

THE BAPTIST.

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

"One Lord, one Faith, one Baptism."

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A PROPOSITION.

In several conversations lately had with brethren from various States, we find that a general impression prevails that, if a Convention could be held at some central point, where could be collected together as large a number as possible of the ministry, and laity, of the South West, to consult as to the interests of the Churches, devise means, and arrange for mutual co-operation, and more vigorous exertions in the cause of the Redeemer, very great benefit would, with the blessing of God, result. We are ourselves decidedly of this opinion. We should be glad to hear both from our brethren of the press, and others, on this subject. Brethren shall we have a meeting of the character proposed? If so, when, and where, shall it be held, and what subjects shall be brought before it?

UNION UNIVERSITY.

We notice in the last Murfreesborough Telegraph the following advertisement:—

"The next session of Union University will commence on Monday, 6th July, and continue twenty-one weeks.

Those who know the character of this School, by experience or observation, can judge of its real merits; while to those who are wholly unacquainted, or know it only from a general reputation, it may not be invidious to say what is confidently believed, that no Institution of its kind can boast of a more favorable location, or furnish a more thorough, practical course of instruction.

Term of Tuition as heretofore, \$10, \$15 and \$20 per session.

JOS. H. EATON,
WM. S. AUMOCK.

June 13."

With the insertion of this notice, we take occasion to remark that, as our readers have already seen, bro. Kimbrough is succeeding in collecting the necessary funds for the endowment of the Institution. The meeting of the Trustees called by the President, to be held at Enon, the time and place of the meeting of the

General Association of this State, for this year, we trust will be fully attended. Close attention, now particularly, to our educational interests, is positively essential to the prosperity of the denomination.

The receipt of one dollar for the Rev. I. J. Roberts, of China, from Mrs. Sarah Allen, is hereby acknowledged.

DOWLING'S HISTORY OF ROMANISM,

We have read this work with careful attention, and deep interest, and we do not hesitate to pronounce it one of the best we have seen on that subject. It is calm, deliberate, clear, and all its statements are sustained by unquestionable authority. As a book of reference it is invaluable. We commend it to all our friends, as excellent in itself, and as a suitable companion to D'Aubigne's History of the Reformation. We now have a history of Popery, and a history of Protestantism; can we not have a history of the true Church of Christ? This, we take it, is neither the one nor the other, but would, we opine, be found in connection with what is now called the Baptist Church.

CLOSING SCENES OF THE CONVENTION.

The closing scenes of the Convention at Richmond were full of the deepest feeling and interest. We will present two of them to our readers, and that no one may imagine that they are too highly painted, we think it proper to remark that the reports are from secular papers—The Times, and Republican.

Mr. Huckins sustained his resolutions (printed last week) in a most feeling and interesting address.

He stated that in his mission through Texas he had met members of the church who had not heard gospel preaching for ten or fifteen years. He had found that in all new settle-

ments there were peculiar susceptibilities for receiving the gospel. He might cite the example of a lady, for instance, who, but recently settled in her new residence, could easily revert to her early home and its scenes, in all their freshness—her heart thus full, she was always glad to receive the gospel. The period of emigration was usually one for solemn reflection—for counsel from fathers, mothers, &c. All the past is brought up. It is a time when the conscience speaks. Place a man unaccustomed to preaching, in a new country, and a novelty is excited. He had seen a whole congregation thrown into tears. The gospel was grateful to men of wrecked fortunes and character. Men who might be deemed castoff renegades, were always ready to receive the gospel. It inspired them with new hopes, and gave them a new existence. Mr. H. cited a case of peculiar interest—of a man redeemed from the vice of gambling, who found a new probation opened for him. Hope had been revived in his soul, and he was now a preacher, daily relating what God had done for him. His example had made an impression upon infidels.

Mr. Huckins said that not less than 70,000 emigrants had gone to Texas the last six months. It was a country four times as large as this State, and was a great field for religious effort. The Methodists had 30 Missionaries there; the Presbyterians 4 to 5; the Episcopalians 3 to 4; and there was but one solitary Baptist. He referred to an extent of country the richest on this continent—that part on the Gulf of Mexico—stretching 500 miles, by 175. In all this area, the Baptists had but one lone preacher. It was destined to contain a wealthy population. Mr. H. felt a deep interest in the country, and was desirous that all should be interested in it.

Mr. Poindexter related a feeling incident on the subject, in reference to the destitution of preaching in the region referred to, and awakened a thrilling interest in the Convention.

The Convention being impressed with a strong feeling of sympathy in what had transpired, and a deep sense of the importance of the missionary field opened to them, indulged a few moments in prayer, led by the Rev. Mr. Sanders in a most feeling manner.

Rev. J. W. D. Creath, of Nottoway, addressed the Convention with much earnestness, setting forth that he had been for some time occupied with reflections upon the spiritual wants of Texas, and an inquiry, whether or no his duty did not point him to that field. He had made it the subject of prayerful reflection, and he had at last decided that if the way were opened to him he would repair to the new State and devote his labors there to the cause of Christ.

Rev. Mr. Jeter stated that he had been consulted by his brother Creath as to whether he should or should not go to Texas, and had advised him not to go. He (Mr. C.) occupied a most interesting field in Virginia, where, by his own exertions, the church had established a foothold, and he did not think he could be well spared. Nevertheless, as his mind was so se-

riously bent upon it, he would now advise him to go, and felt assured that under the circumstances, others would be found to take the place he would vacate.

Rev. Jesse Witt, of Powhatan, said he too had thought of going to Texas. The settlement of his private concerns in Virginia would occupy about a year, and he now requested his brother ministers who were going to Texas, to tell his brethren there that he was coming.

Messrs. Hinton and Huckins indulged fervid congratulations upon the spirit which had been evinced.

Rev. R. Jones, of Nansemond, intimated that he too had thought seriously of becoming a missionary in Texas, and that his determination with that view was well nigh made up.

Mr. John D. McGill, of Middlesex, knew not whether to mourn or rejoice over the announcement they had just heard, of the determination of their brother Witt. He would be loth to part with one who had done so much good at home. But, whenever brother Witt should go to Texas, on the errand named, he desired the Board of Domestic Missions to put him down \$50 per annum, as long as he continued in it.

Mr. Hartwell made a few remarks upon the idea that all this fervor and zeal for the Home Missions had been in answer to earnest prayer on that subject.

Rev. Mr. Gayle, of Tennessee, made a few remarks relative to the importance of missionary labors, not only in Texas but in Arkansas and Louisiana.

At the conclusion of his remarks, the resolutions of Mr. Huckins were unanimously adopted.

Thus it will be seen that a most glorious impulse was given to Home as well as Foreign Missions. We are personally acquainted with all three of the brethren who offered themselves as missionaries to Texas. The last named, bro. Reuben Jones, has been a Baptist but a few years. Previously he was a Methodist minister, and is well known here, having been, some seven or eight years since, one of the stationed ministers of that Church in this city.

Judge Stocks offered the resolution to adjourn, which was passed, and—

The Rev. Dr. Johnson, before adjourning the Convention, made a most appropriate and feeling valedictory address. He said he was deeply impressed with the presence and special influence of God's spirit in the meeting last year at Augusta; but his impression of the presence and influence of the spirit of God in this meeting was much deeper. Owing to the circumstances under which the Convention last year met, it was to be expected that there would be unanimity of feeling and of action in its deliberations. But when we came to assemble here, we had grounds to appre-

hend great difficulty in bringing the whole body to unite on some of the topics which would engage our attention. It was feared there would be distraction if not division, by which inducing discord, might tend to disturb the harmony of our proceedings. For himself he had not apprehended such divisions, believing that they would be avoided by God's special interposition. And we had cause to be grateful, that through God's special interference we had indeed avoided those divisions. If God had indeed been with them, and had brought their minds and hearts to such a happy conclusion of compromise, and a surrender of points of difference, should we not be deeply impressed with it, and urged to put our hands with increased zeal and energy to the work before us, in order to bring about still further effective results? If, by God's grace, we were so united, if we were made to go together by grace and not by the pressure of force—we should feel not only a deep sense of gratitude, but should feel a deeper sense of our obligations, and should not permit ourselves to relinquish or neglect any portion of our duties.

The time was come, he said, to make great sacrifices—sacrifices of individual comfort and worldly advancement—a sacrifice of members of our families to go to these new fields in our own land and in foreign lands. It was our imperious duty to practise economy and not to be looking forward to great investments of pecuniary means to make large fortunes to leave them to our families. He was seriously and anxiously impressed with the conviction, that Christians often made a great mistake in making great efforts to leave large estates to their families. He mentioned a case in Georgia, of a pious uncle leaving his estate to two nephews. It had not contributed to their comfort or welfare; but had made them more wicked, more reckless in their actions. He could not but believe that if the dear saint had invested a portion of his wealth in heavenly treasures and left those nephews less, they would have been better. The reverend speaker here alluded to the divine injunctions against being absorbed in desire for worldly gain—not that it was wrong, he said, to increase our earthly store, nor that there was any sin in money. There was no sin in money, but in the love of it—the love of it is the root of all evil. Dr. J., earnestly urged it upon all professors of religion as their duty, to give their means liberally to the promotion of Christianity. When Nathaniel Cobb determined to give a certain portion of his annual gains to the church, he was not less prosperous—nay, he was more so. Let us give freely and devote ourselves faithfully to the advancement of the kingdom of God.

What he had heard to-day, continued Dr. Johnson, convinced him that we should look out for locations, as the scene of our exertions, with respect to a sacrifice of our personal comforts. He was much struck with a remark in one of the triennial Conventions in Philadelphia a few years since, upon the difference between the piety of the early Christians and those of the present day. This remark was

that the rule with the Christian ministers in the primitive ages was *to go*, the exception *to stay*; with us the rule is *to stay*, the exception *to go*. He thought we ought all to be ready and willing to go—that some of the best and ablest amongst us, that had youth on their side, ought to go. We should not select those who could be spared; but those who could not be spared ought to go to Texas and Canton, and wherever else the field was opened to them. Gladly would he be able to say that some of our most distinguished ministers, with youth on their side, had added themselves to the list of missionaries, and were ready to go. Look at William Carey and Adoniram Judson—they went to their labors in foreign lands young and full of energy. God prospered their work in Hindostan and Burmah, and, oh, may it be continued, to the glory and honor of his Kingdom!

Our thoughts and labors should be directed to carrying the gospel to the heathen. He (Dr. J.) might be called on to make the sacrifice. He had a dear son at college, whom he had educated for the ministry, and who, it was probable, would become a missionary in China, or some other far distant land. When the idea was first suggested to him, it affected him very much; for it was a severe trial to part with a dear son to go on such a distant errand; but he was ready to make the sacrifice, if it pleased God to send him there. He had yet another son, whose feelings and whose education tended to the ministry. He might have to give up both. He was ready to do so, when it pleased God he should: In connection with the domestic feelings involved in this matter, he said none should regret the consecration of their sons to the ministry—he had rather his sons were ministers than to be Emperors or Kings, or to fill any other station on earth. He had endeavored to shape their education to these results, and he thanked God that both those to whom he had alluded were anxious and willing to fit themselves early for the ministry. He begged those who were called on to make the sacrifice of sending a dear son to preach the gospel, to think what an honor it was to lift the standard of the Cross where it had not been raised before; and that if they were not again to meet in this world; they would meet them in that better world, where they would be shining stars in the firmament.

It was with exceeding pleasure, continued the reverend and venerable speaker, that he would take the parting hand after such a week—after such harmony and sweet communion as he had enjoyed with his dear brethren in their deliberations, in the social intercourse, and in their devotional exercises. It was with peculiar delight he partook of the Lord's Supper yesterday—he would not soon forget the joy he felt on the occasion. Dr. Johnson alluded to some of the incidents of the scene which would impress it on his memory—among them, he said, there was his dear brother Shuck, who had come back from his mission to China bringing his sheaf with him. Such a season of joy, he said, was worth a journey from S. Carolina—such a coming together was worth a voyage across the ocean! All that was pain-

ful was in leaving these dear brethren of Richmond, with whom we have just spent these happy days. He hoped they had done them no injury, and had been guilty of no lightness of conduct nor of speech, nor of any unbecoming deportment. He trusted their brethren of Richmond would remember them with the same affectionate regard we carry away with us for them, and that they may long look back with pleasure upon these scenes. He bade them an affectionate farewell. Might God be with them, and their churches and their ministers! May the blessed gospel be to them not as waters spilt on the ground, which cannot be gathered again, but as the waters of life! The venerable President closed his valedictory with a fervent and happy reference to the final meeting in the Grand Convention in Heaven, which would never adjourn, and where there would be no parting!

An appropriate and devout prayer was then addressed to the throne of grace by the President. This was followed by the thrilling missionary hymn—

Hail, sweetest, dearest tie that binds,
Our glowing hearts in one, &c.

• The scene was concluded by a general shaking of hands—that token of fellowship and Christian recognition in the Church—and the Convention adjourned at 1 o'clock, to meet again the first Wednesday in May, 1849, in Nashville, Tennessee.—*Times*.

A brother (Dr. Wheeler, of N. C.) referring to these scenes, in a note to us, received last week, says:—"The last day of the Convention was heaven begun below. Such a scene it were worth a life time to witness—old grey-headed men melted down, and weeping like children! The sensation exceeded any thing I ever witnessed in a deliberative body." God grant that every future meeting may be characterised by an equal amount of harmony, love, and spirituality of mind.

MISSIONARY.

On our return home, we found lying upon our table the following Prospectus. We saw, in Richmond, the specimen copy of the work, but have received none at our office. We fully approve the enterprise, and commend the Journal to all our friends. We trust that Tennessee will furnish a long list of subscribers.

PROSPECTUS

Of the SOUTHERN BAPTIST MISSIONARY JOURNAL, Published by the Board of Foreign Missions of the Southern Baptist Convention.

The necessity of a vehicle of communication with the Southern Churches, in carrying on the missionary enterprise, has been for several months past, seriously felt, and admitted by all. It was supposed by some, that in our incipient operations, we might find it sufficient

to avail ourselves of the facilities of publication afforded by the several periodicals of the denomination in different States. But the experiment has demonstrated that a more direct channel of intercourse between the Board and its adherents, is absolutely needed. It is impossible to spread out simultaneously, in all our religious papers, the arguments and facts, necessary to produce concert of action among the friends of missions. Such has been the solicitude expressed on this subject from various quarters, that the Board have considered themselves called upon to make immediate arrangements for issuing a Southern Missionary Magazine,—this has been deemed the more expedient by the terms upon which the work will be published. *It will involve no expense to the Board.* Agreement has been made with a judicious member of one of our churches, who is also a practical printer, to publish the following work at a price which shall place it within the reach of all. Every one who desires to be informed of the progress of truth and righteousness in heathen lands may be gratified. Beyond a specified number of copies, a profit will accrue to the Board, and this profit will be increased in proportion to the circulation of the work.

It is intended to make this journal purely missionary in its character. In addition to letters and journals from those who toil in the midst of pagans, it will contain articles, original and selected, from the pens of those who are well qualified to contribute to its pages. Its editorial conduct will be wholly under the control of the Board, and no pains will be spared to make it worthy the denomination under whose auspices it is to go forth. There is no reason why it should not be equal in all respects to any similar periodical in the land.

It is believed that no agency employed by the Board, can compare with this in importance and promise of usefulness. We ought to secure in the southern States ten thousand subscribers. With such an issue, read as the work would be, in the family circle, and the concert of prayer, we should be able to address in monthly appeals, a large proportion of those with whom we fraternise in these labors of love. None could duly estimate the moral power which would thus be put forth. Great fundamental principles being held up prominently to view, and these principles being contemplated and made efficient by the Spirit of all grace, we might expect a mighty spiritual movement among our churches, resulting in the denomination of satan's kingdom, and the building up of the empire of the Son of God.

The extent to which this means may be employed, will depend upon the activity and energy of our brethren throughout the southern States. The pastors of our churches, and our evangelists, can do much in securing subscribers to the work. They are respectfully urged to co-operate with the Board, in the design to give it the widest possible circulation. It is important, too, that whatever is done, should be done quickly. Let an effort be made to introduce it, at once, into all our churches, that information concerning our plans may be gen-

erally diffused! Many may be willing to subscribe for a number of copies, to distribute gratuitously. In this way much good might be done, especially among our brethren who have remained neutral in the mission cause. Who can doubt that some of these might be brought to co-operate in the attempt to preach the gospel to every creature.

We are permitted to live in an eventful period of the world's history. The spirit of inquiry is awake. God's people are beginning to "lift up their eyes and to look on the fields, white already to harvest." They are preparing to enter those fields and to cast in the sickle. A new and holy impulse has been given to their purposes of benevolence, while He that sits upon the throne, and in whose name they act, is urging them forward. The revolutions of nations, the improvement of science and the arts, with the commercial enterprises of the age, *all*, are favorable to these designs. In unison with the signs of the times, it is gratifying to know that the churches of the south are entertaining, to some extent, a holy solicitude to spread Messiah's triumphs. The spirit of missions is more and more prevailing. Nothing yet has been done, as it ought to be done, either north or south, but, God being our helper, we will, with becoming fidelity to him and his cause, be more energetic and untiring in these efforts. Nor shall we labor in vain. In due season, we shall reap, if we faint not. The glad tidings of salvation will be sounded abroad, and millions will hear and live. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

TERMS OF THE JOURNAL, &c.

The *Southern Missionary Journal* will be published on the first of every month, in numbers of at least twenty-four octavo pages, under the control of the Board of Foreign Missions of the Southern Baptist Convention. It will be devoted exclusively to the dissemination of missionary information. Besides the proceedings of the Southern Convention and its Boards, it will contain the journals of our missionaries, intelligence from the mission stations of other societies, and well-written original essays designed to promote the cause of missions.

Terms.—The Journal will be furnished to subscribers at One Dollar per annum, payable, *in every instance*, before it is sent from this office. It is important that this rule be adopted, not only to prevent the otherwise necessary and unpleasant duty of reminding delinquents of their failure to remit dues, but to enable the publisher to furnish a periodical in all respects worthy of the cause and of those under whose patronage it is proposed to establish the work. Moneys may be remitted through the mail at the risk of the publisher.

Correspondence.—Letters enclosing articles

for publication, must be addressed (post paid) to the Corresponding Secretary of the B. F. M. S. B. C., *Richmond*.

Letters, enclosing moneys or relating to the business of the Journal, must be addressed to H. K. Ellyson, Publisher of the *Southern Missionary Journal*, *Richmond*.

It is expected that brethren who receive this prospectus, will immediately obtain subscribers and forward their names to the publisher.

The first number will be issued at the approaching meeting of the Southern Baptist Convention.

Baptist Editors are requested to copy the above, and send their papers containing the same to this office. The first number will be sent to them in a few days.

SELECTIONS.

From the Religious Herald.

CHRISTIAN UNION—No. 4.

NEWTON, King and Queen, April, 1846.

BRO. M. ELLISON:

My Dear Sir:—We have arrived at the conclusion, that a concurrence in certain great principles—such as have been briefly characterized, must form the basis of an evangelical union. A few words more in regard to this matter.

There are some things presented to our notice in the Bible, the practice and definite meaning of which, candor must acknowledge it is not easy to ascertain. They will be found however to be such as do not radically affect the essential principles of evangelical truth. And here there are room for difference of opinion and Christian forbearance. There are other things which, how clear soever they may appear to some of us, are viewed in a different light by many, who give evident proof that they are lovers of Christ, and, in the general tenor of their lives, the servants of the living God. The prejudice of education, or the influence of circumstances, may have affected the mind and given a wrong bias to the understanding. And in such cases, while difference of views and of practice may stand in the way of a consistent church relation, there may still be room for a union on the basis of those great principles of evangelical truth to which I have alluded.

And the question is before us:—"How will we discriminate?—how ascertain those great principles or truths which constitute the *stamina* of evangelical religion?"

Now, if I should fail to give a satisfactory solution of this problem, I may hope at least to contribute in some measure towards it. Let me ask, then, how do we ascertain those parts of the human system where *vitality* more eminently resides? Why, whatever we may owe to observation, we seem, if endued with common sense, to possess an *instinctive* knowledge in regard to this matter: and accordingly, with peculiar care and caution, we guard those vital parts. Is there not herein a striking analogy to the case in question? With the word of

God before us, and the testimony of our own hearts concurring, we possess, I may say, a *spiritual instinct*—"an unction from the Holy One," which teaches us, if we attend to its dictates, the great, vital principles of evangelical religion. Possibly indeed this spiritual perception may, in some cases, be partially vitiated; but with the cultivation of a candid spirit, and an earnest attention to the word of truth and the teaching of the sacred unction, there will be found, no doubt, a general unanimity:—I do not mean, among those who may choose to wear the Christian name, but among those whom we esteem as evangelical Christians. As in the *human* system, so in the system of divine truth, they will generally be capable of the requisite discernment. Put a ball through the brain—pierce the heart—stop the breath—or draw the mass of blood from the body,—and who, with his senses rightly exercised, sees not that the principle vitality is destroyed, and that death ensues? Now *Christ* is the life of the spiritual system, and on his *person*, his *character*, his *offices*, and his *work*, depends the principle of spiritual vitality. Deny his Divinity—reject the atoning efficacy of his blood—the doctrine of free justification in virtue of his righteousness and death—or the sanctifying influence of his Spirit,—and you would destroy the principle of that "life which is hid with Christ in God!"

May I now be permitted to suggest to the consideration of Christians, the following points of agreement, as forming a proper basis for evangelical union and co-operation:

1. We concur in the belief, that the Bible contains a revelation of the mind and will of God, with respect to mankind; and that it is the only authoritative standard of faith and practice.

2. That according to this revelation, there is One only true and living God—the Creator and Governor of all worlds—possessed of all perfection, natural and moral, who is to be supremely loved, adored, and worshipped.

3. That this God, (whose name is *JEHOVAH*,) subsists, Three in one,—the Father, the Word or Son, and the Holy Spirit.

4. That Man being originally created innocent, and in the image of God, has fallen from that state; into a state of moral depravity;—that all men are sinners, guilty and condemned; and that there is no recovery but in the way which God has appointed.

5. That Jesus Christ,—“the Word made flesh,”—“the Son of God,” is truly and properly God and Man,—God’s Messiah, and the only Redeemer of sinners.

6. That we are justified before God by faith in Jesus Christ as the Redeemer; and only on account of his atoning blood and meritorious righteousness.

7. That God’s method of bringing sinners to repentance and the saving knowledge of Christ, is by the influence of the Holy Spirit, through the instrumentality of the word of truth; and that the sanctification of believers is carried on in the same way.

8. That good works are the fruits of genuine faith; and that practical obedience (as far

as we can ascertain the will of God) is necessary to the completion of the Christian character.

9. That there will be a general resurrection and a general judgment; and that there is a future state of eternal blessedness for the righteous, and a state of perdition for the ungodly.

10. That Jesus Christ is the Judge of the world, who will assign to all the race of Adam their future and final destination.

With respect to some of these points, it is very possible there might be a difference of “opinion” as to mere *modes* or *circumstances*, without any real difference of *faith*, as to the truth or the fact. It is possible too, and even probable, that some of these points might be presented in more eligible terms—in language more satisfactory. I only suggest the substance of things, without presuming to dictate, or to furnish a faultless model.

The second question relative to such a union, namely, “To what extent can it consistently be carried?”—may be answered, it would seem, in a few words. While in our *aim* we may be all *fully* united—all having the same great object in view;—we can consistently be united in *action*—in *operation*, to an extent commensurate with the avowed principles forming the basis of this union.

1. Let it be made known that all who unite on the basis of these evangelical principles, are to be considered as cordially co-operating, in their several spheres of action, in the common cause of the great Master, against the enemies of truth and righteousness;—thus opposing an undivided front to deadly errors, though wearing the Christian name, and to the power of sin in all its forms.

2. Let them evince this unity of aim and design, by the cultivation of Christian courtesy, and by an interchange, occasionally of ministerial services.

3. As it is not proposed to compromise scripture truth, or what, in the estimation of the parties of this union, is conscientiously viewed as such; and as the progress and prevalence of divine truth should ever be kept in view—it ought to be understood, that no restraint is to be laid on the free investigation of any points of difference amongst any of the parties to this union, in the course of their ministrations, in their several spheres of action. But *be it understood*, that such investigation is ever to be conducted in a Christian spirit, according to the apostolic injunction, “speaking the truth in love:” and that it is not to be considered as the carrying on of a quarrel, but as the means of arriving at the truth. The discussion of points of difference in such a spirit as we here recommend, must be calculated to advance the progress of religious knowledge, and prepare the way for more harmony of views and a closer bond of union.

These points being carried, *something*, I am persuaded, would be gained—some advance made towards the attainment of the desirable object in view; and this, perhaps, is as much as might be expected, in the incipient stage of such an undertaking.

In closing this little series of numbers on "Christian Union," I take with me the reflection, that if, on the one hand, I have presented no plan of a very imposing character, neither have I, on the other hand, expressed any sentiment, or offered any suggestion which seemed as if it might incur the censure of any Christian.

And now, committing the subject to the consideration of all the lovers and followers of Christ, I remain, dear brother,

Yours in the bonds of Christian affection,
A. BRÖADDUS.

From the New York Recorder.

INTERESTING MISSIONARY SERVICES.

Since our last number was issued, there have happened among us incidents of uncommon interest, in relation to the missionary enterprise. Four Missionaries, three of them with wives, had taken passage in the ship Cohota for Canton, and were expected to sail on Saturday last. In consequence, however, of the non-arrival of the Rev. Messrs. Clopton, and Percy and their wives, missionaries of the Southern Baptist Board of Missions, who were to form a part of the company, the sailing of the ship was deferred till Monday. On Sunday morning the Rev. E. N. Jencks, missionary of the American Baptist Missionary Union, preached at the South Baptist Church, Brooklyn. In the afternoon all the missionaries who were about to leave were present at Dr. Cone's church in this city. The Rev. J. B. Taylor, of Va., was also present. It was an occasion of unusual interest.

Mr. Dean, remarked in his address, that it was full of interest to him, because it was the anniversary of his birth; he was on that day 39 years old; it was in the same month of June twelve years ago that he first sailed for China, and it was the last Sabbath he should ever spend in a Christian land. It might be asked how his feelings and sentiments then contrasted with those of the present hour. To this he could answer that his sentiments as to the importance of the enterprise remained unchanged; there was the same encouragement now; any remarkable successes, any favorable circumstances, any imperial favor, as by the late edict of the Emperor of China, allowing free toleration of the Christian religion, might encourage those at home, but the missionary needed a stronger support to uphold him; nothing less than the oath and promise of God could sustain him, to labor some times for years without seeing any other encouragement. His views as to his own duty were unchanged,—to believe, men must hear, to hear, there must be preaching, to preach, men must be sent, to be sent, some one must go, and as at the first so now, he was ready to say, Lord here am I, send me. As to his feelings, it was severe enough to leave country and friends and home, and they were all the dearer to him, when he enjoyed them after so long an absence. But he had children now to be departed from, motherless children; he was familiar with trials, afflic-

tions and deprivations, but to bid good-bye to his little daughter, and tell her to be a good girl, and he would meet her again—in heaven, was as much as his heart could bear; he left his children to the love and sympathy of his brethren, and he besought this church to remember him, when they prayed for their brother and sister Devan, and always to associate his name with theirs.

There was something in his manner, something in seeing such a man with purposes so lofty, and a heart so open, with an utterance so earnest and yet so calm, viewing the reality so clearly, without any gilding of romance or enthusiasm; so ardent, so deliberate, so resolute, so devoted, that moved upon the heart. So deeply did he affect his earnest listeners, such sympathy had he excited, that when he spoke of the trial to his feelings in leaving his family, and told of his parting with his little daughter, he wrought all up to such a pitch of emotion, that had he not for a moment turned his subject at the word the fount of feeling would have overflowed.

In the evening the Rev. Mr. Jencks, was at Laight street Church, and addressed with happy effect, the congregation worshipping in that place. At the Baptist Tabernacle in Mulberry street, a large congregation were assembled to hear the final address of Rev. William Dean, before leaving our shores. The Rev. James B. Taylor, Corresponding Secretary of the Southern Board, offered prayer. The Rev. Mr. Clopton, was introduced to the congregation, and made a brief but interesting address on the motives which should actuate Christians in sending the gospel to the heathen. Mr. Dean, then arose and addressed the congregation in one of the most touching addresses to which it has ever been our good privilege to listen. We were not in a situation to take notes, and if we had been, should have found ourselves disabled by the intense interest of his remarks. A friend who was present has given us the advantage of such notes as his deep interest in the remarks would permit him to make, and which we give below. A scene of deeper or more sacred emotion we have never witnessed. Mr. Dean's visit to this country has gathered round him the sympathy and affection of thousands with whom he has been brought in contact, and in leaving us again, he bears with him a measure of respect and love awarded to but few. Prayers without number will ascend for his health and safety, and for his increased usefulness among the benighted heathen. A-Bak, was present with Mr. Dean, much affected by its being the last time he should look upon an assembly of American Christian friends.

Rev. Mr. Dean having been introduced to the congregation by the pastor of the church, said:—

I have recently been called on so many times to say farewell that I had hoped not to be compelled to repeat them. Indeed, my visit to this country has been a continued series of friendly greetings and Christian partings.

I have been unexpectedly permitted to speak one more Sabbath in my native land, and while

sitting here I have been contrasting this Sabbath with the next I shall spend ashore. I have been contrasting the holy stillness, the delightful harmony, the songs of worship and all the privileges attendant on a Sabbath here, with the din and discord, the darkness and gloom which will greet me there; the Christian faces beaming with sympathy and love, (for even in the faces of those not experimental Christians there is a Christianized expression) with the countenances of those poor benighted heathen, the state of whose hearts is expressed in their faces.

Some may ask why I leave these pleasant scenes. I have within a few days taken leave of my venerated father, and as he threw his arms around my neck, I felt compelled to say, why do you restrain me, for I desire to go. My sisters said to me, remain with us; is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children as they clung to me, (and it is not figurative to say that I was compelled to throw them off and tear myself from their embraces,) said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And parents, if you would test the love a father has for his child, send your children to China and remain in this country yourselves. [Here Mr. D. was much affected, and for a few moments was unable to speak; the congregation sympathised deeply with his emotion.] I am a man encompassed with infirmities. I cannot pursue the subject any further. For the last few days I have been traveling over the beautiful plains of my native land amid the bending fruit, the verdant fields and the waving grain, all which seem to beckon me to remain. If my young brethren who are to accompany me see anything of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb; and I seem to shrink back as I feel the death damps gathering round me. But there is something pleasant in the thought that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes, into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father and dear children and my native land, I am happy at the privilege of returning to China to point her millions to the bliss of heaven.

What my last words shall be I hardly know. I hope your interest in missions will not fade away with the excitement produced by such scenes as this. I hope you will follow me with your prayers and benefactions. I think of the circumstances under which I shall greet my little church. When I left them they said, they had heard the new doctrine—they wish-

ed to hear more—that I was about to leave them in feeble health, and they did not know that I would ever return. I replied that I was going to my father's house; that in my native land there were many Christians who loved Christ, and when I returned I hoped they would send teachers who with me would teach them more perfectly. Now what shall I say to them. They will come to me and say, where are those teachers who were to come along with you? Shall I say to them there were no teachers willing to come, or that there was no money to send teachers? Shall I leave the question for you to answer, or shall I say the teachers are coming by and by.

Mr. Dean then introduced the Chinese convert, Ko A-Bak. He said he was about to say his last words, and before doing it, wished the people Christian salutation.

While in China I first heard about Jesus Christ. My teacher gave me instruction. She died and then I came to this country with the little child she left, (at this point he wept.) I am now here to say good by, hoping to-morrow to sail for China. If teachers had not gone to China, I should have this night been worshipping idols. This whole country is comparatively good. I am glad some from this country are willing to go to China. When I first heard the gospel and believed in Christ, all I knew about it was that it made my heart happy and revealed a heavenly world and this was argument enough to cause me to embrace Christianity. I did not know then how happy Christianity made you. I am glad to find what Christianity can do for a country. In China people spend large sums of money in burning incense which deprives them of the necessaries of life. In this there is no satisfaction, it brings no peace of mind. The future is all dark to them. Their religion affords them no happiness in this life and none in the life to come. How shall they be made happy? There is nothing which men can do. But there is nothing that God cannot do; and there is nothing that Christ cannot do; and I therefore believe that the work will be done in China.

And here Mr. Dean added with much earnestness, "This, my friends, is my belief. Christ, of whom the Chinaman speaks, is able to do all things, and here I rest my hopes of the conversion of the Chinese."

Mr. Dean closed with the most affecting appeals to the congregation to go on with the missionary work, and bade the audience farewell. Rev. S. S. Cutting prayed, after which Mr. Dean and Ko A-Bak sung a Chinese hymn, and Mr. Dean pronounced the benediction.

DEPARTURE OF MISSIONARIES.

The time approaches when some of our beloved Missionary brethren must utter perhaps their last farewell. Judson, accompanied by two of the six men for Arracan, will leave for Burmah in one vessel. Dean accompanied by two of the recently appointed Missionaries of the Southern Convention, and probably by Bro. Jenks or Bro. Lord will leave for China

about the first of next month. Brethren do not your prayers surround them amidst the trying scenes of separation.—*Christian Herald of June 22d.*

AMERICAN BAPTIST MISSIONARY UNION

After the adjournment of this body, the Board of Managers, according to the provisions of the Constitution, assembled and organized themselves, for the purpose of choosing the Executive Committee of nine, and other officers.

Hon. James M. Linnard, of Pa., was elected Chairman.

Rev. Pharcellus Church, of New York, Recording Secretary.

Rev. Barnas Sears, D. D., Rev. Baron Stow, Wm. Leverett, and R. W. Cushman, Hon. Richard Fletcher, Gardner Colby, Frederick Gould, Thomas Richardson, Executive Committee.

Rev. Solomon Peck, Corresponding Secretary.

Rev. Edward Bright, jr., Assistant Corresponding Secretary.

Hon. Heman Lincoln, Treasurer.

Richard E. Eddy, Assistant Treasurer.

Charles D. Gould and Joshua Loring, Auditors.

After transacting their business, and giving some necessary directions to the Executive Board, the meeting adjourned at 12 o'clock M., on Friday, to meet again on the Thursday before the third Thursday in May next, at Cincinnati.—*N. Y. Bap. Rec.*

ADDRESS OF YONG SEEN SANG.

The following remarks were made during the meetings in Brooklyn by the Chinese who accompanied Mr. Shuck to this country, and interpreted by the latter:

The Great God is the universal sovereign. He has eternal and permanent power, and is the author of all good.

God beholding the myriads of men, and that they were exposed to wrath, did not wish them to perish, and therefore manifested his compassion by giving his Son who died on the cross that men might not perish.

Had not the only Son of God come to earth there would have been no salvation: but as He has come, all men may be saved who believe in Him.

The fundamentals of the teachings of Jesus were, repent and believe in Him, and thou shalt be saved.

There was a time when God winked at iniquity, but now he commandeth all men every where to repent, and believe his Gospel, and they who refuse cannot be saved.

Men however are false in their hearts, and will not be saved. Men are fond of delight, where the breezes blow and the flowers perfume, but not when their consciences pressed them to repent.

But if the sinner repents, God rejoices, the Saviour rejoices, the angels rejoice, and all the good men in the world.

The gate of heaven and the gate of perdi-

tion stand opposite to each other. Jesus is at the one, inviting men to enter, and the devil is at the other, inviting men to listen to his counsels.

Why is it that the devil leads men to perdition? Because men themselves, hesitating in strength to rely upon Christ, so the devil leads them astray and they are lost.

The righteous dwell in heaven—the wicked in hell.

But Christ illustrated his doctrines by a net which was drawn on shore, and there were found in it some good and some bad. In the end of the world there will be a selection—"those who have done well," &c.

It is natural that good men should do right, and wicked that they should do wrong. To do wicked is easy, to do righteous is hard. To do righteously and wickedly, is like ascending and descending a tree. It is difficult to ascend, and it is easy to descend.

If you believe the doctrines of the Lord Jesus Christ, allow no doubt to rest on your mind respecting his ability to save you.

Every doctrine in the world that is not in accordance with the Bible, is false—all that agrees with the Bible is true.

Men's hearts are agitated because they are grasping at the things of this life. Men who do not believe the gospel will go astray; those who do believe, need not doubt. While the ship is at sea, the mariners may be lost, but if they can get near the shore and anchor they know they are safe. So with men that believe the gospel.

Jesus has illustrated this by saying "he that believeth is like the man who built his house upon a rock; and the man who refuses to believe, is like the man who built his house upon the sand."

Men, therefore, should give their attention to the gospel in early lifetime and not wait till they are old. In the grave yard the graves are not always of old persons, but of those of all ages.

Human life is like the sun when he has arisen; always advancing onward for ever. And that the sun sets every day is to be considered as an emblem that man leaves and goes into eternity.

Human life is like the tree, now green and beautiful, but the season is coming when it will wither and fade. Then those leaves will never grow again. So in human life; once gone it is always gone. There is no life hereafter with regard to this world. There is only one life for each individual.

In heaven there is no old age, no death, no ill. Men in this life have sons and daughters, and wives and parents, brothers, sisters and friends, and delight to see them and meet them. They are like flocks of birds warbling in the trees. They do not stay there always—they go away and are scattered.

Though men love their friends, there is a continual separation going on here. In heaven, however, there is no death or separation. Here we are separated by vast mountains and watery lakes, but in heaven there are no hills or seas to divide the people. Then when

men are assembled together, how good a thing it is for them to unite in the worship of God.

In answer to a question he said—I have heard the Gospel, and it is a matter of joy to my heart that you have sent teachers to China from whom I have heard the truth.

At the conclusion of this address the audience were dismissed after singing the doxology and receiving the benediction.

DEACON TODD.—“Well, really,” said I one day, after rather an unpleasant day in school, “I do not know what I am to do with Thomas W’s— Uncle Ichabod, can’t you give me some advice?”

“What’s the matter with Tom?” said the old gentleman.

“Matter? Why, almost every thing. He’s always learning some new trick. It seems that from Friday evening until Monday, he is engaged in contriving mischief.”

“Well,” says the deacon, “what are you about, that you are not learning new tricks too, or using your old ones with new energy?”

“I wish sincerely that you would put me up to some; for I believe that Tom is rather more than a match for me in the way of tricks.”

“Have you told the Lord about him?” said the deacon.

“Here was a home-thrust at once, and such a one, as no person but that same old man could have given.”

The truth is, the Lord was the last one that I would have thought of telling about it. And here was my great fault; I had complained and grieved about Thomas’s conduct until I was really sick, but I had not prayed for him. And that simple question placed the whole subject before me in a new light. I soon changed the conversation not to forget it, however. Indeed, I did not feel like being probed any deeper just then, but felt that I had matter for meditation for some time. I took the deacon’s hint; told the Lord my difficulties with Thomas, until I lost sight of his provocations, and could only think of him as a poor lost sinner. The consequence was I became more forbearing towards Tom, and he became more civil and respectful towards me; and in a few weeks Tom and I were pretty good friends; all for the deacon having taught me what I have every reason to believe is one of his own tricks.

THE LORD BISHOP OF NEW JERSEY.—We were at the Custom House a day or two since in the department where importations are examined, and saw a box addressed thus: “*The Right Rev’d, the Lord Bishop of New Jersey, Riverside, Burlington, New Jersey.*” It was opened, and lo, there appeared a *crozier*, beautifully wrought of English oak, and ornamented with painting, gilding, &c. In the *crook* there was a finely carved lamb, transfixed with a cross, and a flag on which a cross was painted, the symbol, we presume, of the union of Church and State. Very good for a *bozz*, which we presume it is.

TO THE FRIENDS OF THE BIBLE

Throughout the United States.

DEAR BRETHREN:—The City Bible Society of the city of New York, auxiliary to the American and Foreign Bible Society invites your attention to the following communication.

The object of the City Bible Society is the distribution of the Word of God among the poor and destitute, irrespective of locality. As its name imports, this Society is located in the city of New York, and is dependent to a great extent for its efficiency and usefulness upon the friends of Bible distribution in that particular section of the union.

The history of our country shows that those portions which are newly settled, or thinly populated most require the aid of the benevolent in furnishing the means of religious knowledge and improvement. This peculiar feature of our population has for several years engrossed the attention of this Society. The City Bible Society has ever sought and is now seeking to reach those who are destitute of religious privileges, wherever such destitution has been known to exist. While Providence has smiled propitiously on our efforts and blessed them even beyond our expectation, it has also furnished still greater incentives to activity and enterprise. Truly we can say the dispensation of charity is oftentimes its own reward. While the City Bible Society has thus sought to supply the destitute with the Word of God, its own usefulness has apparently increased its resources, as though a promise of rejoicing was returned even to the unknown giver. The City Bible Society has now on hand a supply of Bibles and Testaments adapted to general circulation, which it is proposed to furnish to ministers, colporteurs and others, to be sold for a reasonable price or in their discretion at their nominal value, or even to be circulated gratuitously among those who are unable otherwise to purchase them. While the City Bible Society, under the blessing of God, relies upon the generosity of a public heretofore of approved liberality, for the means of distribution, it also seeks to reach every destitute village and hamlet in the land.

From the organization of the City Bible Society even to the present time, one great obstacle to the consummation of this enterprise has been the want of the right kind of information respecting particular sections of the country. It is true that the Society has often heard complaints of great destitution prevalent in some specified county or section of a State, but at the same time no definite information concerning the benevolent and religious men who are residents of that immediate vicinity is in its possession. Similar statements have also emanated from the religious press. Doubtless if we knew the names, residences and post offices of such men, they would readily cooperate with us and communicate all the information requisite, and also fully reciprocate our wishes and efforts. But as yet we must unwillingly say that to many such we still are strangers. The City Bible Society, desirous of sending the Bible wheresoever the wants and exigency of the people may require, in-

vites all who are willing to give their countenance and support to this great and good cause, to communicate the names of ministers and others who will co-operate with us, and also to furnish information as to the destitution of particular sections and localities, with which they are acquainted. The Bible is emphatically the Book of the world. It speaks a language and breaths a sentiment consonant to every human bosom, and while it cheers and gladdens the pathway of the child of calamity and misfortune, it also imparts to them the consolations and blessings of a holy religion. We ask all who love and revere the Bible to think, feel, and act with us.

Ministers, editors, agents, colporteurs, clerks of religious bodies, and others who possess the information desired, will confer a great favor by communicating with us and sending us the minutes and proceedings of different religious bodies with which they are connected.

This communication is addressed indiscriminately to all who appreciate the Bible. The sympathy and efforts of fellow laborers who also rejoice in the merits of a risen Saviour, would greatly accelerate the triumphs of the Christian religion.

In behalf of the City Bible Society,
EMERY TOWNSEND, Chairman
of the Committee of Circulation.

New York, June 1846.

N. B. Editors of newspapers throughout the country who are friendly to the Bible, are requested to give this communication an insertion.

All communications to be addressed to Emery Townsend, 64 John street, New York city.

From the New York Recorder.

THE RAINBOW.

The long and wearisome months had passed, and the waters were assuaged from off the face of the earth. The horrors of the deluge were still fresh in their memories, though neither earth or heaven seemed to bear a trace of those myriads of living beings who had lately peopled the world. Even their own recollection of those horrors grew less distinct as each day passed over the patriarch's family. For weeks they had seemed to hear the shrieks and death groans of the dying millions, and even in sleep they had seen them clinging to every rock and tree and timber, beseeching earth and heaven for aid. But now that awful hour had passed, as had also the calm sad morning, on which first they realized that they alone were living upon the earth. Far as the eye could reach were seen floating corpses, the features of some having an expression, calm as if in tranquil slumber, others stamped with despair and anguish, seemed even in death to realize the horrors of the deluge. It was an awful morning, as the sun rose from its watery bed, and shone upon that sea of corpses; his beams seemed pale with terror; all the inmates of the ark felt their hearts quake within them, as shivering with dread, they had covered their faces with their hands and wept.

But now the sun shone out gloriously; the

top of Ararat was green with verdure, trees had budded and borne their blossoms which hung as gracefully, as if they bent not over a world of new made graves. The faithful dove sat on a myrtle tree gazing around her as if in disappointment that no other doves had lived through the sad weeks of her imprisonment. An awful stillness reigned; aye, it was most awful. No sound of living thing was heard, save the low moanings of one liberated dove. No lowing of the distant herd, no warbling of the joyous songster nor hum of busy insect, broke the appalling solitude. The very beasts were conscious of its chilling influence, and walking slowly from their prison-house, gazed around them in astonishment and sorrow, as if grieving for those whom they had left alone upon the earth. The birds, too, feared to warble out their hymn of praise, and as they sat perched upon the blossoming trees, cast up the little eye to heaven, at if to ask their Master "what meaneth it?" An altar has been raised upon the Mount, and the white lamb, emblem of Him that died, the unspotted one, to atone for man's transgression, lies bleeding on those unhewn stones, as if calling upon God to look upon the remnant of the living with mercy and compassion. Draw near all ye who doubt if man has sinned, and forfeited his Maker's favor, and gaze upon this bleeding victim. What meaneth this? Lately it stood upon the earth, a beautiful and happy thing; now look upon it, it lays its little head over the side of the rough altar, gasping in its last agony, and its white fleece is spotted with the bloody drops which trickle from its bleeding neck. Whence came the thought that such an offering as this must be presented to the Holy One? What meaneth it, if not that man is guilty, and deserves the death which he inflicts on this most innocent and helpless thing that walks the earth? But see, the smoke of yon pure victim rises in one great pillar to the sky, and hark! the voice of God is heard speaking from out yon firmament. The beasts fly back in dread, for they have learned that they are dwellers on a sinning earth, cursed for man's sake.

Pleased with the sacrifice of every clean beast and bird, the Lord of all has come forth to bless the new-dried earth, on which so late he set the seal of his displeasure. When he had blessed the world, from East to West burst forth the bow of promise and spanned the vast horizon. All earth rejoiced, and man and beast joined in one glad thanksgiving to their covenant God, who thus had pledged to them his holy word that flood should never more destroy the earth—that from that solemn hour, until the world grows old as doth a garment, and its weary wheels wax slow, no flood shall desolate the fair creation. Joyful, yet filled with awe, the little family of man knelt down to bless their Father, their covenant-keeping God.

June 12, 1846.

P. T. J.

THE MOTHERLESS.—How interesting he appears to every feeling mind. A child robbed of his mother, excites universal commiseration

and affection from every bosom. We look forward with anxiety to every future period of his life, and our prayers and hopes attend every step of his journey. We mingle our tears with his on the grave of his whose maternal heart has ceased to beat, for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot supply the loss. In vain the whole circle of his friends blend their efforts to alleviate his sorrows, to fill the place occupied by departed worth; a mother must be missed every moment by a child who has ever known and rightly valued one, when she sleeps in the grave. No hands feel so soft as hers; no voice sounds so sweet; no smile is so pleasant! Never shall he find again in this wild wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The world is moved with compassion for the motherless child, but the world cannot supply her place for him.

From the New York Recorder.

AN INQUIRY.

"Why standest thou afar off, O Lord?" Ps. 10: 1. In many churches at the present time, this inquiry is made. The state of things indicated by such an expression, is dark and languishing. As Zion has no strength except in the Lord Jehovah, it is evident that when he retires afar, she is weak and powerless. Zion is dark when the sun of righteousness hides himself, and then comes trouble. Further, it indicates that by his being at a distance and concealed, he does not seem to notice the troubles of his people, nor to listen to their sighs. When the Lord thus withdraws his Holy Spirit, coldness chills the heart which was so lately warmed with love and devotion; distance and jealousies separate the saints, and they mourn in their complaint, and make this inquiry, "Why standest thou afar off, O Lord?"

"Before attempting to answer the question, we may discover this favorable symptom, namely, that this inquiry is an evidence of life. Some professors of religion, and perhaps almost whole churches, are so far off from the Lord, (and he knows them afar off,) that they neglect to raise this cry. But why is it so that God stands afar off? As the appeal is to the Lord, the safe way is to regard the answer he gives; "your iniquities have separated between you and your God, and your sins have hid his face from you." So then it follows, "Thou hidest thy face and they are troubled." How afflictive the trials of Zion! These are the chastisements of your Heavenly Father. But we must not conclude that he has forsaken us utterly. Whom the Lord loveth he chasteneth, even as a father the son in whom he delights. The reasons then are found to be our sins.

1. The neglect of secret prayer. Here backsliding commences.

2. Neglecting family worship, so of course the Bible is neglected; holy meditation is driven out of the heart; and thorns spring up and

choke the word. The worship of God in secret and in the family being neglected, it follows

3. That public worship is little regarded; either neglected or carelessly attended, and thus the coldness and indifference of church members so influence each other's ardor, that they grieve the Holy Spirit, and cry, if they cry at all, "Why standest thou afar off, O God?"

Connected with this sad state, and indeed as calculated to advance it, is the pride of the heart which so much prevails even in Zion's sacred enclosures. The fashions of the world are followed. Conformity to the world in appearances, dress, manners, furniture, even to the neglect often of the cries for aid which come to us, to spread the gospel through the world, and the neglect of the cry of suffering humanity where our fellow creatures are burdened with woes, and ask in vain for relief. In view of these facts, we are pointed to the language of the Holy Spirit, "He that regardeth not the cry of the poor shall cry himself and shall not be heard." And "he that turneth away his ears from hearing the law even his prayer shall be abomination." Is it wonderful why the Lord stands afar off? He says, "I will go and return to my place until they acknowledge their offence; in their afflictions they will seek me early." E. B.

THE WAY A MAN TREATED HIS MINISTER.

He subscribed according to his ability, and when he saw one of his members going to New Orleans to purchase groceries, he paid him in advance, and let him purchase his groceries at a price about one third less than if he had purchased them by small quantities during the year.

Another man subscribed about the same amount, and when the year was closed he had not paid his first quarter. The minister was very poor, and made all his purchases at disadvantage. One day he called to make this member's family a pastoral visit, and though he was a very pious man, yet while he was conversing and praying with the family, he could not help thinking, this is cruel dishonesty, for one in his circumstances, to be using the money I so much need, and which he has long ago acknowledged mine by his own hand writing.

Reader, do you make your minister preach better, and visit your family better, by treating him like this first man; or do you hurt his sermon, and sear his feelings towards your family, by abusing him like the other!—*Watchman of the Valley.*

SYMPATHY.

Let no man despise the unfortunate, poor and wretched. Earth has ills to which all are heir, and no man can tell how soon he may be put in possession of the common legacy. Rather let us sympathise with rather than despise the unfortunate of our race. Sustaining such relations and cherishing such sentiments gives an earnest of humility, benevolence and chari-

ty which are at once ennobling to the human character. What man who has a brave and true heart, cannot shed, for human ills, the sympathizing tear?

REFORMATION IN DUBLIN.

We are glad to report from time to time the good work that is going forward in St. Audoen's Church. On Sunday last, the day fixed for the purpose, thirteen persons publicly renounced Romanism in that honoured edifice, and were received in the usual way into the communion of the Church of England. One of the converts was intended by his parents for Romish priesthood, but he is now under the care of the Priests' Protection Society for Ireland, and is likely to become an able minister of the everlasting gospel. The old church was crowded, as on former occasions, with Roman Catholics and Protestants, and all paid the most solemn and reverend attention to the services of the day. Mr. Scott announced that he will receive another class of converts, God willing, on the first Sabbath in the month of July next. We have been informed by competent authority that upwards of forty individuals renounced Popery on the same day in the Missionary church on the Island of Aehill, under the ministry of the Rev. Edward Nangle, and the Rev. W. J. Burke, the latter of whom, was formerly a priest of the Church of Rome, and connected with the Priests' Protection Society. —*Dublin Statesman.*

THE TWO NEIGHBOURS RECONCILED.

Two merchants of the same city, being neighbours and jealous of each other, lived in a scandalous enmity. One of them, entering into himself, submitted to the voice of religion, which condemned his resentments; he consulted a pious person, in whom he had great confidence, and inquired of him how he should manage, to bring about a reconciliation. "The best means," answered he, "is what I shall now indicate to you: whenever any person shall enter your store in order to purchase, and you have not what suits them, recommend to them to go over to your neighbour." He did so. The other merchant being informed of the person by whom these purchasers came to him, was so struck with the good offices of a man whom he considered his enemy, that he repaired immediately to his house to thank him for it, begged his pardon with tears in his eyes, for the hatred he had entertained against him, and besought him to admit him amongst the number of his best friends. His prayer was heard, and religion closely united those, whom self-interest and jealousy had divided.

GOLD.

A man who is furnished with arguments from the mint, will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the understanding? it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences

the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the the wisdom of Athens, confounded all their statesmen, struck their orators dumb, and at length argued them out of all their liberties.

The two General Assemblies of the Presbyterian church have recently met in Philadelphia. In the Old School, the slavery question was brought up by a memorial from some of the churches, and disposed of by reaffirming the former action of the Assembly on this subject, which was adverse to making it a test of fellowship, or denouncing it as a moral evil. A proposition was submitted from the New School Assembly, that the two bodies should formally partake of the Lord's Supper at a designated church. The proposition was declined.

In the New School Assembly, the slavery question was also brought up, but not with the same result—the anti-slavery party having a majority. It was agreed that the question should be fully discussed. The roll was accordingly called and each member gave his opinion. As far as we have seen the reports, the Southern delegates had the best of the argument.

Resolutions were adopted, strongly condemning slavery, and exhorting the Southern churches, as soon as practicable, to rid themselves of the evil. A portion of the Southern delegation presented a protest against these resolutions.

The case of the Rev. W. Graham, who had been deposed from the ministry by his presbytery, for writing a pamphlet to prove that the Bible did not condemn slavery, was brought before the Assembly on an appeal, and the decision of the presbytery was pronounced illegal and unconstitutional.

ORIGIN OF THE CAP OF LIBERTY.

In former ages, old age was honorable, caps became emblems of honors. By degrees it became the badge of freedom, for none were deemed honorable who were not free, and when a slave was made a freeman, he had a cap given to him, which he was permitted to wear in public. The Pilius or Cap of Liberty, was simple in its form, in the shape of a sugar loaf, broad at the base and ending in a cove. This pre-figures that freedom stands on the broad basis of humanity, and runs up to a pyramid, the emblem of eternity to show that it ought to last forever. It was simple, for liberty is in itself the most shining ornament of man. It has none of the gilded trappings that make the livery of despotism. The Cap of liberty was white, the native color of the undying, showing that it should be untainted by faction or tyranny.

AND WHAT NEXT!

A gentleman riding near the city overtook a well dressed young man and invited him to a seat in his carriage. And what, said the gentleman to the young stranger, are your plans for the future? I am a clerk, replied the young

man, and my hope is to succeed and get into business for myself. "And what next?" said the gentleman. Why, I intend to marry and set up an establishment of my own, said the youth. "And what next?" continued the interrogator. Why, to continue in business and accumulate wealth. "And what next?" To retire from business and enjoy the fruit of my labors. "And what next?" It is the lot of all to die, and of course cannot escape, replied the young man. "And what next?" once more asked the gentleman but the young man had no answer to make, he had no purposes that reached beyond the present life.

How many young men are in precisely the same condition? their plans embrace only this life—what pertains to getting wealth and enjoying life. What pertains to the world to come has no place in all their plans—*American Traveller*.

From the New Orleans Picayune of June 24.

IMPORTANT FROM MEXICO. REVOLUTION IN JALISCO.

By way of Brazos Santiago we received yesterday a copy of *El Locomotor* of Vera Cruz, of the 8th inst., which is four days later than the advices received by the Falmouth. The news is important and confirms our former speculations and anticipations.

A revolution has broken out in the important Department of Jalisco. It commenced the morning of the 20th May, in the city of Guadalajara. The battalion of Lagos, followed by other bodies of military and by the enthusiastic populace, attacked the palace of the Governor. The assault was so prompt that the defenders had scarcely time for a single discharge of artillery, by which one man only was killed and one wounded. The cry of the assailants was "Long live the Republic, and death to a Foreign Prince." Some of the troops at the Palace recognized friends among the assailants and refused to fire upon them. A company from San Juan de los Lagos joined the insurgents, and very soon after the soldiers composing the garrison, so general was the disaffection. Some of the leaders of the Government troops were arrested to save them from the fury of the insurgents—among others, Gen. Galindo and the ex-Governor, Don Antonio Escovedo. Some further skirmishing took place between the insurgents and some troops of cavalry in the pay of the Government, and preparations were making on both sides for a general engagement the next day, when Gen. Francisco Duque, who had taken the command of the Government troops, proposed a parley, with a view to spare the effusion of blood. Commissioners were appointed on each side, and the result of the deliberations was, that Gen. Duque, with the officers and troops under his command, were allowed to retire with the honors of war, they pledging themselves to retire at once from Guadalajara, and the Department of Jalisco, of which it is the capitol, and proceed immediately to the city of Mexico by a route to be designated for them. They were to be provided with necessaries for the march, and were allowed till the morning of the 22d to make preparations for departure. Gen. Duque and his officers were compelled to pledge themselves that they would commit no act of hostility against the troops who had "pronounced," nor against the cause for which they had pronounced. The other terms of agreement are unimportant, but the insurgents dictated all.

Don Jose Maria Yañez, styled in his proclamations "Commander-in-Chief of the Second Division of the Republican Army," was at the head of the insurrection. At a meeting of the insurgent officers, headed

by him, a formal "Acta" on the part of the garrison was drawn up and signed. After reciting what in their view have been the causes of the continual revolutions in Mexico, the principal of which is the destruction of their former free Constitution—after denouncing the project of erecting a throne in Mexico with a foreign prince—after protesting against the Congress called by Paredes, in which the national will cannot be represented—and after reciting various other alleged grievances an "Acta" or "Plan" is proclaimed for the regeneration of the Republic. It is divided into ten articles.

The first disowns the call for the Congress, as made by Paredes, as an open attempt against the sovereignty of the nation, and as issued with a view to establish a throne in Mexico, to be filled by a foreign prince.

The second declares that a new Congress shall be summoned, the members to be elected by the people, according to the electoral laws of 1824. This Congress to be charged with forming a Constitution in which the monarchical principle is to be utterly excluded.

The third article provides that Congress shall assemble in four months after the liberating forces shall have gained possession of the capital.

The fourth guarantees the existence of the army.

The fifth declares traitors whoever shall oppose the meeting of the above Congress, make an attempt upon the liberty of its members, or dissolve or suspend its sessions, or pretend to oppose the Constitution which it establishes.

The sixth article is as follows:

As Gen. Don Antonio Lopez de Santa Anna had the glory of founding the Republic, and, whatever may have been his errors, has been its strongest support, in spite of the policy of Europe and the instigations of some perverse Mexicans, and opposed himself to the usurpation by North America; the garrison of Jalisco proclaims the said General as the Chief in the grand enterprise for which this plan is entered into.

The seventh article appropriates the fourth part of the products or revenues of the Departments to the prosecution of the war "with Texas and North America," this fourth part to be remitted to the army *direct*.

The three remaining articles regard the administration of the laws in the Department, and are of little general importance.

This plan was adopted and signed on the 20th of May. We have, besides, the address of Gen. Yañez to the troops under his command, and to the citizens of Jalisco. Don Juan N. Cumplido is recognized as provisional Governor of the Department, but he is to take an oath to sustain the republican form of Government which may be adopted, "to repel the infamous usurpation made by the North Americans," to prevent Mexico from falling a victim to foreign influences, and otherwise to conform to the national will, as manifested according to the above plan. A decree issued on the 22d declares the city of Guadalajara to be no longer in a state of siege.

We are two crowded to enter any further into the subject of this revolution to-day. Numerous considerations will suggest themselves at once to the reader as to its effect upon the war with us. The paper before us contains no other news.

LATER FROM YUCATAN.

The bark Tarquin, Capt. Harding, arrived yesterday from Yucatan, having sailed from Laguna on the 19th inst.

We learn by a gentleman who came passenger on the Tarquin, that on the 16th inst. the U. S. brig Somers, Com'd. Ingraham, received despatches from the Yucatan Congress, proclaiming their neutrality in the pending war, and offering their services to furnish

the Somers with whatever the vessel might require. The Somers immediately took on board some supplies, and sailed the same night to join the squadron off Vera Cruz.

The letter which is appended hereto, from our ever kind and courteous correspondent, gives a clear idea of the design of the visit of the Somers, and of the present anomalous position of Yucatan towards this country and Mexico.

The Yucatan schooner Ventura sailed from Campeachy on the 18th inst. for this port.

FROM TAMPICO.

The following is a copy of a letter from a gentleman lately resident at Tampico, written on board the U. S. ship St. Marys, lying off that city, to an eminent merchant here, and which we have been kindly permitted to copy:—*N. O. Delta.*

U. S. SHIP ST. MARYS,
Off Tampico, June 17, 1846. }

My Dear Sir—The vile decree of expulsion of all American citizens, issued by the Mexican Government on the 17th ult., has been duly enforced in Tampico, and I was compelled to leave on the morning of the 7th inst., leaving my family and property on shore.

I have been most kindly received on board this ship by her gallant commander, Capt. Saunders, and his gentlemanly officers, all of whom have shown me the utmost kindness. I am waiting here until I can get my family off, when I shall leave for the U. States.

Yesterday a messenger was sent on board from the British Consul, informing us that all foreign residents had armed themselves against a band of negroes, who were hovering outside the city, threatening to murder and rob all the foreigners. Such is the present state of affairs in Tampico. I am astonished that the U. States have not sent a force here before this to occupy Tampico; it is certainly of the utmost importance that it should do so. Its location is of the greatest importance to Mexico, in point of revenue, besides the facilities which it affords in sending troops to the North.

In great haste, I am yours truly, *****

From the N. Orleans Commercial Times of June 24.

LATE FROM THE ARMY ON THE RIO GRANDE.

The Steamer James L. Day, Capt. Griffin, arrived here yesterday from Brazos Santiago, which port she left on the evening of the 20th inst.

Gen. Taylor, with his characteristic promptitude, skill and caution, is proceeding to take military possession of the various Mexican towns on the banks, or in the vicinity, of the Rio Grande. Until another opportunity is offered him by the concentration of the enemy's forces in sufficient number, at some advantageous spot, selected by themselves, for a stand, to display his strategy, and the gallantry of his soldiers, this plan of operations is best calculated to annoy, by distracting their attention.

Matamoros, Barita, and now Reynosa are ours; Camargo and Monterey will certainly follow in the same train.

The intelligence brought by the James L. Day, is, in substance as follows:

The artillery, infantry, and the Texan Rangers, under Col. Wilson, have taken possession of Reynosa, without resistance. Col. Featherstone's regiment proceeded to Baretta on the 19th inst.

A report was current and generally accredited, that Generals Arista and Ampudia had been ordered to repair to the city of Mexico, to answer in person the disasters which have attended the troops under their command. They were accused of betraying the army.

It was also reported that Herrera had been reinstated in the Presidency, and that he had immediately

proposed an armistice to Gen. Taylor, with a view to settle the dispute between the two Republics.

Mails from the U. S. steamer Princeton, sloop St. Mary's and frigate Raritan, have been brought hither by the Day.

The steam-schooner Augusta and steamer Leo, were still ashore at Point Isabel.

Matters and things in Nauvoo.—Peace having been once more restored in this ill-fated village, merchants and others who boxed up their effects in anticipation of an invasion, have unpacked and again returned to their accustomed vocations. Tranquility appears to be restored and peace established, we hope upon a firm foundation. The Mormons still continue to leave, and the few remaining ones are busily engaged in making preparations for following as speedily as possible. A number are encamped on the opposite side of the river awaiting the assistance of their friends to enable them to pursue their journey. Their condition is said to be any thing but comfortable. The number of teams reported to have crossed the river during the last week were fifty-six. Two new Hotels have been recently opened in the city, making the number now in operation six. Other improvements are in a state of forwardness, and the city is said to be undergoing a complete renovation. The election of Town Trustees took place on the 25th inst. Messrs. Clifford, Bideman, Jones, Merrill and Clapp, were elected without opposition. The affair was managed entirely by the new citizens, the Mormons taking no part in it whatever. A number of these miserable fanatics came down to this city on Friday and Saturday of last week, bound for Council Bluffs to join the main caravan which will rendezvous at that point; others knew not where they were going. Phelps, formerly editor of the Nauvoo Neighbor, has taken up his line of march for parts unknown, and there are but few more of the Tribunes left.—*St. Louis New Era.*

From the National Intelligencer of July 2.

THE LATE TREMENDOUS FRESHET with which this city and the surrounding country was visited last Tuesday night has occasioned great damage and destruction to bridges, fences, wooden buildings, grass crops, hay and meadows all along the margin of the Eastern Branch, the creeks, runs, and other streams in and near this city, Bladensburg, &c. We are sorry to learn that the Congress Burial Ground has been considerably damaged by the flood; but we must defer a more detailed account of the desolating effects of the late very heavy rains until a future day.

EXTRAORDINARY MEETINGS.

Our first Chinese Missionary, J. Lewis Shuck, now on a short visit to this country, after a residence in that empire of ten years, with his Chinese Teacher, and companion, Yong Seen Sang, will, by appointment, preach in the First Baptist Church in Nashville on Saturday and Sunday, the 22nd and 23rd of August, proximo. Our brethren and friends every where are invited to be with us, and hear them.

On Monday the 24th br'n Shuck, and Yong Seen Sang, will hold a Mass Meeting at Enon, in Rutherford county, where brethren of Murfreesborough, Lebanon, and the surrounding regions are invited to meet them. Bro. January, the Pastor, will please make the necessary arrangements for this purpose.

Tuesday the 25th they will return to Nashville, and in the evening hold a Mass Meeting in the First Baptist Church.

Will bro. J. M. Pendleton, of Bowling Green, Ky., meet them here on the 25th, and take them home with him? They desire to preach in Bowling Green, Russellville, and Hopkinsville, and to be ready to embark, either at Clarksville or Canton, for Missouri, by Tuesday the 1st day of September. Will brethren Pendleton, Baker, Williams of Harmony, Anderson, and other brethren, make and superintend the arrangements of brother Shuck so far as Kentucky is concerned, according to the plan we have indicated?

We wish it to be understood that at each of these meetings a collection will be taken up to aid the China mission. Our brethren on the other side of the mountains have acted nobly in the matter of contributions, and we trust, that in this respect we of the West shall not permit ourselves to be out done.

R. B. C. HOWELL.

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