware what is passing on the Continent. It appears that a second reformation, a reformation of the nineteenth century, is commencing. In Germany, many churches are detaching themselves from the church of Rome, and ranging themselves under the authority of the word of God. At Breslau alone, the new Roman Catholic church has 12,000 members, and has just been joined by Mons. Theiner, a most distinguished man, and doctor of theology. It is true, that one portion of these new Catholics made, at their meeting, a confession of faith, that seems far from sufficient, and which, as far as I can remember, is simply, "I believe in God the Father, the Creator of the world, and in Jesus Christ, his Son, our Saviour, and in the Holy Spirit and his christian church, and in eternal life." But another portion of them, at Berlin, has made a much more satisfactory declaration; and we may hope that the others, by Divine assistance, may advance. We cannot expect a new-born child to possess the faculties of a full-grown man. The re-action of this movement on the churches which continue attached to Rome, is not less important. Quite recently the chapter of Lintzgan (Baden) met to deliberate on their actual position. Many reforms were proposed, and in particular the abolition of forced celibacy. An old pastor, Mr. Halm, of Lärkdorf, rose and said, "In eight days I shall have passed the 76th year of my life. You will then readily believe me, when I assure you that I have no thoughts of marrying; but study and experience oblige me, as did in former days the aged bishop Paphuncius, in the Council of Nice, to express the ardent wish that our church would 'not impose on its priests burdens more heavy than Jesus Christ has done.' I vote for the proposition, and say, yes."

What is passing in France, is not less remarkable. The labors of our evangelical and

Bible societies, which for many years have been spreading the Word of God, and the knowledge of His grace in Christ, are and have been blessed. During the last ten years, in Burgundy and other parts of France, new evangelical churches have been formed, composed of Roman Catholics who had been converted one by one. During the last year, however, a new era has commenced. Whole populations are detaching themselves from Rome, and demanding evangelical ministers. In the Limousin, six churches have separated themselves from Rome, and have now six pastors and six school-masters. In the province of Saintonge (near Bordeaux) there are about one hundred parishes demanding ministers, and saying they will no longer have Romish priests. Six weeks ago, at Sens, a great movement took place: 1500 or 2000 persons detached themselves from the Romish worship, and two evangelical ministers whom I personally know and who have been sent there, cannot suffice for all their wants. In the environs of that city, five parishes have also, through the medium of their mayor, demanded ministers; their demands have been put off by dilatory answers, which have had so little success, that now there are thirty-nine parishes who renounce the mass, and will have only the preaching of Jesus Christ. The conversions of Roman Catholic priests are also very numerous. In vain was one of them, the much execrated ex-Abbe Maurette, imprisoned for a year in Paris, for having, in a pamphlet, explained the reasons that led him to abandon the Pope and come to Jesus Christ; the priests have not been frightened. This winter, at Geneva, on the seats of the Theological College, where I teach, and where Maurette had spent some time, I had again amongst my students four priests; two of them French, one a Belgian, and one a Spaniard, the last formerly a superior of the convent, and chevalier of the order of Isabelle Catholics. At Dijon, one of the leading clergymen of that place, M. Trivier, has separated from Rome; and he finds that he is not able to meet the wants of all the Roman Catholics who ask of him conferences and instructions.

Such, my Lord, is the state of the Continent. A great evangelical and anti-Roman movement is going on there. This is a fact which must strike the mere politicians not less than the man of religious conviction.

Now, when a foreign Christian arrives among you, what does he see in Protestant England? What is his astonishment, when he hears of a directly opposite movement, and when he sees it with his eyes? I will not give way to exaggerated fears; England is Protestant, and she will remain so. But he that desires the end must also desire the means.—There are doctrines maintained in England, with much zeal and courage, which are the doctrines of the Council of Trent, and not those of the Reformation. At the same time a tone and appearance even more and more Romish are sought to be given to your public worship. I will cite one example more important than it may at first appear. The day before yesterday, I wished, before leaving, to see your mag-

nificent Castle of Windsor. In returning, I entered the chapel of the school at Eton. I was struck at seeing above the altar a large picture, painted on the glass of the window, representing the crucifixion, with the woman at the foot of the cross, and above this another picture representing a subject of the same nature, recalling to me most vividly the Romish chapels in Italy. On inquiry, I was told that one of these pictures had been there for little more than one year, and the other for little more than two weeks; and that the expense had each year been defrayed by a collection among the boys of the school, and that it was expected that every year a fresh picture of a like description would be added by a similar contribution. Thus, then, having little hope of the parents, do they attack the children; here is the religion of images, instead of the religion of the Bible, impressed on the minds of the sons of the first families in England. The same day the newspapers announced the conversion to Romanism of two Protestant clergymen. So we see that in many respects the movements in England is in an opposite direction to that which is going on upon the continent of Europe.

LATER FROM MONROVIA.

By the arrival of the barque Chatham, from Monrovia, at New York, the Tribune has files of the African Luminary for April, May and June.

Governor Russworm, in company with an interpreter and assistants, left Cape Palmas on or about the 15th of February for the leeward, and returned on the 26th. The object of the expedition was to purchase a tract of country from the natives, and form treaties of alliance. Satisfactory arrangements were made with all the towns on the coast between the country heretofore purchased below Cape Palmas by the Maryland Colonization Society and Tahoo, which is distant about sixty miles. They met with kind treatment everywhere, and returned highly gratified with the success of their enterprise.

The Catholic Missionary Establishment at Cape Palmas, has been purchased by a Society formed in France, to propagate the Gospel in Africa. A French War Frigate had arrived with a Priest.

James Brown, commissioner of Monrovia, has succeeded well in purchasing new territory. He has purchased upwards of thirty-five or forty miles of the coast, commencing from Little Cess, Croo Country. This, says the Luminary, has long been a desideratum with every Liberian. Mr. Brown's purchase will include different points of the coast. A number of these points have been, and are yet, invaluable palm oil marts.

Another accession was made to the Colony by the arrival of sixty-three immigrants in the bark Rothschild. They sailed from New Orleans January 25th, and arrived here on Sunday, March 15th, all well.

On the 30th, the first cutter of the United States ship Marion, with seventeen men on

board, on attempting to cross the Mesurado bar upset. Midshipman J. P. Bartlett, and seaman Johnson were drowned. The rest were saved from a watery grave by the quick movements of the boats from the ship. Some of the men had been quite ill since their salt water bathing. Captain Cooper, pilot to the squadron on the coast, barely escaped being drowned.

The season has been exceedingly dry, and the heat almost insufferable.

The Luminary of June 10th, says: "Never have we known supplies to have been more opportunely received by any community than were those brought by the barque Chatham, which arrived at this port, after a passage of 35 days from New York, on the 8th instant. The "hungry time" had set in, and many of the people were anticipating actual want and suffering.

"It is supposed that about 300 of the Congoes, from the Pons, have taken to the 'bush,' unwilling to submit to the restraints of civilization." These have committed sad depredations, and have thus increased the distress."

The Missionaries give in the Luminary very favorable accounts of their labors.

The U. S. Boxer would sail for Port Praya June 25th.

JEWISH EMIGRANTS TO AMERICA.

The Orient has the following from the Ellwangen, May 11: "A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neighboring town of Oberdorf. The poverty which characterise the appearance of German emigrants for America was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant omnibusses conveyed the parties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls, who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carries with them a 'Sepher Tora,' (scroll of the law,) which they had solemnly dedicated in the synagogue of Oberdorf previous to their departure. The emigrants follow their relations and friends, who had preceded them several years, and encouraged them to seek the well beloved land of North America, where they are not, as in most German States, deprived of their natural rights and privileges as citizens, on account of adhering to the faith of their ancestors."

SOMETHING TO BOAST OF.

There is not a single licensed Grocery in Marshall county, nor has there been one since the passage of the late law. If there is any place in the county where spirits are sold contrary to law we are not advised of the fact. We have something else to boast of: It is well known that we have a most excellent county police, yet there has not been an individual confined in our county jail on a charge of crime of any sort for more than two years—nor has our State Docket occupied the Court six hours

on an average in getting it for *two years past*.—
Lewisburg Disseminator.

From the Southern Baptist Missionary Journal.
MONTHLY CONCERT OF PRAYER.

The importance of prayer for the spread of the gospel is acknowledged by all God's people. It is to be feared, however, that appropriate earnestness, unity, and faith do not characterize their petitions. Their interest in the cause is too desultory and impulsive. They take not those enlarged, sympathetic views of a world's guilt and misery, and its absolute dependence upon divine mercy for deliverance, which will bring them prostrate before the throne, beseeching help from above. We rejoice that a change is taking place. God is moving upon the hearts of his people, and the day is not distant when we may hope to say, with respect to the churches, that they "*all continued with one accord in prayer and supplication.*" Such is the tenor of divine prediction, "prayer shall be made for him continually." It is with reference to such a state of things that the Southern Baptist Convention, at its recent meeting, adopted the following resolution:—

"Resolved, That it be recommended to all the churches in the bounds of this Convention, to observe the monthly concert of prayer for the revival of genuine religion, and the success of the gospel throughout the earth; and that collections be taken up at their meetings to aid these objects."

The first Monday evening of each month is the season which has been for more than fifty years appropriated for this object. Some of the churches have deemed it proper to set apart a portion of the Lord's day preceding, as a more suitable time, as a much larger number of persons may be collected together. Each church may decide the question of time. Let the pastor or some leading brother take pains to give publicity to the appointment, and to select such brief items of a missionary intelligence as will tend to excite interest in the occasion.

Alluding to this subject, our esteemed brother Shuck, in a letter published in the Biblical Recorder, thus writes:—

"Missionaries who toil in heathen lands are often bowed down with discouragement by the fearful trials surrounding them; and in the seasons of darkness, their hearts are encouraged and animated in the very midst of trials by the reflection that their brethren and sisters in Christendom, are remembering them in their devotions. And in our little social meetings in China, constant reference is made to that glorious volume of united prayer which goes up to God from full hearts at the Monthly Concert in our native land in our behalf. Oh! we prize the prayers of our brethren at home, and especially those offered up at the *Monthly Concert*. Will you do me the favor to submit it to the church as my parting request that they would make it a point of conscience to be punctual at the Monthly Concert, and there, as in secret, remember the perishing heathen, re-

member their wants and their awful destiny, and remember the toil worn brethren and sisters who have left their homes and kindred and native land, and have gone far hence to the Gentiles, to point the wild idolater to the Lamb of God."—At each concert of prayer a collection should be taken for missions."

VOLUNTARY AGENCIES.

A disposition to engage in voluntary and limited agencies is beginning to be manifested by prominent brethren at the South. The Rev. Peter C. Edwards of South Carolina, and recently elected Professor of the Furman Institution, has kindly engaged a few weeks, without charge to the Board, in visiting the churches of the Welsh Neck Association. The result of this effort was the payment of \$447 62 to the Treasurer of the Foreign Board. The Rev. J. H. DeVotie, pastor of the Marion Baptist Church, has volunteered his services for one month to the Board. Who will follow their example? By a little sacrifice in this way, the churches of every Association in the South might be visited, and information diffused on the subject of missions. In some respects too, this plan would have the advantage of every other.

The Corresponding Secretary would gladly receive communications on this subject.—Whenever it might be necessary, or desired, the Board would expect to furnish a reasonable compensation for such services.—*Southern Bap. Mis. Journal.*

From the Southern Baptist Missionary Journal.

LET ALL READ.

In a letter addressed to the Baptist ministers of North Carolina, brother Shuck, now on a tour to the South, employs language, which we could wish was read and thought of by all our brethren at the South. The reflex influence of foreign missions on the prosperity of the churches at home is but little understood. The following is the extract to which attention is invited:—

"Although I cannot visit you, nor behold your faces in the flesh, yet I am anxious even by this hasty line to assure you of the deep interest I shall ever take in your spiritual devotedness to the Lord Jesus, in the success of your ministry, and in the welfare of your churches. And were I called upon to say in, what way your spirituality could be increased, your ministry rendered more efficient, and how the welfare of your churches could be best promoted, I would unhesitatingly say, think more, pray more, read more, and *preach* more on the subject of foreign missions. There is a reflex influence possessed by foreign missions which is yet to be understood and appreciated in this country. Wherever I have been since my return to my native land, I have invariably found that they were the most intelligent and efficient pastors, and they the happiest and most flourishing churches, who were the most actively engaged in promoting the spread of the gospel in regions beyond them. There is

a withholding that impoverishes the withhold-er, and there are streams which send back their gladdening waters upon those who water others.

Dear brethren, I leave the case with you—Will you hold the rope while a few of us descend into the deep, dark, chilling well of heathenism? May I expect soon at least *one* effort from you? Your sympathies, and your prayers, and your efforts are *now* needed. Every breeze which sweeps the ocean, brings to our ears importunate cries for help from the few and fainting laborers who are toiling amidst the dismal scenes of pagan midnight, and these cries are backed by the wails of dying millions, perishing for lack of knowledge. God bless you, my dear brethren, abundantly, your souls, your bodies, and your labors."

From Duncan's Philosophy of the Seasons.

SCRIPTURAL ALLUSIONS TO THE DEW.

Most of the grand phenomena and aspects of nature are mentioned in Scripture, and so applied as to teach or illustrate some important lesson. They are spoken of as declaring the glory of God in creation; they are employed to represent his dealings with the children of men. The snow, the hail, the thunder, and the storm are appealed to as gradually showing forth his power and terrible majesty; the wind, "that bloweth where it listeth," the early and the latter rain, and the gently dropping dew are used as appropriate images of the blessings continually showered down from on high, and especially of the influence of the Holy Spirit upon the soul. The Bible, designed to be an intelligible record of divine instruction, abounds in imagery borrowed from material nature, and expressly adapted to arrest and charm the attention. It contains many beautiful allusions to the phenomena of dew, a few of which we propose making the subject of this paper.

The beneficial effects of dew, in reviving and refreshing the entire landscape, have already been adverted to. How frequently do we observe the aspect of the fields and woods improved by the dews of a single night? In the summer season, especially; when the solar heat is most intense, and when the luxuriant vegetation requires a constant and copious supply of moisture, an abundant formation of dew seasonably refreshes the thirsty herbs, and saves them from the parching drought. In eastern countries, like Judea, where the summer is fervid and long continued, and the evaporation excessive, dew is both more needed and farmed in much greater abundance, than in our more temperate climate. There it may be said to interpose between the vegetable world and the scorching influence of a powerful and unclouded sun—to be the hope and joy of the husbandman, the theme of his earnest prayer and heartfelt gratitude. Accordingly, the sacred writers speak of it as the choicest of blessings wherewith a land can be blessed; while the want of it is with them almost synonymous with a curse. Moses, blessing the land of Joseph, classes the dew among "the precious things of heaven;"

and David, in his lamentation over Saul and Jonathan, poetically invoking a curse upon the place where they fell, wishes no dew to descend upon the mountains of Gilboa. The Almighty himself promising by the mouth of one of his prophets, to bless his chosen people, says, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth its roots as Lebanon." Here the refreshing and fertilizing effects of dew beautifully represent the prosperity of the nation which God specially favors and protects. The dew is also employed, by the prophet Micah, to illustrate the influence of God's people in the midst of an evil world, where he says, that "the remnant of Jacob shall be in the midst of many people, as a dew from the Lord." What emblem more expressive of that spiritual life, in some of its members, which preserves a people from entire corruption and decay!

Another beautiful application of the dew in Scripture, is its being made to represent the influence of heavenly truth on the soul. In the commencement of his sublime song, Moses employs these exquisite expressions: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Similar passages might be quoted from the sacred writers, wherein, by a felicity of comparison that all must at once acknowledge, the word and ordinances of God are likened to the dew of the field. How strikingly the reviving effects of dew upon the parched and thirsty vegetation of the sun-scorched plain, typify the moral and spiritual freshness diffused by the word preached in its purity, and received with faith and love. As the dew of a night will sometimes bring back beauty and bloom to unnumbered languishing plants and flowers, and spread a pleasant freshness over all the field, so will some rich and powerful exposition of revealed truth, or some ordinance, dispensed with genuine fervor, not unfrequently enliven and refresh a whole Christian congregation, or even spread a moral verdure over a large portion of the visible church.

If the soul be stained in its intercourse with the world; if, like the grass on the way-side that is covered with dust, it contracts impurity with the beaten paths of life, the word of God falls upon it with a refreshing influence, like the dews of night upon that grass, to water it, and to wash away all marks of contact with surrounding corruption. If it be scorched by the withering sun of persecution, and pines for spiritual nourishment and support, that same word bedews it with the sweetest influences, and affords it sustenance in richness and salubrity like that of the heavenly manna itself.

But let us not forget that the word of God sheds a healing influence only when it is rendered effectual by the Spirit of all truth. The Spirit worketh through the instrumentality of the word; silently, secretly, and powerfully worketh; falling greatly, operating unseen, and diffusing refreshment around; like the balmy dews of night. Of the Spirit's agency the dew is, indeed, the finest and aptest illustration. As dew to the parched and drooping flower, so

is the Spirit shed upon the Christian's soul; as the "dew of Hermon," or the "dew that descends upon the mountains of Zion," spreading freshness and beauty over the whole surface of the ground, so is the Spirit poured out in rich abundance upon the church, the spiritual Zion, in times of reviving and refreshing from the Lord.

As we spring from our couch, therefore, on the bright summer morning, and walk joyfully forth into the fragrant fields, to breathe the inspiring air, feast our eyes upon the glowing mixture of colors in which all nature is arrayed, and listen to the sweet and various music that ascends from every grave, let us not fail to derive a high spiritual lesson from the dew, that is so thickly strewn upon the grass beneath our feet! Distilled in the silent night by the reciprocal influences of heaven and earth, it bathes and refreshes each blade and flower with its stainless moisture. Let us regard it as the chosen image of God's choicest blessing, the cleansing and sanctifying influence of his Spirit upon the heart of man.

From the New York Evangelist.

"TO THE UNKNOWN GOD."

This inscription, found by Paul on Athenian altars, might not be inappropriately written on those before which the worshippers of the 19th century prostrate themselves. Although ages have elapsed, since those days of ignorance and superstition, we yet see altars similarly devoted, in nominally Christian lands. There are very many, who bow before the Supreme Being, in our own sanctuaries, whose conceptions of Him, to whom they render homage, are so distorted and grovelling, that the God of the Bible, would seem to be effectually excluded from the service in which they are engaged. No worship can be acceptable, that is not intelligently rendered. If no means had been provided, for the illumination of our naturally darkened understanding—if the character of God were not clearly revealed in the Bible, there might be some excuse for that ignorance, which pertains to the worship of those, who have a name and a place in the church of Christ. Unless we are intimately acquainted with the character of the Deity, we must as a necessary consequence, be ignorant of the relations we sustain to Him, and of the nature and extent of his claims upon our regard. It is no small fault of many, even among those who study the Bible, that they overlook the fact, that it contains a *system* of faith, harmonious in all its parts, and necessary to be thoroughly comprehended, if we would not serve an "unknown God." Many important doctrines of divine revelation, are very imperfectly understood, even by those who sit under the preaching of the gospel. This is most surprising, when we look at the many and varied religious influences, which are brought to bear upon all classes of minds, within the reach of the gospel—and can only be accounted for by a lack of *systematic* teaching from the pulpit, in the Sabbath school, and the family circle. One great cause of this superficial knowledge of the

doctrines of grace, is to be found in a neglect of *catechetical* instruction. Christian parents, and others interested in the spiritual welfare of children, though they may faithfully warn their youthful charge of the danger of remaining in a state of impenitence, are, nevertheless, sadly deficient in the inculcation of divine truth, in all the variety and harmony of its details.—There is, perhaps, much warning and rebuke, but very little "instruction in righteousness." Multitudes are directed to the Saviour of sinners, who are profoundly ignorant of the nature of his atonement, and are, therefore, in a state of mind, poorly qualified to appreciate the wisdom and goodness, which originated in the scheme of redemption, through a crucified Saviour. The Assembly's Shorter Catechism is found, in these days, in very few youthful hands; and without this, or some other well-digested and simplified analysis of Christian doctrine, it cannot be expected that children will grow up in the "nurture and admonition of the Lord." Although an orthodox head can never supply the deficiency of an un sanctified heart, it must ever prove to be an essential requisite in the formation of a well disciplined Christian character. The views we entertain of the God we worship, must have a controlling influence over the heart, and in accordance with their dictates, the affections will, to a great extent, be regulated. Should we cherish inadequate conceptions of the *authority* of God, we shall be led to invest him with an inglorious robe, and place in his hand a broken sceptre, corresponding with the crudeness of our belief, respecting him. If the stability of the Divine perfections is not distinctly recognized, we shall find ourselves continually tossed on the waves of uncertainty—our gospel hope will be far removed from that which is an "anchor to the soul, both sure and steadfast." To be "rooted and grounded in the faith," it is indispensable that we should have, as thorough a comprehension as it is possible for us to possess of the attributes of Jehovah. If ignorant of his nature, we may allow ourselves to regard him as merciful to-day, and unmerciful to-morrow; as exercising love at one moment, and hatred at another. Such were some of the notions of the Athenians respecting the "unknown God, whom they ignorantly worshipped." It is only with well-understood Bible teaching, as to the character of God, that we can be his acceptable worshippers; and become properly qualified for the performance of the varied duties, which grow out of our peculiar relations to Him.

H. S. C.

THE DUELLIST.

—He goes forth alike prepared, willing, determined to inflict the like irreparable injury.—He has suffered no wrong upon his person or rights which by any stretch of justice can seem to demand the great sacrifice of life, for in every civilized country where the magistrate beareth not the sword in vain, he could obtain redress without periling his own life. But his wrath has been stirred up by an offence so trivial.

that statute law, wise and discriminate in all things else, cannot define it. His honor has been wounded, that capricious,—shadowy nondescript scarcely known as an entity, never a virtue, only in his own imagination; yet this high attribute of his humanity has been sinned against so wickedly, that no reparation defined in a Christian dialect is admissible. The only satisfaction which can avail is the privilege of mutual butchery. He has not been injured, but insulted, and

'For a word, a look, a gesture deemed
Not scrupulously exact in all respect,
Prompt to revenge goes to cited field,
For double murder armed, his own and his
That as himself he was ordained to love.'

The inexorable tyranny of this murderous custom over every enlightened and humane consideration, shows the more clearly by what strange perversion of all that is righteous it is kept in being. Such infatuation in the ordinary intercourse of life would be accounted a serious disqualification for society. Instead of pardoning an offence in the spirit of the just maxim, 'to err is human, to forgive divine,' the duellist has no other will but to avenge it. He feels a necessity laid upon him to do it, though at the sacrifice of principle and even life. He must make or accept the desperate proposal that he and another, the man whom he loves, perhaps, and who loves him, for some slight inadvertency recognized as an offence in no law or gospel, retire into some secret place, face each other with deadly weapons, and each do his best to send the other crimsoned with guilt into another world. He may be a husband, a father, or the only son of a widow who lives upon his life, and once taught him with many prayers and tears—'Thou shalt not kill.' No matter,—he must stifle all the suggestions of reason, conscience, friendship and affection; brave all the horrors of violent death and the certainties of a fiery judgment, in order to be the principal of one murder and the accessory of another at the same moment.

Said the distinguished Hamilton, whose grave is yet bedewed with a nation's tears, as though they were ne'er to look upon his like again—and that youthful sage, but godly penitent, just before expiring of the wound received in his strange compliance with this barbarous custom—'It was always against my principles: I used every expedient to avoid an interview, but I have found for some time past that my life must be exposed to that man. I went to the field determined not to take his life.' Strange truly that the soberest judgment of the greatest of men, fortified by benevolence so peculiar as to prevent his taking the life of a combatant even in self-defence, could be so bewildered, so estranged from all sentiments of right and duty, as to regard himself solemnly bound to expose his life in acting, not for, but against his principles!

Did these brutal notions of honor find favor only among the barbarous form of society which gave them origin, they need excite no

greater surprise than cannibalism, or other savage customs; or were they limited to those districts of semi-civilization, where the traffic requires the tear of human flesh, we might not be horrified. But there has been acting against principles nurtured at the very altar of the pilgrims. Though statutes against duelling would not be found a dead letter anywhere in New England! yet who does not know that no protection exists against this bloody despotism while public opinion allows it anywhere in the Union! What is called honor, dignity, piety here, is under other skies within twenty hours' travel reprobated as meanness, despicable cowardice; and the charge comes down with such mountain weight upon the unflinching heart of a New Englander, that if not first sworn at the altar and committed to the right by every social and sacred tie, he can be induced for once in his life to grasp the weapons of death and play the ruffian. The grave of an eloquent statesman from the North is hardly green, who at the Capitol of this Christian nation for words spoke in warm debate, thought to imply an incivility, was summoned by accomplices—all honorable men—to a brutal deadly encounter. For difference between two shades of an idea, he was made to consent to what he inwardly abhorred, and after all the reflections of the night season, at an hour when a mother had once taught him to say with his little hand in her's, 'Lead me not into temptation, but deliver me from evil;' after all the reflections of that dreadful night, and the visions and dreams which haunted his fevered brain, he was made to meet an associate to whom he bore not the slightest ill-will, upon terms of the deadliest hostility. He was made to fire upon him once, again, still again—to die—to be carried to his widow and her babes a gory, palpitating corpse!

JERUSALEM BAPTIST CHURCH, }
Richmond Co., Va., July 27, 1846. }

Whereas, this church has heard with deep sorrow, that the Rev. Thomas D. Braxton, (our former Pastor, whom we much esteemed and tenderly loved, under whose care and influence it was constituted and built up to a considerable degree,) hath been removed from this earthly stage and is no more:

Resolved, That we cherish for his memory the warmed Christian regard, in the hope of meeting him again in the enjoyment of the reward of the righteous.

Resolved, That we deeply sympathise with his hereaved family in this afflicting dispensation, and tender them the consolations of the Gospel in this solemn and distressing event.

Resolved, That the Pastor of this church be, and is hereby, requested to preach a sermon relative to the occasion, at this place, on the 3rd Lord's day in August next.

Resolved, That these resolutions be forwarded to the Editor of the Religious Herald, for publication, and a copy be sent to the family of the deceased.

WM. S. NORTHEN, Clerk.

EXTRACT OF A LETTER FROM REV.
J. G. ONCKEN.

From report of Amer. and For. Bible Society.

We are still advancing by the Lord's blessing, and on a recent tour to Holland I immersed sixteen believers, and formed three churches. Though passing through countries from which I have been proscribed, I met with no molestation, and was only once summoned before the magistrate. Our encouragements are great, both here and in other parts, and I hope they will stimulate us to greater devotedness in the only cause on earth of importance. Every thing else is fleeting as the breath we inhale, but the word of our God abideth forever. Oh! that we all, who bear the name of Christ, and who have been buried into his death, may feel the power of his love in our hearts, and be constrained by it to live only for him with whom we shall live forever in everlasting bliss.

My health is a little improved, though my throat continues feeble, so that at the utmost stretch I can only speak to my flock twice a week. Well, I know, if the Lord has work for me, he will suit his mercies to my wants;—he will supply all our need by his riches in glory, by Christ Jesus, our Lord,—and if he calls us away, it is better still, for who that knows the sinfulness of our nature, and the heavy struggle which we shall have to maintain to the end, does not long to be with his Lord in glory. Soon we shall meet there, dear brother, through the blood of the Lamb. Till then let our eye be steadily fixed on the cross.

The cross, the cross, on that's my gain,
Because on it the Lamb was slain;
'Twas there my Lord was crucified,
'Twas there for me, my Saviour died.

I am, dear brother,
Yours in the best of bonds,
J. G. ONCKEN.

OUTRAGE IN NEW ORLEANS.

The Rev. Mr. Williams, Baptist clergyman, from Wetumpka, Alabama, arrived in New Orleans from Mobile and was proceeding from the wharf to the cars, at the lake end of the Pontchartrain Railroad, accompanied by a negro, who was carrying his trunk, when he was knocked down by three men, severely beaten, and robbed of small bag of gold, which he carried in his pocket, amounting to \$400. Some people came to his assistance and his assailants fled, when he came up to town, gave information to the Third Municipality police, and two of the men were arrested. Some men, the friends of the latter, made a deposition against Mr. Williams, for having drawn a pistol on them, when he was taken into custody. They were admitted to bail, while the Rev. gentleman, bruised, ill, and stripped of every cent of money he had, was consigned to prison. Mr. W. drew the pistol but in self-defence. This was a most villainous case.—*Nashville Gazette.*

THE PAPACY.

His Holiness, the Pope, is winning golden opinions from the people of Rome. On the 2nd ultimo, he proceeded on foot through the streets, a condescension not witnessed since the days of Ganganelli. The six Cardinals comprising the temporary commission of the Government, had disagreed among themselves, and Cardinals Lambruschini, Mattei, and Bernetti had tendered their resignation. A full amnesty was to be published in a few days. The Pope signed on the 28th, the pardon of Professor Orioli, Minister of Public Instruction during the Revolution of 1831. His Holiness intended to permit the construction of Railroads through the Papal dominions, and to introduce various reforms in the administration. Several inhabitants of Rome having been incarcerated, and the Governor being unable to assign any satisfactory reason for that measure, the Pope ordered the prisoners to be immediately restored to liberty.

THE MEN IN THE MOON.

It has frequently been a subject of inquiry whether the inhabitants of the moon may ever be discovered by the inhabitants of our globe? Notwithstanding the improvements that have been made on telescopes in modern times, we have no expectations that such a discovery will ever be made. Even the large telescope lately constructed by the Earl of Rosse, however distinct and beautiful a view it may exhibit of the mountains and vales, rocks and caverns, on the lunar surface, will never be able to show us its inhabitants, even if they had bodies five hundred times larger than those of the inhabitants of the earth. That telescope has seldom been used with powers exceeding eight hundred times; but although a power of two thousand times could be put upon it with distinctness, it would make the moon appear no nearer to us than one hundred and twenty miles, at which distance a living being, although a hundred feet high, could not be beheld. For, with such a power, a space on the moon one hundred and eighty-three feet in diameter only could be perceived as the smallest visible point. Besides, we ought to consider that when we view objects on the surface of the moon, we do not view them in perspective, as we view objects on the surface of the earth; but only obtain a bird's eye view, as we do of objects on the surface of our globe, when viewed from a balloon suspended in the atmosphere, in which case we look down upon a group of human beings, we perceive only the length and breadth of their heads and shoulders.

There is a possibility, however, of tracing the operations of sensitive or intelligent beings, in the lunar orb, although we can never expect to trace the forms or motions of its inhabitants. Were a vast number of persons in different parts of the world to devote themselves to a peculiar survey of the moon—were different portions of its surface allotted to different individuals as the object of their particular research—were accurate observations made, and frequently repeated, on every mountain, hill,

cavity, cliff, and plain, and every change and modification in the particular spots and their localities carefully marked and represented in a series of delineations, it might lead to some certain conclusion, both as to the physical constitution of the moon, and as to whether any of the observed changes proceed from the operations of living agents. If an observer in the moon, with such a telescope as Sir William Herschel's, or that of the Earl of Rosse, had observed the city of Babylon, when in its splendor, and afterwards when reduced to a desert, as it now is, he must have observed a change in the locality where that famous city stood, indicative of the operations of intelligent, or at least, of sensitive, or living agents. And had he viewed the dense forests of America before civilized nations took possession of that country, and were he now to take a view of the eastern states of North America, in their present state of civilization, and since the great cities of New York, Boston and Philadelphia were reared, a striking difference between the present and the former state of that country would doubtless be perceptible. For, if an extent of only one hundred and eighty-three feet, or sixty-one yards, would be perceptible by a telescope magnifying two thousand times, much more would the extent of a large city, such as New York, be distinctly visible, as a prominent and well defined object. Now, if changes similar, or analogous to these, could be traced on the surface of the moon, it would lead us to form some certain conclusion in relation to the operations of intelligent agents, and consequently that such beings actually exist on the lunar surface. But such observations as those to which we allude would require not only to be specific and minute, but also to be continued for a length of years—perhaps a century or more—before any striking changes could be expected to occur.

Dr. Olbers was fully of opinion, from the observations he had made, "that the moon is inhabited by rational creatures, and that its surface is more or less covered with a vegetation not very dissimilar to that of our earth." It has formed a subject of speculation with some, whether it might be possible to correspond with the lunar inhabitants by symbolical representations. If they be mathematicians, it has been conceived that the erection of geometrical figures on some extensive plains on our globe, on a scale of vast extent, might be recognized by the inhabitants of the moon as a signal of correspondence, and that they might erect similar figures in return. But it is highly questionable whether the design of such figures would be appreciated, or whether they would be visible to the eyes of the inhabitants. Many a look, we may conceive, will be directed to our globe by the lunar inhabitants, and much wonder will doubtless be expressed at such a large globe hanging over their heads, apparently immovable, excepting a rotation round its axis; and much speculation will, without question, take place among them as to whether such a globe as ours be inhabited. But it does not appear to be the design of the Creator, in the meantime, that the inhabitants of our globe and those

of the moon should become acquainted, or that any direct correspondence should take place between different worlds. And therefore we must wait with patience till the scenes of a future life shall unravel the mysteries, and dispel the darkness, which now hangs over the history, the population, and the transactions of other worlds. Whatever may be the peculiar circumstances of the beings that people other globes, we know that they are all under the care and superintendance of Hira who is infinite in wisdom, power, and intelligence; whose "kingdom ruleth over all," and whose "tender mercies are over all his works."

[Solar System.

ITEMS.

A GOOD 'UN.—A contemporary remarks that Professor Morse, of the Magnetic Telegraph, although not a politician, is the greatest wire worker of the age, whose fame already reaches from pole to pole.

THE NAVY.—The following vessels compose the American Squadron in the Gulf of Mexico, under the command of Com. David Connor:—

Ships of the Line.—Pennsylvania, 120 guns; N. Carolina, 74; Delaware, 74; Ohio, 74—342 guns.

Frigates.—Brandywine, 44; Constellation, 44; Potomac, 44; Raritan, 44; Cumberland, 44—220.

Sloops.—Falmouth, 22; John Adams, 22; Saint Mary's, 25; Austin, 20—90.

Steamers.—Mississippi, 10; Princeton, 9; Spitfire, 3; unknown, 4; Legare, 6; Spencer, 6—38.

Brigs.—Porpoise, 10; Truxton, 10; Somers, 10; Lawrence, 10—40.

Schooners.—Flirt, 4; Bonita, 2; Petrel, 2; Reefer, 2—10.

Cutters.—McLane, 6; Woodbury, 6; Van Buren, 6—18. Total 780 guns.

The following vessels are in the Pacific, under the command of Com. William B. Shubrick:—

Independence, 54 guns; Savannah, 54; Congress, 44; Constitution, 44; Portsmouth, 20; Levant, 20; Warren, 20; Shark, 10; Eric, 8; Relief, 6; Lexington 8—298 guns.

COUNTERFEITERS.—Seven or eight persons, says the Carthage Mirror, have been arrested in Jackson county, Tenn., for counterfeiting.

APPOINTMENT BY THE PRESIDENT.—Jesse Thomas, to be surveyor and inspector of the port of Nashville, vice Joseph Litton, dec'd.

A mass of pure silver, weighing six pounds ten ounces, was lately discovered at some copper works on Lake Superior, forty-five feet below the surface.

COINAGE OF THE UNITED STATES.

The whole coinage for the year, at the three mints in operation, amounted to \$5,568,695, comprising \$3,756,447 in gold, \$1,873,200 in silver, and \$948,048 in copper coins.—*Boston Post.*

