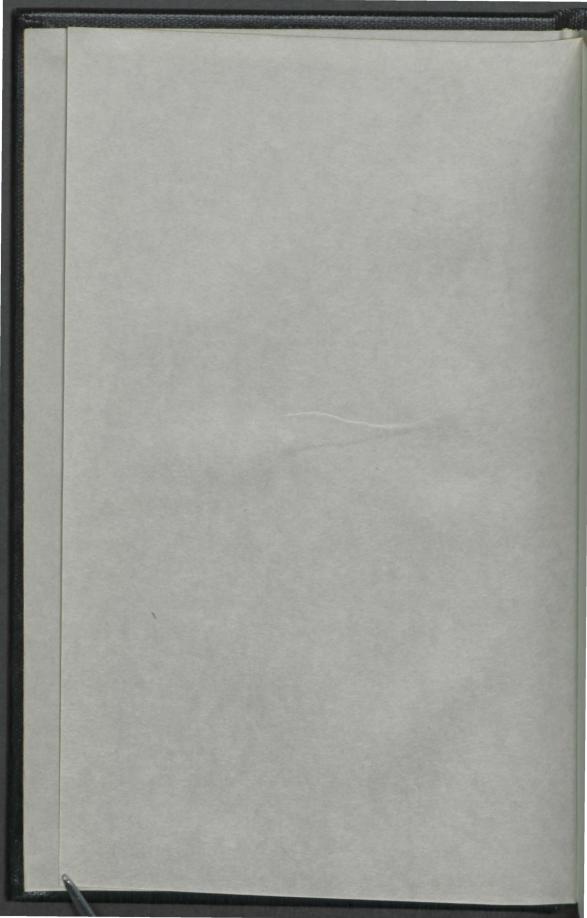
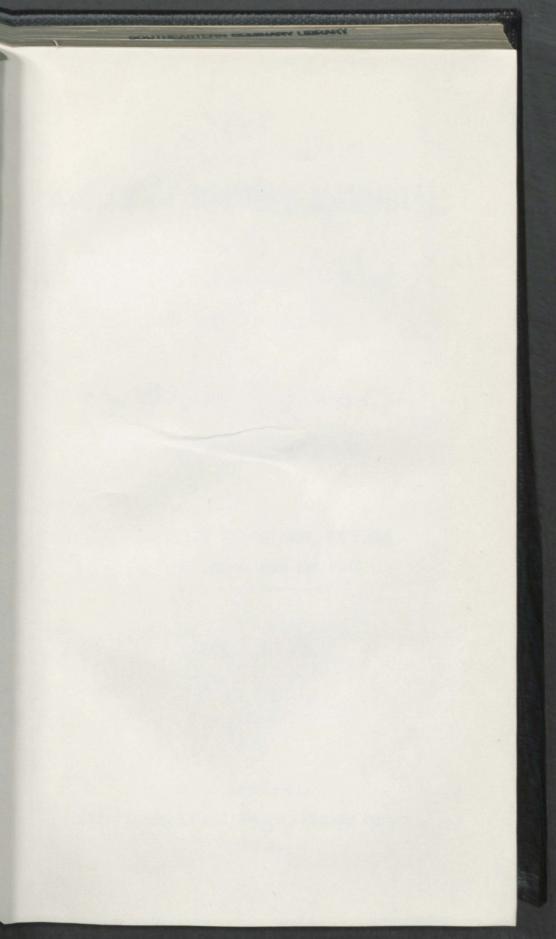
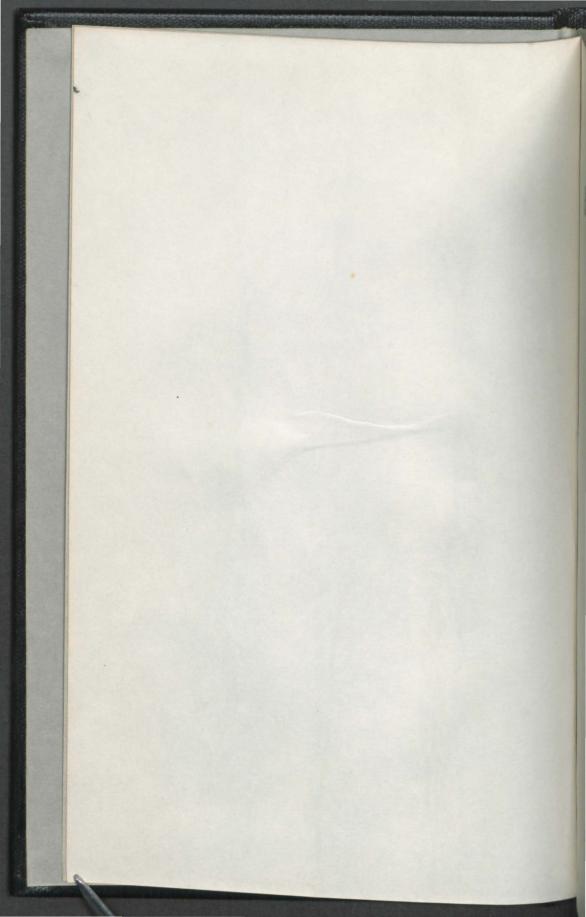


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THE

AMERICAN BAPTIST MEMORIAL.

A STATISTICAL, BIOGRAPHICAL, AND

HISTORICAL MAGAZINE,

The Baptist Denomination,

AND OF THE WHOLE CHRISTIAN WORLD.

J. LANSING BURROWS, EDITOR, 118 ARCH STREET, PHILADELPHIA.

VOL. XIII.

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 9 SANSOM STREET.

1854.

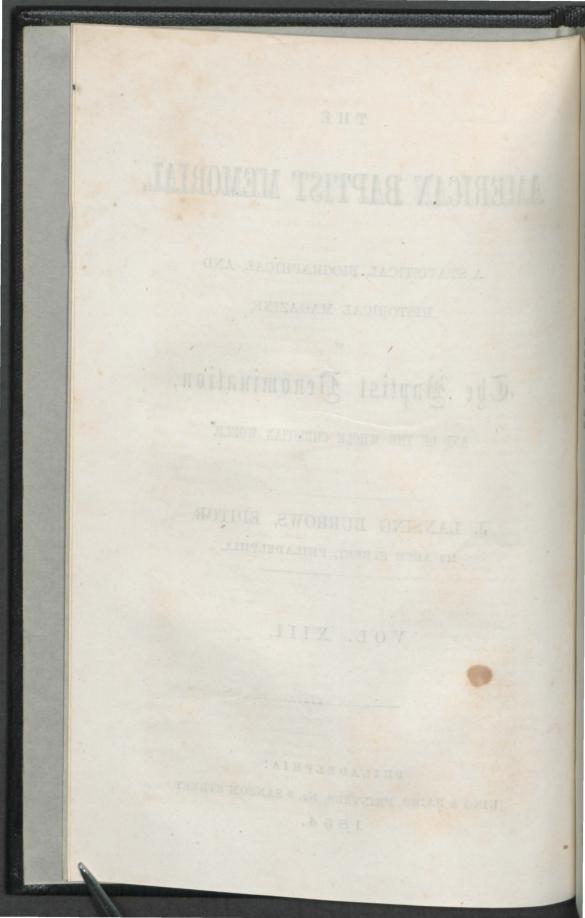


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AMERICAN BAPTIST MEMORIAL.

JANUARY, 1854.

Introductory.

A MERICAN—What is this? Something new? Allow me one moment, my dear friend, to tell you a little story.

A certain lad, familiarly known in his neighborhood as Hank Schmidt, as he approached manhood and waited upon the ladies, fancied that his name might be somewhat improved in good taste and elegance. So after giving the subject due reflection, he resolved to write himself Henry Mandeville Smythe. Shortly after, he called at the door of an old friend, in a distant town, and sent in his enamelled card, upon which was engraved his altered name. His friend looked at the card and ejaculated, "Henry Smythe! Henry Mandeville Smythe !! Who among walking creatures is he? Some sprig of the aristocracy, I take it from the name. Well, Tom, show him in. Let us see him and learn his business."

The servant obsequiously bowed in the stranger with the euphonious cognomen; and the old form and face of Hank Schmidt walked into the parlor. True, he had on a new dress, and looked a little more stately, and attempted a little more grace, but it still was undeniably Hank Schmidt.

"Why Hank," should his warmhearted friend, shaking his hand earnestly, "I am right glad to see you, but what does this card mean? You need no strange name to secure a welcome from me."

"That is my name," said Henry. "I thought it needed a little Americanizing, to take the Dutch out of it, and so I have ventured to alter it a little." "Is your nature altered with this change?" inquired his friend. "Does the improvement import that there are to be new relations between you and me?"

"Not at all! not at all!!" was the earnest answer. "I have the same warm heart still, and wish that you and I may meet upon the same friendly footing that we have maintained since we were boys."

Somewhat thus, my dear old friend, I suppose you have just found me introduced into your house, and looking surprised, you are ready to say as you glance at my card-The American Baptist Memorial! - Why what in literature is this? Now just pause one moment and look again. Don't you know me? Why I am the old "Baptist Memorial !" You and I have been acquainted for years. I have had my name Americanized a little; fancy that I am considerably improved in dress; have moved into a new home; and been subjected to several changes, all I hope adapted to make me more agreeable and intelligent. How do you like me now? I feel quite solicitous for your good opinion. You may be assured that I have a heart as warm and a tongue as garrulous as ever, and I feel a sincere desire that our intimacy should be perpetuated.

Now suppose that you and I sit down, and have a friendly chat together. I propose to come and see you once a month, with your permission, so that we may compare notes in relation to what is going on in the world, and particularly in the Christian world. I want to talk with you about

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the changes that are transpiring, the tokens of progress that are discoverable, about what is doing and what ought to be done, on this globe of ours. I shall always bring with me a budget of news, and we will rejoice together over the good and mourn together over the bad. I think that I shall be able to tell you a good many things that you will like to know, especially about the churches and the ministers and the good institutions of all kinds connected with the denomination to which you and I belong. I assure you that I am gleaning good things from all quarters.

I propose coming all the way from the city of Philadelphia, once a month to pay you this visit, and I promise not to be troublesome nor expensive to you. I shall ask for no place at your table, and require no alterations in your guest chamber. I only request that my "sheets" may be well aired. Your good wife and children shall have no cause for vexation on my account. Indeed, I will strive to make myself agreeable to the whole family.

Once a year, about New Year's day, I shall ask you to lend me—one dollar —which I will faithfully pay back to you, if not in kind, at least in a form that you shall consider a satisfactory equivalent.

What say you, my kind friend, will you permit my intimacy? Do you consent to my monthly visits? If so, I promise that you and I will have many a good time together.

As an earnest of this friendly compact, please let me have-THAT Do-LAR !!

"The American Baptist Memorial" will be published in the City of Philadelphia, on the first day of every month, under the editorial supervision of Rev. J. Lansing Burrows.

This periodical is not designed to interfere in the province of any other now published. It will not aim to furnish the miscellaneous and fugitive articles of a weekly religious newspaper; nor the profound and metaphy-

sical disquisitions of a Quarterly Review. It proposes to fill a sort of middle space between these classes of publications.

The first principle which the Editor has adopted for the conducting of the Memorial is this : Let every article be of such a character as a pious and intelligent man would wish to preserve for future reading, use or reference. This will make an annual volume of some 400 pages of such matter as will be permanently interesting and useful. Historical sketches ; biographical notices; brief and clear discussions on questions of church polity, discipline and doctrine ; essays and illustrations enforcing practical and experimental piety ; church architecture ; statisticsin a word, every thing that we can procure that promises to be instructive and useful to Baptist ministers and church members, will find a place in our columns, so far as its limits will allow.

There is at present no Repository or permanent Record of the general statistics and facts, noting the operations and progress of our churches, benevolent organizations, educational institutions, etc. Such records, when printed at all, are mainly local in their circulation, and in forms that can not be easily preserved. For various uses, we often wish to refer to facts and statistics. How much perplexity and time might frequently be saved if instead of hunting over old files of papers, Minutes or Reports for such information, which we dimly remember to have seen somewhere, we could at once turn to some carefully prepared register of them and find what we needed.

It is proposed to make the Memorial eminently such a work, a Repository of useful and accurate facts and statistics; ecclesiastical, educational and benevolent. It is designed to gather the materials from all possible sources, and to record monthly the minutes of the doings of the religious world.

ARCHITECTURE-In all parts of our country, edifices for public worship are

needed, and many are constantly being erected or remodelled. In many cases such buildings are constructed with little regard to good taste, and often both economy and convenience are sacrificed for want of correct judgment or of suitable plans and models. It will be one object of this publication to furnish information on this subject, and to present plans and drawings as models of neat, convenient, and well adapted houses of worship. We shall furnish engravings, occasionally perhaps of some that are elegant and expensive, but generally of such as are of moderate cost and dimensions, suitable for villages and rural neighborhoods. Not merely to embellish our pages, but to make them practically useful, will be our aim in this department.

With this brief exposition of our desires and purposes, we commend the Memorial to our brethren throughout the whole country. If within the compass of our ability it shall deserve a liberal support. If it shall secure such a circulation as we anticipate, we shall enlarge and improve it with each succeeding volume. We have prefixed the adjective American, because we mean that it shall be a periodical for the whole country-confined to no section ; trammelled by no ism; fearless for the truth; laden with intelligence from all parts of the world for the whole denomination.

The Spiritual Labors of Laymen the great want of the world.

REV. MR. BEECHER, writing from Bassein, under date of July 21, 1853, communicates the intelligence, that a new church has been organized at some distance east of his residence, where several families were converted through the efforts of a layman. In that neighborhood eighty-six converts were subsequently baptized and recognized as a church of the Lord Jesus Christ.

We may imagine the emotions and labors of that disciple of Jesus, as he prosecuted this holy work. No authority had been given to him by man, no Presbytery had laid hands upon his head, no church had given him a license to preach the Gospel. He had been rescued by the grace of God from the darkness and bondage of idolatry, had heard, by faith, the Spirit's whisperings of forgiving and adopting love, and with a heart full of piety and zeal, had gone to his countrymen, whom no minister of the gospel had visited, and told them of the love of Christ and of the way of salvation through Him. They listened, many of them believed, were converted, and soon the songs of Zion chanted by a united Christian Church, awakened new echoes in the jungles, hitherto resonant only of the howlings of heathen worshippers of "nats." And this good work was commenced, not by authority, not by those in commission, or in the ministerial succession, not by any perfunctory services, but by the voluntary love and labors of an unordained, unlicensed layman.

If we were requested to prepare an essay on the question, what is of highest practical importance to the efficiency and progress of the churches of Christ at the present day? we should take the theme suggested by this incident. What the Church needs, what the world needs, is the voluntary, personal, and persevering labors of laymen in promoting spiritual Christianity.

This work is too widely deemed the official duty of the ministry. While the Pastor preaches the truth faithfully from the pulpit, many seem to think that all is done that can properly or effectively be done, for the sanctificaticn of Christians and for the conversion of the impenitent. That it is as much the duty of the unofficial disciple, as it is of the ordained minister, to strive to promote the growth in grace and the usefulness of Christians, and to win unregenerate souls to Christ, is not the practical sentiment among believers. Yet it is the theory of the gospel, " Preach the gospel to every creature." Limit this commandment to the eleven

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to whom it was first addressed, or to the official ministry of this or any other age, and it cannot be obeyed. Obedience to it is a physical impossibility. Inspiration has given the best interpretation of the scope of this commandment in these words : "Let him that heareth, say come." That the first disciples so understood the theory of the manner in which the gospel was to be dispensed is evident from their labors. "They that were scattered abroad went everywhere preaching the word." Who were "they?" "Men and women," into whose houses Saul the persecutor had entered, when he "made havoc of the Church." To laymen, not to ministers, did the inspired Apostle write-"Ye shine as lights in the world, holding forth the word of life." We neither obey the precepts of our Lord, nor imitate the example of primitive Christians, when we substitute pulpit proxies for personal labor, and transfer our individual duties to official servants.

We would not be understood as speaking lightly of the influence of the ministry. Alas! how can we do so, when we consider that so unequal a portion of the labor of religious instruction and warning and appeal is cast upon them. We mean that they are, from their numbers and position, inadequate to the work necessary for the regeneration of the world ; and that it is not God's plan to convert the world merely through the agency of an official ministry. They have their work, and it is important and essential, but they have no monopoly of spiritual labor for the edification of the Church or for the conversion of souls.

That very many of our laymen do manifest a sincere interest in promoting the *external and social* influence of our churches is most readily granted. Many of them are liberal in the appropriation of money for building and improving church edifices, and for all benevolent purposes; and many seek to bring to the sanctuaries of the Lord their friends and neighbors. This kind of labor is all laudable, but it is not sufficient. It is also cheerfully granted that the *passive example* and consistency of multitudes, are beyond reproach. Their lives are pure, their conduct in the eyes of the world faultless. But this is not sufficient.

It is further admitted, that very many are regular and prompt in their attendance upon the services of the sanctuary. Their seats in the House of God, and in the social meetings of the church, are never vacant. And their voices may often be heard there in fervent prayer and in earnest exhortation. But all this not enough, to answer the ends proposed by the gospel for the edification of the churches and for the regeneration of men. There are classes of duties, beyond all these, required of Christian men and women, and which are necessary to the progress and efficiency of the church.

We may allude to the character of the personal intercourse which Christians are required to maintain with each other. "The members should have the same care one for another." "Love each other." "Comfort one another." "Strengthen thy brethren." Now these and a thousand passages of similar purport, indicate the kind of social intercourse that is expected to characterize Christians. They are thus to promote each other's spirituality and growth in grace. Is there not a sad deficiency in this respect among Christians of the present day? Who cannot see that this kind of spiritual social intercourse among Christians, would effect more in advancing their sanctification and usefulness, than a thousand sermons. These social duties are especially to extend to the sick, the poor, the suffering. They are involved in the only formal definition of religion which inspiration has given. "Pure religion and undefiled before God and the Father, is this; to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Referring to this very class of dutics-the visiting and comforting

THE SPIRITUAL LABORS OF LAYMEN, ETC.

of the afflicted, our Lord himself says: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." And yet how few Christians conscientiously regard this, as a practical series of duties, to be observed as faithfully as the duty of prayer. How few seek out the suffering, that they may instruct and comfort and relieve them.

In addition to these, we may notice that class of duties which Christians owe to the erring. They are required by personal conversation and influence to strive to reclaim those that wander. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." "If thy brother trespass against thee, go and tell him his fault between thee and him alone." "Brethren, if any of you do err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." What a blessed and efficacious view of discipline is that which supposes that every Christian, personally, will affectionately watch over every other, and in the spirit of love, admonish and instruct and warn and entreat all who stray from the strict paths of Christian rectitude. Have we not substituted for this affectionate solicitude, a harsh method of official treatment, which we call "Church discipline?" Instead of voluntarily visiting an erring brother, in the spirit of Christian love, they carry a complaint to the Pastor of the church, or to the Deacons, or to a "Discipline Committee." They procure the appointment of a Committee to inquire and investigate, that the offender may be summoned before the church according to rule. The voluntary character of Christian discipline, its loving spirit, is destroyed by formalities. From the first step, the wanderer is made to feel that he is to be tried as a culprit rather than won by compassion and love.

The gospel method of reclamation,

requires each associated disciple, who may know of the faults of a brother, to go to him alone, voluntarily, without any appointment or authority from the church, without any reference to future church interference, if he may be won, prompted only by personal solicitude and affection, and strive to check his wanderings, and establish his faith. How efficacious is this method ! If every erring brother were thus met, at the very beginning of his failures and faults; met not by one merely, but by many, though each alone, and entreated and warned; if kind expostulations and prayers harrassed every step in a wrong direction, how happily would the list of "exclusions" and "erasures" be diminished. Here is a wide field of usefulness for private Christians, which, alas! for the efficiency of the Church, is left sadly uncultivated. Instead of this voluntary system of discipline, we too often commence with those steps which the gospel recognizes as only applicable to extreme cases.

These are some of the duties which Christians owe to each other, in the performance of which there are wide and lamentable deficiencies. They are necessary to the spirituality of the churches, and necessary in order to fit the Christian spirit for its great work of reclaiming the world.

It will not be doubted that it is the purpose of God, to regenerate the world through the agency of His churches. The duties which Christians owe to the unconverted we have indicated in the first part of this article. An example of the manner of their performance, and of their efficacy, is furnished by the labors of the Karen laymen. There is a power in a personal appeal, in a private affectionate application of the truth to the individual conscience and heart, far greater than can ordinarily be attained in the pulpit, or in any general addresses to masses of people. This power we earnestly believe must be widely exercised by Christians, personally, each within his own sphere of social influence, before the Millennial day will

dawn in its brightness on our earth. Let all Christians feel and act thus, and the truth would mightily prevail, and glad voices in heaven would soon proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and 'He shall reign for ever and ever."

Regeneration made Casy.

T is no doubt known to most of our readers that Roman-Catholic missionaries are in the habit of baptizing dying children, with the view of thereby securing their salvation. To what an extent this practice is carried in heathen countries will appear by a few extracts from the "Annals of the Propagation of the Faith," of which, in 1846, no fewer than 178,800 copies were printed in the chief languages of Europe, and which is now the official and great authority in regard to Catholic missions. The letters of the missionaries published in that work are remarkably characterized by declamatory sentimentalism, by vague gasconade, by a constant studying of effect, and at times by things so incredible that though we may value the work as a record of what Romish missionaries say of their labors and successes, we set no value on it as a record of truth.

"For a long time," say the editors of that work, "it was not possible to regenerate in the waters of baptism the children of infidels, only in some isolated places; the number of those who went from the cradle to the grave with the seal of baptism was still small; and for this reason, we have seldom made mention of it to the pious readers of our Annals. But of latter years, this benefit has been extended in a most consolatory degree. Our missionaries, with the assistance of the alms of the Association, have succeeded in rendering it general among the principal congregations of Asia. We shall soon have much to do to reckon the young elect, with which they ever people heaven; even now the account of those whom they have sent there is sufficiently large to draw forth the gratitude and the admiration of our faith. And accordingly we offer it to our associates with a religious eagerness. It will consist of figures only, but figures are very affecting when they express a multitude of souls gained for the happiness of heaven."—"Annals," vol. vi. p. 222.

China. — His Lordship, Dr. Perocheau, Vicar-Apostolic of Su-Tchuen, one of the provinces of China, thus writes :—

"The mission of Su-Tchuen continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those whom they regenerate goes on increasing.

It was in	1839	12,483
	1840	15,766
	1841	17,825
	1842	20,068
	1843	22,292
	1844	24,381

"We have remarked that about twothirds of the number of these children died in the year in which they were baptized. Thus, out of the number of 1844, 16,763 winged their flight a short time afterwards to everlasting bliss. These happy souls thus regenerated by us in the saving waters of baptism, —Can they forget us? Can they lose the remembrance of that generous Association which, under God, has opened to them the gates of heaven?

"We pay some Christians, men and women, who are acquainted with the complaints of infants, to go, seek out, and baptize those whom they shall find to be in danger. It is easy for them to meet them, particularly in the towns and large villages, where, on fair-days, there is to be seen a crowd of poor people, reduced to the greatest poverty, who come to ask for alms. It is in winter especially that the number is highest, because want is more pinching at that time. You see them on the roads, at the gates of the towns and villages, or crowded together in the streets, poor

REGENERATION MADE EASY.

people, without number, with hardly any clothing, having neither fire nor lodging, sleeping in the open air, and so attenuated by the protracted torture of hunger, that they are nothing but skin and bone. The women, who are in this case the most to be pitied, carry on their backs children reduced to the same extremity as themselves. Our bartizing men and baptizing women accost them in the gentle accents of compassion, offer them gratis pills for these little expiring creatures, give often to the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation.

"For these poor creatures it is a sight of transport almost unheard of. They willingly allow our people to examine into the state of the child, and spill on its forehead some drops of water, which they declare to be good for it, while at the same time they pronounce the sacramental words.

"Our Christian baptizers are divided into two classes. Some are travellers, and go to a great distance to look for dying children. Others, being attached to certain stations in the towns and large villages, devote themselves to the same occupation in their neighbourhood. I have just caused to be printed some explicit rules, to direct them and stimulate them in the exercise of their noble functions.

"The men form a Special Association, which is called the Angelical Association. Every year, by word of mouth or by writing, I exhort all the priests to spread wider and wider the society in which I take a great interest."—"Annals," vol. vi. p. 324.

Thus the affair is reduced to system, at least in the province of Su-Tchuen. Mighty as are its results, the mysterious influence of Apostolical succession is not necessary to its success. Even women, young and old, who, we never understood, had any pretensions to descent from the apostles, can open the gates of paradise, equally as well as Peter or any of his successors, be he pope, cardinal, archbishop, bishop, or priest. Thus, according to mother church herself, Apostolical succession is not necessary to the efficacy of the sacraments, at least, not to that of baptism, and she thus administers a rebuke to the pride and arrogance of the Puseyite and other ministers of the Episcopal Church, who plume themselves on being the successors of the apostles, and seek to magnify themselves and to sanctify their priesthood as if it were only through such persons that the virtue of the sacraments was conveyed. But though apostolical succession is no way necessary to success, yet as we have already seen, artifice and trick are often very useful. Of this we shall give some other examples.

Cochin China .- The Rev. Mr. Fontaine, Missionary Apostolic, writes :--

"You will receive with pleasure some particulars concerning one of our works, -little in appearance, but productive of great results for the salvation of souls: I allude to the pagan children baptized on the point of death. Every one can take part in it; but we may say that it is principally the business of the women : they can more easily get into the houses, and people are less on their guard against them than against men. Through their charitable cares a considerable number of these little creatures have hardly received life before they exchange it for the unending joys of paradise.

"In a village, of which the mayor is a Christian, there exists a house of nuns, whom his lordship sends out in different directions to look for these hapless children. They go generally two by two, an old and a young one; and while the elder one enters into conversation, the other, who, in good manners, should leave her to speak, draws near the mother, who is holding the sick child, or sits down near the mat on which it is left; she fondles it, takes it in her arms, and while she caresses it, she succeeds in dropping on its forehead a little water out of a bottle,

which she keeps concealed in her long white sleeve. In the course of last year, these nuns baptized one hundred and forty-five; and in the course of about a month of the present, they have reached the number of ninetysix."—"Annals," vol. vi. p. 328.

New Zealand. — The Rev. Father Petit-Jean, Missionary-Apostolic in New Zealand, thus writes :---

" At all hours, I traverse the rivers and the sea to repair to my Neophytes. During one of these voyages, I learned that a little child was dying. I immediately mounted the canoe of the nacives to go to save the soul in danger. I was, no doubt, well received by the tribe, which says our prayers with zeal, although it has not yet actively abjured its superstitions; but the father refused to confide to me his child, under the pretext that if she were baptized, she would expire the same day, and that at her death he could not bewail her after the fashion of the Mahoris. I said to him all that zeal inspired me; but all was in vain. My efforts being unsuccessful; I vowed the infant to Mary; I recommended it to the holy angels, and I had the happiness of opening heaven to it. Here is how I succeeded. Food was prepared for me, and I civilly refused it. 'I cannot eat,' said I to my host ; 'my heart is sad, on account of this infant, which will not see the Great Spirit.' The rain had just fallen; I perceived a leaf that contained sufficient water for baptism ; I took it and said to the father, 'Baptism is not a thing to be dreaded; this is the way I would proceed, if you would let me act,' and I then administered the sacrament. The father did not become irritated ; and now the infant is an angel in heaven, praying for the mission, and for the pious members of the Association for the Propagation of the faith."-" Annals," vol. vi. p. 296.

Wallis Island. — Father Batailon, who was afterwards appointed Bishop of Enos, and Vicar-Apostolic of Central Oceanica writes :—

"I have had the consolation to ad-

minister in secret the sacrament of baptism to two young Oceanians, at the moment of death. They are gone to heaven to swell the number of the protecting angels of Wallis Island."

In a subsequent letter he tells us how he managed to make these protecting angels.

"In order," says he, "to avoid any difficulty, when I wish to baptize children, even under the eyes of their mother, this is the way I manage: I have always about me one little phial of scented water, and a second with pure water. I throw at first some drops of scented water on the head of the child, under pretence of giving it ease, and while the pleased mother rubs it gently over with her hand, I change the phial, and pour on the regenerating water, without her having any suspicion of what I have done."

Thus do the good fathers claim to people heaven by pious frauds. The practice is not confined to some solitary mission, nor yet to what might be considered as the antiquated missions of the sixteenth and seventeenth centuries, such as those of China and Cochin China; it is a practice common to their missions, and is introduced into those most lately established,-those, for example, in the South Sea Islands. The practice is not simply approved ; it is applauded and extolled in the official publication of their great missionary institution, the Association for the Propagation of the Faith."-Eclectic Review.

Objections to Infant Baptism.

BY REV. J. M. PENDLETON, BOWLING GREEN, KY.

THE following article is an extract from a masterly treatise entitled, "Three Reasons why I am a Baptist." We cordially commend the work as one of the clearest and most conclusive arguments that has ever appeared in popular form.

1. A decided objection to Infant Baptism is that its advocates cannot agree why it should be practised.

How conflicting, how antagonistic

their views! Roman Catholics baptize infants in order to their salvation. They consider baptism essential to the salvation of adults and infants. They have sometimes shown the sincerity of their belief by attempting to baptize children before they were born. If Episcopalians believe their "Prayer Book," they baptize infants to make them children of God by regeneration. Calvin, as may be seen in his "Life, by Henry," vol. 1, pp. 82, 83, maintains that infants are capable of exercising faith, and that their baptism is an exemplification of believers' baptism. This seems also to have been Luther's opinion. Wesley, in his "Treatise on Baptism," says: "If infarts are guilty of original sin, they are proper subjects of baptism : seeing, in the ordinary way, that they cannot be saved, unless this be washed away in baptism." The "Directory" of the Westminster Assembly places the right of the infants of believers to baptism on the ground that they are "federally holy." The opinion most generally entertained among Pedobaptists, probably is, that infants should be baptized to bring them into the church. But Dr. Miller insists that the children of professing Christians are born members of the church, and are baptized because they are members. And Dr. Summers derives the right of infants to baptism from "their personal connection with the second Adam." These are specimens of the reasons urged in favor of infant baptism. How contradictory ! How antagonistic! It seems that infants are baptized that they may be saved-that they may be regeneratedbecause they have faith-because their parents are believers-because they are involved in original sin-and because they are holy-because they ought to be brought into the church-and because they are in the church by virtue of their birth-and because of their " personal connection" with Christ, in consequence of his assumption of human nature! It would certainly be well for the various tribes of Pedobap-

tists to call a general council, and try and decide why infants should be baptized. The reasons in favor of the practice are, at present so contradictory and so destructive of one another that it must involve the advocates of the system in great perplexity. Many, though, would object to such a council because, for obvious reasons, the Pope of Rome should preside over it, and others would object because it would probably be in session as long as the Council of Trent. Still, if one good reason could be furnished for infant baptism, by the united wisdom of Catholics and Protestants, it would be more satisfactory than all the reasons which are now urged.

2. A second objection to infant baptism is that its tendency is to unite the church and the world.

Jesus Christ evidently designed the church to be the light of the world. His followers are not of the world, but are chosen out of the world. If anything in the New Testament is plain, it is plain that the Lord Jesus intended that there should be a distinct line of demarkation between the church and the world. I need not argue a point so clear. Now the tendency of infant baptism is to unite the church and the world, and obliterate the line of demarkation which the Savior has established. Let the principles of Pedobaptism universally prevail, and one of three things will inevitably follow. Either there will be no church-or there will be no world-or there will be a worldly church. The universal prevalence of Pedobaptist sentiments would bring all "born of the flesh" into the church. To be generated, not regenerated, would be the qualification for membership. The unregenerate members would be in a large majority. The world would absorb the church, or to say the least, there would be an intensely worldly church. Is this not true of the national churches of Europe? The time has been, whatever may be the case now, when in England, "partaking of the Lord's

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Supper" was a qualification for holding the civil and military offices of the kingdom. Thus a premium was offered for hypocrisy. In Germany, it is said, that women cannot be licensed as prostitutes unless they are members of the State Church, while the tax they pay goes into the treasury from which the clergy draw their salaries !* In the United States of America there are so many counteracting influences that infant baptism cannot fully develope its tendency to unite the church and the world. Indeed, in some respects, Pedobaptists practically repudiate their own principles. They do not treat their "baptized children" as church members. If they did, there would truly be a deplorable state of things.

3. Another objection to infant baptism is that it cherishes in "baptized children" the delusive belief that they are better than others—that their salvation is more hopeful.

In many instances, it is to be feared, they are led to consider themselves in a saved state. The children of Romanists must so regard themselves, if they attribute to baptism the efficacy ascribed to it by the Papal hierarchy. If the children of Episcopalians believe the "Book of Common Prayer," they must grow up under the false persuasion that in baptism they " were made members of Christ, children of God, and inheritors of the kingdom of Heaven." If the children of Methodists believe the "Discipline," and that the prayer offered at their baptism was heard, they must recognize themselves as baptized not only "with water," but "with the Holy Ghost." If the children of Presbyterians believe the "Westminster Confession" and "Directory," they look upon themselves as "federally holy"-"in covenant with God"-and that the "covenant is sealed" by their baptism. Will not all these classes of children consider themselves better than others? Will they not, under the teaching they

· See Dr. Maclay's Letter to Dr. Aydelotte.

receive, view other children as consigned to the " uncovenanted mercies of God," while they occupy a high vantage ground? And will not their delusive belief present a serious obstacle in the way of their salvation ? I would not needlessly give offence, but it does appear to me that there is no rational probability of the salvation of Pedobaptist children, unless they disbelieve the dogmas inculcated in their baptism. Will the children of Romanists ever be saved while they regard their baptism as having placed them in a state of salvation? Will the children of Episcopalians become the "children of God" while they entertain the absurd notion that they were made his children by baptism? Will the children of Methodists be regenerated while they ignorantly imagine that they have been baptized "with the Holy Ghost?" Will the children of Presbyterians repent-acknowledge their guilt and condemnation as sinners before God-while they lay the pernicious, though "flattering unction to their souls," that they are "federally holy," and "in covenant with God?" Alas for the children of Pedobaptists! I see not how their salvation comes within the limits of possibility or probability, until they consider the teachings of their " Prayer Books," " Disciplines," and "Confessions of Faith," on the subject of baptism, as absolutely false. They must take the first step in the pursuit of salvation, by denying the truth of what they have been taught concerning their baptism. It will be asked, Are not thousands of the children of Pedobaptists converted to God? I concede it. But why is it so? One prominent reason, doubtless is, that on the part of their ministers and parents, there is a practical repudiation of their baptismal theories. The "baptized children," whatever the baptismal formulas may say, are taught that they are sinners, unregenerate, lost, condemned, and exposed to the wrath of God, for the very reason that they are not "in covenant" with him. Thanks

be to God, that the preaching and teaching of Pedobaptists do not accord with their "Confessions of Faith," so far as the subject of infant baptism is concerned. The discrepancy is vital to the welfare of their offspring.

4. A fourth objection to infant baptism is that it interferes with the independent action of the minds of those baptized in regard to baptism, and in numberless instances prevents baptism on a profession of faith in Christ.

Suppose, when "baptized children" grow up to be men and women, they are annoyed with doubts, as is often the case, in reference to the validity of their baptism. They feel at once that they cannot entertain these doubts without virtually calling in question the propriety of what their parents had done for them in their infancy. Filial respect and reverence present almost insuperable barriers in the way of an impartial investigation of the subject. The question comes up, "Shall we reflect on the wisdom of our parents, by declaring their act null and void ?" If the parents are dead and gone to heaven, the difficulty is often still greater. The question then assumes this form : " Shall we repudiate what our now glorified parents did for us when they 'dedicated us to God' in our infancy ?" It often requires a great struggle before the repudiation is resolved on. The man is not to be reasoned with who will deny that infant baptism interferes with the independent, unbiassed action of the mind in reference to baptism. And then how many would now be baptized on a profession of faith in Christ were it not for their infant baptism? They hesitate to say that the "infantile rite" was worthless. They know that great and good men have practised infant baptism. Their minds are perplexed. They wish it had so happened that they had not been baptized in infancy. Still the sprinkling of the baptismal waters upon them in babyhood now prevents an intelligent immersion into Christ upon a profession of faith in his

name. Is it not an objection to infant baptism that it prevents so many from obeying Christ, and even fosters a spirit of disobedience?

5. The tendency of infant baptism is to supplant believers' baptism, and banish it from the world.

This is the last objection I shall urge, not because there are not many other objections, but because the limits I have prescribed to myself forbid their presentation. It is admitted on all hands that the New Testament enjoins the baptism of believers. The universality of the admission precludes the necessity of proof. The baptism of believers is a divine ordinance. Is it reasonable to suppose that two divine ordinances antagonize with each other? Pedobaptists say infant baptism is a divine ordinance, and they are slow to allow its antagonism with the baptism of believers. But the antagonism is direct, positive. The tendency, the inevitable tendency of infant baptism, is to supplant the baptism of believers. A supposition will make this plain : Let it be supposed, then, that the principles of Pedobaptists prevail throughout the world. All parents come into the church, and have their children "dedicated to God in baptism." If this supposition were realized, where would believers' baptism be? It would, in one generation, be banished from the world. An ordinance established by Christ, to be observed to the end of time, would be abolished. There would be no gospel baptism on earth. One of the institutions of the Head of the church would not be allowed a place in the world which he made, and in which he labored, toiled, suffered and died! How horrible is this! A human tradition arraying itself in deadly hostility to an ordinance of Heaven, and attempting, with all the energy of desperation to destroy it, and leave no memorial of its existence on the face of the globe! If there were no other objection to infant baptism this is amply sufficient to induce all who love the Saviour, and revere his

authority, to wage against it a war of extermination.

The considerations which I have presented satisfy me that infant baptism belongs to the "traditions of men." There is no authority for it in the New Testament, and there is none in the Old. The argument from Church History amounts to nothing, and there are very decided objections to the practice. I am a Baptist, then, because Baptists regard the baptism of infants as unscriptural, and insist on the baptism of believers in Christ, and of believers alone.

Reaction of the Churches ON THE MINISTRY.

BY R. W. CUSHMAN, D. D., BOSTON, MASS.

THE influence of the ministry upon the churches is a familiar theme; but the reaction of the churches on the ministry is less thought of, and is seldom dwelt on. Their duty to seek out the gifts among them which the Lord calls for in the ministry is acknowledged; and they have not, generally, been backward in putting them into it. A license to preach may generally be had for the asking; the means of education are also attainable without much difficulty; and ordination follows almost as a matter of course. And this, most generally, is accompanied with induction into the pastoral office. And so is completed the investiture. Yet when all this is done, the ministry has only received its beginning. It is only at the threshold of its life, character, and power. For the church to consider her responsibility at an end, when she has taken a gift out of the rank of private membership, and educated it, and inducted it into its office; and thenceforth to regard herself as having filled out the whole of her creative duty, is as if the orchardist, after having planted the seed and transplanted the sapling, should leave its developement to chance, where drought might dwarf it, where tempests might rend it, where frosts might wither it, and the unseen worm at the core might rob it of its life.

The power and usefulness of the ministry, both as to measure and duration, are, to a great extent, dependent on the care and sympathy of the churches. Ministers are "men subject to like passions" as their brethren; and their energies, like those of other men, may be roused and sustained by encouragement and sympathy; or they may be repressed, benumbed or paralyzed by unjust or unkind requital. Grace may be supposed to do a great deal, to be sure, for those whose special business it is to minister in holy things; but it is rather too much to expect that it will so overmaster all the wants and susceptibilities of their nature, as to supply the place of kindness, encouragement, affection, sympathy, and cooperation, and carry them forward, strong, cheerful, untiring, and unfaltering, to be and to do all that might have been justly expected, with proper encouragement and support.

Let two men of equal gifts, graces, and acquirements enter the ministry together. Let one of them find himself in the midst of a people who appreciate his worth and his labors, who give him those manifestations of their regard which inspire him with confidence; which draw forth his affections, and stimulate his ambition. Let him feel, in the first place, that his office is revered, and its authority recognized, and that he is esteemed in love for his work's sake, and may venture to discharge, in a proper spirit, the duties of his office,-not only those of teaching, but those of admonition and government. Let him feel that the motives which animate him are understood; that his labor in study "to show himself approved unto God, a workman that needeth not to be ashamed," is appreciated; that his wants are thoughtfully cared for, and provided for ; that his people have forbearance for his frailties, and sympathy for his sorrows; that his brethren are ready with their counsel in his perplexities, and their cooperation in his plans of usefulness. Let him feel that he can form his plans,

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and lay out his work, and look forward to the execution of enterprises for good with a cheering confidence of reaping the fields he has sown. Let him feel that the seed he scatters is not watered by his own tears alone, but that his people pray for him while he preaches; that they remember him in their closets and at their domestic altars; and that they so speak of him in their families, and in the walks of business, and in the social intercourse of life, as will open the public ear and draw the public heart to his ministry, and give him moral power with men.

While this shall be the history of the one, let the other begin his ministry with a church which fails to give him a support; and let him be obliged to struggle with poverty. Let the questions, "what shall I eat, and wherewithal shall I be clothed?" and how shall I supply myself with the means of improvement? find no quieting answer where he is; and, forcing themselves upon him with more and more urgency, oblige him to seek their solution by seeking another field. Let him even be fortunate enough to find another where the means of support are not wanting, and where he may address. himself to his work without the embarrassment of poverty, but let him find his new field beset with new difficulties. Let him find that his ministry is valued not by the truth he proclaims, nor by the labor with which he prepares himself for communicating it, nor by the sentiments and motives which actuate him, but by its effects in "drawing a house;" not by its adaptation to the edification of the church, but by its effect in paying for its place of worship; and that thus his permanency, his happiness, his reputation, and his prospects for life, rest not on his merits, but on the price of pew stock. Let him feel, when he goes into his study to prepare for the pulpit, that he must consider, not what is true, and pertinent to the condition of his people, but what will be acceptable; that they, instead of desiring "the sincere milk of the word,

that they may grow thereby," are looking forward to the Sabbath for an enter. tainment. Let him find that truth, however spoken in love, may give offence; that he cannot rely either upon the authority of his office, the purity of his motives, or the benevolence of his heart, for the preservation of friendships while carrying out measures of discipline and reform-that his motives are likely to be misjudged, and his measures condemned, by those to whom he has a right to look for support. Let him see and hear, from day to day, evidences of dissatisfaction, the only means of removing which would be to be everything to everybody, or anything but himself. Let him find that he cannot study without being complained of for neglecting his people; nor visit without censure for neglecting his study; that he can seek no enjoyment from the congenialities of social intercourse without exciting jealousies, nor relaxation in any way without animadversion upon his piety. Let him feel that his efforts to rise in his profession meet no answering sympathy from his people ; that his most elaborate preparations for the pulpit gain him as little favor as his most extemporaneous effusions; and that while the productions of other men, on occasions of public interest, and especially the productions of men of other denominations, are sought and read by his people, his own are never called for ; and that if he ever gains a name among men it must be without their aid. And thus let him ever feel the conviction pressing home upon his spirit that it is useless for him to try to do anything or be anything; that his path of life must be a path of toil and obscurity, and that, however he may seek to improve it, it will be an uncheered path of privation and of change.

Now, how widely this supposed condition can be shown to be an actual one with our ministry, I do not undertake to say. But *if*, as we have supposed, of two young men of the same natural and acquired powers, the one should enter the ministry, and pass his life in

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it under the *favorable*, and the other under the *unfavorable* conditions supposed, who can fail to see that, while the former is growing in stature and strength, until he attains the full measure and power of his intellectual and moral manhood, the latter may be crushed and dwarfed? And while the former is exercising an influence commensurate with all the powers he possesses, the latter, discouraged and broken-spirited, may really have become incapacitated for the responsibilities and duties even of an obscure and limited sphere.

Men with whom conscience is not supreme, will, of course, be driven to turn aside from a path so obstructed and so beset with thorns. But even those with whom it is supreme may be brought to the conviction that duty does not demand the sacrifice of life in the continuance of the struggle. How far the abandonment of the pastoral office, by ministers of our denomination, for other spheres of usefulness, and other means of livelihood, which has become so common, may be attributed to the dereliction of duty on the part of the churches, we will not undertake to decide. But one thing is certain ; there must be something wrong somewhere. And wherever it lies in the withholding from the ministry the authority, sympathy, confidence, support, and cooperation which, under the law of Christ, are its due, that people are chargeable not merely with a suicidal act, but with a flagrant wrong. Christ did not create the office to be so used; he did not call one portion of his people to labor for, and to be so requited by the other. He has more sympathy with his servants than to have made them things of convenience, and foot-balls of caprice to their brethren.

The duties, cares, and responsibilities which he has laid on them, have quite sufficient pressure for their fortitude; and they often compel them to cry out, "Who is sufficient for these things?" even when best sustained in their work by their people.

The church that withholds from the pastor, whom she has called into her service, the deference which is due to the office, and the sympathies which are due to the man, is not only chargeable with the folly of depriving herself of the comfort and prosperity which the ministry might give her, but is guilty of both injustice and cruelty to him who serves her. And not only so, but she is abridging his usefulness among men, and destroying the power which Christ has put in her keeping for their salvation. This, it must be acknow-ledged, is "using great plainness of speech." But it is truth which needs to be spoken. Our churches are in danger of finding themselves without an adequate ministry. The complaint is becoming frequent, and is coming up from all parts of the land, that we have not ministers to meet the wants of the churches and the times ; and the deficiency is becoming greater with every year. We have now literally thousands of churches without pastors. Many who had been in the pastoral office have left it for other fields of usefulness. Converted young men of talent are shunning the ministry, and giving themselves to secular pursuits. And is it because they have not grace enough to make them faithful to convictions of duty? or is it not rather because they are aware of the trials of the office? And if those trials are greater than they need be, and in effect are desolating our pulpits, and leaving the churches without pastors, and the people without the gospel, is it not a duty to do whatever can be done to lessen them?

Of one thing I think our churches may feel well assured; that when they have done all which Christ requires of them in the way of giving honor and authority to the ministry, and all which even generosity may render to its support, and all which cooperation may give of encouragement, and all which kindness may do to smooth its path, there will be still enough of trial left, in our denomination, to protect it from the entrance of the unworthy. It has

no mitres to bestow on ambition; no pluralities for avarice; no sinecures for indolence.

The young man who devotes himself to the ministry in our denominationat least the young man who knows what he is doing, who has "sat down and counted the cost"-must calculate on a life not of ease, but of labor-labor not among the rich and great, but mainly among the poor ; and, so far as the resources of his profession are concerned, must expect to be and remain of their number. He gives himself to the spread of a doctrine that is " everywhere spoken against;" and must expect to find, wherever his lot may be cast, whether on heathen or on Christian ground, disfavor and opposition attending his success; and while the ministry of other denominations has but the world and sin to oppose it, he must expect to find Christian bulwarks and sanitary cordons drawn around his own. Who, then, in the name of humanity, shall be his friends and supporters, if his church is not? He has turned from the pleasures of the world, from the gains of business, from the honors of station ; and, more than this, he has foregone much in social position and intercourse that he might have had. even in the ministry, but for his preference of truth to all else which the world or the church can bestow, and has given himself to be the servant of his people. Who, then, shall honor him if they do not? Who shall be just to his motives ; who appreciate his labors ; who cherish his reputation; who be lenient to his imperfections; who considerate of his peculiarities; who attentive to his wants ; who sympathize in his sorrows ; who help him bear his burdens; who cheer him in his toils and discouragements, if his own people will not do it? If they at whose call he has trustingly given up to their welfare everything he had to give-his time, his strength his intellect, and his heart-if they fail him, on whom shall he rely?

Dr. Indson in the Lion's Den.

THE following sketch which will be new to most of our readers, is taken from Dr. Wayland's memoirs of Dr. Judson, and presents a terrible picture of the sufferings of that devoted Missionary.

After Mr. Judson had been about a month in the loathsome inner prison, he was attacked by a slow fever, which threatened to destroy his life. His guardian angel was as ever, on the alert, but it was in vain she entreated permission to rebuild his room in the prison yard. About this time, the poor sufferers were astonished by a most singular accession to their numbers. Something like a year previous to the commencement of the war, the king had received from some foreigner a present of a lion. The noble beast had been a particular favorite with him, and an object of great interest at court. But it was now whispered about, and with mysterious meaning in the whispers, that the English bore a lion upon their standard. The disgraceful defeat of Bandoola, his alarming final fall. and the inefficiency of the hardiest Burman troops before these charmed warriors, were matters of grave conference, and strong glances were cast towards the king's noble pet; but for a time no one dared to speak. The matter was first broached by the queen's brother, an ignorant, brutal fellow, who owed his elevation, from the lot of a common fishmonger, entirely to his clever, intriguing sister's power over the king. He was positive that the English had a demoniac ally in the palace. in the shape of this regal-looking beast, which had entirely won the heart of the king. The Pakan-woon, a man of more sense, but, like all the Burmans, superstitious, seconded his opinions ; and other councillors, now that they durst speak, came in with floods of argument and testimony. The king repelled the idea of any connection between his favorite and the English as absurd in the extreme, but at last consented that the animal should be

sent to the death prison, though he expressly stipulated that it should not be slain without his order. The queen's brother, however, gave secret directions to the keepers not to furnish the animal with food ; and so merciless was he well known to be, in the execution of his vengeance, that they dared not disobey him, even to please the king. The cage, all newly ironed and barricaded, as though some unusual resistance was expected, was placed in the prison yard, close against the principal building. And now commenced a new and fearful scene of misery. The unhappy prisoners had seen men starved, and beaten, and smothered, and strangled to death, then dragged by the feet to the door, and thrust, like dogs, into some shallow pit, or left for wild dogs to devour ; and they thought they had gained a fearful familiarity with every species of misery. But there was something almost supernatural in this new horror-a gradually starving lion. Day after day the noble beast writhed in the pangs of hunger, parched with thirst, and bruised and bleeding with his fearful struggles, while his roarings seemed to shake the prison to its foundations, and sent a thrill of indescribable terror to the hearts of the occupants. The jailor said it was the British lion ineffectually struggling against the conquering Burmans; though even his facetious features were somewhat elongated by superstitious fears. Sometimes a compassionate woman would steal to the cage after dark, and thrust a morsel of food between the bars; but it was necessarily a trifle to the powerful beast, and served only to increase his ravings. At other times, one of the keepers would throw pails of water over him, which would be greeted with almost human shrieks of pleasure, though it only served to lengthen for a little the terrible term of suffering. At last the scene was over. The skeleton of the poor beast was dragged from its cage, and buried with more care than many a poor human skeleton had been before.

The next time Mrs. Judson came to the prison door, and her husband crawled to meet her-crawled with the upper part of his body, his feet being still attached to the moveless bamboo, he had a new plan to broach. He told her of the empty lion's cage-what a comfortable retreat it might be made for him while the fever lasted, and begged her intercession with the governor; for he had entreated the comic jailor in vain. The "cat" refused to listen for a moment to such an insult to royalty .- Mrs. Judson's application was successful; and with feelings of deep gratitude to God for such a mercy, the sick man was removed from his loathsome quarters to the better accommodations of the lion's den.

Dr. Indson's Willow.

DURING a part of his imprisonment Dr. Judson contrived to keep possession of an old hard pillow covered with a mat. It was the only comfortable support of his weary aching head. When he was thrust into the inner prison at Ava, it was taken from him by the keeper, but the keeper found it an uneasy support for his brains, and finding a better one, it was returned.

On the day when he was driven away to Oung-pen-la, he was robbed again of clothes and bedding. One of the ruffians seized the pillow, untied the mat which covered it, and threw the apparently worthless roll of hard cotton away. Moung Ing, one of the disciples, a few hours after found it, and preserved it as the sole relic of his imprisoned teacher. Some months after, when Dr. Judson was released, the old pillow was hunted up, opened, and within it, uninjured, was found a Manuscript, which is now printed as a portion of the Burmese Bible. It is no wonder that Dr. Judson, desired to lay his head upon it, nor that the keeper found it an uneasy support. The brutal soldier did not know that he was typifying the nation, when he unconsciously threw from him the word of life.

WESTCHESTER BAPTIST CHURCH.

Westchester Baptist Church.

THE accompanying engravings we have been permitted to prepare for the "Memorial," by the kindness of J. E. Carver, Esq., Architect, of this city, who loaned us his original drawings for this purpose. It is a cause for rejoicing that there are in all parts of our country so many church edifices in course of erection and enlargement. The necessities and the progress of the denomination will demand new buildings at very numerous points through many years to come. We think it should be understood that it is as easy and as cheap to arrange building materials according to tasteful and convenient models as it is to lay them in the form of barns or cattle-sheds. And yet many church buildings seem to be erected without any regard to beauty. good taste, convenience or adaptation to the purposes for which they are to be used. We have seen a church erected within a few years, which cost at least double the one here represented, and yet it is a positive deformity to the town in which it stands, will furnish room for no larger congregation, and is without the convenience and comforts of this. The very poorest economy, in church building, is that which dispenses with the services of a professional architect, whose business it is to study economy, taste, and convenience in the erection of buildings. The instances are not few, even in houses erected at considerable cost, where the congregation would cheerfully contribute tenfold the price of an architect's work, to remedy some unsightly or incommodious blunder, which, to a professional eye, would have been evident at a single glance over the plan.

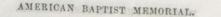
Still many of our churches are built in localities where no architect can be readily consulted. To aid such in procuring attractive and convenient models, and to furnish such plans and details as may be useful, will be one object kept in view by the conductors of the Memorial.

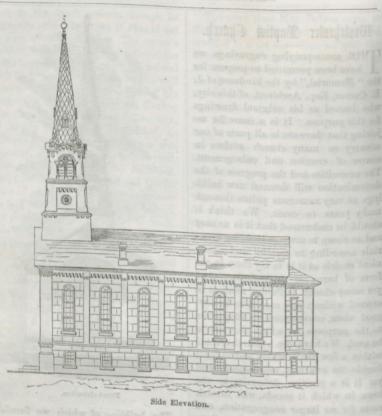
No. 1.-2



Front elevation.

The building of which we furnish the annexed engravings, is about being erected by the Baptist Church in Westchester, Pa. It is designed in the Byzantine style of architecture. This style dates its commencement with the establishment of the Eastern Empire, when the seat of government was transferred from Rome to Byzantium by the Emperor Constantine. Some writers maintain that he retired from that city in order to obtain more power to give the new religion a firmer basis. Anxious for its purity, that it might remain untainted by any adherence to the pagan rites, even in its architecture, Constantine evaded the restraints which his new creed was subject to, in ancient Rome, by his removal to Byzantium. One great object which presented itself to his notice, was the erection of appropriate places of worship, which were much needed, the number of



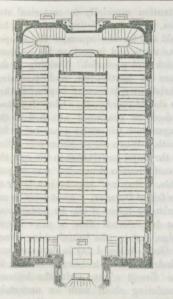


Christians exceeding that of pagans, and there being no previous edifice, either of a civil or religious character, which could be adapted for the purpose, architects therefore were left entirely to their own resources, unless they were willing to copy the buildings of the old metropolis. But they desired rather to form an entire new style of architecture. This has since been denominated Byzantine. It is well adapted for church building, on account of its simplicity and economy, while at the same time it admits of varied and elegant embellishments. The semicircular arched openings combine strength, unity and harmony, with less of ornament than is required to carry out other styles, rendering it appropriate for villages and rural neighborhoods, where large sums cannot be raised for such purposes. an odi deleta dona

The dimensions of the building here represented are, width 42 feet, length 80 feet, exclusive of the pulpit recess in the rear. Height of walls 27 feet. The rear recess is of octagonal form, 6 feet in depth by 14 in width, giving ample space for pulpit and Baptistery, with stairways down to the ante-rooms in the basement story. The spire rises 65 feet above the sides of the roof, or 110 feet from the ground. The basement story is 9 feet high, and is divided into three rooms. The principal room for Sabbath School and evening meetings, is 37 by 50 feet. The two rear rooms are retiring rooms, for candidates upon baptismal occasions, and may be used for infant schools, Bible classes, etc., at other times. They are each 12 by 18 feet.

The principal audience room is 37 feet 6 inches by 65 feet. There are 90

CHANGES DURING A SINGLE LIFE.



Plan of Audience Room.

pews, capable of seating comfortably 450 persons. The pews are handsomely furnished with scroll ends and caps. The pulpit recers finishes with an arch, flanked 1 y pilasters, with bases and capitals, and enriched with bas relief ornaments. The ceiling is segment form, with an enriched cornice, laid off in panels of fresco painting. The pulpit and gallery facings are furnished in the peculiar Byzantine ornamental style.

The choir gallery in front of the building, extends over the vestibule and five feet into the body of the church. There are no side galleries.

The building will be constructed of rubble stone work, pointed, to the height of the basement story; the main story, of square hard bricks, worked with flush joints, and will be painted a stone color. The trimmings and embellishments of the entrance door of the facade should be of cut stone. The steeple is to be wood, the spire to be covered with slate. The wood work to be painted stone color.

The cost of the building, completed according to the architect's design, will be about \$6000.

Changes during a Single Life.

THE Rev. Ezra Ferris, of Lawrenceburgh, Ia., emigrated when a lad, with his father to the North-Western Territory. On the 12th day of December, 1789, the family, among the carly settlers of that country, entered the apartments assigned them as a residence in Fort Miami, on the banks of the Ohio, a short distance below the mouth of the Little Miami River. There were then, in that whole range of country extending from western Pennsylvania to Oregon, perhaps seventy white families. Small settlements had been formed at Cincinnati, North Bend. Dunlap's Station on the Big Miami, and Covalt's Station on the Little Miami. They were all beyond the reach of civil government, and were restrained by no laws, except those which mutual harmony and protection rendered necessary.

The first sermon delivered in the Territory, as Mr. Ferris believes, and to which he listened, was preached about the close of December, 1789, by Rev. David Jones, Pastor of the Great Valley Baptist Church, in Chester Co., Pa. He preached in one of the block houses of the Fort, while, for want of seats, the congregation stood around him. In March, 1790, the settlers heard another sermon. It was preached by Rev. John Gano, then of New York city. He was visiting some of his relations in Kentucky, and made his visit a missionary tour. Through his labors the first Baptist Church was organized, by his hands the first three believers were baptized, and the ordinance of the Lord's Supper for the first time administered in that vast territory. This church was constituted in March, 1790, and was the only Christian Church, with one exception, in that wide range of country. Of this Church, Mr. Ferris was subsequently a member, and at its call he became a preacher of the gospel. In the same vicinity he has lived and labored in the ministry since that time. Mr. Ferris is still a vigorous man, capa-

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ble of good service in the vineyard of the Lord.

During his single life, in that territory, upon the borders of which seventy white families had settled, seven great States have been formed, and four Territories, out of which a dozen more States may yet be named. The States are Ohio, Indiana, Illinois, Michigan, Missouri, Iowa and Wisconsin. The Territories are Oregon, Minnesota, Nebraska and Washington. The seventy white families are now increased, as by the census of 1850, to 5,426,438. The few baptized believers gathered into a little church, and numbering less than twenty disciples, has been multiplied until there are now 2070 Baptist churches, with more than 120,000 communicants. More than 1,600 preachers of the gospel connected with these churches, are statedly proclaiming the truth in the field that was then occasionally visited by clergymen from a distance. If to these we add the ministers and members connec ed with other evangelical denominations, we have an exhibition of growth to which there is no parallel in the history of the world. The commercial, social, intellectual progress of this region of country has not been less marvellous. And the boy compelled to live in a Fort for protection against the roaming savages, yet lives to wonder, to record, and to praise God for the beneficent changes, that his single life has witnessed.

Egprian and Origen.

FROM the new work entitled "Christ in History," by R. Turnbull, D. D., of Hartford, Conn., we extract the following passages, designed to show the position which Christ was made to assume in the theology and spirit of the Third Century.

THASCIUS CYPRIANUS was born at Carthage, of wealthy and influential heathen purents. He was educated with great care, and gave evidence of extraordinary talents. He paid much attention especially to oratorical studies, and was distinguished for his bold and fervid eloquence. His temper was warm and imperious, his passions quick and powerful. Yielding to the vices of heathenism, and despising Christianity, it seemed impossible that he should ever become a Christian ; and indeed, he continued attached to the pagan faith till twelve years before his death. When his attention was called to the truth, he felt that in his case the transformation demanded was impossible. "Receive," says he in a letter to his friend Donatus, " what must be experienced before it can be understood, not by external aids, or mere knowledge, but by the transforming grace of God. When I lay in darkness and blindness, tossed hither and thither, in the dismal night, amid the billows, wandering about with an uncertain and fluctuating course, according to my habits at that time, I considered it was something difficult and hard that any one could be born again, lay aside what he was before, and although his corporeal nature remained the same, become in soul and temper a new man."

Cyprian was reluctantly called, 1y the voice of the people, in a time of trouble and distraction, to the bishopric of Carthage. He nobly justified their choice. Though urging the loftiest claims to episcopal and church authority, and occasionally betraying what may justly be termed a vehement and intolerant spirit, he gave himself to the work of God with singular energy and zeal. His piety and benevolence, his charity and patience, were celebrated throughout Africa, wherever the Christian name was known. Persecution assailed the church. Ile nobly breasted the storm when necessary for the defence of his flock, but retired before its vehemence whenever by doing so he could best accomplish the ends of his pastorate. He thus escaped death during the persecution under Decius, and returned to Carthage when the edicts against the Christians were suspended by Valerian. He was

soon, however, called to bear testimony to the faith, at the hazard of his lif. All the bishops and teachers of the Christian church were condemned to death. It was a time of peculiar trial, and Cyprian felt that he must put himself at the head of his flock, and stand in the breach. He exhorted all to patience and endurance. When his sentence was about to be pronounced, he quietly awaited what might befall him, at his country residence near Carthage, which, in the fervor of his first love, he had sold, in order to assist the poor with the money, but which the attachment of his church had restored to him. In the former persecution he had yielded to the dictates of prudence; but now, no entreaties from friends, and even from mon of note among the heathen, who proffered him an asylum, could induce him to decline that public confession which he believed the Lord had called him to make. But when he heard that he was to be taken to Utica, where the proconsul was then s'aying, that he might be executed there, he resolved to yield for a season to the advice of his friends, "since," as he said, "it was fitting that the bishop should confess the Lord before the church over which the Lord hath placed him, in order, by his confession, to do honor to the whole church ; for what the bishop utters at such a time, by the inspiration of God, he utters as the voice of all."

All at once Cyprian was seized by a guard, and taken to the proconsul; but as long as the proconsul remained in the country for relaxation, Cyprian was not examined. Crowds' of his brethren, friends, and church members gathered around him, and watched his prison during the night, so that no evil might befall him. The next morning, accompanied by a great multitude of Christians and heathen, he was led to judgment. * * *

When brought before the proconsul, the latter thus addressed him :--

Are you Thaseius Cyprianus? Cyp. I am. *Pro.* You have suffered yourself to be made a chief of these men holding sacrilegious opinions.

Cyp. I have.

Pro. The majesty of the emperor requires thee to perform the ceremonies of our state religion.

Cyp. That I cannot do.

Pro. Think of your own safety.

Cyp. Do what is commanded you. There is no room for deliberation in so clear a matter. * * *

Thus he had no further explanations to made, as the proconsul knew well the tenets of his faith, and that there was only one alternative. Hence Cyprian's simple reply —" Do what is commanded you."

The proconsul, after consulting with his council, pronounced the following sentence: "You have lived a long time in impiety, and have conspired to pervert other men—constituting yourself the enemy of the Roman gods—so that the pious and most sacred emperors have been unable to recall you to the observance of the holy ceremonies. Therefore, as you are the author and leader of these flagrant crimes, you shall be made a warning to those whom you have conjoined with you in your wickedness.

Cyp. God be praised.

He was followed by a crowd of believers, who wished to die with him, and after having presented the executioner with twenty pieces of gold, he sealed his testimony with his blood.

We now turn to Origen, whose genius and virtue were as illustrious as his piety and devotion to the cause of Christ. * * * *

Origen was born in Alexandria, the magnificent capital of Greeian Egypt, in the year 185, and was instructed by his parents in the truths of the Christian religion. * * *

Leonidas, his father, while he admired, had frequent occasion to check the inquisitive and aspiring spirit of his son. Yet he regarded him with a sort of reverence. It is related, that, when leaning over his sleeping boy,

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the father would reverently kiss that bosom as the chosen temple of the Holy Ghost. When his father was east into prison, on account of his religion, during the persecution under Severus, Origen exhorted him rather to suffer martyrdom than renounce his religion.

This persecution was a severe one. It raged not only in Alexandria, but in the Thebais, and throughout Egypt. Multitudes suffered martyrdom. Origen burned to win a crown similar to the one that now hung over the head of his father. He could suffer as well as study for Christ! His mother besought him with tears not to expose himself to the fury of the persecutors. When this proved unavailing, she resorted to the expedient of secreting his elothes, and thus forced him to remain at home. It was then that he wrote to his father not to permit any considerations of his family to shake his fidelity to Christ. The good old man was led forth to death, and sealed his testimony with his blood. His property was confiscated; and the youthful Origen supported his mother and six brothers by teaching the Greek language and literature.

Shortly afterwards, the persecution was renewed with increased violence. The teachers of the Catechetical school sought refuge in flight. Origen was asked by Demetrius, the bishop, to supply their places. He did so, and nobly breasted the fury of the storm.

When peace was restored to the church, after the persecution under Maximin, during which Origen had lain in concealment, he took occasion to travel to Athens. Thence he went to Arabia, to which he was invited by the bishops of that province, to refute Bishop Beryllus, who denied the exis tence of our Saviour's divine nature, previous to his incarnation. Origen spoke with such candor and eloquence, that Beryllus renounced his errors, and thanked him for his instructions. He was equally successful with other heretics—a circumstance which must be ascribed to the wonderful modesty, gentleness, and ability of the man.

In the new persecution under Decius, Origen played a conspicuous part. He was regarded as a pillar of the church, and thrown into prison, where he was subjected to the cruelest sufferings, which he bore with a spirit of calm heroism and Christian resignation. Exhausted by his sufferings, he died at Tyre, in the year 254.

Origen, while holding the humanity of Christ as an outer expression of his separate spiritual existence, maintained his supreme divinity. He saw in him the word or manifestation of the one eternal Father. In his Contra Celsum, replying to the objection of his opponent, founded on the worship paid to Christ, who, in the view of the heathen philosopher, was a mere man, he says, "We worship, therefore, as we have now shown, one God, Father and Son, and our argument remains as impregnable as before. We do not regard with an excessive veneration one who has but lately appeared among men, as though he had no existence before. We believe his own word, when he tells us, 'Before Abraham was I am,' as also when he says, 'I am the truth.' We are none of us so stupid as to think that the Essence of Truth had no existence before the time of Christ's appearance." Hence, in his 8th Homily on Jeremiah, he says, " If the soul have not God the Father, if it have not the Son, saying, 'I and my Father will come to him, and will make our abode with him,' if it have not the Holy Spirit, it is desolate."

Thus Cyprian and Origen come together in their love and reverence for Christ, as the Way, the Truth, and the Life. This is the living stream which mingles with the philosophy, the literature, the politics, and the art of the modern world. We shall find it in all the centuries, coursing its way towards the grand consummation of truth, freedom, and righteousness, yet to come.

Editor's Garner of Gleanings.

OMER PACHA.

HE General of the Turkish Armies on the banks of the Danube, who according to the last advices had been successful in every contest with the Russian forces, is a native of Croatia, and was educated in the military schools of his country. When yet very young, he left the Austrian service and repaired to Constantinople, where he made himself master of the Turkish language. He was appointed to a situation in the war department. The Sultan Mahmoud created him a major in the army as a recompense for his services whilst thus engaged. He has since risen to the highest posts. He owes his present position to his sword, and has been a marshal for several years. He successfully commanded the Turkish troops in Syria, Bosnia and Montenegro.

He is said to be a most frank, disinterested and loyal man, a zealous friend to the land of which he has become a subject and to the army which he commands, and which he has brought to a state of great perfection. His personal appearance is handsome, and he possesses very great personal courage. He may be about fifty-two years of age, has had excellent military instruction and much experience, and has a natural instinct for military affairs.

With such qualities he has an irresistible influence over the forces he commands, possessing their full confidence. He is very much beloved by the soldiers, although he conforms very little to Mahometan customs. He has no harem, and but one wife, an Austrian lady, from Transylvania. He is a perfect gentleman, a noble horseman, and an indefatigable soldier.

The chief of his staff is Major General Ahmed Pacha, who has studied at Vienna. He was director of the military academy at Pera, and unites much instruction to zeal and ability.

Mustapha Pacha, Reis Pacha, or president of the council of the army, occupies a situation which does not exist in European armies. He is an energetic, active, and frank man, and has the appearance of a good soldier.

The chief headquarters of the Seraskier are also composed of some other superior officers, educated at the military academies of Vienna; and of many young officers who had received their education at the military college of Pera. The fortifications that have been constructed under their auspices along the line of the Danube, speak favorably of their ability. SCHAMYL.—This is the name of the leader of the Circassian armies against the Russians, who has also proved very troublesome to the armies of the Czar sent to subdue him.

The first time we hear of Schamyl is in 1832. In that year, a devout Mussulman, Kasi-Mollah, held a chief command in the bands of Lesghians, Tchetchentzes, and other Tribes of the eastern chain and the steppes abutting on the Caspian and traversed by the Koisu. Kasi-Mollah's reputation for sanctity was greater than that which he acquired for the higher military qualities, although a dashing leader, and individually one of the bravest of the brave. He was brought to bay in 1832 by Gen. Rosen, at a place called Gumri.

Encircled on all sides, almost the last scrap of food devoured, nothing remained, in the opinion of Kasi-Mollah and about thirty of his most zealous disciples, but to hew for themselves a path through the Russian bayonets, to freedom or to Paradise-either alternative a welcome one. This resolution finally taken, they suddenly emerged from the fastness they could no longer hold, and burst upon the Russian troops with the shock of an avalanche, and the furious, discordant yells of a troop of madmen. For one or two brief moments, it seemed that they must escape, so far through the beleaguring circle of their foes did they cleave their desperate way, before the momently-recoiling ranks reclosed around them, and they fell by twos and threes, wildly fighting to the last, riddled by musket-balls and bayonet stabs. Kasi-Mollah "died with his hand on his beard, and a last prayer murmuring from his lips;" and his pupils perished with him; all save one, and he the bravest and fiercest of them all, who broke through the encircling bayonets, dashed at headlong speed past the more distant lines of running fire unharmed-reined suddenly up as he reached the angle of a mountain gorge, into which he knew none dared to follow, shook his red scimetar, and hurled a defiant execration into the faces of his baffled foes,-and the next moment, with an exultant shout of "Allah ! Il Allah !" disappeared in the dark mountain pass.

The fortunate horseman was Schamyl, the future Imaun, the prophet-soldier of the Caucasus, whose escape, as just described, many of his followers to this day firmly believe was due to the direct interposition

of the Angel Gabriel. Schamyl, who is one of the dark-eyed, dark-haired, partly Tartar race of Tchetchentzes, was born at Tschirskei, a place of about 3,000 inhabitants.

He is at present fifty-six years of age, and is a man of middle size, but of a determined appearance. His private life resembles that of Abd-el-Kader, being sober and austere, and divided between prayer and action.

The war of the Caucasus has lasted for fifty-three years, and has worn out the ablest generals of Russia, Zizianoff, Yermeloff, Grablee, Sass, Neidhardf, Rosen, and Paskiewitch; it has destroyed her best troops, and has become a complete object of dread for the regiments sent in that direction. It has cost immense sums to the Russian empire; and notwithstanding all the efforts made, it is at present so little advanced that the general-in-chief, Prince Woronzoff, does not consider himself safe in his palace at Tiflis, and asks for 120,000 men from his government to maintain himself in Georgia.

The recent appearance of Schamyl in the rich plains of Georgia, coinciding with the last news from the Danube, has, all of a sudden, given to the war of the Caucasus and to its chief, an importance which they did not possess before. The sudden attack on Tiflis by 20,000 mountaineers is not only the most recent incident of a struggle which has lasted for half a century, but the first episode of a great drama, in which the whole world takes an interest. And so public attention has turned spontaneously towards these Caucasian summits, which Mithridates alone was able to conquer, and which now hold in check all the forces of Russia. Schamyl is henceforward the most energetic auxiliary of the Porte in its heroic effort for independence.

TENETS OF THE GREEK CHURCH .- The fol-

lowing synopsis of the theological views of the GREEK CHURCH, as given by a theological author, will possess a peculiar interest to those readers who are not familiar with its tenets, from the connection of that Church with the present war between Turkey and Russia.

"They disown the authority of the pope and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's supper ought to be administered in

both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory ; notwithstanding they pray for the dead, that God may have mercy on them at the general judgment. They practise the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors, because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in silver and copper. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacrament bread."

The Greek Church comprehends a large part of Greece and the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; to which may be added the whole of the Russian Empire in Europe, a great part of Siberia in Asia, Astrakan, Casan, and Georgia. It comprehends more extent of territory than the Latin Church, with all the branches that have sprung from it.

WE notice that plans and efforts have been commenced for establishing three new Colleges among the Baptists in different sections of the country, viz. : at Pella, in Iowa; Cassville, Ga. ; and within the bounds of the French Broad Association in North Carolina.

RELIGIOUS CHANGES IN IRELAND.—IN a recent number of *The Dublin Nation*, a Roman Catholic paper, appeared a long article on this topic, in which the editor says:

"The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God—as the Carthaginian nation dissolved before the sword of Rome—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*" Priest Fitzgerald, in a recent speech, admits. "Our nation and our church are perishing." Another organ of Romanism says, "Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?"

"We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows the evil they have wrought. It is time, and God knows there is full cause, to preach a crusade against them. It has had an incalculable success."

"I AM rich enough," says Pope to Swift, "and can afford to give away a hundred pounds a year. I would not erawl upon the earth without doing a little good. I will enjoy the pleasure of giving what I give by giving it alive, and seeing another enjoy it." "When I die," he added, "I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."

COST OF THE LATE BURMESE WAR AND OF MISSIONS .- A London paper gives the following estimates :

Extra allowances to the troops, $\pm 150,000$; commissariat charge, $\pm 250,000$; extra cost of Indian Navy and Bengal marine, ± 120 -000; hire of transports, freight of stores &c., $\pm 150,000$; ordnance, buildings, and miscellaneous, $\pm 100,000$; donation of six months' batta, $\pm 150,000$; total, $\pm 920,000$. This is at the rate of about $\pm 650,000$, or \$3,250,000 a year!

The entire sum of money raised by the churches of Great Britain for missionary purposes is about \$1,750,000; by those of America, \$750,000; —making \$2,500,000 This scarcely equals the annual gifts of Kalleo's Temple, Calcutta.

HEROES AND MARTYRS .- Our readers will probably recollect the story of the Norwegian boy, Knud Iverson, at Chicago, who was drowned by some older boys because he refused to assist them in robbing an orchard. Some of the papers at Chicago now raise doubts as to the martyrdom of the boy, and attempt to account for his death in some other way than that first suggested. It seems to such that heroism, of the kind imputed to the boy, does not exist in the world at the present time. Such editors underrate humanity. A case of moral heroism, exceeding that imputed to Knud Iverson, occurred in Marquette County, Mich., a little over a year ago, the facts of which were established by judicial investigation, and are thus related by Judge Larabee, who presided at the trial.

A beautiful, fair-haired, blue-eyed boy, about nine years of age, was taken from the Orphan Asylum in Milwaukee and adopted by a respectable farmer of Marquette, who was a professor of religion. A girl, a little older than the boy, was also adopted into the same family. Soon after these children were installed in their new home, the boy discovered criminal conduct on the part of his new mother, which he mentioned to the little girl, and it thereby came to the ears of the woman. She indignantly denied the story to the satisfaction of her husband, and insisted that the boy should be whipped until he confessed the falsehood. The man -poor, weak bigot-impelled by a sense of religious duty, proceeded to the task assigned him, by procuring a bundle of rods, stripping the child naked and suspending him by a cord to the rafters of the house, and whipping him at intervals for over two hours, till the blood ran through the floor, making a pool upon the floor below; s opping only to rest and interrogate the boy and getting no other reply than "Pa, I told the truth-I cannot tell a lie;" the woman all the time urging him to "do his duty." The poor little hero, at length released from his torture, threw his arms around the neek of his tormentor, kissed him, and said, " Pa, I am so cold," and died. It appeared in evidence, upon the trial of the man and woman for murder, that the child did tell the truth, and suffered death by slow torture rather than tell a lie. The age of heroism and of martyrdom will not have passed till mothers cease to instil holy precepts int the minds of their infant offspring The man and woman who murdered this angel child are now in the penitentiary at Waupun, to which they were sentenced for ten years.

The reformer Zwingle emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation, was a workman in an armourer's shop. Martin Luther was the child of a poor miner.

Carey, who originated the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker of Newcasile. Dr. Adam Clarke was the child of Irish cotters. John Foster was a weaver. Andrew Fuller was a farmservant. William Jay of Bath was a herdsman; and the present Archbishop of York is the son of a draper.

WEALTH OF THE UNION .- The report of the Patent Office, recently made, presents some interesting statistics relative to the Union. The population of the United States is set down at 20,746,000, and the aggregate of personal and real property is estimated at \$8,294,560,000. New York is the richest State, her property being \$1,112,000,000; Pennsylvania next, \$850,-000,000; then Ohio, \$740,000,000; then Virginia, \$508,000,000. The remainder of the States rank as follows : Indiana, \$384,000,000; Tennessee, \$380,000,000; Kentucky, \$342,000,000 ; Massachusetts, \$340,000,000 ; Georgia, \$320,000,000; North Carolina, \$306,000,000 ; Illinois, \$294,000,000; Alabama, \$276,000,000; Mississippi, \$256,000,000 ; South Carolina, \$242,000,000 ; Missouri, \$240,000,000 ; Maine, 240,000,000 ; Maryland, \$193,000,-000 ; Louisiana, \$188,000,000 ; New Jersey, \$166,000,000; Michigan, \$148,000,000; Connecticut, \$132,000,000 ; Vermont, \$120,-000,000; New Hampshire, \$120,000,000; Arkansas, \$60,000,000; Texas, \$56,000,000; I wa, 52,000,000; Rhode Island, \$52,000,-000; Wisconsin. \$36,000,000; Delaware, \$32,000,000 ; Florida, \$30,000,000 ; District of Columbia, \$18,000,000; Oregon, \$8,-000,000.

NEW ASSOCIATIONS.—The Jefferson County Baptist Association, Mo., was organized, with seven churches, Oct. 8, 1853, Rev. James Williams, Moderator. The Tennessee River Association, Tenn., was organized Oct. 15, of ten churches. COLLEGES IN THE UNITED STATES.—In the United States and the Territories there are 234 colleges, with 1,651 teachers and 27,159 pupils. Annual income: from endowment, \$452,313; taxation, \$15,485; public funds, \$184,548; other sources, \$1,264,280—total, \$1,916,628. Of public schools there are 80,991; of teachers 92,000; of pupils, 3 354,173. Income: from endowments, \$182,594; taxation, \$4,686,414; public funds, \$2,574,669; other sources, \$2,147,853—aggregate, \$9,591,530.

RELIGIOUS LIBERTY IN NEW GRENADA. An official decree published in Bogota, June 15, 1853, proclaims that all governmental interference in ecclesiastical affairs has ceased, and that all sects shall be alike protected and have equal liberties. Is this not the first Roman Catholic country that has made such a decree? Where are the Protectant missionaries to enter into this newly opened field?

PROFESSOR HAGENBACH ON BAPTISM .-Dr. Hagenbach, Lutheran Professor of Theology in Basle, has recently published a work entitled,-" The Christian Church of the first Three Centuries." In the Nineteenth Lecture, he makes a sort of recapitulation of the ground he had gone over in his previous lectures. When he comes to speak of Baptism, he says: "That Baptism, in the beginning, was administered in the open air, in rivers or pools, and indeed by immersion, is known from the narrative of the New Testament. In later times they prepared great baptismal fonts or chapels, (Baptisteries.) While the person to be baptized descended many steps into the reservoir of water, and then the whole body was immersed under the water, the image of the 'burial in the death of Christ' and 'the resurrection from the grave,' was impressed with power upon the soul. This in the later practice of sprinkling was lost.

"Sprinkling was in early times only administered to the sick, who on their dying beds were baptized, and who could not from the circumstances of the case be immersed.

"We have already mentioned that different opinions prevailed respecting infant baptism, and that Tertullian was opposed to the practice. Towards the end of the third century, the baptism of children was more frequent. Yet in the fourth century many examples existed of delay to a later period and in some cases even to the hour of death."

MUNIFICENT BEQUESTS .- The late Anson G. Phelps of New York city, after providing amply for his widow ; \$100,000 for each of his children ; \$10,000 to each of his grandchildren; and an additional 5,000 to each of them, to be paid by the executors, with the injunction from him to use the increase of this fund sacredly for benevolent purposes, and transmit to their heirs with the same injunction; and after making several bequests to relations, has left the following sums to various benevolent objects, providing for their payment in instalments during a term of years : To the American Bible Society, \$100,000

To the American Board of Commissioners for Foreign Missions, 100,000 American Home Missionary Society, 100,000 For Literary and Theological Edu-

cation in Liberia, Africa, subject

to the control of the Executors,	50,000
Union Theological Seminary, N.Y.	5,000
Institution for the Blind, N. Y.	5,000
New York State Colonization Soc'y,	5,000
Auburn Theological Society,	3,000
Half-Orphan Society, N. Y.,	1,000
Colored Orphan Society,	1,000
Congregational Church, Simsbury,	
Ct., for the use of the poor,	1,000

Total, \$371,000

In addition to the above, Mr. Phelps, just previous to his death, placed in the hands of his son \$100,000, the interest to be used at his discretion for the spread of the Gospel, and the principal eventually to be invested equally for the benefit of the American Bible Society and Board of Foreign Missions. This disposition of Mr. Phelps' property, including the amount given to each of his twenty-two grandchildren, makes the munificent bequest of \$551,000 for religious and benevolent purposes.

POPULATION OF THE TURKISH EMPIRE.— The latest authority upon the statistics of the population of the whole Turkish Empire is a work just published in Paris by A. Ubicini. He gives the numbers as follows: Religions. Europe. Asia. Africa.

Religions.	Europe.	Asra.	Africa.
Mussulman	as 4,550,900	12,650,000	3,800,000
Greeks	10,000,000	8,000,000	
Catholics	610,000	260,000	
Jews	70,000	80,000	
Gypsies	80,000		

THE PROBLEM OF CENTURIES is solved. Commodore McClure has discovered the North-West passage. Now to what practical uses can we put it?

THE OLDEST BAPTIST CHURCH in London, now in existence, was organized in 1633.

THE FIRST PROTESTANT CHURCH formed South of the Tennessee River, was located a few miles above Natchez, Miss., on Cole's Creek, about the year A. D. 1780, and was called the Salem Baptist Church. It was constituted without a presbytery of ministers, or even an ordained minister, for there was none in the country. Richard Curtis, who had been licensed in South Carolina, was called to preach to them. His labors were greatly blessed, and as a matter of necessity he baptized and performed all the duties of an ordained minister. Among the converts was a Spaniard by the name of Stephen Avan, who renounced the Catholic religion and was baptized. The country was then under Spanish rule, and the Catholics became very much exasperated, and were concerting a plan to send Curtis and Avan to the mines of Mexico, but they got information of it and secreted themselves in the cane-brake until their friends could obtain horses, money, &c., necessary for their escape, when they made their way through the Indian tribes back to Carolina.

THE OLDEST EVANGELICAL CHURCH between the Alleghanies and the Rocky Mountains is the Baptist Church at Gilbert's Creek, Garrard Co., Ky., a few miles east of Lancaster. It emigrated from Spotsylvania Co., Va., in 1781.

THE FIRST BAPTIST CHURCH organized in the "Western Reserve, and the first of any denomination, as is believed, is located at Jefferson, Ashtabula county, O., and was constituted in 1811. What is known as the Western Reserve, extends one hundred and forty miles along the southern shore of Lake Erie, from the Pennsylvania line to Sandusky Bay. The first Baptist minister ordained in this territory, was Rev. J. Woodworth, in 1816, who is still preaching the gospel in Ashtabula county.

THE BURLINGTON UNIVERSITY, Iowa, commences its first term of instruction Jan. 5, 1854. Rev. G. W. Gunnison, Rev. Reeder M. Fish, and Dr. J. H. Ranch, are the instructors in the Male department, and Mrs. M. A. P. Darwin, Mrs. H. E. Herrick, and Mrs. C. A. Hickok, in the Female department.

THE FREEWILL BAPTISTS in the United States number 1222 churches, over 1000 ministers and 50,180 communicants.

EDUCATION IN NEW ENGLAND .- By the last official returns of the Public Schools in the six New England states, the whole number of pupils in attendance during the year was 641,983. The whole cost of instruction for the year was \$2,055,131 65. In Vermont, the average cost of each pupil was \$2 22. In Maine, \$1 34. In Connecticut, \$1 35. In Rhode Island, \$1 64. In Massachusetts, the law requires each town to raise, by tax, at least \$1 50 per child between five and fifteen years of age, as a condition of receiving a share of the income of the State School Fund. All the towns complied with this condition last year, and one hundred and eighty towns raised double the sum thus specified. The amount expended in Massachusetts last year for each child between the ages above namel, was \$4 54.

BAPTISTS IN ENGLAND .- In 1834, the aggregate membership of the Baptist churches in Great Britain was 40,763. In 1853, the total was 106,448, exhibiting an encouraging increase and a much needed tendency to harmony and co-operation. Thirty-five associations in 1853 report 1,335 churches, and a net increase of 1,519 communicants.

THE immense book establishment of Harper & Brothers, in New York, was destroyed by fire on the 10th of December. The total loss is estimated at \$1,205,000. When the fire burst forth and was seen to be uncontrollable, Mr. John Harper was asked hurriedly, what property they should first attempt to save-" Never mind the property," was the noble reply, "save the lives."

LIGHT FOR THE BLIND .- A little boy blind from birth, aged about four years, was dying with scarlatina. About an hour before the little sufferer departed, he exelaimed : " Pa ! 1 see now ; darkness is all gone ; day is come !"

THE BENGAL BAPTIST ASSOCIATION, IN-DIA, reported at its last session, 22 churches, 1342 communicants and 116 converts baptized during the last year.

ARISTOCRATIC .- We once heard of a young lady who cast away the "Pilgrim's Progress" with contempt, because, as she declared, it was so ridiculous to think of going to heaven on foot.

REV. DR. CHOULES is about to publish a Journal of the voyage of the Steam Yacht,

Our Little Church.

FROM THE GERMAN OF KRUMACHER.

ONLY see how sweetly there Our little church is gleaming ! The golden evening sunshine fair

On tower and roof is streaming, How soft and tranquil all around ! Where shall its like on earth be found?

Through the green foliage, white and clear, It peeps out all so gaily

Round on our little village here And down through all the valley. Well pleased it is, as one may see, With its own grace and purity.

Not always does it fare so well,

When tempests rage and riot-Yet even then the little bell

Speaks out: 'Twill soon be quiet! Tho' clouds look black, and pour down rain, The sunshine, brighter, comes again.

And when the organ shines and sounds, With silver pipes all glistening,

How every heart, then, thrills and bounds, And earth and heaven seem listening.

Such feelings in each bosom swell ! But what he feels no one can tell.

O, see in evening's golden fire Its little windows gleaming ! Bright as a bride in gay attire

With flowers and jewels beaming.

Aye, look now ! how it gleams and glows, Fair as an apricot or rose !

Within our little church shows quite-Believe me-quite as neatly ;

The little benches, blue and white, All empty, look so sweetly !

On Sunday none is empty found-

There's no such church the wide world round!

See where against the pillared wall The pulpit high is builded,

Well carved and planned by master-hand, All polished bright and gilded. There comes the parson undismayed, They wonder he is not afraid.

But he stands up a hero there, And leads them on to Heaven-

Through all this world of sin and care-The flock his God has given.

Soft falls his word as dew comes down On a dry meadow parched and brown. But see the sun already sinks,

And all the vale is darkling, Only our little spire still blinks

With day's last golden sparkling. How still and sacred all around ! Where shall a church like ours be found?

Editor's Book Shelf.

WE find upon our new book shelf "Carpenter's Elements of Physiology," the second American edition of which has been published by Blanchard & Lea, of Philadelphia, a handsomely printed and illustrated octavo volume, of 566 pages, which high authority, the—" Medico-Chirurgical Review"—pronounces the "best systematic treatise on physiology in our own language, and the best adapted for the student in any language."

THE same publishers have also issued Frederick Scheedler's " Book of Nature," translated from the German by Henry Medlock, F. C. S. It is a beautiful octavo volume of 691 pages, profusely and handsomely illustrated by six hundred and seventy-nine wood engravings. It contains a series of clearly written elementary treatises on the sciences of Physics, Astronomy, Chemistry, Mineralogy, Geology, Botany, Zoology and Physiology. It is well adapted to the wants of the private student, who desires to become familiar with the fundamental principles of these sciences.

ANOTHER NEW BOOK, and the best of them all, from the prolific pen of Rev. Dr. Turnbull, has just been published by Phillips, Sampson & Co., of Boston. It is entitled " Christ in History, or the Central Power among Men," and is a volume of 540 pages, the mechanical execution of which is faultless. The conception of the plan of the work is novel, admirable, and sweetly evangelical. It is full of Christ He is regarded as the central power and the central principle in all history. The relations of ancient religious philosophies, and races to Christianity are finely traced, and after dwelling upon his incarnation and its immediate associations and influences, the author pursues his researches, showing the effect of Christ's mission and teachings as evinced by the primitive Church-during the middle ages-at the Reformation-and in modern society.

We have furnished some extracts from the book in the preceding pages, which will give our readers a better idea of our appreciation of its value and of its intrinsic character than a brief notice can.

THE author of "Alton Locke," Rev. Charles Kingsley, Jr., Rector of Eversley Hants, etc., has published a volume of "Twenty Five Village Sermons," which H. Hooker, of Philadelphia, has just re-published from the last London edition. It forms a 12mo. volume of 276 pp. The style is clear, fresh and forcible, and the sentiments, excepting some unimportant "church" peculiarities, are catholic and evangelical.

THE American Baptist Publication Society have added to their catalogue of Sunday School books, a neat little volume of 132 pages, written by Jeannie Dowling De Witt, and called "*The Sting of the Adder, or the history of the Stanley family,*" It so depicts the dangers and the woe of intemperance, that we should think every youthful reader would shudder at the sight of a bottle, and shrink from touching it as they would from a veritable adder.

"HOLIDAY AFTERNOONS, or the Commandments Illustrated," by Leile Linden, and "Arthur Locke and other Stories," by Cousin Hattie, are two very neat little books written for children, and well adapted to interest and instruct them. They are published by the "New England Sunday School Union," and will be likely soon to find their way into Sunday School libraries and into the hands of our young friends.

THE PILGRIM'S PROGRESS .- We do not mean to notice or commend the book-that is beyond the necessity of commendationbut the picture, the beautiful picture which J. P. Jewett & Co. of Boston, have lately published, and which Mr. A. Bancroft, of No. 124 Arch street, Philadelphia, has laid upon our table-that is a magnificent conception, splendidly executed. On a steel plate, 30 by 24 inches, Hammatt Billings has designed, and Joseph Andrews, the distinguished engraver, has by four years toil executed, in 280 separate figures, a representation of the travels of the illustrious "Pilgrim." You commence with him on his departure from the city of Destruction, and pass with him step by step through all the dark and bright stages of his journey, until he enters in at the gates of the Celestial City. It is a dreamy like picture, and yet not indistinct, and leaves upon the mind a sort of impression that the dream may have been your own in some former time.

The plate is sold for \$5 00.

Che Monthly Record.

Baptisms.

Churches.

Rehoboth, Concord, New Hope, Beulah, Grant's Creek, Shiloh, Forest, Buck Creek, New Hope, Beulah, New Hope, Helena, Pleasant Hill, Steep Hill, Robinet's Prairie, Antioch, Spavinaw Creek, Grand Ligne, 1st Church, Wilmington, Holmes' Spring, 1st Church, 2d Church, Cedartown, Antioch, Antioch, Smyrna, Pleasant Grove, Mt. Carmel, Canton, Enon, Mildle River, New Hope, Carnesville, Gum Spring, St. Mary's, Belleville, Cypress, E'mira, Apple Creek, Benton, Martinsville, Macedonia, Hebron, Long Run, Tuckabachee, Muskokee, Little Bethel, Hopewell, Mississippi, Cypress, Sand Lick, Ebenezer, Bethany, Hopewell,

Counties.	State.	3.7
Choctaw,	A REPORT OF THE R. P.	No.
"	Alabama,	
Tuscaloosa,		33
14		11
66		24
Perry,		12
Pickens,		25
44		21
66		13
42 00 7		28
Phillips,	Antrone	26
	Arkansas,	
Columbia,		6
Sebastian,		26
Benton,		6
**		30
66		44
Can	ada East,	10
Suffield, Con	inecticut,	21
Col	Delaware,	6
Holmes,	Florida,	8
~	Georgia,	13
**	Georgia,	50
		10
Polk.		21
Walker,		22
Houston,		19
Carroll,		20
Cherokee,		14
		16
		20
Franklin,		23
**		39
44		6
Johnson,	THE	6
	Illinois,	19
		10
		20
Stark.		16
Morgan,		10
Franklin,		25
, in the second s	Tal	60
Jefferson,	Indiana,	23
44 (i		10
"		5
Creek Nation	Ted	37
44	, ind. Ter.	26
Union,	Fart	4
Ballard,	Kentucky,	20
		5
Hickman,		21
Green,		9
Muhlenberg,		44
Warren,		24
Cumberland,		6
		20

m	
Churches.	Counties
Salem,	Cumberla
Three Springs.	Hart,
Green River.	
Taylorsville.	Madison,
Stephensburg,	
Port Royal,	
Mt. Gilead,	
Liberty,	Green,
Union,	Garrard,
Garnettsville,	Henry,
Deep Creek,	
Blood River,	Mercer,
Cedar Creek,	
Silos	Owen,
Silas,	Bourbon.
Salem,	Shelby,
Buffalo Lick,	
Carlisle,	Nicholas,
West Providence,	Ohio,
Millersburg,	the first and an
Bowling Green,	
Mt. Washington,	Bullitt,
Lexington,	- unity
Macedonian,	Grant
Bethel,	Grant,
Clear Creek.	Christian,
New Zion,	Shelby,
Pitts Point,	Grayson,
Mayfield,	Bullitt,
New Hope,	
Zion,	Muhlenbu
Cave Run,	Union,
Union Cross Roads,	Ohio,
Minden,	
Hepzibah,	
Biddeford,	E. Feliciar
Fitchburg,	
Pittae 13	
Pittsfield,	
1st Church,	Lynn,
Union Church,	Boston,
Newton Upper Falls,	soston,
asubsell.	
Hernaudo,	
Aberdeen,	
Mt. Gilead.	T
Hebron.	Lauderdal
Centre Ridge	Lawrence,
LDenezer	Clarke,
Wolf Island	Mississippi
Oakland,	44
Walnut Grove,	Ralls,
Fayette,	Boone,
Limester.	Fayette,
Limestone,	Dade,
Providence,	Stoddart,
Pleasant Valley,	Ray,
Cold Spring,	Cole,
Pisgah,	Cooper,
Charleston,	

Counties.	State.	No.
hand a state	Dinne.	
umberland, Iart,	Ку.,	9 12
fadison,		35
radison,		76
		10
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reen,		12
arrard,		26
larrard,		10
lenry,		18
lercer,		31
tercer,		51
wen,		72
ourbon,		21
helby, .		100
actoy,		9
licholas,		15
hio,		66
a ada a		31
		10
ullitt,		24
		20
rant.		22
hristian,		29
helby,		13
rayson,		6
ullitt,		20
		11
uhlenburg,		22
nion, hio,		50
hio.		16
T	ouisiana,	28
	ouisianay	27
Feliciana,		20
a la	Maine,	24
	Mass.	8
	mass.,	10
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M	lississipi,	13
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uderdale,		6
Wrence.		57
arke.		10
arke, ississippi, J	dissouri.	20
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ayette,		9
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oddart,		11
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ile,		14
oper,		17
and and		35

THE MONTHLY RECORD.

Churches,		0.
Stephensburg,	Missouri,	17
Big Lick,	Cooper,	9
Good Hope,	Saline,	21
Percy Creek,		35
Noix Creek,	Pike,	21
Mt. Olivet,	Henry,	32
Mt. Pleasant,	Camp,	9
Spring Grove,	Henry,	5
Hamilton Square,	New Jersey,	12
Bridgeton,		17
Sandy Ridge,		5
Patterson,	Putnam, New York,	42
Governeur,	St. Lawrence,	25
Montague,	Lewis,	9
Hillsdale,	Columbia,	17
Fishing Creek,	Wilkes, N. Carolina,	
Shady Grove,	Carrituck,	42
	Carrituck,	
Madison,		16
Shelby,		27
Capernaum,		12
Smithfield,	State and the state of a state of a state of the	8
Sawyer's Creck,	Camden,	44
Bethlehem,	Cleveland,	18
Spartanburg,	Spartanburgh,	22
Bethel,	"	20
Milton,		9
Concord,	Alexander,	13
Taylorville,	and the second se	30
Erie st. Ch.,	Cleveland, Ohio,	4
		11
Liberty,	Washington,	
Salem,		13
Zanesville,		17
Shiloh,	Marion, Oregon,	17
Churches in Philade	lphia, Pennsylvania,	28
1st Church, "	• • • •	16
Chestnut Hill,	Philadelphia,	25
Buffalo Creek,	Green,	32
South Ten Mile,	and the second second second	10
Curwensville,	Clearfield,	14
Lenox,	citarileita,	
	Transme	10
Union,	Luzerne,	20
Bristol,		15
Bridgeport,		3
Fish Creek,	Green,	19
Warsaw,		43
Spring Hill Furnace,	Fayette,	18
New Lexington,	H. H.	4
Indian Creek,		6
Balligomingo,		5
East Nantmeal,		8
Milestown,		8
Berlin,		10
Centre Falls,	Rhode Island,	10
Sumterville,	S. Carolina,	50
Whitfield,	Anderson,	39
Bethlehem,		18
Spartanburg,		20
Hamburg,		44
Blackville,		18
Spartanburgh C. H.		16
Clinton,	Tennessee,	8
Union Fork,	Monroe,	10
	and the second s	8
Hopewell,	OL IL	20
Bethany,	Shelby,	
Peyton's Creek,		24
Franklin,		25
Goose Creek,	Macon,	15
Bethel,		42
		35

Churches.	Counties.	State	No
Mt. Olive,		Tenn.	25
Memphis,			21
Seven Churches,	Smith,	Texas,	100
Townsend,	in the state of the	Vermont,	
Grafton,		10-21-11	-
1st Church,	Richmond,	Virginia,	48
2d Church,	"	· ····B······	66
3d Church,	66		2:
1st Colored Church,	**		1
2d Colored Church,	"		29
Upper Banister,	Pittsylvania,		2
Newville,			1
Little River,	Louisa,		4
Mt. Shiloh,	Nelson,		27
Liberty,			1
Pungoteague,	Eastern Shore		2
Halifax C. H.			3
Fredericksburg,			3
Fayetteville,	Green Brier,		-
Meadow Grove,	"		
Amwell,	46		2
Wolf Creek,	Monroe,		14
Mt. Vernon,	Henry,		20
Deep Run,	Henrico,		27
- Mark D. and - a	Shenandoah,		39
Good Hope,	Madison,		1
Mt Pisgah,	Gilmer,		21
Berryville,	Clarke,		51
Lexington,	,		25
Bethlehem,	Gilmer,		21
Racine,		Wisconsin,	-

Churches Constituted.

Names.	Where.	When	Memb.
Toledo,	Toledo, Ohio,	Nov. I.	18
Flint,	Genessee, Mich.	" 2,	
Van Wert,	Van Wert, Ohio,	" 2,	
Saltfleet,	Canada East,		
Second Church,	Concord, N. H.	66	35
West 23d St.,	New York, N. Y.	" 10,	84
Greenbush,	Warren Co., Ill.	" 12,	19
Middleton,	Marion, Ohio,	" 17,	40
Hillsboro',	Orange Co., N. C.	" 18,	15
Fork,	Halifax Co, Va.	Dec. 1,	33
Beaver Dam,	Elbert, Ga.	" 1,	

Ordinations.

Names.	Where.	When.	
James Humphrey,	Jacksonville, Ala.	Nov. 1	
William Haigh,	Pavilion, Ill.	·· 2	
Richard Wright,	Saltfleet, Canada E.	66	
G. M. L. Finch,	Wilmington, N. C.	"	
Chas. M. Pattengill,	Waterville, N. Y.	66	
N. J. Norton,	South Adams, Mass.	· · · 2	
Alanson Latham,	N. Stonington, Ct.	" 2	
E. H. Page,	Charlestown, Mass.	" 9	
C. R. Pattison,	Pontiac, Mich.	" 10	
Daniel Dearborn,	Meredith, Mass.	" 10	
Horatio J. Goss,	Rock Branch, Ga.	" 11	
Marion Sewell,	Eastanalee, Ga.	66 14	
J. B. Conyers,	St. Mary's, Ohio,	" 16	
Perry Davis,	Providence, R. I.	** 16	
Wm. N. Fay,	West Halifax, Vt.	** 16	
Wm. C. Picknell,	Hinesburgh, Vt.	" 17	
John F. Temple,	N. Colebrook, Ct.	" 3	
G. H. Brigham,	Scipio. N. Y.	Dec.	
J. A. Kelley,	Shirleysburgh, Pa.	1	

Ministers Bec'd from Other Jenomin's.

Names.	From what Body.	There.
Elijah Stephens,	Methodist, Princeton	
G. B. Burke, A. Latham,		Mass.
Wm. Fowler,	Methodist,	Ct. Ga.
J. C. Foster, J. W. Holman,	Universalist, Free Will Baptist,	Mass. Ct.

New Church Edifices Dedicated.

Where.		Whe	. 11	<i>n</i>
Eminence,	and the second			Cost.
Halifax,	Ky.	Oct.	30	\$2,000
Flint,	Vt.	Nov.	2	1,800
	Gen'see Co. Mich.	44	66	-)
Cromwell,	Ct.	66	3	3,700
West Halifax,	Vt.		16	0,100
2d Ten Mile,	Clermont Co. O.	66		
Deposit,			20	
Andover,	Delaware Co. N. Y	. "	16	
	Alleghany Co. "	66	31	
Romeo,	Mich.		16	
Warren,	Bradford, Pa.	Nov.		1 100
Franklin,	Philad. Co Pa.			1,100
Hinsdale,		Dec.	9	1,000
Concord, (Chapel	N. H.	60	1	
(Chaper	() 46 66	66	66	

Deaths of Baptist Ministers.

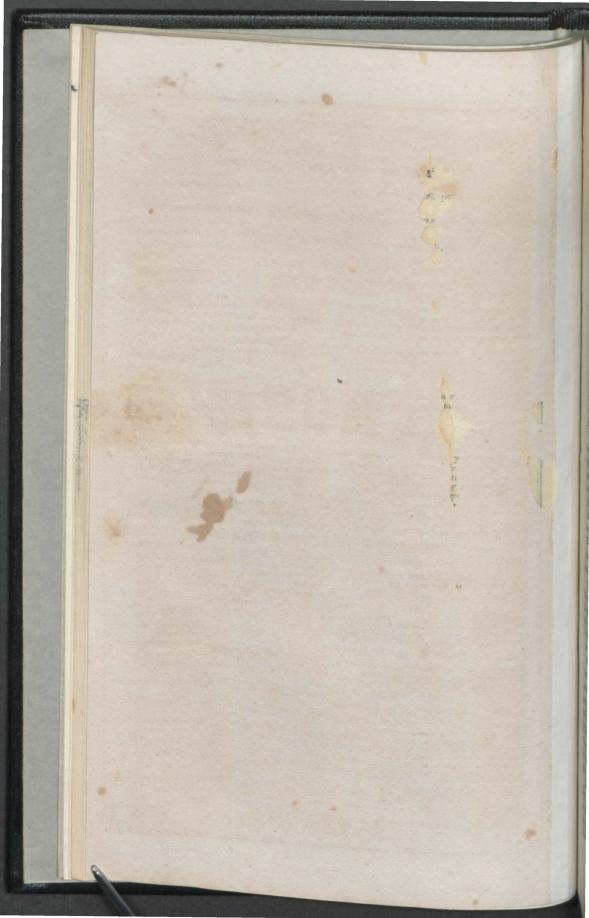
Names.	Residences.	Time.	ae
J. W. Mansfield, J. F. Burbank,		Oct. 30,	55
L. M. Cohen,	Worcester, Mass. Georgetown, Ga.	Nov. 15,	51
IL W. THAND,	Greece, N. Y.	44 46	26 29
Wm. Burch, H. G. Jones, DD.	W. Burlington, N. Leverington, Pa.	Y. "14, Dec. 10	93

Clerical Remobals and Settlements

and artitlinenis.
Whence. Where,
Turner, Me., Brunswick, Me.
Cambridge, Mass. N. York, N. Y.
Nashville, Tenn.,
Greenville, N. C.
Jerseyville, Ill., Prof. Alton, Ill.
Jackson Co., Ga., Thomasville, Ga.
Mian i
white Deer, Pa., Blockley Do
Charlestown, Mass., Boston, Mass.
Cotton Grove m
Montreal, C. F., Wil'msb'g, N. Y.
Union Springs, N V
New London, N. H.
Prof. Hamilto
Alleghany, Pa., Prof. Granville, O. Holden, Mass.
activity mass.
Alton, Ill.
South Canton Mich.
Surfour, Maga
Warren, R. I., Milwaukie, Wis.

Names. Whence. Where.
Gaillard, C. W., Union Univ., Tenn.,
Cates C W
Gates, G. W., Holland Patent, N. Y.
Gunnison, G. W., Prof. Burl'gton, Iowa. Gurney, E. F., Jo dan, N. Y.
A DESCRIPTION OF A DESC
Hague, W., Newark, N. J., Albany, N. Y.
Hayhurst, I. W., Balligomingo, Pa.,
Lewisburgh, Pa.
Hayhurst, L. W., Mohawk, N. Y., Ballston Spa, [N. Y.
Hodge, M. G., Stillwater, N. Y., Sec. N. Y. Conv.
Homes, W. M., Orleans, N. Y., Branchport, N. Y.
Illsley, S., Albion, N. Y., New York.
Jameson, T. C., Providence, R. I., Boston, Mass. Johnson, W. G. I. V. Martin Piccoll.
Johnson, W. G. J., Yorkville, Mich., White Pigeon, [Mich.
Jones, P. F., Madison Univ., New York.
Jordan, A., Harrisonville, 0.
Keyser, C., Wallingford, Ct, Mt. Morris, N. Y.
Lillie, J., Kingston, N. Y., Montreal, C. E.
Marsh, F. O., Coldwater, Mich., Prof. Granville, 0.
Marston, S. W., East Brookfield, Mass.
Matlack, D., Lancaster. Wis.
McKean, J. A., Philadelphia,
Mudge, W., Carlton Centre, N. Y.,
Horse Hoad, in
Morrall, N. S., Mercer Univ., Darien, Ga-
Parker, J. W., Cambridge, Mass, Sec. N. Ed. Soc.
Pattison, R. E., Newton Mass., Pres. Water-
Peek, J. M., Rock Spring, Ill., Covington, Ky.
Penny, T. J., Freeport, Pa., Saltsburg, Pa. Phelps, H. H., Ellery, N. V., Falconer, N. Y.
Putnam, W., Shelby Centre, N. Y., Kendall,
[N. Y.
Rees, J. H., Urbanna, Ill.
Robinson, D., Southington Ct Hillsdale, N.Y.
Nue, J. E, Scotch Plains, N. Y.
Shailer, W. H., Brookline, Mass., Portland, Me.
Shephard, E., Wert's Corner, N. J.
Smith, F., Providence, R. I.
Scott, W. D., Black Walnut, Va.
Smith, H., East Aurora, N. Y., Williamsville, N.Y.
Smith, H. F., Hastings, N. Y., Bankville, Ct.
Spratt, G., Pleasantville, Pa.
Stone, O. B, Xenia, O., California.
Swaim, A. M., Leominster, Mass., Agt. H. M. Soc.
Taylor, A. H., Norwich, Ct., Eagleville, Ct.
Tilton, J. H., Lynn, Mass. Tingley, T. C, W. Boyleston, Mass.
and and and a start
Warren, E.R., Thompson, Ct., Norristown, Pa.
Wood, N., Forestville, N. Y., Wyocena, N. Y.





FEBRUARY, 1854.

Laurel Will Cemetern.

THE old graveyards, each appropriated to a separate congregation, are fast disappearing from the vicinity of our large cities. Those who lived together in ecclesiastical communion, no longer lie together in the fellowship of the burial ground. The Pastor no longer sleeps in death in the midst of the same congregation to which he had preached in life.

Here the same policy or necessity which requires combination, in order to supply the town with water and with light, provides, too, the places where the dead shall be gathered. Broad acres are purchased by companies, and little lots—but as large as each can finally own — are resold to families, and they rest in death as they moved in life, in close proximity with each other, and yet strangers.

The Laurel Hill Cemetery, in the vicinity of Philadelphia, is one of the most picturesque and beautiful of these city burial grounds. The waters of the Schuylkill lave its steep western banks, and the foliage of an ever green forest waves over the dead. Costly monuments and sculptured forms, the granite and iron gates of hill-side vaults and sepulchral caves, in close proximity with modest head-stones, and unmarked hillocks, contrast mournfully with the cheerful notes of singing birds and humming insects, that throng the grounds.

The following sweet poem, written by Willis Gaylord Clark, after a visit to this Cemetery, we insert as a fitting accompaniment to the engraving furnished in the present number.

No. 2-3

Burial-Place at Laurel Will.

HERE the lamented dead in dust shall lie, Life's lingering languors o'er, its labours done.

Where waving boughs, betwixt the earth and sky, Admit the farewell radiance of the sun.

Here the long concourse from the murmuring town.

With funeral pace and slow, shall enter in, To lay the loved in tranquil silence down, No more to suffer, and no more to sin.

And in this hallowed spot, where Nature showers Her summer smiles from fair and stainless skies, Affection's hand may strew her dewy flowers,

Whose fragrant incense from the grave shall rise;

And here the impressive stone, engraved with words

Which grief sententions gives to marble pale; Shall teach the heart; while waters, leaves, and birds

Make cheerful music in the passing gale.

Say, wherefore should we weep, and wherefore pour On scented airs the unavailing sigh-

While sun-bright waves are quivering to the shore And landscapes blooming—that the loved must die?

There is an emblem in this peaceful scene: Soon rainbow colours on the woods will fall, And autumn gusts bereave the hills of green, As sinks the year to meet its cloudy pall:

Then, cold and pale, in distant vistas round; Disrobed and tuneless, all the woods will stand, While the chain'd streams are silent as the ground, As Death had numbed them with his icy hand.

Yet, when the warm, soft winds shall rise in spring, Like struggling day beams o'er a blasted heath, The bird returned shall poise her golden wing.

And liberal Nature break the spell of Death.

So, when the tomb's dull silence finds an end, The blessed dead to endless youth shall rise," And hear the archangel's thrilling summons blend Its tone with anthems from the upper skies.

There shall the good of earth be found at last, Where dazzling streams and vernal fields expand, Where Love her crown attains—her trials past— And, fill'd with rapture, hails the " better land !"

Rev. B. G. Jours, D. D.

BIOGRAPHICAL SKETCH.

THE Rev. Horatio G. Jones was born in Eastown, Chester county, Pa., on the eleventh day of February, 1777. His father was the Rev. David Jones, the well known military Chaplain of Major Generals, Anthony Wayne and Horatio Gates, during the war of Independence. He was also Chaplain to Gen. Wayne's Legion during the Indian Wars of 1795-6, in the Northwestern Territory, and such was his patriotism that he served as Chaplain during the war of 1812, although he was then seventy-six years of age. He was at one time pastor of the Upper Freehold Baptist Church, Monmouth County, N. J., and subsequently of the Southampton Church, Bucks County, Pa., and at the time of his death, which occurred in 1820, at the advanced age of eighty-four years, he was settled over the Great Valley Church, in Chester County.

The early youth of the subject of this sketch was passed at Southampton, where he attended a Latin school, and at Eastown, where he devoted part of his time to agriculture, and acquired habits of industry and early rising, which continued with him through life. In the year 1795, he was placed at the Bordentown Academy, in New Jersey, then under the charge of the Rev. Burgess Allison, D. D. During his residence there the Rev. William Staughton, D. D., became one of the teachers, and an acquaintance was formed between the Dr. and Mr. Jones, which ripened into a warm friendship, and remained unbroken until severed by the death of the former, in 1829. After completing his course of study at the Academy, he returned to the paternal roof and resumed the duties of a farmer. He also became an active participant in the political affairs of Chester County, and being a fluent speaker, he soon acquired a prominent position, although he had not yet attained his majority.

But Providence had marked out another and a more useful course for the young man, and he was arrested in the midst of his political aspirations by the Spirit of God. He saw himself a sinner, and ere long he made application to the Valley Church for baptism. He was accordingly baptized June 24th, 1798, by the Rev. John Boggs, who was co-pastor with the Rev. David Jones.

It often happened that the Pastors were absent, and young Mr. Jones was called upon to conduct the services, which usually consisted in reading the scriptures and prayer. He has often informed the writer, that on one of these occasions he felt a strong impulse to address the people who had assembled; and after the usual exercises, he did so, much to the astonishment of his brethren.

He continued to speak on similar occasions, and his mind was now drawn towards the ministry. The pecuniary inducements to assume the sacred office were very few, while the pathway to political preferment opened temptingly before him-and his own popularity, and the influence of his father's name, gave him hope of a seat at no distant day in our National Legislature. But duty and religious principle prevailed, and ere long the church requested him to preach before them, with a view to granting him a license. After having exercised his gift in that church and other neighborhoods, he was duly licensed September 26th, 1801; but a note, in his own handwriting, at the end of his license, states that he had preached one year before that date. He supplied destitute Churches in Chester and Delaware Counties, and during one of his visits to the Marcus Hook Church he met the Rev. Gideon Ferrell, of Welch Tract, who informed him of the vacancy at Salem, N. J., and had an appointment made for him there. On June 17th, 1801, he was called as a supply to that Church, and having proved his ministry among them, he was called to the

BIOGRAPHICAL SKETCH OF THE REV. H. G. JONES, D. D. 36

pastorate January 22d, 1802, and on February 13th he was ordained as Pastor. The Brethren who participated at the ordination were David Jones, Henry Smalley, Jonathan Jarman, and William Staughton.

On this occasion his father, the Rev. David Jones, who was a man of strong natural powers and sound theological knowledge, tinctured with a vein of independence and eccentricity, delivered the charge to the young Pastor. Among other things he is reported to have said, "My son, in your preach-"ing, don't put the rack too high. "Some ministers put the rack so high "that the little lambs can't get a bit. "Put the rack low and then the old "sheep can get the fodder, and the "lambs too."

The position in which Mr. Jones was placed was one of great responsibility. He was young, had but little experience, and was called upon to supply the placeofthe Rev. Isaac Skillman, D. D., who died in 1799, and who had ranked high as a scholar and divine. Every where he heard the praises of this great and good man, and he too learned to reverence his predecessor almost as much as his parishioners did. He entered upon the work with the right spirit, and resolved to devote himself unreservedly to the cause of Christ. His agreement only required him to preach two sermons each Sabbath-but he at once began a system, which he practised in after years, of establishing out stations at private houses and school houses-and the result of his efforts are being manifested even at this late day. His labors were blessed abundantly, and numbers were added to his church.

He kept a "Sermon Note Book," and at the close of his first year he writes,

"Great and arduous, yet delightful is the Labour, "Great, glorious and never failing is the Assistance."

His sermons were plain, practical expositions of scripture truth. He preached Christ and Him crucified, and hence it was that his early efforts were blessed to the conversion of many souls.

He continued as Pastor at Salem until April, 1805, when he was dismissed to the Great Valley. The cause of his removal was ill health occasioned by fever and ague, which he endured for about a year. His pastorate at Salem, extending over nearly three years and a half, was one of the happiest periods in his life. He had become popular as a preacher and as a man; he was beloved and honored as a Pastor, and there were strong ties of friendship which bound him and his people together. He always loved, in later life, to refer to his ministry at Salem. Some of the results of his labors there are manifest not only in Salem itself, but in the formation of several churches in the adjacent country, and in the revival of the Pittsgrove Church, whose pastor had become an Universalist. At one time he also regularly supplied a church of Seventh-Day Baptists-one of whose ministers, the Rev. Jonathan Jarman, had assisted at his ordination. His Sermon Book attests his faithfulness as a preacher, and upon the last leaf he wrote as follows-

"If the thread of my life is broken "before this Book is filled with Texts, "I shall still have cause to rejoice that "I ever was the means of awakening "one sinner.

HORATIO G. JONES."

Nov. 1802.

The young pastor was then only 25 years of age, and the thread of his life continued unbroken in November, 1853, more than half a century after the pious sentiment was uttered, and when the writer was wearing the honored burden of almost four-score years

When he left Salem he removed to his farm on the banks of the river Schuylkill, about five miles above the city of Philadelphia, in the township of Roxborough, and took the charge of no church, but preached on the Sabbath wherever a door was opened. Occasionally he officiated at the Roxborough church, or at Blockley, the

Valley, Marcus Hook, Philadelphia, and Salem. In his Note Book he speaks of preaching at "Thomson's Meeting House." This was situated in Lower Merion, Montgomery county, about seven miles from his residence. and belonged to the Hon. Charles Thomson, Secretary to the Continental Congress. Mr. Thomson was a thorough Greek scholar-a man of fine attainments, and is well known as a Translator of the Bible. He was a Presbyterian, but of exceedingly liberal views, and his meeting house, situate in the centre of a beautiful grove, was open to clergymen of all evangelical denominations. The Rev. Thomas Fleeson, long known as the "blind preacher," was supplying the Roxborough church, when Mr. Jones removed thither, and he also preached about once a month at Mr. Thomson's. He informed Mr. Jones of this station and invited him to go and preach there. This was his introduction into the field of his subsequent labors, and it was under such circumstances that he formed the acquaintance of Mr. Thomson, who extended to the young Baptist a warm and cordial welcome, partly from Christian feeling and partly from the respect he entertained for Chaplain David Jones, whom he had known in "the days that tried men's souls." His mansion was opened to Mr. Jones, and he became one of his best friends and most liberal supporters.

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During the week Mr. Jones labored on his farm at Roxborough, and when the Sabbath came he was at his post in Merion. Before long there was some interest awakened among the people, and a worthy Scotch Presbyterian came to Mr. Jones and invited him to hold services at a neighboring school house. He did so, and continued thus until the year 1808, without any application for baptism. At the close of his year's labors at Salem, in 1804, he wrote as follows: "Blessed are they who faint not," and this precious truth sustained him during his three years apparently fruitless labors

at Merion. At first he preached once a month-then once a week, and on Thursday nights at different places in the neighborhood - and although he saw no immediate good resulting from these efforts, yet he did not become disheartened. It was not however until May 15th, 1808, that Mr. Jones was privileged to baptize his first convert. The ceremony of baptism was a novelty in the township of Merion, and there was not a Baptist whose house he could use on the occasion-nor was there a convenient pool. So, on the previous Saturday he went over to see Mr. Thomson, who kindly offered the use of his mansion, and then Mr. J. proceeded to erect a dam with his own hands, in a stream called Mill Creek, which runs contiguous to the spot where the church now stands. The next day the baptism took place, and no one can tell the joy which filled the heart of that young pastor thus laboring alone in his Master's vineyard, as he led into the water this person, the first fruits of his labors. The good work increased, and other baptisms occurring at intervals, it was concluded best to form a church, and accordingly on September 11th, 1808, the Lower Merion Baptist Church was constituted with nineteen members. The Rev. Drs. Rogers and Staughton, with Mr. Jones, officiated on the occasion. The Church Records, drawn up by Mr. J., after detailing the exercises, contain the following notice.

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Call .

"The Lord's Supper was next admini-"stered by Dr. Rogers, and thus closed "the most interesting scene ever wit-"nessed in Lower Merion. May the "blessings of Almighty God attend the "exercises of the day, that the Lord "Jesus may reign in every heart, and "grace, sovereign and triumphant "grace, resound perpetually in those "regions where hitherto darkness has " prevailed."

"prevailed." The little band of disciples had as yet no house of worship of their own, and they were poor—but the Pastor was full of zeal and energy, and through the kindness of his friend, Mr. Thomson, he secured a beautiful building lot. BIOGRAPHICAL SKETCH OF THE REV. H. G. JONES, D. D. 37

The enterprise was begun at his instance-he gave his personal superintendence to the erection of the house, riding to the spot from his distant residence nearly every day, and on the Fourth Lord's day of April, 1810, the building was publicly dedicated to the worship of Almighty God. From that day the pulpit was statedly filled by Mr. Jones, unless when detained by illness, which was very seldom, until the 6th day of November, 1853. His labors were abundantly blessed, and ere long numbers were added to the church, and he gradually gathered around him some of the most prominent members of society. His church was regularly attended by Episcopalians, Lutherans, and Presbyterians, and for nearly twelve years he had the satisfaction of seeing at the head of his pew, every Sunday, the patriarchal Thomson, who, for the sake of example, attended church many years after he had ceased to hear what the preacher said; and when the good old man had attained the age of ninety, and was unable to go out, he always sent his negro servant to the church to bear his compliments to the Pastor, with an invitation to dine with him.

Enjoying good health and a strong constitution, rendered more robust by his attention to the pursuits of agriculture, and laboring among a people who appreciated his devotion as a minister of Christ, and who loved him as if he had been a member of one of their own families, Mr. Jones' passed a happy life, and seemed to have no higher aim than extending the cause to which he had consecrated himself in early youth. But although he loved his flock, all his sympathies were not expended on them, for he was found wherever the interests of religion called him. He believed too that he owed a duty to society as well as the church, and hence he was active in civil affairs. Being the only resident clergyman, for many years, in Roxborough, and a man of education, and possessing considerable knowledge of the world, he took a prominent part

in the affairs of his county and township-filling as long as he lived some of the most important posts of honor, but none of any profit. For more than twenty years he was a Director of the Germantown Bank, and for nearly thirty he was Director and Controller of the Public Schools. Descended from a revolutionary sire and born within sight of Valley Forge, he possessed a large degree of the amor patrice, and prior to the war of 1812, he was elected Chaplain of a regiment in Roxborough. and when war was declared and his neighbors left their families to march to camp, " his voice was raised to cheer the patriotism of the people, and his hand and purse were alike extended to supply the wants of those who were left behind."

The cause of Missions, home and foreign, was ever dear to him, and always was advocated with his characteristic earnestness. In 1814, the Board of Foreign Missions was established at Philadelphia. Mr. Jones was present and assisted in its organization. He was elected one of the first Board of Managers-served as the Recording Secretary for many years, and at the time of his death he was the only living clerical member of the first Board of Managers, with the exception of Rev. Dr. William B. Johnson, of South Carolina, who still survives.

Mr. Jones also assisted in organiz- . ing many other benevolent institutions of a national character, and his yearly attendance at the meetings of the Pennsylvania Baptist State Conventioneven when in advanced life, evinced the love he bore for the cause. Among the Baptists of Pennsylvania there were few who were more warmly attached to the cause of Education than Mr. Jones, and especially the education of young ministers. As early as the year 1801, he was in correspondence with Dr. Staughton on the subject, and in subsequent years he was the advocate of the Theological Seminary established in Philadelphia, under

the patronage of the Triennial Convention, and which became incorporated with Columbian College, D. C. After its removal his attention was directed to the establishment of a Seminary in Pennsylvania for the education of our own young men-nor did he desist in his efforts until he succeeded in inducing the Philadelphia Baptist Association to organize a Manual Labor School at Haddington, which finally became Haddington College. He was elected and continued as long as the College existed, President of the Board of Trustees-gave to it his whole timeadvanced his own funds for its support, and clung to it as long as there was the least prospect of success. Increasing years and infirmities incapacited him from active co-operation with the founders of the University at Lewisburg-but he was elected their First Chancellor, and they conferred upon him their first degree of Doctor of Divinity. His Master's degree was received from Brown University, in the year 1812.

Young as Mr. Jones was when he entered the ministry, he early took a prominent position in the denomination, and at the sessions of the Philadelphia Association, of which he was a member for the period of fifty-three years-he was soon in the front ranks with Samuel Jones and McLaughlin, Ustick and Montayne, Rogers, Holcombe and Staughton, and many others long since passed to their reward on high. His name first appears in the Minutes of the Association for the year 1800, when he was sent as a messenger from the Great Valley Church, and it has been annually enrolled on the records from that until the present year. All who were with him then, and who were his cotemporaries-with whom he mingled in fraternal intercourse and took sweet counsel-have passed away, and for several years Mr. Jones remained alone in the association as the connecting link which bound the present with the past. Seldom was he absent from these gatherings of our

Israel, and the venerable form of "the Bishop," as his junior brethren usually called him, was as certainly looked for as the return of the Anniversary itself, and his presence on such occasions was always hailed with pleasure. His experience as the oldest pastor his age and his abilities, entitled him to what he ever received, the respect and veneration of all the churches, and his opinions on matters concerning associational or church government, were appealed to as high authority.

In the year 1829, he was elected President of the Association in its corporate capacity—in the place of his much esteemed friend the Rev. Thomas B. Montayne, who had died a few months before the meeting of that body—and he continued to occupy that post until the year 1853, a period of twenty-nine years.

His attachment for the Association was next to that which he bore for his church, and as year after year witnessed the removal of one and another of those who had entered the ministry when he did, he felt that each returning anniversary might be the last, and hence his anxious desire to meet his brethren in solemn council, to rejoice with them, as he always did, in the triumphs of the Cross.

Dr. Jones was fond of literature, and was a diligent student all his life, generally passing eight or ten hours every day in his library; yet, he wrote very little for the press. His most extensive work was "A History of The Philadelphia Baptist Association," which appeared in the columns of "THE WORLD," a religious newspaper published in Philadelphia. His pastoral and ministerial duties at Merion occupied the greater part of his time, and were performed with a pleasure and devotion, with an energy and regularity seldom equalled in this day. Neither the storms of winter nor the heat of summer ever caused him to be absent from a place so dear to his heart. Year after year he continued his labors without intermission, preach-

ing three times every Sabbath, often twice during the week, and either riding or walking over to attend his weekly prayer meetings. Nor did his constitution seem to be impaired inthe least degree by his exertions or exposure to inclement weather. He used to say that he thought his course of life was rather conducive to good health. Such was the routine of Dr. Jones' life until the year 1845, when his constitution received a shock, from the effects of which he suffered more or less the remainder of his days. In the summer of that year, during a morning call upon his friend and neighbor the Rev. Thomas Winter, Pastor of the Roxborough Church, he was stricken with paralysis, which affected only one side, and happily did not reach the brain. For many weeks he was unable to leave his home, and during that time he seemed to suffer more from his inability to visit Merion and preach, than from bodily pain. He lost none of his usual cheerfulness, nor did his zeal as a Christian abate in the least, but as soon as it was deemed prudent he was at his post, and engaged in the duties of his profession, both at his church-at the Association-and at the meetings of the State Convention, which were then frequently held in the western or middle counties.

In the fall of 1848, while on a visit to his eldest son in Sullivan county, intending on his return to preside at the commencement of the University at Lewisburg, he received a blow from a horse, as he was entering a vehicle, and was thrown several feet, falling into the arms of his valued friend and travelling companion, the Rev. A. D. Gillette. For several weeks he remained in a critical state, and nothing but his strong constitution, under the blessing of God, enabled him to recover. During this illness there was exhibited a striking instance of that class of mental phenomena referred to by Dr. Abercrombie, in his treatise on the Intellectual Powers. When Dr. Jones was at Bordentown, it was customary for the students to employ the Latin language in their colloquial intercourse, and he acquired such an acquaintance with that tongue as to speak it with great facility. He had of course disused it for many years, but during his illness he conversed in Latin for several days with his physician and attendants.

The first visit of Dr. Jones to his church after this severe and almost fatal accident, will never be forgotten by those who were present on the occasion. The whole congregation—among whom were many who had been attendants on his ministry for more than forty years, and even the young children crowded round their old Pastor who stood leaning on his staff like a Patriarch, to express their joy at his return.

A few weeks afterwards he made an effort to preach, and selected as his text the following words from Job xxix. 18. I said, I shall die in my nest.

He grew more and more feeble, and the ride to Merion was very fatiguing, yet it was never relinquished, and when Sabbath morning came he seemed to revive and receive new strength.

Aware of his inability to perform his accustomed duties, he tendered his resignation to the church, but they would not accept it. From that time he secured the services of an assistant, or of supplies, but as often as his health admitted he preached in the mornings. In his sermons he frequently referred to his feeble health, and spoke of his approaching end, which he knew was not far off.

In September, 1852, he had another attack of paralysis, and the ensuing winter was very severe upon his physical frame, but he was never known to complain, never to murmur. His afflictions seemed to draw him nearer to God, and it was observed by those in familiar intercourse with him, that he appeared to be ripening for heaven. The Bible was his daily companion and constant study, and he frequently remarked that when he awoke in the

night, as was often the case, he repeated passages of Scripture and thought about and prayed for his beloved flock. His first act every morning after rising, was to retire to his study and hold communion with his God.

Although unable to walk without assistance, yet when the Association met in October in the Tabernacle Church, he expressed his desire once more to attend the ecclesiastical body, with which he had been accustomed to meet for the last fifty-three years. He was present for two days, but declined to participate in any of the exercises, except to preside as President of the Corporation. This, with the exception of his ministrations at Merion, was his last public act, and how fitting that he should have presided on that occasion as it was the last session the Association will hold under its old charter.

On the first Sunday of November, (the 6th) Dr. Jones went over as usual to Merion. As the Communion was to be administered, he was urged to have a supply, but he replied-" No, I shall preach myself." His text on that occasion was from Hebrews IV., "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." He spoke with much fervor and energy, and after the sermon proceeded to administer the Lord's Supper, but being exhausted by the previous exercises, sat upon the sofa, and feeling perhaps that his days on earth were few, he spoke as follows: "Brethren! the time of our service on earth is not long. A few more setting suns at most, will land us on the eternal coast. It may be, that this is the last time that some of us will assemble together at the table of the Lord. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it. Let us be active in religion while it is called today-let us press onward in the Christian course, and then, when our race is finished-when the battle is fought, when the victory is won, we shall receive the crown of life, and enter into that rest, which is prepared for the people of God."

This proved to be the last time that he was ever permitted to be with that flock over which he had watched with such zealous care-for whom he had borne the burden and heat of the dayfor the long period of forty-five years. On the following Thursday, (November 10th,) while sitting in his arm-chair by the parlor fire, he was visited with another paralytic attack, from the effects of which, he was soon compelled to take to his couch. The day following he was assisted down stairs, and then occurred an affecting incident, showing the strong hold which religious duty had upon his heart and mind. For more than half a century he was never known to omit family worship, and on this occasion, when even the power of speech was taken away from him, yet as he entered the parlor he motioned for his spectacles, and then looked at the old family Bible, but finding that he could not read or speak, he sat down, the picture of distress.

During the early part of his illness, he suffered severe internal pain, but never murmured under all his afflictions. To a brother clergyman who visited him, he said, when asked if he wished to recover, "I would not live always. I do not murmur, for that would be wicked, but I wish to wait and abide the Lord's time." He also expressed the greatest confidence in Christ as his Redeemer, and said his faith was firm and unshaken. He continued thus feeble and gradually growing weaker, but still was able to sit up a short time every day, until Sunday, December 11th, when he failed very rapidly. During the morning his mind wandered, and he desired to be dressed that he might go to Merion. He did not seem to suffer any pain, and apparently knew that his end was approaching. After repeating various passages of Scripture, he said, "My days are numbered. I am like the grass of the field which perisheth. I

have had sore trials, but they will soon be over. Safe at last. Safe at last."

These were the last words this venerable servant of God was heard to speak. He had fought the good fight, he had kept the faith, he had finished his course, and Death—the last enemy was disarmed of his terrors. He remained insensible to surrounding objects, with his eyes closed, until a short time after midnight, breathing as softly as an infant, when he fell asleep in Jesus.

The funeral of Dr. Jones took place at Roxborough, on Wednesday the 14th. He was dressed in the same garments which he wore when he made his last visit to his beloved Merion and preached his last sermon. The body was borne by the deacons and members of his church; the Rev. Joseph Walker, and Drs. Shadrach, Belcher, and Gardiner, acting as pall-bearers. . The funeral services were conducted by the Rev. Thomas Winter, and a suitable discourse was delivered by the Rev. A. D. Gillette, of New York, from Psalm xxiii. 4, "Yea, though I walk through the Valley of the Shadow of Death I will fear no evil, for thou art with me."

On Sunday, December 5th, the Rev. Thos. Winter, of Roxborough, preached a sermon at the request of the Lower Merion Church, in their own house, on the death of their Pastor, from Acts vii. 29, on which occasion the Rev. Joseph Belcher, D. D., assisted in the services.

Dr. Jones was in the seventy-seventh year of his age; he had been in the ministry nearly fifty-three years, and was the first and only Pastor of the Lower Merion Church for more than forty-five years. As a neighbor he was most highly esteemed by the community-as a man he was independent in thought and action, as a friend he was warm and confiding, as a parent, affectionate, as a preacher, fervid, bold, and original, as a theologian, profound, as a Christian, zealous, generous, and devoted, and as a Pastor he was unsurpassed in fidelity to his Church. ***

Mass Convention,

TO PROMOTE ECONOMY IN CHARITIES.

"THERE are too many calls upon "Christian liberality. Why "there are agents for all sorts of "societies, traversing all parts of the "country, preaching in our pulpits, "visiting about from house to house, "begging for money for all sorts of "benevolent purposes, until every "month and almost every week, there "are applications made to us to give ! "give !! give !! Is there never to be "any end of giving ? We shall really be "compelled to study more economy in "our charities."

Have you ever heard any conversation in this strain? Have you ever seen a complaining Christian of this kind, with a defiant air, button his pocket tightly over his purse, as he has gained a glimpse of a smiling gentleman with a suspicious looking little book in his hand, approaching him? Almost before he speaks he has his gruff answer—" There are too many calls."

Now this grievance ought to be relieved if it can be. We would suggest the propriety of calling a Mass Convention at some central point, say Cincinnatti, Louisville or St. Louis, to take into consideration the whole subject, and give to the churches a revised list of the claims that may appropriately be made to our charities, striking off all the superfluous calls that make the catalogue too long, and thus warning away from our houses the agents of all prohibited Societies.

Let us imagine such a Convention in session. Hon. Thomas Stocks of Ga, is elected President of the Convention, and Hon. Ira Harris of N. Y. is Secretary.

The President in a fervent address states that the object of the Convention is to seek by mutual agreement to diminish the number of the calls upon the churches, and thus to relieve the distresses of the charitably disposed.

An eloquent gentleman rises in his place, and after a powerful speech, in which he strives to show that our own land has a mighty and exclusive claim upon all our present benefactions, moves that it is inexpedient to prosecute the work of *Foreign Missions* at this time, and that, until our own land is evangelized, the churches will decline listening to any "calls" from abroad.

Dr. Bright has come on from Boston. in company with a large delegation, and laden with letters and petitions from Brn. Wade and Kincaid and Dean and other Missionaries, and with remonstrances from thousands of Heathen converts against so disastrous an abandonment of labors so promisingly commenced. He frames an elaborate argument against the resolution, and a thousand zealous Christian men are eager to speak on his side of the question. But they all give way to Rev. Jas. B. Taylor of Richmond, who opens his packages of pathetic remonstrances, and utters a warm-hearted appeal to the piety of Christians, not to abandon the Foreign Mission work.

We hear in glowing words portrayed the sad condition of the heathen world; the purport of Christ's commission to the Church; the sacrifices and solicitudes of the devoted band of Missionaries; and the promises of ultimate success, furnished by the results already attained. The eloquence of truth pre vails, and the Convention unanimously and tearfully *Resolve*, That the calls for the support of Foreign Missions can not be dispensed with.

The next resolution proposes that we shall abolish all the *Bible Societies*. This will lessen the number of the calls and furnish some relief. What a number of white-haired men, whose voices have long been listened to with respect in the councils of the churches, take the platform to plead for the distribution of the word of God! Dr. Cone with his full, round cadences, Dr. Welch with his flowing musical periods, Bro. Buck with his loud, long, ponderous sentences, are followed by Dr. Babcock and Dr. Waller, united notwithstanding differences, in pleading that the nations be furnished with the pure word of God. The burden of their speeches is, Whatl restrain the circulation of God's own word! Begin the work of retrenchment by extinguishing the lamp of life!! Stop the presses, and the translators that are so piously and usefully employed !!! What can be more essential as a check to the ravages of the Papacy, or as a means of enlightening the heathen than the wide circulation of the Holy Scriptures ?

It is impossible to retrench here, and the Convention resolves that Bible Societies at any rate must be sustained.

The next proposition is that, we advise our *Publication and Tract So*cieties to dissolve and divert their resources into other channels.

But Dr. Peck raises his tall form and shrill tones, above the clamor, and forbids the desecration, and Bro. T. S. Malcom and Bro. Winkler and Dr. Shadrach, protest and appeal and reason. They say, when the issues of the secular press are so numerous and so generally injurious to public morals, shall Christians refuse to provide an antidote ? And as they tell of the good that has been effected, of the thousands that have been instructed and comforted and converted through the agency of colporteurs and publications, of the Sunday schools gathered and supplied with libraries, the Convention comes to the unanimous conclusion that these societies cannot be given up.

Resolved, That our Home Missionary Societies be dispensed with. This resolution is introduced by some young man. None but a very young man would venture it.

All eyes turn toward Dr. B. M. Hill, and acknowledging the mute appeal, he proceeds to speak of the immigrants who by thousands are crowding into our new settlements, of the necessities of the immense territories, Oregon, California, New Mexico, each in itself greater in extent than the whole thirteen original States. He says, that under a government which leaves the

MASS CONVENTION.

religious instruction of the people to the voluntary efforts of Christians, and while papists and heathen are crowding upon our shores, and our own children are hunting homes in remote States, it would be treason to our country and our kind, and rebellion against the expressed will of God, to abandon Home Missions. His views are ably sustained by Brn. De Votre and Walker, and hosts of others, while Brn. Dyer and Helm significantly enquire why efforts should be intermitted for Christianizing the injured red men, the original owners of the soil. It is agreed we cannot give up our Home Missionary Societies.

A brother from Wisconsin suggests that in case we are compelled to sustain our general Home Mission Societies we might dispense with our separate STATE CONVENTIONS, inasmuch as they are doing pretty much the same kind of work. But before such a movement is carried, there is a host of laymen who claim the right to be heard. Speeches are made by Brethren Linnard of Pa., Crane of Va., Cooke of N. H., Cole of Wis., Farnsworth of Vt., Sanderson and Briggs of Mass., Runyon of N. J., Balfour of Miss., Hughes of Mo., and a multitude of others, all officers of different State Conventions.

They speak of the feeble churches needing support for a few years, in order to be able to sustain themselves, and pay back, to the treasury of benevolence a thousand fold more than they have received. They talk of the good that these conventions have accomplished, the prominent positions occupied—the churches organized, the souls converted and saved through their instrumentality. It is settled that the State Conventions cannot be abandoned.

Having thus far failed to obtain any relief for the churches from these "calls," a brother from Indiana rises, and stating his views in a loud speech, offers a resolution that we will dispense with Education Societies.

But Dr. Bailey of Ia. withstands him

to his face, and Dr. Dagg of Ga. and Dr. Sears of Mass., and Bro. Cresswell of Pa., and many others, contend that the poor sons of the church, called of God to the work of the Ministry, whose hearts burn with a holy desire to preach the gospel of the blessed God, have as much right to an education, as the sons of the more wealthy. They say that we must depend either upon rich families to furnish our ministers, or we must have an illiterate ministry, or we must educate those who cannot procure the means to educate themselves. It is decided that we must not abolish our Education societies.

The subject next called up, relates to the endowments that are asked for so many states for colleges and in theological institutions, and it is asked if such calls are not really draining the churches, by the very large sums the agents require. This subject, after considerable warm debate, is referred to a special committee, consisting of Brethren H. T. Love, Dr. J. W. Parker of Mass., S. S. Sherman of Ala., B. M. Saunders of Geo., J. Stephens of Ohio, J. A. B. Stone of Mich., A. K. Bell of Pa., Drs. Eaton and Kendrick of N.Y. and G. J. Johnson of Iowa.

After due deliberation the committee report, that these claims upon the churches had better be suppressed by giving at once a sufficient endowment for good literary institutions in each state, and theological seminaries at a few prominent points ; that they should be placed in a position financially, where it will not be necessary for them to repeat their calls. But that until this is done, they cannot be stifled. They say that in this country Christians are expected, without much aid from governments to provide voluntarily for collegiate and entirely for theological instruction, and that the incalculable influence of these schools upon the prosperity and perpetuity of our nation, as well as their importance to the cause of Christ, importunately demand our most liberal benefactions. It is voted by a very large majority

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that these calls ought to be answered by a liberal response.

When these topics are disposed of, Dr. Jayne, of Philadelphia, introduces for the consideration of the Convention as a grievance that might possibly in some way be remedied, the very frequent appeals that are made for building new meeting houses in destitute places, in which movement he is seconded by Dea. Colgate, of New York, and Dea. Gilbert, of Boston, and sustained by many other brethren almost exclusively from our large cities. After debating it for a whole day the subject is referred to a special committee, consisting of Brethren Keen and Crozer, of Pa., Ketcham, of Ill., Shepherdson, of Ohio, Deacon Wilbur, of Mass., Pendleton, of Ky., E. E. L. Taylor and Sheldon, of N. Y., and Jones, of Va., all of whom are supposed to know something of the good influences exerted upon a community by the erection of suitable church edifices.

After due deliberation they report, that the influence of the erection of a good house of worship, is greatly beneficial in promoting the efficiency and prosperity of a church, and that if a few brethren are struggling to do good to an ungodly community, and help themselves liberally, they have a claim to our sympathy and aid which we ought not to reject; that if in any neighborhood a church building is truly needed, and the outlay promises adequate return of good, and the brethren there are really not able to build suitably for themselves, then they ought to be aided. The committee however urges that a permanent fund, of at least \$100,000, ought to be received, the interest of which should be appropriated to aid in the erection of church buildings in the new States and Territories. The committee cannot determine how otherwise these calls can be diminished.

A good brother asks if we may not lessen our contributions for the poor, who are always elamoring. He saysWe have Soup Societies to feed them, and Fuel Societies to warm them, and Industrial Societies to employ them, and Dorcas Societies to clothe them. Must these all be continued?

The answer is, certainly! for Jesus has said, "the poor ye have always with you, and when ye will ye may do them good." Alms giving is as much a Christian duty as prayer.

Then some who foresee that the probability of getting any relief is becoming "beautifully small," urge but we have our own home interests to provide for; our own poor; our Sabbath school; our church debt; our own church expenses; all require contributions.

They are answered, meet them with a magnanimous liberality.

But then there are scores of other Societies established, urges some distressed brother. What shall we do for them? There are Societies to promote the conversion of the Jews; for the relief and protection of emigrants; for the benefit of seamen and boatmen; for the better observance of the Sabbath; for the reclaiming of the guilty; for the welfare of the orphan and widow; and more than, we have leisure to enumerate.

Hopeless of arriving at any specific results, the Convention deem it necessary to lay down some general principles, expressing the sense of the entire body and harmonizing their views as far as possible, and a committee is appointed to draft such a paper.

Suppose the committee to consist of Drs. Wayland, Stow, Williams, Jeter, Johnson, and Manly. Their report would probably close by the recommendation that a series of resolutions, somewhat like the following be adopted by the Convention. And would they not pass unanimously?

I. Resolved, That we rejoice that so many channels of doing good are opened to the liberality of Christians.

II. Resolved, That these numerous calls indicate the fulfilment of the pro-

phecy; "Many shall run to and fro in the earth and knowledge shall be increased."

III. *Resolved*, That the calls upon Christians are not so numerous as the wants of humanity.

IV. *Resolved*, That we are not called upon to give to others, as often nor as liberally as God freely gives to us.

V. Resolved, That we will never stop giving while God continues to give to us.

VI. *Resolved*, That we cannot designate any object of Christian benevolence that ought not to be sustained.

VII. Resolved, That the man who refuses to contribute, "as of the ability that God giveth" cannot be a Christian, because he closes his ear to the commands of God, and his heart to the claims of his fellow men.

VIII. Resolved, That there is money enough in the purses of Christians, amply to meet all the claims that are made upon their benevolence.

IX. Resolved, That Jesus our Lord revealed a precious truth when He said, "It is more blessed to give than to receive."

X. Resolved, That Christian liberality is a means of worldly prosperity, according to the declaration of Him who cannot lie: "Honor the Lord with thy substance, and the first fruits of all thine increase; so shall thy barns be filled with plenty."

XI. Resolved, That we will never be cross or churlish or unkind toward any agents who are honestly soliciting the means of doing good, and that even when we cannot help them, we will at least treat them courteously for their work's sake.

XII. *Resolved*, That so far as the calls made upon us, are for good and worthy purposes, though they may be very numerous yet, according to our ability, we will help them all.

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Christ's First Ionrney.

BY REV. JOSEPH ANGUS, D. D.

COME unknown Christian in the service of the East India Company, a year or two since, offered a premium of two hundred guineas, for the best essay "On the Original Deity of the Son of God: The circumstances of His life and death, so as to show the wonders of His love in the work of redemption, and the sinfulness of sin; The glorious exaltation of Christ, and His second coming ; the whole being intended to exhibit most forcibly, to the minds of intelligent heathen, the wonderful character of the Son of God."

The Committee to whose adjudication the MSS. were submitted, were Rev. Prof. Scholefield, of the Cambridge University; Rev. John Tucker, Secretary of the Church Missionary Society, and Rev. Thomas Sale, Vicar of Sheffield, all ministers of the Established Church of England. They examined sixty-four manuscripts, and unanimously decided to adopt one which proved to have been written by Rev. Joseph Angus, D.D., a Baptist clergyman, and President of Stepney College, England.

This work has just been re-published in a very handsome volume, by the American Baptist Publication Society. It is a masterly performance. The style is clear, terse and forcible, without any rhetorical redundancies, yet elevated and befitting the subject. If its circuculation be according to its merits, it will find a place in the library of every minister and intelligent Christian.

As our readers generally will not have had an opportunity to obtain the book, we subjoin a chapter from it, thus furnishing an article new, interesting and profitable as any we could hope elsewhere to secure.]

The attention which Christ's ministry had excited induced Him to leave Judzea, where his disciples had already baptized several converts, (John iii. 22; iv. 1), and he resolved to re-

visit Galilee. On his way He went through Samaria; thus intimating at the outset that, though his labors were to begin at Jerusalem, they were not to end there. After travelling between twenty and thirty miles, He reached at mid-day the ancient city of Sychar, and being wearied with His journey, sat and rested himself near the well, which, seventeen hundred years before, Jacob had purchased of the people of the country. In the meantime His disciples went into the city "to buy bread." While they were gone, a poor woman, of loose character, visited the place to draw water. As was His custom, Christ availed himself of the opportunity, and conversed with her, telling her of the "living water" which He was able to supply. She thought only of a running spring ; and as Christ found it impossible to get her to understand His meaning, He pointedly reminds her of her guilt, and discovers to her His knowledge of her true condition. She in return acknowledged Him to be a prophet, and immediately consults Him on the great controversy between the Samaritans and the Jews; chiefly, however, to avoid continued attention to herself. That this was her motive is plain from the fact that the question she asks is one of purely historical interest ; the temple at Mount Gerizim having been destroyed more than a hundred years before. In His reply Christ condemns the origin of the Samaritan schism, rebukes the unmeaning formalism of the worship of her nation, and assures her that the time was now come when true worshippers were to worship the Father neither in that mountain, nor yet in Jerusalem only, but everywhere in spirit and in reality, not externally (sapze), but with the heart (πνευματε); not in shadows, but in substance and in truth (angleca). He then revealed himself to her as the Christ; and His declaration, connected with the recollection of His previous disclosures concerning her own history, led her to believe. To impart her convictions,

and partly to confirm them, she hastens to her fellow-citizens, and with the natural exaggeration of a new convert, said, "Come see a man which told me all things that ever I did; is not this the Christ?" (John iv. 1-29.)

Ever true to the great end of His calling, and finding His bodily frame strengthened by His work, our Lord, immediately after the woman had withdrawn, seeks to deepen spiritual life in the minds of his disciples. He had spoken to the woman of living water, and now he speaks of living bread; and answers their request that He would eat, and their wondering unbelief of His meaning, (v. 34,) by reminding them that, to do the will of God from the heart, is itself the source of spiritual and even of physical strength.

Before the lesson is quite learned, their attention is called to a new scene. From the city crowds follow the woman towards the well where the stranger is seated, and the ripening harvest suggests an appropriate image both of their numbers, and of the results of our Saviour's message, (v. 35.) For the first time Christ is invited to remain with them, and in the end very many believed; some for the saying of the woman, but many more because of His own word ; " for," said they, "we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (v. 42.) This is the first awakening on a large scale, and has few parallels during our Lord's personal ministry. Ordinarily the seed of the kingdom found a resting-place in only individual hearts-here it is deposited in the hearts of the people generally, producing results which became in this very district still more extensive in the first age of the church. (Acts viil. 5-8.)

It is to us peculiarly instructive that the first extensive success of the Gospel message was manifested among those who witnessed no miracle. The message itself seems to have been to this people an evidence of its truth. They heard the words of our Lord, and in simple faith they believed.

In the whole narrative, too, there is much that is instructive, especially in relation to the provisions of the Gospel, and the nature of true worship. The living water that Christ gives, His Snirit. His doctrine itself, is said to quench the thirst and satisfy the desires of all who drink. The longings of the mind are drawn away by it from all transitory things, and are fixed upon the continued enjoyment of the blessings which are here rendered accessible to man : and in that continued enjoyment all human desire is fulfilled. "Whosoever drinketh of the water that I shall give him, shall never thirst."

Let us illustrate this truth. If men need pardon, and listen to the divine message, "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners," " being justified by faith," they "have peace with God." If they need holiness, and remember believingly the truth that Christ came to redeem men from all iniquity, (Tit. ii. 14,) and to present them perfect before the presence of His Father, that the certainty of this result is secured by the power of the truth, by the influence of the Spirit. by the reward due to Christ's suffering, by the oath and character of God, they become holy. If amid ten thousand foes they need conscious safely, let them remember that He that is with them is mightier than all that are against them; that God will not suffer (1 Cor. x. 13) them to be tempted above what they are able to bear; and they will feel secure. If they need happiness, in spite of saddening change and multiplied affliction, Christ reminds them that they are to "take no thought." "All things" are theirs; the world itself being but the scaffolding of the church ; God has not spared His own Son, and will assuredly, having given Him, give with Him all things; that they have moreover in heaven a more enduring substance. If they need preparation for death, they may remember that those who believe in Christ never die ; that to them death is but a change in the circumstances of their life ; and that though that change is itself terrible, with its groans, and agonies, and dving strife, it is but a shadow with which they contend-a foe, yet an unsubstantial one; while even in that conflict God is with them. His rod and His staff, the symbol of His power, and His sustaining word comforts them. This, then, is our Lord's teaching. Let men but receive the doctrine and Spirit of Christ, and the largest desires of their heart-for pardon, for safety, for holiness, for present and future happiness-are all fulfilled. Drinking of the water He gives, they "shall never thirst." And now the figure is changed. The water which thus meets the desires of all Christians, is also a diffusive and fructifying stream, blessing others as well as themselves; nor does it rest till, bearing along all who are partakers of it, it has reached the eternal fountain whence it sprung. (ver. 10-14.)

Not less striking are the sublime disclosures which Christ here makes on the nature of spiritual service, and on the folly of making our worship depend on our presence amid scenes of imaginary sacredness. "The hour is coming, when neither in this mountain, nor yet in Jerusalem, shall men worship the Father." (v. 21.) He, in this one sentence, overturns a whole host of Jewish predilections, and lays the basis of the spiritual consecration of the Gospel.

Under the earlier dispensation God had specially visited various scenes; but without making them by His visit the more suitable for purposes of worship. Moses reared no altar at the burning bush, though God's presence for the time made it holy. Joshua put no permanent structure for worship on the place which had been pressed by the feet of the Captain of the Lord's host, though this, too, for the time of the vision, was also holy. Even several visits to a spot did not consecrate it as a place where worship would be pccu-

liarly acceptable. Moses therefore pitched no tabernacle amid the crags of Sinai, honored as its rocky heights had been by the cloud, and flame, and voice, and law. Nor did even the selection of a place by God Himself for purposes of worship make it holy, independently of the character of the worshippers, and of His own immediate presence. He chose the threshing-floor of Ornan for the site of His temple, and as the place where He would put His name; yet when thus designated, and crowned by an edifice which was planned by Himself and built by His chosen servant, it was not truly consecrated till God Himself came there, and the Shekinah settled in glory upon the mercy-seat between the wings of the cherubim. It was God's stay in the place, therefore, that gave it sacredness; and when man wrought provocation and idolatries there, this sacredness passed away.

So it was in earlier times with Bethel, where Jacob and his children long after him worshipped. In the time of the prophets, it was called no more Bethel (God's house), but Bethaven, because idolatry had made it the "house of vanity." So in later times with Jerusalem, the wickedness of Manassch profaned the temple, and the symbols of the Divine presence were withdrawn. (Ezek. x. 4, 18.)

This great truth,-that holiness is not the place where God has been, that it is not even in the place which God has selected, but in the Divine presence itself,-had been, towards the end of the Jewish dispensation, gradually perverted and forgotten. Men attached - to the place the reverence due only to God. They forgot that the character of the worshippers, even under that dispensation, might affect and destroy the sacredness of the Sanctuary itself; and they did not understand that Christ was come to call attention to the nature of true worship, and to give prominence to a truth which was wrapped up in the old economy, and readily discoverable, but which the worldly minds

of the Jews had overlooked or disregarded. The sanctity of places was about to pass away. Instead of one spot, all regions were about to become available for worship. When Christ had risen, therefore, the temple, though still retaining to the eyes of the Jews its old glory, had lost it to the spiritual and instructed disciples. Its sacrifices were now unmeaning after the great oblation of Golgotha. Its veil was rent at the crucifixion, and its holy place made common. In prospect of this event Christ disowned it: "Your house is left unto you desolate." It was still rich in marble, and purple, and gold ; but its Great Inhabitant was gone, and it was a temple no more.

Another dispensation had been introduced, and a far different worship. Let us mark these worshippers, and the scene of their meeting. In an obscure lane in Jerusalem the disciples are assembled. It is the humble resort of humble people, but is the resort of spiritual worshippers. The rushing mighty wind of the Holy Spirit has shaken and filled this dwelling; not to remain here, but to rest upon the company that occupies it. Henceforth God is with them ; he has no longer one site for his temple; that temple pitches itself wherever his people wander and sojourn. Its sanctity is to be ever after in the character of its occupants.

And it is instructive to notice how, in all the earlier arrangements of the Apostolic churches, God's providence seems to have developed and confirmed this principle. Every thing seems done to guard the disciples against practices that might have favored this obsolete idea of a local sanctity. "If any soil could have retained such a quality under the new dispensation, it would have been that of Calvary; but the upper chamber, where the Pentecostal baptism of the Holy Ghost was received, was not, so far as we have any reason to suppose, built upon the spot where Christ's cross was planted. Nor did Joseph of Arimathea give up for

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holy purposes the sepulchre where Christ had been buried, and which had been the scene of his resurrection. The next in sacredness certainly was the Mount of Olives. Near its ridge, toward the Jordan, he had raised Lazarus from the dead; from its side towards Jerusalem he had shed tears over the doomed city of his murderers -doomed, because she knew not the day of her visitation; near its foot he had suffered the anguish of Gethsemane ; from its summit he ascended to the skies."* Yet it was not here that the first houses of prayer were erected, and the lesson is thus rendered complete. The sanctity of our dispensation belongs to the worshippers and to the service; not to the place. If Christ's truth and ordinances are administered, and there are spiritual worshippers, there is He; the waiting heart every where meets a waiting God :

"Where'er we seek him he is found,

And every place is hallowed ground." How touching that these truths were first delivered to one who had no earthly temple, and to whom they must have come, not only as a rebuke, but as the richest consolation !

* Dr. Williams.

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HINA .- The great drama of East-C ern Asia approaches the last act. and the interest deepens as the play proceeds. By the latest advices from China, the career of the insurgents has been one of uninterrupted success. The history of their progress northward is still obscure, and the various accounts represent them as conquering in two or three provinces at once. It would appear, however, certain, that their leader has not remained content with playing at sovereignty in Nankin, but has marched, while the enthusiasm of his army is still undiminished, straight upon Pekin. Apparently, for we must qualify almost every statement, he has divided his forces into two or more bands, one of which is still defeating the Imperialists along the No. 2-4

line of the Grand Canal, while the second has penetrated to Shangtung. the north-eastern Province of the Empire. According to a valuable commercial letter, published in the India Englishman, this second band has occupied the capital of Shangtung, about two hundred miles from Pekin. This statement is supported by the fact, that the Pekin Gazette, the official journal, contains some pathetic allusions to the disorders of that Province. It has also been reported in Shanghai, that Pekin has fallen, but the rumor, in itself somewhat improbable, has been subsequently denied. It would appear, however, to be certain that a great body, headed in all probability by the Christian Emperor, has arrived in the immediate neighborhood of the capital, that another army occupies the districts along the western bank of the Grand Canal, that both have been frequently engaged with the Imperialists, and that both have been invariably victorious. The account of every engagement ends in the same words, "the Imperialists fled." Even the Pekin Gazette admits, that the Emperor's troops are incessantly defeated, and if we assume that they never engage at all, we shall not, we suspect, be very far from the truth. Indeed, next to the fact that a religious revolution has occurred in China, we know of nothing more extraordinary than the utter inability of the reigning dynasty to contend with it. This great Empire, so vast that even Lord Palmerston ordered Sir H. Pottinger not to batter the house too hard, lest it should fall and choke England with the dust, does not appear to possess the strength of an Indian State. The native princes have at least always given one battle. The Chinese Government appears incapable even of this exhibition of energy. Its troops fly before the Christians. Its generals are powerless even to maintain internal discipline. It has neither the strength to be derived from popular support, nor the strength which may be found in the swords of a proud race, dominant for centuries. The Chinese look on its

defeat with indifference, or exultation. The Tartars fly before raw levies of the very people whom for six hundred years they have held in subjection.

Is not the hand of the Lord in this "overturn and overturn," that he may prepare the way for the spread of the gospel among the 400 millions of Chinese?

PROGRESS OF THE CHINESE REFORMA-TION .- "We live in wonderful times," is a sentence which we now hear constantly from the lips of the least imaginative. The phrase expresses perhaps rather a dim sense of the rapidity with which events of the last importance are occurring, than any clear ideas of the results to which they tend. It is none the less accurate for that, and few things are better calculated to confirm the impression from which it proceeds, than the intelligence which reaches us by every mail from China. We would ask any reader who conceives that too much importance has been ascribed to the movement in that country, to read the following translation from the preface of the Almanac, just issued by the new dynasty :-

"Other Almanacks are prepared with deceptive regulations, all having beguiling devices of the devil, deceiving and embezzling the people of the world (alluding to conjuring devices, and lacky days and snperstitious things.) We, your Ministers, have entirely excluded such matter from this Almanack; because the months, years and days are all appointed by our heavenly Father, who has fixed and made every year good and excellent; every month is good and excellent; every month is good and excellent; and every day and hour also are good and excellent! Whence then are these good and bad days, and why should fortunate days and lucky days be sought after? Truly, whosever shall, with a true breast, reveremee the heavenly Father, the high Lord God, will be looked upon by him with complacency, and whatsoever time such please to attend to their business will be lucky and fortunate to them."

The most pious Christian could scarcely add a word, or the philosopher strengthen the argument against a superstition not yet extinct in England, and still rampart in portions of the continent. Yet this is the production of five Chinese Ministers of a Pretender, who in all human probability will, in ten years, be the absolute ruler of three hundred millions of men, hitherto remarkable for their utter impassibility to religious ideas, and their degrading sensuality. It appears with some justice to be regarded in China, as a conclusive proof of the hostility of Tienteh to the religion of his countrymen. To us it appears also a proof of a practical wisdom, and a degree of enlightenment, which we were scarcely prepared to expect from his former decrees. The publication of a new Almanac is a direct stroke, not only at the Buddhist faith, but at the ordinary prejudices of a semi-civilized race. The system adopted in dividing the year, corresponds in its outline with that current in Europe, and the report that strict edicts had been issued for the observance of the Sabbath, is confirmed by the new calendar. Every Sunday is "specially pointed cut," and is the only sacred day excepted from the general proscription. The general adoption of such a calendar .- and it will spread with the power of the dynasty which has produced it, - is as severe a blow to the superstition of the Chinese, as a similar calendar would in a Roman Catholic country be to the worship of the saints. The festivals, and holidays. the days on which business may be undertaken, and the days on which it ought to be neglected, will be gradually forgotten, and with them most of the superstitions with which they have been so intimately connected. It is, in short, the best evidence which we have yet received, that the leaders of the revolution are actuated by definite religious principles. How far those principles are in accordance with the spirit of Protestant Christianity, may still remain undetermined, but each successive mail appears to indicate that the resolution has this spirit for its basis.

RELIGIOUS VIEWS OF THE REVOLUTION-IST LEADERS.—Hung Sow Tsuen, the present Tae-ping-Wong and chief Kingor head of the new dynasty, and Fung Wun-san, the present, Southern Kingsecond in power and office, were for-

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merly neighbors. They believed in the Christian religion about the same time, immersing themselves for want of a better alternative, imparted instruction to their kindred and friends, and commenced the rebellion together; and as they rise, they rise together, so the office of this Southern King is equivalent to that of Prime Minister of State, the second power in the kingdom.

BAPTISM OF THE NEPHEW OF FUNG WUN-SAN-FUNG Asow-the nephew of the Southern King of China, was instructed by his uncle in the principles of Christianity some six years ago. Having become separated from him during the progress of the revolution, with his cousin the King's own son, a lad of some fifteen years old, they were found by Rev. I. J. Roberts in Canton, and in a state of destitution. They were taken by him to Shanghai, where Fung Asow applied for baptism and admission into the Christian Church. After receiving satisfactory evidence that he had experienced the renewing grace of God, he was baptized at Shanghai, in September last by Rev. George Pearcey.

In India, too, there are indications which threaten the hoary idolatries of a thousand generations, and quicken faith and hope in Christian hearts.

The following account of a strange personage in India, taken from the "Friend of India," makes one think of the iconoclast movement in China, and, the possibility of a new edition of the same in India.

THE NATIVE REFORMER RAMAYA BABA .- We mentioned, in our last year's volume, a native Reformer who had appeared in the Mirazapore District, and was preaching a crusade against the gods, idol worship, and caste distinctions. During the last month, we have had a visit of several days duration from our newly enlightened friend, and have learned from his own lips the story of his conversion, and the object contemplated in his present movements. He says that he is a Bluihar in caste (considered tantamount to a Brahmin ;) that he was, up to a late period, a Hindoo in the observance of

all national customs; that he saw a dream, in which God appeared to him and informed him that all India would become Christian. His impression is, that, being honored with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people, and requires all who are his disciples to adopt, and act accordingly. The nature of it is, that God has formed all men, but that they have forsaken him and worshipped idols: but that they should now repent, and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hindooism; and, with a view to this end, he wrote to several of the Company's civil servants. On not receiving a reply, he was very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindars suggested to him that instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and wrote to the Rev. C. B. Leupolt, which led to the interview with that gentleman of which we have made mention. Mr. Leupolt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way. Such are still his sentiments. At this place, he made a request to be baptized, and seemed to wish to be employed in connection with the Mission, although not wishing to receive any salary; but it was impossible to get him seriously to listen to the great doctrines of the gospel, without the knowledge and general belief of which, baptism would be a mere profanation. Still, he said, that, if we would send him a Christian catechist to be with him, he would learn of him. and they conjointly would do the work. He has entirely abandoned the distinctions of caste, cordially repudiates the worship of gods; and on these subjects, he speaks with such power that even Pundits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions

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with great vehemence. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hindooism, Mohammedanism and Christianity, as to what his new creed was, he replied, he had no creed, only he has repudiated his own creed. When the Khatri, again pressed him to the consideration, whether it was not a foolish thing to pull down the old house, when he had not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher ; he subsequently made the same to the missionary.

While in Mirzapora hundreds of persons have been to see him; and on one occasion the whole town presented the aspect of a *melé*. He appears also to be comparatively indifferent to money, as, on one occasion, a present of 200 rs. was made to him, but he would only accept half of it.

Doubtless, the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission without violent interference on the part of the Hindoos, is yet to be seen ; at present the people generally consider him an Aghor panthi ; and that sect has been too long tolerated to be now interfered with. His boldness is remarkable; and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the forms of commands, requiring them to submit to the will of Heaven, in respect to the spread of Christianity, and the abolition of idolatry and demon worship; and it is said, that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony.

BURMAN POLICY.—" The Friend of India," of September 22, in an article on the position of the British in Burmah, states:

"The war faction, always strong in Ava, is said to be gradually gaining ground. The King appears, by the universal consent both of the prisoners and of our own correspondents, to be influenced by the motives which ten years since governed Runjeet Singh. He dislikes the British, but he comprehends and dreads their power. His voice is always for peace, and he would willingly refrain even from intrigue. He has, however, no sons, and his younger brother, the Heir Apparent, is the recognized leader of the more warlike faction. He rides constantly with the most notorious of the robber chiefs, and it is apparently by his orders that their movements are directed. Under his influence, one hundred officers have been appointed. Each of them pledges himself to raise at least one hundred men, to pour into the northern portion of the annexed territory, and gradually and systematically reduce it to a desert. That the promise can be fulfilled, we have little doubt. On the eastern side of the Irrawaddy, from Hemzada to Meeyday, the country is in the hands of robber chieftains. Acting upon the astute and cruel policy which we have before explained, they direct their attacks, not against us, but against the people. Every town in that great district, with the exception of Prome and Shweydoung, has been burnt down, and the inhabitants driven into the interi r. On the Western side numbers of towns, even though occupied by small garrisons, have been attacked, plundered, or partially given to the flames. The plan of operations is admirably suited to the object to be attained. In the dead of night, a fleet of thirty or forty Burmese war boats, with fifty armed ruffians in each, make a dash upon the town. The garrison springs to arms, but in the long straggling collection of villages, misnamed towns, in the dark night, and surrounded by a terrified population, two or three companies of Sepoys can do little more than defend their own position. Sometimes the lower town is plundered, while a false

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attack is made upon the side where the Sepoys are stationed, sometimes fire is employed, and the robbers retreat to their boats, contented with destruction. and sometimes the garrison has to defend even its own quarters at the point of the bayonet. If strenuously resisted the dacoits retreat to their boats, propel them through the water at a rate which rivals that of steamers, and seek cover in the creeks into which they cannot be pursued. Their only dread is of a man-of-war boat, which, with its crew of English sailors, and a nine-pounder on the bows, is more than a match for the Burmese armaments. In one instance, a single boat inflicted upon a band of these dacoits a terrible retribution. They had resolved to attack a station, garrisoned by about ninety Sepoys, in the full confidence that the soldiers could only hold their own position. A man-of-war boat, however, was in the neighborhood, and with her single gun dealt fearful destruction. One Burmese boat after another sunk, the robbers were slain in scores, and on the following day the Irrawaddy was covered with the dead bodies, floating down the river. The present leader, to whom all the gangs appear to owe some obedience, is a chief named Moung-Koong-gee, who with about four thousand armed followers has taken up two strong positions. This man asserts that in every atrocity which he commits, he is obeying the orders which he has received from Ava. His agents are scattered throughout the province, and every where they adopt a policy, too subtle to have been invented by a robber chief."

While ruthless barbarism is thus devastating the northern provinces of Burmah, in the south, a band is rallying and becoming disciplined to enter upon these wasted fields, and sow the precious seed that shall make the "wilderness to rejoice and blossom as the rose." Some of the inspiring hopes which prospects suggest, are thus expressed in a letter from one of our devoted Missionaries, Rev. E. Kincaid.

"Almost every week souls are translated out of darkness into God's marvellous light. We see the power of the Gospel in taking hold of the conscience and bringing the poor heathen to Christ. We know by what we see here that prayer is made and heard. A door of faith is open and many are pressing into the kingdom. A week ago, last Lord's day, seven Burmans and six Karens were baptized-one old man, a patriarch, 83 years old, was buried with Christ in baptism. His views in reference to the way of life through Christ and the Holy Spirit's renovating power, were clear and distinct. He first heard the Gospel from a man who was baptized early in April, and through his teaching became a believer, and now this aged man has brought two sons to hear the Gospel. The old man is begging me to visit his village, and says that many will believe. We have now some 25 or 30 earnest inquirers, Burmans and Shans. In a former letter I stated that I had put up three small chapels-one in the city, one in Konbet, a large village about six miles off, and one in Kemendinge, a village of fifteen thousand inhabitants. In these the Gospel is statedly preached to orderly and attentive congregations.

It is a blessed work among the Burmans, but still more so among the Karens. There are more native preachers for Karen work, and they are more efficient. In fourteen months we have baptized 277 Karens, and 45 Burmans and Shans. Why, my brother, should we not expect a blessed outpouring of the Holy Spirit's power? What troubles me most is, the scanty measures for preaching. If the Gospel is dealt out grudgingly, we cannot expect a large turning to God.

We have ordained three Karens to the work of the ministry—they are efficient men. We are looking out for two or three Burmans who have the needful qualifications for ordination men of faith and prayer, and pure in their morals.

I expect in about three months to go on to Prome, and commence work there and in two neighboring towns, but still holding myself ready to go on to Ava as soon as it is finally settled that there is peace. In the mean time, I hope to see the word take root in Prome and Shway Doung, and also among the Karens in that region. You know when I left America it was to endeavor the reopening of Burmah for missionary labors. In the good providence of God, all has been done that could reasonably be expected. True, we are not in Ava, though there is nothing in the way of our being there, if it was wise under the present aspect of affairs. There is a cessation of hostilities, but no guarantee of peace, for a single week. Then, again, in all the annexed provinces, there is no Burman mission except Rangoon. It is best, therefore, to plant a mission at Prome, and then go on. I long to reach Ava, and see the remnant of that little church that grew up under the shadow of the Imperial Palace, and I hope yet to see a great and flourishing church in that proud city, and also in many a neighboring city, and in towns still farther north to the very door of China.

Baptists and Presbyteriaus.

The Presbyterian Almanac for 1854, in an article showing the difference between Presbyterians and other denominations, when it comes to the Baptists, thus states: The difference between Presbyterians and the Baptists, is that they (the former) " are brought into the church not as individuals but as families."

Precisely! That is fair and frank. We cordially accept this statement of the difference between the two bodies as accordant with the avowed theories of each. The Presbyterian standards, recognize the right of families, as families, to membership in their churches. The Baptists utterly repudiate the sentiment, and assert that according to the essential principles of the gospel, individuals only, and as individuals, quickened and regenerated by the influences of the Holy Spirit, have any scriptural warrant for uniting with the Church of Christ. We cannot find in any part of the New Testament, that families as such were ever received into the Apostolic Church. And we furthermore claim that it accords with the entire analogy of gospel truth, to receive members into the Church of Christ as individuals, not as families. Individually all are sinners. Individually each repents, believes, is regenerated, justified, sanctified. Individually each must account to God and be judged.

The Gospel always regards men, and its truths affect them as individuals, not as families. They are not called as families, nor regenerated, nor sanctified, nor saved as families, but always as individuals. Therefore, as individuals should their profession of faith be made. This family theory subverts the voluntary principle which is essential to a pure Christianity, and lays the foundation for worldly and state churches.

We are glad that the practice of our Presbyterian brethren is more scriptural than their "standards" in this particular. In what Presbyterian Church of America, are families, as such, recognized as members ? Are the baptized children of pious parents any where regarded as members of a Presbyterian church until they individually profess conversion? What kind of membership is that which confers no privileges, grants no rights, claims no duties? The unconverted children of the minister and elders, are subjected to no discipline, have no voice in church management, are never invited to the Supper of the Lord. In what sense can they be called members?

We repeat that we rejoice that it is so. It is patent that they cannot work out their family theory and maintain a spiritual church. As Presbyterians they may contend for the creed, but as Christians they practise upon Baptist principles.

Editor's Garner of Gleanings.

CORRECTIONS.--Rev. Ezra Ferris, of Law² renceburg, Ia., informs us, that it was Rev. Stephen Gano, and not Rev. John Gano, as erroneously printed in our last number, under whose labors the first Baptist Church in Indiana was organized.

We learn also from H. G. Jones, jr., Esq., a grandson of Rev. David Jones, to whom reference was made in our last number, that his grandfather preached in the North Western Territory, long before the year 1789. In the years 1772-3, he went out on a Mission to the Indians, and preached during his residence there, both to the English, who were chiefly traders, and to the Indians, by means of an interpreter. We have seen the MS. copy of the Journal now in young Mr. Jones' possession, and we have been promised at some future time, a Biography of that celebrated Divine, with extracts from his Journal.

BAPTISTS IN ENGLAND. — Rev. Joseph Belcher, computes that the number of Baptist churches in Great Britain, is at least 1,700, and that the number of baptized Christians cannot be less than 160,000.

GREAT NAVAL BATTLE.—On the 30th of November, the Russian fleet from Sebastopol, under Admiral Nachimoff, comprising twenty-four sail, appeared off the Turkish harbor of Sinope, where Vice-Admiral Osman Bey lay with fourteen Turkish sail. A battle immediately commenced, and the shore batteries being of no use, the Russians forced the harbor.

The Turks fought with the utmost desperation and bravery, until one ship after another was either sunk by the Russian fire, blown up, burned or otherwise destroyed. Seven Turkish frigates, two corvettes, one steamer, and three transports, with several thousand men, were destroyed.

Osman Bey, the Turkish Vice-Admiral, was taken prisoner. Each Turkish ship beside the crews, had 800 troops on board, who were on their way to Circassia. The ships also had on board a large amount of money to pay the fleet. All of which is lost.

The Turks burned or sunk seven Russian ships, two line-of-battle, three frigates, and two steamers. The battle lasted only one hour. The remainder of the Russian fleet was so shattered that it could scarcely reach Sebastopol. The battle is the greatest naval engagement that has occurred since that of Navarino. It was accompanied by terrific loss of life, and the total destruction of twentyone ships-of-war.

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The common opinion is that a general European war can no longer be avoided. The Turks continued to gain advantages in Asia. On the line of the Danube no new movements are reported.

AN EVANGELICAL PAPER IN ITALY .- La Buona Novella (The Good News), is the title of a religious paper printed in Italian, at Turin, which, says the Semeur Canadien, is instrumental of much good. "Two years have already elapsed," says La Buona Novella, "since our dear country hears a voice, feeble, it is true, but faithful and affectionate, which proclaims in its midst the truths of the gospel-those truths which for many centuries no one was allowed to profess, much less to announce, without committing a crime. Blessed be God, the author of all good, who has at last permitted his holy Word freely to circulate in our country. But, in giving thanks to God, we will not forget to express our gratitude to men. And first, we thank the government for having scrupulously respected, with regard to us, the statute and the law : we thank the fiscal officer for not having condemned a single article of our paper. We also thank the Pope for having put us to the Index, the Bishops of Piedmont for having excommunicated us on several occasions, and the clerical papers for having constantly calumniated and despised us."

PROTESTANTISM IN ITALY.—During the past year 110 houses, with 4000 rooms, have been built in Turin; and all this is attributable to the fact that the new Constitution tolerates religious liberty. While every other Italian city is decaying like a corpse, Turin is growing under the new impulse of Protestantism like a green bay tree. The Waldenses are about opening in that city a Protestant Temple, the first in Italy, u; on the very spot where the Dominicans burnt the bodies of the martyrs.

THE London Christian Times has a letter dated Constantinople, November, 1853:

A Mussulman has just been beheaded at Adrianople, for professing the Christian re-

ligion. Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish government from annihilation, it must be regarded as critical. A providence is in it, and depend upon it, great results will follow. The circumstances are briefly these:

A Mussulman young man, of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called Taffani, declared publicly that Mohammed was a false prophet, and that the true prophet was Christ, and that after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried before the highest court of the Pasha. He steadily persisted in his previous declaration, adding that, "so long as we have Christ, we have no need of Mohammed." He also said Mohammed was a false man, and he exposed the corruption of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mohammed, and said, "I profess Jesus Christ, and for him I die."

THE number of people in Great Britain on the 31st of March, 1851, was 20,959,477, to which must be added 162,490 more abroad. Of this number 10,386,048 are males, and 10,735,919 females, but the disparity is further increased, by the number of male absentees. The total number of market and county towns and cities is eight hundred and fifteen, and the number, of places too large to be called villages is seventeen thousand one hundred and fifty. The population has been increased in half a century by ten millions, and at the same rate will in 1900, have reached nearly forty millions. America increases much more quickly, Australia more rapidly still, and even allowing for a check in Great Britain itself, the Anglo-Saxon race may, in 1900, number one hundred millions. Should this prognostication ever be fulfilled, the petty kingdoms of the continent will be paralyzed in the presence of the great democratic race.

FROM the Population Returns of Great Britain, the following account of the extraordinary rise of the great towns since 1801 is given:

				1801.	1851.
Manchester,	-		-	94,876	401,321
Liverpool,	-	-	-	82,295	375,955
Birmingham,	-	-	-	70,670	232,841
Leeds, -	-		-	53,162	172,270
Sheffield,	-	-	-	45,755	135,310
Glasgow,	-	-	-	77,058	329,097

A CORRESPONDENT of the New York Commercial Advertiser, writing from Belfast, Ireland, says :--

"During the last six years and a half, 32,000 persons have left the Romish Church in this country, and become members in Protestant churches, while more than 80,000 have been unsettled in their old opinions."

THE last English definition of Brother Jonathan, is "John Bull working with his coat off."

THE LATE MRS. OPIE.—Mrs. Opie was the widow of John Opie, a historical painter of eminent distinction in England. She was well known to the literary public as the writer of several popular works, which had quite a successful run in their day. She was 85 years of age. Her first work was published in 1801. During the last quarter of a century, Mrs. Opie was a consistent member of the Society of Friends, and she lived in comparative seclusion, highly esteemed, and beloved by all who were acquainted with her.

The death of Rev. Hilary Teage, in Africa, in May last, is a loss to that country. In native talent and general intelligence, he had no equal in Liberia; as the author of their Declaration of Independence, as chief laborer in framing their Constitution, and as editor of the Liberia Herald, he has left a monument to his fame, more enduring than any which can now be reared.

He was born a slave in Virginia, and baptized when quite a youth in Richmond. In 1821, when about 16 years of age, he went to Africa with Lott Cary, and his father, Colin Teage, and was the last survivor of the original constituent members of the First Baptist Church in Liberia, of which church he was pastor at the time of his denth.

One of the signs of the times.—In a recent number of the "Friend of India," published at Serampore, we noticed the following in a list of acknowledgements of subscriptions for endowing the "Wellington College," to be located in Calcutta. Does

Rupees.

it not furnish a cheering indication of the subversion and overthrow of idolatry? When Heathen men 'endow colleges in connection with Christians, the power of heathenism must be broken.

The Most Noble the Governor-	
General,	2,500
His Highness, the Rajah of Nang-	
pore,	10,000
H. H. the Nawab of Rampore,	5,000
H. H. Maharajah Tackovjee Rao	
Holker,	2,000
H. H. the Nawab Nazim, of Bengal,	2,000
Muharajah Suwaee, Ram Sing of	
Jycpore,	2,000
H. H. the Maharajah of Gwalior,	2,000
H. H. the Rajah of Burdwan,	1,500
H. H. Nurput Sing, Rajah of Punnah,	1,500
Mubarajah Gungadhur Rao, Rajah	
of Jhansi,	1.000
H. H. the Rajah of Chirkary,	1,000
And so on through a long list.	

THE HURKARA INDIA, publishes a singularly interesting letter signed M., on the prophecies of Ezckiel, believed to relate to the Russians. The writer holds that the prophecies in chap. 39, v. 1, and chap. 38, v. 2, refer to the Russian Empire, basing his argument upon the use of the word Roosh, which may mean "chief" or may be taken as a noun substantive. Gesenius adopts the latter interpretation. In this view it would appear to be predicted, that Russia shall attain the dominion of the earth, and be subsequently destroyed on the plains of Palestine.

TEN YEARS' MISSIONARY LABOR.—Dr. Macgowan of the Ningpo Baptist Mission, in reviewing his ten years' labor in China, says that more than one hundred natives, who ten years ago were perfectly ignorant of the gospel, are now members of the Church of Christ, and several Chinamen are now preaching the gospel to their countrymen. Hundreds of children have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of Christ through the printed page. The deep seated ennity to foreigners has been somewhat abated by medical missionaries administering to the relief of 200,000 patients.

OUR FOREIGN POPULATION. — The late census reports 2,210,828, or one ninth of our free population, as persons of foreign birth. Of this number, eight-ninths were found in the free States, and one-ninth in the slave States. Of these foreigners, one-fortieth were French, one-eighth were English, onequarter were German, and forty-three per cent. were Irish.

The Cleveland Herald says, that within the year 1853, over \$1,000,000 were expended in new buildings in that city—a sum which would have paid four times over for all the buildings in Cleveland in 1829. In 1797, Mr. Cleveland, in compliment to whom the village was named, made the remark that he should not be surprised, if in time Cleveland became as large and important a town as Windham, Conn., then was; but the company laughed heartily at the idea that there ever could be such a town u_i on Lake Erie.

IN 1837, Texas contained 20,000 inhabitants; it now contains 400,000. It then had one newspaper; it now has forty-five. Then half-a-dozen Sunday Schools; now four hundred. It has one hundred academies and colleges. It has a line of telegraph from Honston to New Orleans, and several railroads partly constructed and used. Mexico will improve with the same rapidity, as soon as it has passed from the rule of the effete race, who now retain it in permanent anarchy.

BOSTON CONGREGATIONAL CHURCHES AND FOREIGN MISSIONS. - The Congregational churches in Boston held their customary annual missionary meeting on the first Sabbath evening of the new year. Besides the usual devotional exercises, addresses were delivered by Rev. Drs. Anderson, Pomroy, and Waterbury, the last of whom expressed himself strongly against any diminished effort on the part of the Boston city churches. Subjoined are the names of the churches that have contributed to the treasury of the American Board of Commissioners for Foreign Missions, four hundred dollars and upwards during the last year : Mount Vernon Ch., Mr. Kirk's, \$5,080 10 Essex Street Ch., Dr. Adams', 4,368 90 Park Street Ch., Mr. Stone's, 3,336 78 Old South Ch., Dr. Blagden's, 3,150 12 Central Ch., Mr. Richards', 2,829 40 Bowdoin St. Ch., Dr. Waterbury's, 2,768 94 Salem Street Ch., Dr. Beecher's, 1,029 30 Phillips Ch., in South Boston, 574 50 Shawmut Ch., Mr. Smith's, 500 00 Maverick Ch., East Boston, Mr. Clark's, 4 5 19

The Norwalk Gazette says that the Congregational Society of South Norwalk, every member of which depends upon his own daily labor for the means of support, subscribed \$327 75 cents for charitable objects during the last year, besides paying a debt of \$500 and all the expenses of public worship.

EPISCOPALIANS IN ILLINOIS .- From the address of Bishop Whitehouse, it appears that in the State of Illinois, there are thirty Episcopal clergymen, 30 church edifices, 1,662 communicants, 1,028 Sunday scholars. In the past year there have been 356 baptisms and 139 confirmations.

EXPENDITURES OF THE STATE PRISONS OF THE STATE OF NEW YORK, FOR THE YEARS 1852-3. Sing Sing Prison, - - \$120,818 73 Auburn Prison, --91,753 67 Clinton Prison, - -49,433 14 Total, - - \$262,004 54

THE FIRST BAPTIST Church in New Mexico, has been organized at Albuquerque. The constituent members were the Missionaries. Two persons have since been baptized.

THREE MONTHS' LABORS OF A COLPOR-TEUR .- Rev. Richard C. Keele, thus sums up his labors in Mo. for one quarter, beginning September 22d, and ending December, 31st, 1853. Traveled 725 miles; sold 219 volumes of religious books, some of which were Bibles, hymn-books, &c.; distributed 1,416 religious tracts; delivered 104 public discourses; baptized 39 persons; visited 30 families for religious conversation and prayer, and constituted one church.

One of the number lately immersed in the Richelieu River, Grande Ligne, Canada, is a gentleman of education and talents, for many years chief editor of the principal political paper in Montreal, secretary of the Prime Minister of the Queen, in Canada, and one of the principal leaders of the revolutionary movements in 1837.

TRIUMPH OF TRUTH .- At a late meeting in Walker county, Ga., twelve Methodists, one of them a minister of the gospel, became members of the Baptist church by a public profession of faith, and burial with

THE TWO NEW YORK UNIVERSITIES .- The New York Recorder says: We have had the curiosity to compare the number of students at Madison University in 1849, the last year of the one Baptist University of the State, with the number in the two Universities in 1853. The result is as follows

1849. Theological, Collegiate, Academic,	22 93 25	1853. Theological, Collegiate, Academic,	44 241 146
Total,	140	Co sund of	431

MISSISSIPPI COLLEGE .- We learn that the endowment fund of \$60,000 for this institution has been raised.

CHURCHES IN VIRGINIA .-

P	opulation 1,429,863.
negular Bantiste	89.895.1 in 10
Methodist Episcopal	92 640, 1 in 154
methodist Protestants	12.700, 1 in 1121
Episcopal.	5,347, 1 in 267
Presbyterian 0. S	12,881, 1 in 111
Presbyterian N S	2,256, 1 in 638
Total of all,	215,629, 1 in 6 3-5

CHURCHES IN THE UNITED STATES .- ACcording to the Census of 1850, there are in the Union the following Churches' buildings;

No. of churches.	Sittings.
Baptists, 8,791	3,130,870
Congregational. 812	796,050
Episcopal, 1.422	625,213
Friends, 714	282,823
Lutheran, 1 203	531,100
Methodists, 12 407	4,209,333
Presbyterian, 4 584	2,040,316
Roman Catholic 1 112	620,950
All others, 4,044	1,614,000

DR. LYMAN BEECHER. in a recent Boston sermon, said, "that preachers' ideas should stand out like rabbits' ears, so that the people could grab hold of them, and get some thing for their pains."

THE WRECK OF THE SAN FRANCISCO. The wreck of the steamer San Francisco, presents, in all its details, one of the most fearful and distressing calamities of its kind of which we have any account. Death, during the long interval of terror and suffering, threatened her ill-fated crew and passengers in three of its most frightful forms. Disease, drowning, and starvation, combined to constitute a situation of peril from which it would have seemed there was no possibility of escape, and, as if to render the assurance of destruction sure beyond hope, fire at one moment appeared about to precipitate and secure a fate which other dangers held in torturing suspense.

A GENTLEMAN, claiming to be a "friend to the human race," and who keeps the run of facts and figures, has just laid before the world the following statistics: The whole number of languages spoken in the world, amounts to 3,064-587 in Europe, 926 in Asia, 276 in Africa, 1,264 in America. The inhabitants of our globe profess more than 1000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter part die previous to the age of seven years, and one half before reaching 17 years of age.

To every 1000 persons, only one reaches 100 years in life; to every 100, only seven reach the age of 66; and not more than one in 500 lives to see 89 years of age.

AN EMPIRE RUINED BY WAR.—The public debt of Austria is stated at over \$500,000,000 at the present time—and the average annual deficit in its income at \$30,000,000.

PRECEPT is instruction written in the sand—the tide flows over it and the record is gone. Example is instruction graven on the rock. Ages may pass away before that lesson is lost.

Our Own Maok.

We want some unostentatious corner where we can talk a little about ourselves. It may seem rather egotistic, but we beg each reader to consider himself or herself personally taken by the finger into some little nook, where we can have a few words together in confidence. Those who decline, need not read this column. And first, we want to tell you, that we feel much gratified—rather elated indeed—by the kind reception that has been given to our first number. Here is what some of the Editors sáy about us.

"The first number of the new series presents an attractive aspect, and promises a rejuvenescence." — Watchman & Reflector, Boston.

"It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable."—New York Recorder. "The mechanical execution and the edi-

"The mechanical execution and the editorial arrangement, do great credit to its present managers." - Christian Chronicle, Philadelphia.

"The number before us is beautifully printed, and filled with articles of *real* value."-True Union, Baltimore.

"It commences a new volume, with marked improvements, and will be made still more interesting as, etc."-Mountain Messenger, Va. "It is greatly improved, both in matter and mechanical execution. We cannot doubt that it will prove a still more interesting guest than ever before." — South-Western Baptist, Ala.

V LIDRARY

"IF the future numbers equal the first, we pronounce it the best *Dollar Periodical* claiming the patronage of the denomination. We wish it abundant success."— *Tennessee Baptist.*

Turns is as much as our modesty at present will permit us to insert, though we have a good deal more of the same kind. Thanks to our kind editorial friends for their expressions of confidence and commendation. We will try to deserve them.

We have also piles of letters from friends in every State of the Union, bidding us God speed—enclosing lists of subscribers with the payments in advance, and promising aid in its circulation. We should like to quote from some of these, but dare not begin. We receive orders to discontinue occasionally, but almost invariably from those who have not seen the new work. We are sorry for such subscribers. They do not know what they are losing. But when they decline, in consequence of former disappointments, to take the work out of the office, we can find no remedy for them.

With such a subscription list as we have now the prospect of securing, we shall be able to furnish our readers with the best articles, from the best writers—with engravings, portraits, architectural drawings, everything that may prove instructive, interesting and useful, — that can be crowded within the compass of a dollar magazine.

To make up our statistical tables fully and correctly, it is necessary that we have minutes of associations, conventions, etc., reports, catalogues, everything from which tables may be compiled. We ask, therefore, as a special favor, that all documents of this kind may be forwarded to us by our friends, addressed simply, American Baptist Memorial, Philadelphia, Pa.

BACK NUMBERS.—We have frequent enquiries for back numbers. We have none. They are all in the hands of Mr. Z. P. Hatch, New York, to whom such applications should be made.

RETURNED NUMBERS.—When a number is returned from any post-office, the name of the office where it has been sent, of the State, and of the person taking it, should be distinctly written on the wrapper. Otherwise, we shall not know whence it came.

Editor's Book Shelf.

Have you read "Western Side?" "A ministers wife" most beautifully describes the "Lights and Shadows of a Western Parish." It suffers nothing from a comparison with "Sunny side" and "Shady side," and not a few readers pronounce it superior to either. Such books cannot fail to unite pastors and people in closer sympathy, and secure a more hearty co-operation in labors of love. Published by the American Baptist Publication Society.

From the prolific press of the same Society, we have "Ellen Mason, or Prejudice Vanquished," a Sunday School book, of 92 pp., showing how kindness and charity and forbearance, can overcome suspicion and prejudice and hatred. "Mary Bartlett, or the Young Home Missionary;" 60 pp., furnishing a happy example to the young of the methods of doing good; and "The Wonderful History of a Piece of Wood;" 20 pp., exposing the absurdity of image worship, by tracing from the same log one image to a Boodhist temple, and the other to the Papal church.

The Life and Times of Menno; with a superbly engraved portrait, —written by the Rev. J. Newton Brown, is issued by the same Society. Is a neat little 18mo., of 67 pp. This little book rescues the memory of a very worthy Reformer from undeserved obscurity and obloquy, and ought to be widely circulated, especially among the Mennonites of this country.

MESSES. HEATH AND GRAVES, Boston, have just published a new work by Rev. Joseph Banvard, whose volumes for youth are rivalling those of the Abbott's in interest and popular favor. " Priscilla, or Trials for the Truth ;" is the title of the book, and the Author in his Preface says, "The work is not one of mere fiction. Though a vein of imagination pervades it, it is only like a silken thread, on which are strung golden beads of truth." It links together in a consecutive narrative, a history of the persecutions inflicted upon the Puritans in England, and subsequently by these very sufferers, upon the Baptists in Massachusetts. The reader who commences it, will not willingly lay it aside until it is finished. It is a handsomely printed 12mo. volume, of 400 pages, and may be procured of Smith & English, or at the store of the Buptist Publication Society.

The same Publishers have issued a second edition of Walks of Usefulness, an instructive and admirably written little book. If Christians would take a hint from its plan, gracefully and yet earnestly to introduce religious topics into their conversation as they walked among mcn, they would find their personal spirituality, enjoyment and usefulness, greatly promoted.

SERMONS, PAMPHLETS, ETC. Among those received, is a rather novel, but faithful, well written, though badly printed "Diecourse on the Death of Charles Dart, who died of Delirium Tremens; by Rev. W. H. H. Dwyer, of Troy, Pa." Rather an unusual title for the Funeral Sermon, but one which we would like all liquor dealers to read. "Baptiem in Plain English;" by Rev. O. B. Judd, of New York, is a clear logical treatise on the true meaning of the Greek words, translated Baptize and Baptism.

"Romanism and the Common Schools;" by Rev. H. C. Fish, of Newark, N. J., is an earnest appeal against special legislation for particular seets, and in behalf of our unsectarian public school systems. "The Ministry and the Churches, or a Voice for the Old Paths," a Sermon, delivered before the New Jersey Baptist Education Society, by Rev. George Kempton, of New Bren wick, takes the Baptist rather than the Presbyterian view, which last, by the way, we fear has been made rather too prominent by some of our own writers on this subject, and is an excellent and timely discourse.

SERIALS .- On the corner of our shelf is piled up a stack of serials, the prolific issues of a burdened press, the moral tone, and intellectual character of most of which are an honor to American literature. "The Mother's Monthly Journal," Mrs. M. G. Clarke, Philadelphia, Editor, is worthy a place in every family. "The Christian Re-pository," published in Louisville, Ky., by Rev. Dr. Waller, and Rev. S. H. Ford. is filled with start filled with sterling articles by our ablest western men. "The Millenial Harbinger," of Rev. Alexander Campbell, Bethany, Va., is the great standard of the churches the "Disciples." "The Ladies Christian " The Ladies Christian Annual," edited by Rev. Jas. H. Challen, Philadelphia, is a tasteful, poetical, evange-lical, belle-lettres monthly. "Godey's Lady's Book," profuse in its embellishments, is an old and general favorite. " The English Quarterlies," republished by Leonard Scott & Co., New York, are full of profound articles from the brains of the most thorough English Thinkers. " The North British Re-view" has a capital article on Protestantism in Italy, giving the views of recent Italian writers against the Papacy, some paragraphs of which we have marked for a future number. We have not space to notice others at present.

Che Monthly Record.

Baptisms Reported.

Churches.	Counties. A	dministrators.	No.
	CONNECTION	UT	
Jewett City,	New London,	C. Keeny,	60
Lebanon,		P. Bennett,	
Glastenbury,			6
		O. T. Walker,	8
	DELAWAR		
Wilmington	New Castle,		
to mining con,			5
1	GEORGIA.		
Lythonia,	De Kalb,	J. R. George,	18
	Union,		33
Americus,	Sumpter,	F. F. Seig,	11
	ILLINOIS.		
Flora,	Broome,		20
Pleas't Grove,			7
Chester,	Randolph,	M. B. Kelly,	18
Elmira,	Stark,	J. S. Mahan,	17
Canton,	Fulton,	S. G. Miner,	78
Bloomington,	McLean,	S. P. Ives,	30
Mt. Sterling,	Course	L. Osborne,	8 15
Wilmington, Granville,	Green, Putnam,	G. W. Benton,	13
Manchester,	rumain,	E. Dodson,	18
Bloomfield,	Edgar,	L. DOUSON,	43
Belvidere,	Boone,		20
Belleville,	St Clair,	T. A. Morton,	35
			1000
ITahuan	INDIANA.		and a bit
Hebron, Ind'n Prairie	Jefferson,	J. D. Griffith,	
Ind'n Prairie,	Jefferson, Clinton,	J. D. Griffith,	6
Ind'n Prairie, Sugar Creek,	Jefferson, Clinton, "	J. D. Griffith,	6 7
Ind'n Prairie, Sugar Creek, Lawrence,	Jefferson, Clinton,	J. D. Griffith,	6 7 13
Ind'n Prairie, Sugar Creek,	Jefferson, Clinton, Marion,	J. D. Griffith,	6 7 13 12
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek,	Jefferson, Clinton, " Marion, "	J. D. Griffith,	6 7 13 12 61
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek,	Jefferson, Clinton, " Marion, "	J. D. Griffith,	6 7 13 12
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington,	Jefferson, Clinton, " Marion, " Shelby,	J. D. Griffith,	6 7 13 12 61 14
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda,	Jefferson, Clinton, " Marion, " Shelby, Tipton,	J. D. Griffith, E. Tilton,	$\begin{array}{c} 6\\ 7\\ 13\\ 12\\ 61\\ 14\\ 16\\ 16\\ 6\end{array}$
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion,	J. D. Griffith, E. Tilton,	
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion,	J. D. Griffith, E. Tilton,	$\begin{array}{c} 6\\ 7\\ 13\\ 12\\ 61\\ 14\\ 16\\ 16\\ 6\\ 25\\ 20\\ \end{array}$
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek, Mt. Horeb,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, "	J. D. Griffith, E. Tilton,	6 7 13 12 61 14 16 16 6 25 20 18
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange,	J. D. Griffith, E. Tilton, D. S. Dean,	6 7 13 12 61 14 16 16 6 25 20 18 7
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek, Mt. Horeb, Lima,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, "	J. D. Griffith, E. Tilton, D. S. Dean,	6 7 13 12 61 14 16 16 6 25 20 18 7
Ind'n Prairie, Sugar Creek; Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Orook'd Creek, Mt. Horeb, Lima, Creeks,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange,	J. D. Griffith, E. Tilton, D. S. Dean,	6 7 13 12 61 14 16 16 6 25 20 18 7 7
Ind'n Prairie, Sugar Creek; Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Camberland, Crook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange,	J. D. Griffith, E. Tilton, D. S. Dean,	6 7 13 12 61 14 16 16 6 25 20 18 7 7 71 8
Ind'n Prairie, Sugar Creek; Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Orook'd Creek, Mt. Horeb, Lima, Creeks,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT	J. D. Griffith, E. Tilton, D. S. Dean, war.	6 7 13 12 61 14 16 16 6 25 20 18 7 7
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCEN	J. D. Griffith, E. Tilton, D. S. Dean, Nar,	6 7 13 12 61 14 16 16 6 25 20 18 7 7 71 8 5
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees, Crab Orchard,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCKY Lincoln,	J. D. Griffith, E. Tilton, D. S. Dean, war. M. Foley,	6 7 13 12 61 14 16 16 25 20 18 7 7 71 8 5 22
Ind'n Prairie, Sugar Creek; Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Crook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees, Crab Orchard, Salvisa,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCEN Lincoln, Mercer,	J. D. Griffith, E. Tilton, D. S. Dean, war. M. Foley, Wm R. Combs,	6 7 13 12 61 14 16 16 6 25 20 18 7 7 71 8 5 5 22 18
Ind'n Prairie, Sugar Creek, Sugar Creek, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Camberland, Orook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees, Crab Orchard, Salvisa, Walnut Grove,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCEN Lincoln, Mercer, Henderson,	J. D. Griffith, E. Tilton, D. S. Dean, wax. M. Foley, Wm R. Combs, Wm. Morrison,	6 7 13 12 61 14 16 6 25 20 18 7 7 71 8 5 5 22 18 15
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crock'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees, Crab Orchard, Salvisa, Walnut Grove, Macedonia,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCEN Lincoln, Mercerson, Henderson, Daviess,	J. D. Griffith, E. Tilton, D. S. Dean, NORY. M. Foley, Wm R. Combs, Wm M. Morrison,	6 7 13 12 61 14 16 6 25 20 18 7 7 71 8 5 5 22 18 15 99
Ind'n Prairie, Sugar Creek, Lawrence, Fall Creek, Bethel, Shelbyville, Deer Creek, Washington, Normanda, Cumberland, Crook'd Creek, Mt. Horeb, Lima, Creeks, Seminoles, Cherokees, Cherokees, Chalo Creak, Salvisa, Walnut Grove, Macedonia, Friendship,	Jefferson, Clinton, " Marion, " Shelby, Tipton, Marion, " Lagrange, INDIAN TERRIT KENTUCEN Lincoln, Mercerson, Henderson, Daviess,	J. D. Griffith, E. Tilton, D. S. Dean, wax. M. Foley, Wm R. Combs, Wm. Morrison,	6 7 13 12 61 14 16 16 6 25 20 18 7 7 71 8 5 22 18 15 99 21

Churches. Counties. A	dministrators.	No.
Clear Spring, Crittenden,		30
Sulphur Spring, "		15
Crook'd Creek, Livingston,		12
Centreville, Madison,	Alspaugh,	
Russellville, Logan,	L. Fletcher,	6
New Prospect,	h. Fietcher,	60
Hopewell, Henry,	S. Price,	13
	Archer Smith,	16 52
Cain Run, "	Wm. M. Pratt,	21
Lexington, Fayette,	J D. Black,	7
Frankfort, (State Prison,)		25
Mt. Pleasant, Logan,	J. B. Dunn,	25 30
Bank Creek, Kenton,	Wm. Grizell,	12
Fr'ndly Grove, Daviess,	I. R. Allen,	
Pleasant " Christian,	R. T. Anderson,	
Zion, Adair,	B. T. Taylor,	18
Millersburg, Bourbon,		6
LOUISIAN	4.	
Clinton, E. Feliciana,		20
	C. D. Dilliong	
MAINE.		
Whitfield, (2d Church)	Ira Brown,	7
MARYLAN	n	
	· Internation	
Baltimore Churches,		30
MASSACHUSE	TTS.	
Boston Churches,		12
Fitchburg, Worcester,	J. Jennings,	5
Lowell (1st Ch.) Middlesex,	D. C. Eddy,	6
Hyannis, Barnstable,	S. J. Bronson,	9
Cheshire,	F. S. Parker,	13
and the second s	Continues	10
MICHIGAN	X. The second	
Romeo, Macomb,		23
and D. T. M.		
MISSOURI		
Fourche a Renault, Washin	ngton,	30
		11
Mt. Zion, Perry,	J. G. Butler,	22
Pleasant Grove, "	man ft. gande A c	4
Bethel, Marion,	acher .	17
(Jackson and Cass Counties.)	J. H Kemper,	100
Brunswick,		21
St. Louis, (North Ch.)	E. J. Owen,	4
New Jersi	ev and	
	J. M. Challis,	*
		6
Bloomfield, Essex,	J. H. Pratt,	15
Newmarket,	W. D. Hires,	41
Samptown,	W. Maul,	29
Somerville,	G. P. Nice,	11
NEW HAMPS	URE.	
Lake Village, Belknap,	K. S. Hall,	0
Plainfield, Sullivan,		
Epping,	S. W. Miles,	
	J. H. Lerned,	
Northwood, Rockingham,	bir. Dalton,	4
NEW MEX:	co.	
Albuquerque,	H W Read.	2

Intraction and

Churches.		Idministrators,	No.	Churches.		dministrator	8.
	NEW YOR	к.			TEXAS.		
West Meredith	a, Delaware,	C. C. Bourn,	8	Montgomery,	Montgomery,	J. V. Wright,	,
Bennetsburgh		John Gray,	12	Ebenezer,	Smith,	M. Lepard,	
New York, (1		S. H Cone.	5	De la deres			
) J. N. Cursick,	30		VERMONT	r.	
Maryland,		H. Garlick,	23	Middleton,	Rutland,	J. J Peck,	
Galway,				French Ch.,	Burlington,	- Thomas,	,
	Saratoga,	H. L. Grove,	43	Grafton,	Windham,		
McGrawville,		L W Nichols,	23	North Fairfax,		G. W. Bixby,	
Marcellus,	Onondaga,	J. Baldwin,	18	South Fairfax,		L. A. Dunn,	
	NORTH CARO	TINA		E. Walingford,			
Committee Com				h. waingioru,		D. Packer,	
Cooper's Gap,		Bailey Bruce,	44		VIRGINIA		
Sugar Creek,	Cherokee,	J. D. Franks,	45	Clarksburgh,	Harrison,	C. Keyes,	
	N			Cedar Run,	Culpepper,	D. J. Garnett	
	NOVA SCOT	TIA.		Berryville,	Clarke,	H. W. Dodge,	
Liverpool,		Mr. Angell,	5				
Tryon,		Wm. Hobbs,	8	Little Wolf Cre		Jno. Bragg,	
and services		- Hall Carpone		Pruntytown,		Wm. Wood,	
	OHIO.			Broad Run,	Lewis,	B. Holden,	
Achor.	Columbiana,	Reese Davis,	6	Ten Mile,	Harrison,	J. S. Griffin,	
Rural Dale,		T. M. Erwin,	6	Charleston,	Kenawha,	J. E. Ellison,	
Butler,		J. Frey, Sr.,	4				
	Washington		13		WISCONSIN	**	
Liberty,	Washington,			Wyocena,	Columbia,		
Brookfield,	Noble,	E. Jones,	29	Scott,	Sheboygan,	I. L. Irwin,	
Indian Run,	Stark,	-	3				
Racine,		E. Gatchel,	7	Total,			
Salt Creek,	Muskingum,		8				
Windsor,	Richland,	A. Morthland,	18		FOREIGN BAPT	TISMS.	
Mifflin,	Carl Loris	and the second	8	Bexley,	Liberia,	Africa,	
Kenton,	Hardin,		22	Edina,		44	
Round Head,		S. M. Brower,	4	Cape Palmas,	64	61	
		an aronory		Rangoon Missio	Dural	, (In 14 mo.'s	1
	Operant						
	OREGON.						1
Santiam			12	Bassein Mission	ł, i .	(In 12 "))
Santiam,	Linn,	E. Fisher,	12				;
	Linn, Pannsylvan	E. Fisher,		Bassein Mission	ł, i .		;
Philadelphia C	Linn, PENNSYLVAN Thurches,	E. Fisher,	34	Bassein Mission Fernando, Po., Total,	Africa,	(In 12 ")	;
Philadelphia C Mt. Moriah,	Linn, PENNSTLVAN hurches, Fayette,	E. Fisher, IIA. J. M. Purinton,	34 33	Bassein Mission Fernando, Po., Total,	ł, i .	(In 12 "))
Philadelphia C Mt. Moriah, Hepzibah,	Linn, PENNSYLVAN hurches, Fayette, Chester,	E. Fisher, IA. J. M. Purinton, L. Freshcoln,	34 33 18	Bassein Mission Fernando, Po., Total, Chr	Africa, urches Con	(In 12 ") stituted.)
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh,	Linn, PENNSYLVAN hurches, Fayette, Chester, "	E. Fisher, MA. J. M. Purinton, L. Freshcoln, A. J. Hires,	34 33 18 21	Bassein Mission Fernando, Po., Total, Chr. Names.	, " Africa, urches Con Where.	(ln 12 ") stituted. When. J)
Philadelphia C Mt. Moriah, Hepzibah,	Linn, PENNSYLVAN hurches, Fayette, Chester,	E. Fisher, MA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross,	34 33 18 21 22	Bassein Mission Fernando, Po., Total, Chr	a, a Africa, urches Con Where. Coffee, Ter	(ln 12 ") stituted. When. J an. July 15,)
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh,	Linn, PENNSYLVAN hurches, Fayette, Chester, "	E. Fisher, MA. J. M. Purinton, L. Freshcoln, A. J. Hires,	34 33 18 21	Bassein Mission Fernando, Po., Total, Chr. Names.	, " Africa, urches Con Where.	(ln 12 ") stituted. When. J an. July 15,)
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony,	Linn, PENNETLVAN hurches, Fayette, Chester, " Lawrence,	E. Fisher, MA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross,	34 33 18 21 22 19	Bassein Mission Fernando, Po., Total, Chr. Names. Manchester,	a, a Africa, urthes Con Where. Coffee, Ter White, "	(ln 12 ") stituted. When. J an. July 15,) M
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run,	Linn, PENNSTLVAN hurches, Fayette, Chester, " Lawrence, Mercer,	E. Fisher, MA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly,	34 33 18 21 22 19	Bassein Mission Fernando, Po., Total, Øb Names. Manchester, Friendship,	a, a Africa, urthes Con Where. Coffee, Ter White, "	(ln 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6,) M
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela,	Linn, PENNESTLVAN hurches, Fayette, Chester, " Lawrence, Mercer, Greene, "	E. Fisher, AA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn,	34 33 18 21 22 19 33 9	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilend,	a, " Africa, urthes Con Where. Coffee, Ter White, " Van Bures	(ln 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, ")
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport,	Linn, PENNSYLVAN Murches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan,	34 33 18 21 22 19 33 9	Bassein Mission Fernando, Po., Total, Chr. Names. Manchester, Priendship, Independence, Mt. Gilend, Peach Creek,	Africa, Africa, uttches Con Where. Coffee, Ter White, " Yan Burer Caddo, La	(ln 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, ")
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monongahela, Bridgeport, Milestown,	Linn, Pannstituan Murches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson,	34 33 18 21 22 19 33 9 3 2	Bassein Mission Fernando, Po., Total, Øg Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork,	a, a Africa, utthes Con Where. Coffee, Ter White, " Van Bure: Caddo, La. Caidwell,"	(In 12 ") stijuted. When, J an, July 15, Ang. 9, a, " Sept. 6, " Tex. ")
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading,	Linn, PRNNSTLVAN hurebes, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks,	E. Fisher, IA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan,	34 33 18 21 22 19 33 9 3 2 6	Bassein Mission Fernando, Po., Total, Chr Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern	Africa, Africa, uttches Con Where. Colfee, Ter White, " Yan Burer Caddo, La. Caldwell, ' an) Lycoming	(In 12 ") stifuted. When, J an, July 15, Ang. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10,) M
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville,	Linn, Pannstitvan hurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill,	E. Fisher, J. M. Parinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Parinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle,	34 33 18 21 22 19 33 9 3 2 6 3	Bassein Mission Fernando, Po., Total, Chr Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Anthony, (Gern New Hope,	a, a Africa, utthes Con Where. Coffee, Ter White, " Van Bure: Caddo, La. Caidwell,"	(In 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " " Pa. Nov. 10, L Dec. 10,)
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grasy Run, Moorngahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn	Linn, PENNSTLVAN Aurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant	34 33 18 21 22 19 33 9 3 2 6 3 9	Bassein Mission Fernando, Po., Total, Un Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville,	Africa, Africa, unthes Con Where. Coffee, Ter White, " Van Bures Caddo, La Caldwell, ' an) Lycoming Attala, Mij	(In 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10, b. Dec. 10, " 21,) M
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White,	Linn, Pannstitvan hurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevani A. B. Still,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 9 4	Bassein Mission Fernando, Po., Total, Chr. Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington,	Africa, Africa, Unthes Con Where. Collee, Ter White, " Van Burer Caddo, La. Caldwell, ' an) Lycoming Attala, Mij " Ter	(In 12 ") stifuted. When, J an, July 15, Aug. 9, a, "Sept. 6, " Tex. a. P.a. Nov. 10, b. Dec. 10, " 24, an, " 24,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grasy Run, Moorngahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn	Linn, PENNSYLVAN Aurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant	34 33 18 21 22 19 33 9 3 2 6 3 9	Bassein Mission Fernando, Po., Total, Chr Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washirgton, Pleasant Branci	Africa, Africa, Uttches Con Where. Colfee, Ter White, " Yan Burer Caddo, La. Caldwell, ' an) Lycoming Attala, Mi " Ter h, Dane, Wis	(In 12 ") stifuted. When, J an, July 15, Aug. 6, Tex. " Pa. Nov. 10, bec. 10, " 21, nn. " 24, nn. " 24, nn. " 24, nn. " 24, nn. " 24,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White,	Linn, PENNSTLVAN Aurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Castle, E. E. Sturdevant A. B. Still, L. Parnly,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 9 4	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Branel Adams Centre,	Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Bure: Caddo, La Caidwell," an) Lycoming Attala, Mi " Ter h, Dane, Wis N. Y	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. a, " Sept. 6, " " Pa. Nov. 10, b Dec. 10, " 24, nn. " 24, b Dec. 10, " 24, F. " 17, "	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White,	Linn, PENNSYLVAN Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoaing, Cambria,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND.	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 9 4 30	Bassein Mission Fernando, Po., Total, Un Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Branet Adams Centre, Harford,	Africa, Africa, Uttches Con Where. Colfee, Ter White, " Yan Burer Caddo, La. Caldwell, ' an) Lycoming Attala, Mi " Ter h, Dane, Wis	(In 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10, b Dec. 10, " 24, nn. " 24, b Dec. 14, K. " 11, K. " 21,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White,	Linn, PENNSTLVAN Aurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Castle, E. E. Sturdevant A. B. Still, L. Parnly,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 9 4	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Branel Adams Centre,	Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Bure: Caddo, La Caidwell," an) Lycoming Attala, Mi " Ter h, Dane, Wis N. Y	(In 12 ") stituted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Tex. " Pa. Nov. 10, L Dec. 10, " 24, Dec. 14, K. " 21, ma, " 21, an. " 24, box 10, 10, 10, 10, 10, 10, 10, 10,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester,	Linn, Pannstituan hurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE Ista Kent,	E. Fisher, J. M. Parinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Parinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 9 4 30	Bassein Mission Fernando, Po., Total, Un Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Branet Adams Centre, Harford,	Africa, Africa, Africa, utthes Con Where. Coffee. Ter White, " Van Bure. Caddo, La Caldwell,' an) Lycoming Attala, Mi " Ter h, Dane, Wis Susqueh'n	(In 12 ") stijuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10, L Dec. 10, " 24, b Dec. 14, F. " 17, a, Pa. " 25,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester,	Linn, PENNSYLVAN Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoaing, Cambria,	E. Fisher, J. M. Parinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Parinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 9 4 30	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkceville, Washington, Pleasant Brane Adams Centre, Harford, Oak Grore, Fork,	Africa, Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Burer Caddo, La Caldwell," Attala, Mi " Ter h, Dane, Wis N., Susqueh'n Jackson, 1 Boud Co., Halifax, M	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, "" Tex. a Pa. Nov. 10, b Dec. 10, " 21, nn. " 24, nn. " 417, na, Pa. " 21, Mo. " 23, III. " 31,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahala, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix,	Linn, Pannstituan hurches, Fayette, Chester, " Lawrence, Mortcomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE Ista Kent, TENNF85EE	E. Fisher, J. M. Parinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Parinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 9 4 30	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkceville, Washington, Pleasant Brane Adams Centre, Harford, Oak Grore, Fork,	Africa, Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Burer Caddo, La Caldwell," Attala, Mi " Ter h, Dane, Wis N., Susqueh'n Jackson, 1 Boud Co., Halifax, M	(In 12 ") stifuted. When, J an. July 15, Aug. 2, n, "Sept. 6, "" Pa. Nov. 10, b Dec. 10, " 21, nn. " 24, nn. " 21, Mo. " 23, HI. " 31,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix, Knoxville,	Linn, PENNSYLVAN Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE ISLA Kent, TENNESSER Knox,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden,	34 33 18 21 22 19 33 9 3 2 6 3 3 2 6 3 3 2 6 3 3 2 10 3 13	Bassein Mission Fernando, Po., Total, Cfg Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Brane Adams Centre, Harford, Oak Grove,	Africa, Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Burer Caddo, La Caldwell," Attala, Mi " Ter h, Dane, Wis N., Susqueh'n Jackson, 1 Boud Co., Halifax, M	(In 12 ") stifuted. When. J an. July 15, a, " Sept. 6, " Pex. 4 Pex. 4 Pex. 10, 5 4 Pex. 10, 4 Pex. 10, 11, 10, 10, 10, 10, 10, 10,	
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestowa, Reading, Pottsville, South Auburn White, Westchester, Phenix, Knoxville, Lebanon,	Linn, PENNSYLVAN Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE ISLA Kent, <u>TENNESSER</u> Knos, Wilson,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 2 4 30 13	Bassein Mission Fernando, Po., Total, Cfg Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Cient Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Brane Adams Centre, Harford, Oak Grove, Fork, Bowling Green,	Africa, Africa, Africa, Mhere. Coffee, Ter White, " Yan Burer Caddo, La. Caldwell,' an) Lycoming Attala, Mi " Ter h, Dane, Wis N., Susqueh'n Jackson, Boud Co., Halifax, M. Clay, Ia.	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, "" Tex. a Pa. Nov. 10, b Dec. 10, " 24, nn. " 24, nn. " 24, nn. " 24, nn. " 24, nn. " 24, n. " 24, i. Dec. 14, K. " " 17, i. " 24, i. " 4, i. " 24, i. " 4, i. " 24, i. " 4, i. ")
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahola, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix, Knoxville, Lebanon, Red Hill,	Linn, Pannstitvan hurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoaling, Cambria, RHODE ISLA Kent, TENNF8SEE Knos, Wilson, Smith,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden,	34 33 18 21 22 19 33 2 6 3 2 6 3 2 6 3 2 6 3 2 6 3 2 10 27 17	Bassein Mission Fernando, Po., Total, Cfg Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Cient Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Brane Adams Centre, Harford, Oak Grove, Fork, Bowling Green,	Africa, Africa, Africa, Mhere. Coffee, Ter White, " Yan Burer Caddo, La. Caldwell,' an) Lycoming Attala, Mi " Ter h, Dane, Wis N., Susqueh'n Jackson, Boud Co., Halifax, M. Clay, Ia.	(In 12 ") stifuted. When. J an. July 15, a, " Sept. 6, " Pex. 4 Pex. 4 Pex. 10, 5 4 Pex. 10, 4 Pex. 10, 11, 10, 10, 10, 10, 10, 10,)
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Moorngahela, Bridgeport, Milestown, Reading, Pottsville, South A uburn White, Westchester, Phenix, Knoxville, Lebanon, Red Hill, Defeated Creek	Linn, PENNSYLVAN AUTCHES, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, Berks, Schuylkill, Wyoming, Cambria, Khooz Ista Kent, TENNESSEE Knos, Wilson, Smith, , "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 2 6 3 2 6 3 2 10 27 17 18	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Washington, Fleasant Branel Adams Centre, Harford, Oak Grove, Fork, Eowling Green,	Africa, Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Burer Caddo, La Caidwell," an) Lycoming Attala, Mi " Ter h, Dane, Wis N., Susquehn Jackson, 2, Boukor, 1, Boukor, 2, Halifax, M Clay, Ia.	(In 12 ") stifuted. When. J an. July 15, Ang. 9, a, " Sept. 6, " Pa. Nov. 10, L Dec. 10, " Pa. Nov. 10, L Dec. 14, F. " 17, Mo. " 28, II. " 31, Id. Jan. 1, " ts Dedicate)) M.
Philadelphia C Mt. Morinh, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Readlng, Pottsville, South Auburn White, Westchester, Phenix, Knoxville, Lebanon, Red Hill, Defeated Creek Bethany,	Linn, PENNSYLVAN Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE ISLA Kent, TENNFESEE Knos, Wilson, Smith, " " Macon,	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 3 3 2 6 3 2 6 3 2 6 3 3 2 6 3 3 2 10 27 13 17 18 7	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Piessant Brane Adams Centre, Harford, Oak Grove, Fork, Dowling Green, Fichs Chy	Africa, Africa, Africa, Utthes Con Where. Coffee. Ter White, " Van Burer Caddo, La Caldwell," an) Lycoming Attala, Mi " Ter h, Dane, Wis N.Y Susqueh'n Jackson, Boud Co., Halifax, M Clay, Ia. Utth Ediffic re.	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " " " Pa. Nov. 10, L Dec. 10, " 24, nn. 4 24, 10, 25, 111, 4 31, 161, Jan. 1, " es Pedicate When.)))) (
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestowa, Reading, Pottsville, South Auburn White, Westchester, Phenix, Ebeanon, Red Hill, Defeated Creeke Bethany, Mt. Tabor,	Linn, PENNSTLVAN Nurches, Fayette, Chester, " Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoania, Cambria, Cambria, KHODE ISLA Kent, TENNESSEE Knos, Wilson, Smith, " " Macon, "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 2 6 3 2 4 30 13 10 27 17 18 7 20	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Washington, Fleasant Branel Adams Centre, Harford, Oak Grove, Fork, Eowling Green,	Africa, Africa, Africa, Utthes Con Where. Coffee. Ter White, " Van Burer Caddo, La Caldwell," an) Lycoming Attala, Mi " Ter h, Dane, Wis N.Y Susqueh'n Jackson, Boud Co., Halifax, M Clay, Ia. Utth Ediffic re.	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " " " Pa. Nov. 10, L Dec. 10, " 24, nn. 4 24, 10, 25, 111, 4 31, 161, Jan. 1, " es Pedicate When.)))) (
Philadelphia C Mt. Morinh, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Readlng, Pottsville, South Auburn White, Westchester, Phenix, Knoxville, Lebanon, Red Hill, Defeated Creek Bethany,	Linn, Pannstituan Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, Knoz, Wyoming, Cambria, TENNESSEE Knoz, Wilson, Smith, " " Macon, "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 3 3 2 6 3 2 6 3 2 6 3 3 2 6 3 3 2 10 27 13 17 18 7	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Priendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkesville, Washington, Pleasant Branee, Anthony, Gern, Burkesville, Washington, Picta Chu Dowling Green, Whe Ebenezer,	Africa, Africa, Mthere, Coffee, Ter White, " White, " Van Burey Caddo, La. Caidwell," An) Lycoming Attala, Mi " Ter h, Dane, Wis N. Susquehr Jackson, I Boud Co., Halifar, M Clay, Ia. atth Edific re. Belmont, O.	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10, Dec. 10, " 24, Dec. 10, " 24, No. " 24, L Dec. 10, " 24, I. Dec. 10, " 24, " 24, I. Dec. 10, " 24, "))))
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestowa, Reading, Pottsville, South Auburn White, Westchester, Phenix, Ebeanon, Red Hill, Defeated Creeke Bethany, Mt. Tabor,	Linn, PENNSTLVAN Nurches, Fayette, Chester, " Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoania, Cambria, Cambria, KHODE ISLA Kent, TENNESSEE Knos, Wilson, Smith, " " Macon, "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parnaly, ND. B. F. Hedden, f. J. Powell,	34 33 18 21 22 19 33 9 3 2 6 3 2 6 3 2 6 3 2 6 3 2 4 30 13 10 27 17 18 7 20	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilend, Peach Creek, Clear Fork, Anthony, (Gern New Hope, Burkceville, Washington, Pleasant Branc Adams Centre, Harford, Oak Grove, Fork, Bowling Green, Hch Ch Whe Ebenezer, Lockport,	Africa, Africa, Africa, Africa, Africa, Africa, Africa, Colfee, Ter White, " Yan Bores Caddo, La. Colfee, Ter White, " Yan Bores Caddo, La. Caldwell, ' Ann) Lycoming Attala, Mi " Ter h, Dane, Wis N., Susqueh, Jackson, Jackson, Jackson, Lalifax, M Clay, Ia. Attaly Ediffit re. Belmont, 0.	(In 12 ") stifuted. When. J an. July 15, Aug. 9, a, " Sept. 6, " Tex. " Pa. Nov. 10, b Dec. 10, " 21, nu. " 24, nu. " 21, Mo. " 23, 11. Jan. 1, " es Dedicate When. Nov. 13))))
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix, Phenix, Knoxville, Lobanon, Red Hill, Defeated Creek Bethany, Mt. Tabor, Union, Liberty,	Linn, Pannstituan Nurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, Knoz, Wyoming, Cambria, TENNESSEE Knoz, Wilson, Smith, " " Macon, "	E. Fisher, TA. J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross, J. McConaly, J. M. Conaly, J. M. Cornahan, D. F. Carnahan, J. M. Castle, E. E. Sturdevant A. B. Still, L. Parnly, ND. B. F. Hedden, M. J. Powell, Dan. Smith,	34 33 18 21 19 33 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 18 22 19 33 9 3 2 6 3 3 9 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 3 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 2 2 19 30 9 3 2 2 19 30 3 9 2 19 3 3 9 2 2 19 3 3 9 2 2 19 3 3 9 2 2 19 3 3 9 2 19 3 19 3	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Barkesville, Washington, Pieasaat Branel Adams Centre, Harford, Oak Grove, Fork, Dowling Green, Fork, Dowling Green, Kato Chr Whe Ebenezer, Lockport, Fon du Lac,	Africa, Africa, Africa, Utthes Con Where. Coffee, Ter White, " Van Burer Caddo, La, Caldwell," Ara Burer Caddo, La, Caldwell, Nan, Burer Caddo, La, Caldwell, Man, Burer Caddo, La, Caldwell, Man, Burer Caddo, La, Caldwell, " Ter h, Dane, Wis N. 7 Susquehr Jackson, O. Halifax, M Clay, Ia. Utth Ediffit re. Belmont, O. Illi Wit	(In 12 ") stiftated. When. J an. July 15, Aug. 9, a, " Sept. 6, " Pex. Aug. 9, a, " Sept. 6, " Pex. Pex. Nov. 10, Dec. 10, " 24, Doc. 10, " 24, Doc. 10, " 24, n. 4, Doc. 10, " 24, n. 4, Doc. 10, " 24, n. 4, Doc. 10, " 24, n. 5, 4, Doc. 10, " 24, n. 5, 4, 24, 17, 10, 10, 10, 10, 10, 10, 10, 10)))) ((\$1
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix, Phenix, Knoxville, Lobanon, Red Hill, Defeated Creek Bethany, Mt. Tabor, Union, Liberty,	Linn, PENNSYLVAN hurches, Fayette, Chester, " Lawrence, Mercer, Greene, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoaing, Cambria, RHODE ISLA Kent, TENNESSEE Knox, Wilson, Smith, " Macon, " "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Conaly, J. M. Conaly, J. M. Conaly, J. M. Conaly, J. M. Conaly, J. M. Conaly, J. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevant A. B. Still, L. Parmly, ND. B. F. Hedden, J. Powell, Dan. Smith, R. W. Nixon,	34 33 18 21 19 33 9 3 2 6 3 3 2 6 3 2 6 3 3 2 6 3 1 3 10 27 117 18 7 20 31 38 40	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Mashington, Pieasaat Branel Adams Centre, Harford, Oak Grove, Fork, Dowling Green, Mcto Ch Whe Ebenezer, Lockport, Fon du Lac, Jones Run,	Africa, Africa, Africa, Mthere, Coffee, Ter White, " Van Burer Caddo, La. Caidwell, ' an) Lycoming Attala, Mi " Ter h, Dane, Wis N. Susquehn Jackson, 1 Boud Co., Halifax, M Clay, Ia. Atth Edifit re. Belmont, O. Wi Harrisco, Ya	(In 12 ") stifuted. When. J an. July 15, Ang. 9, a, "Sept. 6, " Pa. Nov. 10, L Dec. 10, " Pa. Nov. 10, L Dec. 14, F. " 17, ia, Pa. " 22, III. " 31, II. " 31, II. Jan. 1, " ts Dedinate When. Nov. 13 a. Dec. 11)))) ((\$2
Philadelphia C Mt. Moriah, Hepzibah, Parkesburgh, Harmony, Prospect, Grassy Run, Monengahela, Bridgeport, Milestown, Reading, Pottsville, South Auburn White, Westchester, Phenix, Knoxville, Lobanon, Red Hil, Defeated Creek Bethany, Mt. Tabor, Union, Liberty, Spring Creek,	Linn, PENNSYLVAN Nurches, Fayetto, Chester, " Montgomery, Philadelphia, Berks, Schuylkill, Wyoming, Cambria, RHODE ISLA Kent, TENNESSEE Knos, Wilson, Smith, " " Macon, " " Macon, " "	E. Fisher, J. M. Purinton, L. Freshcoln, A. J. Hires, L. Ross. J. McConaly, J. M. Purinton, G. F. C. Conn, D. F. Carnahan, J. M. Lyson, I. Bevan, J. H. Castle, E. E. Sturdevani A. B. Still, L. Parmly, ND. B. F. Hedden, J. Powell, Dan. Smith, R. W. Nixon, H. W. Taylor,	34 33 18 21 19 33 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 3 2 6 3 3 9 18 22 19 33 9 3 2 6 3 3 9 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 3 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 2 2 19 33 9 3 2 2 19 33 9 2 2 19 30 9 3 2 2 19 30 3 9 2 19 3 3 9 2 2 19 3 3 9 2 2 19 3 3 9 2 2 19 3 3 9 2 19 3 19 3	Bassein Mission Fernando, Po., Total, Ch Names. Manchester, Friendship, Independence, Mt. Gilead, Peach Creek, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Clear Fork, Barkesville, Washington, Pieasaat Branel Adams Centre, Harford, Oak Grove, Fork, Dowling Green, Fork, Dowling Green, Kato Chr Whe Ebenezer, Lockport, Fon du Lac,	Africa, Africa, Africa, Africa, Mites Con Where. Colfee, Ter White, " Yan Bores Caddo, La. Caldwell, ' Yan Bores Caddo, La. Caldwell, ' Yan Bores Caddo, La. Caldwell, ' an) Lycoming Attala, Mi " Ter h, Dane, Wis N. , Susquehn Jackson, Jackson, Boud Co., Halifax, M Clay, Ia. attable Edific re. Belmont, O. III. Wi Harrison, Va	(In 12 ") stiftated. When. J an. July 15, Aug. 9, a, " Sept. 6, " Pex. Aug. 9, a, " Sept. 6, " Pex. Pex. Nov. 10, Dec. 10, " 24, Doc. 10, " 24, Doc. 10, " 24, Doc. 10, " 24, 10, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 24, 10, 10, 24, 10, 10, 24, 10, 10, 10, 10, 10, 10, 10, 10))))))))))))))))))))))))))))))))))))))

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State of the

THE MONTHLY REVIEW.

Where.		Whe	n.	Cost.
Jacobstown,	N. J.	"	21	3,500
Fond du Lac,	Wis.	4	29	2,500
Shirley, (Chapel)	Mass.	56	31	1,600
Worcester, "	- 64	Jan.	1	
Mathews Mills, O	nondaga N. Y.		3	
Lockport,	Ill.	65	4	
Adams Centre,	N.Y.	66	5	
Halifax Centre,	Vt.	66	9	
Concord,	N. H.	66	11	9,000
Smeth ort, M	cKean, Pa.	66	12	
Navy Yard, W	ashington, D.C). «	15	6,000
Louisville, (1	Valnut st.) Ky	7. 66	22	60,000
Lima, L	a Grange, Ia.	Feb.	1	

Ordinations.

Names.	Where.	Wh	en.
H. Stetson,	Harrington, N. H.	Nov.	. 23
G. W. McGowan,	Harmony, Ky.,	=	28
Chauncey Leonard,	Providence, R. I.	Dec.	2
Geo. H. Brigham,	Scipio, N. Y.	66	12
J. S. Hays,	Charleston, Ia.	66	3
Levi Bybee,	Moniteau Co., Mo.	66	
Eli Dewhurst,	Bradford, Me.	61	105
James W. Vernon,	Generositer, S. C.	66	
A. Snyder,	McConnellsville, O.	66	15
Adam White,	St. Louis, Mo.	66	16
Andrew E. Babcock	, Fulton Co., Ia.	13	17
Henry McAllister,	St. Louis, Mo.	66	21
A. H. Sawyer,	Lawrence, Mass.		27
E. A. Edwards,	South Hampton, N. H		28
Jos. F. Barlow,	Humphreysville, Ct.	66	28
R. Griggs,	Bond Co., Ill.	Jan.	1
E. F. Guerney,	Jordan, N.Y.	66	5
G. W. Bixby,	N. Fairfax, Vt.	44	11
E. L. Bailey,	Carbondale, Pa.	"	12
			1.11

Ministers Lec'd from Other Denomin's.

Names.	From what Bo	dy. Where.
Wm. Archer,	Free Will Bapt.	Providence, R.I.
Mr. Ribbeck,	Lutheran,	Elberfield, Gr'y.
Rich'dson Grigg	s, Cum. Pres.	Bond Co, Ill.

Deuths of Baptist Ministers.

Names.	Residences.	Tin	ie.	Age.
T. Shepherd,	Zanesville, O.	Nov.	22,	56
Steph. S. Nelson,	Amherst, Mass.,	Dec.	8,	81
E. Tucker, D.D.	Cumberland, Md.,	"	29,	59
Wm. Palmer,	Norwich, Ct.	**	25,	68.
D. Hutchinson,	Harf.td, Me.,	"	14,	81

Clerical Re	mobals and !	Settlements.
Names.	Whence.	Where.
Baldwin, N. B.,	New York,	Philadelphia.
Bennett, J.,		Mt. Vern'n, N.Y.
Bond, Phineas,	Hillsboro', N. H.	Agt Am. Tr. Soc.
Breaker, J. M. C.		Beaufort, S.C.
Bronson, S. J.,		IIyannis, Mass.
	White Deer,	Blockley, Pa.
Brinkerhoff, C.,		Woodst'wn, N.J.
	Double Branches	, Leatherv'le, Ga.
	Dunbarton,	Newton, N. H.
Cramb, A. B.,		Oregon City.
Crawford,	Nantucket, Mass	
Curtis, Moses,	Hopkinton, R. I.	
Fish, J. W.,	Racine,	Mission'y, Wis.
Folwell, J. N.,	Manayunk,	Solebury Pa.
French, D. P., Fuller, E. K.,	Tapleyv'le, Mass.	Jerseyville, Ill.
Gorham, G. W.,	Medford, Mass.	D 1 111 01
Greene, J. D.,	Chester,	Rockville, Ct.
Hansell, W. F.,	Crescent, Polkeonsie N.V.	Scotia, N. Y.
Hopkins, J. C.,	Po'keepsie, N. Y. Greenport, L. I.	Cincinnati, O.
Kingsley, S. C,	W. Boylston, Mas	
Ladel, Saml.,	Lyme,	Brentwood, N.H.
Lamereux, F.,		St Mary's, C. W.
Lane, B. J.,	Newburyp't, Mo	
Latham, A.,	Milltown, Ct.,	Philadel'a, Pa.
Lovel, A. S.,	Mansfield, Mas.	
Lyon, A. S,	producid, plas.	Bloomfield, Ct.
McCloud, C. S.,	Vicksburg,	Natick, Mass.
Mellichamp, T.,	St. Helena, S. C.	Raymond, Mi.
Montague, J. E.,		Blue Wing, N.C.
Peck, Willis,	Danville, Ky.	
Pierson, C. H.,	Stafford, Ct.,	Essex, N. Y.
Price, Steph. K.,		
Putnam, H. C.,	Newton Sem.	Cumberl'd, Md.
Reed, James,	Portageville,	Greenwich, N J. Ag A. & F. B. So.
Remington, H.,	Mulberry,	Winchester, Tn.
Remington, S.,	Philada., Pa.,	Louisville, Ky.
Sawyer, R.,	Chester, Vt.,	Leyden, N.Y.
Skinner, J. C.,		Jay Bound'y, Ia.
Smith, E.,	Milan,	E. Lansing, N.Y.
Smith, H. F.,	Hastings, N.Y.,	Bankville, Ct.
Spear, F.,	Clarkesville,	Garnersv'e, N.Y.
Stevens, C. W.,	Greensboro',	Sparta, Ga.
Thomas, B. F.,	Warrenton,	Canton, Miss.
Tucker, G. E.,	Providence, B.I.	Groton, Mas.
Tucker, C. T,	Marshfield,	Millbury, Mas.
Tucker, H. H.,		Alexandria Va
Van Hoose, A.,	Aberdeen, Miss.	Tuskegee, Ala.
Williams, H. A,		Kingston, Ga.
Williams, J. N.,		Henryv'le, C. W.
Widdemar, E.S.,	Salem, N. J.,	Tamaqua, Pa.
Whittin, Jas.,	1171 14 Av.	Columbus, Ga.
	Williamsville, N	V

Associational Record.

BAPTIST ASSOCIATIONS.

RETURNS OF 1853.

*18

Some of the Border Associations have Churches in other States. We reckon the Association with the State in which the most of the Churches are located.

T Througeons Ch.	GEORGIA.		
Associations.	Churches.	Ban.	Total.
Abbacoochy,	14	1.	634
Appalachee,	23	72	1268
Bethel.	58	482	4209
Central,	24	159	2298
Chatahoochie,	18	193	1367
Chestatee,	16	100	399
Clarkesville,	13	95	597
Columbus,	43	317	3493
Coosa,	30	189	2280
Ebenezer,	38	126	2209
Ellijay,	22	71	684
Flint River,	37	441	3368
*Florida,	36		1320
Georgia,	45	497	67:29
Hepzibah,	27	258	2989
Hightower,	34	145	3362
Hiwassee,	34	168	1597
Houston,	24	88	1033
Middle,	18	334	1317
Middle Cherokee,	29	159	1747
Mountain,	12		305
Muckalee,	3		123
Oostanaula,	5	20 .	2:24
Piedmont,	13	21	418
Reboboth,	28	164	2110
Rock Mountain,	21	91	1441
Sarepta,	31	364	3089
Sharp Mountain,	12	174	357
State Line,	18	174	1167
Sunbury,	25	202	6238
Tallapuosa,	37	276	2627
Tugalo,	26	150	1471
Union,	6	28	272
United Baptist,	12	34	407
United Chatahoochie	, 12		295
Washington,	25	135	2162
Western,	47 47	257	4566
Total,	911		
		5710	69,547
23 Anti Mission Asso	oe's, 423	404	12,195
Grand Total,	1334	6114	81,642
The set of the set of the set	Trans		
Providence,	IODE ISLAND.		
Warren,	14	18	1566
that reny	39	91	5993
Total,	53	100	
	00	109	7559

Constant of

	TARYLAND.		
Associations.	Churches.	Bap.	Total.
Maryland Union,	25	162	2527
Cr	NNECTICUT.	202	
Ashford,			
*Fairfield,	18 13	43	1956
Hartford,	18	58	1186
*Litchfield,	8	76	2616
New Haven.	14	43	525
New London,	26	161 126	2495 4422
Stonington Union,	18	120	2339
Total,			
2. Orally	103	6:27	16,531
at at	MICHIGAN.		
Grand River,	15	25	411
Hillsdale,	19	56	8:20
*Jackson,	19	54	909
Kalamazoo River,	24	41	1086
Lenawee,	12	25	1125
Michigan,	25	39	1720
St Joseph's River,	16	38	797
Sheawassee,	10	19	373
Washtenaw,	13	92	1085
Wayne,	24	91	1142'
Total,			
	177	480	9168
Abington.	NNSTLVANIA.		
Beaver,	27	154	1861
Bradford,	13	103	1039
Bridgewater,	17	65	845
Central Union,	13	181	1289
Centre,	21	241	3239
Clarion,	18	42	1005
Clearfield,	18	173	1074
Conemaugh,	11	45	337
*French Creek,	7	20	267
Monongaheia,	25	80 -	1403
Northumberland,	40	184	3345
Philadelphia	24	145	1961
Pittsburg.	62	839	10532
Tioga,	18	145	1528 654
Wyoming,	12 14	73	1807
Total,	14	65	100.
rotal,	340	2555	31,006
N	EW JERSEY.		
Central New Jerson	19	38	2357
East New Jerson	19	171	4800
New Jersey,	39	383	5536
Sussex,	9	11	589
Unassociated,	2	1.0 0	65
Total,			
52.	106	603	13,647
The second second			

MARCH, 1854.

The Wody--- and the Members.

THE body of a healthful living man, in which all the limbs and joints have their appropriate functions and exercise them, presents an illustration of the church of Christ in its highest state of efficiency.

This illustration is repeatedly given in the word of God, and is therefore worthy of our patient and prayerful consideration. The following passages from the Holy Oracles, should be carefully pondered in connection with this article. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ ; and every one members of one another, having then gifts differing, etc. Rom. xii. 4-8. "Gave him (Christ) to be head over all things to the church which is His body." Eph. i. 22-23. " May grow up into Him in all things who is the Head, even Christ from whom the whole body filly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 15-16. " For the body is not one member but many. If the foot shall say, Because I am not the hand-I am not of the body, is it therefore not of the body. If the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body.

* Now are they many members No. 3-5 yet but one body, and the eye cannot say unto the hand I have no need of thee; nor again the head to the feet I have no need of you. * * * Now are ye the body of Christ and members in particular." 1 Cor. xii. 14-27.

If in the human frame any limb be paralysed, any muscle or nerve be wounded, it affects the whole body, and detracts from its general soundness. It cannot suffer alone, it causes suffering in the whole system. It is hard to make christians believe what inspiration so clearly teaches-that the inconsistencies or want of efficiency in one member of a church seriously affects the whole church. Members deem themselves isolated from the rest, and as having only a general connection with the head-not remembering that they are as intimately associated and dependent upon one another as each is to the head. The whole body, fitly joined together, is compacted by that which every joint supplieth, according to the effectual working, in its measure, of every part. This maketh increase of the body, to the edifying (or building up) itself in love.

Do not these passages teach, that each member of a christian church has an appropriate work or office, the proper fulfilment of which is essential to the prosperity of the body. In the promotion of the cause of Christ there is not simply a general and intangible responsibility resting upon the whole body, there is a real and personal resonsibility attaching to each member from which he cannot escape ; and for

the manner in which his own peculiar duties are performed, each one must account personally to God.

Among the lessons suggested by this thought are the following :

I. EACH CHRISTIAN HAS A SEPARATE AND DISTINCT PART TO PERFORM IN BUILDING UP THE CHURCH OF CHRIST. Every joint must supply its part for the compacting of the body. There must be an effectual working, in its measure of every part, making increase of the body. As the living human frame grows compactly, symmetrically, by every organ supplying its own influence, so it is essential to the symmetrical, perfect growth of the church that every member should be active in fulfilling his own special duties. One great curse of the church-one grand reason of its want of efficiency is that there are so many who gain membership in it, who are utterly worthless as it regards any positive efficiency. They think that they have nothing to do, and they try to do that well. They make membership in a church the end of a religious profession. They think that they must be christians, because they have been baptized, sat at the sacramental board, and attend church with tolerable regularity. They fold their arms in an indifference as stupid as ungodliness, and are best pleased with the minister who "sews pillows under all arms," and bolsters them up in their lethargy with the promises and consolations of the gospel. They cannot endure so much urgency to activity. They would like to enjoy, but work they will not. They say in their prayers "thy kingdom come," but they scarcely put forth a finger, or make a sacrifice to promote it. They profess to love the church, but others must take care of its interests. . They have neither time nor heart to trouble themselves about it.

You may often hear from such excuses for doing nothing, but seldom propositions for doing good. They seem to find more delight in even opposing than in promoting any benefi-

cent work. You may hear their voices sometimes-but it is not in the prayer meeting, imploring God's blessing on the church-it is not in advocacy of some good and important service-it is not proposing some efficient method of furthering a benevolent cause-it is in the church meeting or on the street complaining, fault finding, opposing measures which more spiritual and whole-hearted brethren advocate. They often seem to deem themselves called upon-not to propose any thing that will further the interests of the church, not to advocate a progressive policybut to watch lest others go too fast, or lest they should attempt to do a good thing in a wrong way. For destroying they have great genius, for constructing they have none. Such men are always hindrances to a church's prosperity.

Suppose, if it were possible, that there should be such a want of cooperation among the members of the body. Suppose that one limb should refuse to work with the rest, that some joint should refuse its supply. Suppose, according to the illustration of the apostle, that the "eye should say to the hand I have no need of thee, or again the head to the feet I have no need of you,"-that the eye should say to the hand I will not co-operate; 1 will enjoy the faculty of vision for my own gratification and look out only for myself ; or the hand should say to the body, I will labor no longer to minister to your ceaseless cravings ; or the feet should say to the body, I will walk in a contrary way to all your desires, what would be the result? Why, eye and hand and feet would shrivel and perish together. It is essential to the healthfulness and increase of the body that every separate function should be in proper exercise, carrying on its own work. Thus does the body gain its growth and maintain its energies.

So is it in the church of Christ-the active co-operation of every member is essential to the highest degree of strength and efficiency.

THE BODY-AND THE MEMBERS.

II. From these truths it clearly follows, THAT ANY MEMBER FAILING TO FULFIL HIS OWN PROPER WORK IS AN INJURY TO THE WHOLE BODY. The eye cannot refuse to guide it; the feet to bear it; the hand to toil for it; the heart to beat for it, without inflicting an injury upon the entire body. Nay, the smallest lacteal - the minutest nerve-the remotest vein in the system cannot fail in its functions without weakening the whole. If a finger ulcerate-if a tooth decay-if a joint stiffen, the whole system is affected. Now there may be no guilt in being afflicted with these physical maladies -but every member of the body of Christ is a moral agent, and there can be no ulcered, decayed or stiffened members of the church of Christ without guilt. " No man liveth to himself." Let no one think that he is injuring only himself by inconsistency and wrong. He is inflicting a wound on the church of Christ.

We cannot even do nothing without injury to others. Suppose the members of the body should say : we will not array ourselves in opposition to each other-we will simply stop all activity; the tongue should be simply silent; the eye should only close; the hand should only lie idly; the feet should merely stand still; the minuter vessels should only cease to operate, and the heart should only cease beating; we would have-what a church in similar lethargy becomes-a corpse which corruption eat away. No one of them, not the least of them, can cease its active operation without injury to the whole.

And it is so in the church. Any inactive member—the humblest one who fails in filling his proper place, and in performing his proper duties, is a hurt to the whole. He is detracting, by just so much as his functions are important, from the health and energy of the one body. Think of this, ye idlers in the church—ye who are at ease in Zion, think, not simply of your own personal guilt, but of the

deep injuries your simple failings in duty are inflicting upon the church. A man is maimed and stripped of his fair and useful proportions who bears about with him a withered arm, a lame foot, a blind eye, a deaf ear, a palsied tongue. Yet alas! there are disfiguring and weakening all our churches, withered arms, lame feet, blinded eyes, deafened ears, and palsied tongues, presenting the church to the world in the aspect of a weakly body, upon which is hanging in miserable inefficiency a mass of sickly members. If one such member is a deformity and injury to a church, how great the calamity when there are many.

Criminals have been punished in some countries by chaining them to dead bodies, and forcing them thus to bear about with them corrupting carcases. How many such moral carcases is the church compelled to bear-marring her beauty, encumbering her progress, and destroying her usefulness. Are any of us thus hanging heavy, noisome, mischievous weights upon the body of the church. Oh ! that this truth might fasten upon every conscience that is not seared, and upon every heart that is not callous, that every inefficient, inactive member is necessarily an injury to a church. He whom such truth offends is most likely to be the person described.

III. EACH MEMBER IS RESPONSIBLE FOR THE FAITHFUL PERFORMANCE OF HIS OWN PROPER DUTIES AND NONE OTHER. The eye cannot fulfil the functions of the ear, nor the tongue those of the hand. God has not made any one of us accountable for another's work, except as in the fulfilment of our own, we can exercise an encouraging, stimulating influence upon each other. Neither can any perform the offices which are peculiar and appropriate to any other. The pastor cannot do the work of the deacon, nor the deacon that of the members, nor the members that of each other. As the different organs of the body are so arranged that each one has its definite

and appropriate functions, which are not and cannot be transferrable, so every member of a church has duties growing out of his own position, connected with his own sphere of influence which no other person can perform. If he leave them unfulfilled so they must forever remain. If he fail to exert the influence, and do the good which is in his power, it never can be done by any other. An opportunity for usefulness unimproved to-day will never return. Other opportunities similar in character, relating to the same person or object may be afforded, but that opportunity, with all the good effect which might have resulted from its improvement, is gone forever. The record of it however is made, and to God in the judgment must we account for its loss. The duty that is omitted to-day cannot be fulfilled to-morrow, for to-morrow will bring too its own duties.

There are some who seem willing to do other's work ; they are active in their interference with the appropriate labors of others-perhaps prompted by a kind intention, but in the meantime their own personal duties are neglected and left unperformed. Let each of us then seek to know what the Lord would have us personally to do. There is something, for God never called unto his church any man to be idle. There is some spiritual or benevolent duty for every day. Let us seek by prayer and watchfulness to know what it is, and however self-denying and self-sacrificing it may be, bend our energies promptly to its fulfilment.

IV. EACH ONE'S DUTY IS A PRACTI-CABLE ONE. The eye is never required to hear, nor the hand to see. Neither is any christian ever required to do that which is for him impracticable. God does not demand of us bricks without furnishing straw. If his providence deny us opportunities or abilities, for a work in which we think we should love to engage, we are not only excusable for not attempting it, but we

are presumptuous if we do. There are a thousand things clearly practicable which many overlook in their fanciful desires of doing some great thing. But he who neglects the clear and easy du ties of his own present position, could not be trusted with those of a different position. If he is not faithful in the little he would not be in the much. The award of the Saviour to the humblest of the devoted will be; "Thou hast been faithful over a few things, I will make thee ruler over many things-Enter thou unto the joy of thy Lord." Yet how many there are who refuse plain, simple, practicable duties, that are within their reach, according to the ability which God has given them, and fancy that if they had supe rior gifts, higher opportunities, a wider field, they would be delighted with such enlarged facilities for doing good They deceive themselves. The spirit that declines to do all the good that slender abilities can accomplish, would not use greater to any better purpose. There are those who think and say that they would give thousands away in benevolence if they were but rich, and yet with an unopening hand clench all the proceeds of well remunerated labor. The heart that withholds the mites of poverty and the dollars of competency, would be just as reluct ant and slow in parting with the hun dreds of wealth. It is the spirit of benevolence, not the abundance of wealth that is wanted. There is wealth enough in the church, and more than enough, for all the purposes for which money is needed in benevolent designs, but the spirit of self-denying charity is not there. Let it not be forgotten then, that while in all departments of christian usefulness God requires what is entirely up to each man's ability, he asks not one jot beyond it.

V. THE MORAL POWER OF A CHURCH DEPENDS UPON EACH ONE BEARING HIS OWN PART. The body is compacted by that which every joint supplieth, ac cording to the effectual working of every part. That this is true of the

THE BODY-AND THE MEMBERS.

human frame we can clearly see. A wound or a sore is weakness in proportion to its rankness or to the vitality of its position. That man has attained his greatest strength whose limbs are all sound, and all whose organs are in the healthful, vigorous exercise of their own proper functions. And the church has attained its greatest possible moral power, when every one of its component members is devoutly engrossed in the duties that belong to his own peculiar sphere. The personal effectual working of every part supplies the strength of the whole-a strength which the world has seldom seen, and before which all the power of hell would soon break down. Then every indolent faithless disciple, is not only himself inefficient-this were comparatively a small evil-he is not only a blank and a blot in the church, he is a rank weakening ulcer upon the ecclesiastical body, enfeebling the moral power of every other member, sending through the whole circulation the contagious humors, and drawing constantly from the strength of the whole. VI. THE SPIRITUAL ENJOYMENT OF A CHURCH DEPENDS UPON EACH ONE'S

FAITHFULNESS. We need scarcely remark that a man's physical enjoyment is interrupted and destroyed by a diseased limb, or a torturing nerve. And how much more lamentable his condition when the spreading disease has produced a stupor of the whole frame or a delirous unconsciousness. Even this, it is to be feared, is the spiritual condition of some churches. Disease has so widely spread as to produce insensibility. But while spiritual consciousness remains, how sad and distressing is the pain which diseased members inflict. The fellowship of confidence is broken, and the enjoyment of trusting love is marred. Every fresh inconsistency sends a pang to the heart, and pure, peaceful, spiritual felicity is driven from the church. It is no slight sin thus to afflict a church. Jesus said, "Wo unto that man by whom the offence cometh, it were better for him

that a mill stone were hanged about his neck, and he cast into the midst of the sea, than that he should offend one of these little ones." What then is the guilt of him who offends and grieves a whole church, and turns their joy into sadness?

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VII. IS IT NOT CLEAR THEN THAT NO CHURCH CAN BE WHOLLY PROSPEROUS UNTIL ALL ITS MEMBERS ARE SPIRITUAL AND EFFICIENT. The church is composed of individuals, any one of whom may injure its prosperity and detract from its efficiency. True, the greater the number of its devout and laboring members, the greater will be its power. But all its energies it can never exert -the good which it might and ought to accomplish is prevented just in proportion to the numbers and inconsistencies of its faithless members. Any one may retard the advancement and cripple the energies of a church ? Indifference disheartens those who seek its true prosperity; unholiness reproaches its purity; refusal to cooperate weakens confidence, represses zeal and induces despondency.

VIII. IT MAY BE GRATEFULLY RE-MEMBERED, TOO, THAT THOUGH EACH ONE LABORS IN HIS OWN APPROPRIATE SPHERE, YET ONE GRAND OBJECT IS TO BE GAINED BY THE INFLUENCE OF THE WHOLE. As all the separate organs in the human frame, operating in their several localities, and each fulfilling a specific end, combine mysteriously to form and perfect the man, so all the separate influences exerted by isolated christians over the whole earth are combining by the providence and sovereignty of God, to the accomplishment of the one great end-the regeneration of the world. The kingdom of Jesus Christ is to be established in the hearts of redeemed humanity, and every effort that the christian is putting forth is contributing to this sublime result. Christians are the agents of this glorious work, and can any christian consider his efforts, his prayers, pleadings, givings, as useless or profitless, when Jehovah is overruling.

all with one glorious purpose. Each christian's appointed duty is part of a grand plan, for the uprooting of wickedness, and for the covering of the earth with the verdure of its original paradise. Let no christian deem that his is an insignificant work. We are called to be "workers together with God." "Let us not then receive the grace of God in vain."

Biographical Sketches.

REV. NATHANIEL CHASE.

Rev. Nathaniel Chase was born in Windham, Maine, on the 2d of September 1761. His father, grandfather and great-grandfather were all born and all died in Newbury, Mass.

Eleazer Chase, the father of the subject of this notice, married ashis second wife a widow by the name of Mary Brown, whose husband had been killed by the Indians, leaving her with four children. Nathaniel was the second of four children by this marriage.

In a manuscript dictated by himself, five years before his death, a source whence much in the following sketch will be drawn, Mr. Chase gives the following account of his early life.

" My father and mother were poor, they were not professors of religion, yet they taught me the precepts of morality. We lived in a town that had just been settled, with a population scattered and poor. There was neither a school-house, nor a meeting-house in the town. There was but one school and that was two miles from my father's residence. When I became old enough to attend school, my father needed all my help in aiding him to support his family. Of course I had but very few advantages for a school education. Though there was constant preaching in town, yet we scarcely ever had an opportunity to attend it.

"When the Revolutionary War commenced in 1775, I was fourteen years old, my father was one of the minutemen who enlisted in the service. When

he entered the service he left the whole care of his family with me. Though I was a boy, I was a warm friend of the Revolution, and was very anxious to enter the training-band. When I was sixteen I enlisted, and at seventeen was drafted to enter the service."

Mr. Chase's first active service in the army was in June, 1775, in an expedition to Castine, Me., which was then held by the English. The Continental force had a skirmish with the enemy, in which the English were defeated, but afterwards the Americans were obliged to retreat, through an almost unbroken wilderness, to the vicinity of Portland. He remained in the army at Portland, till October, 1779, when he returned home. In the Spring of 1780, he again enlisted, and served eight months, which completed one year's service in the army of the Revolution, when he returned finally to his home.

In March, 1781, Mr. Chase, being twenty years of age, prompted by a desire to provide a better support for his father's family, took his snow shoes, his gun, and his hatchet, and in company with two companions, walked forty miles through the forest, to what is now the town of Buckfield, Me. Selecting a tract of land belonging to the state of Massachusetts he cleared twelve acres, and built a log-cabin, into which he moved his father's family, in 1782, giving to his father the land thus prepared, and beginning in the forest anew for himself. By a subsequent act of the Legislature he was enabled to secure one hundred acres of land for his father, and a tract contiguous to this of equal extent for himself. He was married to Rhoda Elliott, September 27, 1783, and settled upon his own land where he remained till his death. At the age of twenty-seven, Mr. Chase

At the age of twenty-seven, arrefigious became the subject of serious religious impressions, which resulted in his conversion. After struggling against his convictions for several months, during which time he seems thoroughly to have tried the experiment of self justification, he thus speaks of his spiritual

exercises ; " I had a view of things such as I never had before. I saw the infinite purity and holiness of the Divine character in opposition to my own corrupt nature. It served as a glass in which I could see the character of my conduct, that all the acts that I had thought were recommending me to God, were the product of my unbelieving heart. A passage of Scripture occurred to me which led me into things which I had never seen before. It was the parable of the marriage of the king's son. This seemed to show me that all mankind were like me; that all had hearts opposed to the gospel; that the message was sent to poor broken-hearted sinners; that when it said 'compel them to come in,' it showed there was a power attending the gospel to break the hard and flinty heart; and I could say, 'Lord, break this heart of mine." At this stage of his religious exercises he heard for the first time, a sermon by Rev. James Potter. From listening to this sermon he returned rejoicing, yet scarcely daring to hope that he was a christian.

He had, at this time, serious trials with reference to doctrinal questions, which illustrates a remark, found in the manuscript before referred to. He says, "I never met with any thing without having a combat with it, before I received it." This statement is most characteristic of Mr. Chase, and was illustrated by his whole life. It was especially true of the doctrine of election, "My experience," he states, " showed me that salvation was of God. This embraced the doctrine of election. I did not like it * * * But I took the Scriptures, and I found this doctrine there. * * * * At last, I could see, that this doctrine placed salvation in the hands of God; that it was safer there than anywhere else: and that it would be administered in so safe and righteous a manner, that I could rejoice that it was there. It seemed as plain as if it was written in letters of gold. I was alone, with none but God and the

Bible. There was not a preacher within forty miles of me; but, in the course of three months from the time of hearing Elder Potter's sermon, the Bible taught me predestination and baptism, and God and the Bible made me a predestinarian Baptist. At this time I first had a clear evidence of a change of heart."

V LIDRARY

Mr. Chase's conversion occurred in the twenty-eighth year of his age. He probably made a profession of religion immediately after his conversion. About a year from the time of his conversion, he first felt impressions that it was his duty to preach the gospel. It is not surprising that he should long have withstood his convictions of this duty, when it is remembered that he found himself almost entirely deficient in education, having been deprived of almost all advantages for learning, from his early youth. There was no Baptist church near him, and there were few to encourage him by counsel or prayer. The few brethren who were around him believed that God called him to this ministry, and, yielding to their advice and to his own convictions, he commenced, about the year 1789 to officiate as a preacher. In 1791 a Baptist church was organised in Buckfield. Mr. Chase divided his labors in preaching, between this church and the people of Sumner. In the latter place, a revival of religion attended his labors, and the individuals converted during this revival constituted the Baptist and Congregational churches that were subsequently gathered in this town.

Mr. Chase preached ten years previous to his ordinatian, principally in Buckfield. He was ordained on the 24th of Sept., 1800. Some circumstances connected with his ordination are mentioned in his autobiography as follows: "The town of Buckfield called a meeting and chose a committee to remonstrate against my ordination. This committee appeared before the council and offered two reasons why I should not be ordained. First, I possessed considerable property which would be exempt from taxation if I was ordained,-Second, There was considerable land in town which I should hold if I became an ordained minister ! The reply of the council was, 'They had not met to exempt me from taxes, or to give me land, but to ordain me to preach the gospel." He was accordingly ordained. Rev. James Potter and Rev. Mr. Cole were members of the council. Mr. Chase was pastor of the first church in Buckfield, fifteen years. He preached with the second church in Buckfield, two years, from 1815, during which time he was successful in his labors, and a revival of religion added thirtyfour to this church. During the years 1821-22 he partially supplied the first Baptist Church in Livermore. His autobiograpy states, that during his labors, the great revival of 1823-4 in Livermore commenced, and he baptized three in the beginning of that revival. He labored a part of his time, for three years in Harrison, during which time, in 1827, a revival occured, and the Baptist Church in Harrison was organized. In connection with his labors in Woodstock, the Paris and Woodstock Baptist church was organized, and the church blessed with a revival of religion, which seems to have marked the period of its greatest prosperity. He labored at different periods of his life as a missionary in the western part of Maine and in New Hampshire. During the last twenty years of his ministry, his labors were chiefly confined to supplying destitute churches in Oxford county.

For the most part, his services were rendered without any pecuniary compensation. He labored in this manner with the first church in Buckfield for fifteen years, and thus relieving the church from any sacrifice and discipline in sustaining the preaching of the gospel, undoubtedly contributed to bring about that state of things that resulted in its final extinction. He was the better enabled to preach with-

out compensation, since he possessed a considerable property which he had secured by his industry in his early life. He also received, for many years, the usual pension given to privates in the army of the Revolution. From these sources he secured an ample support, and under the faithful and affectionate care of his youngest son, Thomas Chase, Esq., his last years were rendered free from anxiety and toil.

Mr. Chase had been married three times. His last wife still survives him. He had sixteen children, of whom nine were living at the time of his death. He enjoyed almost perfect health during the ninety-two years of his life. He was attacked by illness, on the 10th of April, 1853, but his illness for a few days caused no serious alarm for the result. His disease at length assumed a severe form of typhoid fever, and on the 20th of April, 1853, he died. During the lucid moments of his last illness, he was conscious that his long life was nearly at an end. He expressed unwavering confidence in God, and humble trust in the merits of the Redeemer's blood for salvation.

Energy and perseverance were prominenttraits in the character of Mr. Chase. They were exhibited in his youth in his toils to provide for his father's family. Without great firmness and decision he would never have struggled through all the difficulties that were pressing against him, when he proposed entering the ministry. He improved such advantages as were within his reach, carefully studied his Bible, and possessing a mind of unusual clearness and strength was at length able to preach acceptably, was successful in winning men to God, and in gathering churches. He evidently possessed intellectual gifts, which would have given him a high rank had they received early culture. He always adhered with unconquerable firmness to what he believed was right: and for more than sixty years from his entrance upon public life, he retained an unblemished character-a record, which if it can be justly made

of a man, deservedly entitles him to be ranked among the good who have lived on earth. He retained his physical vigor in a remarkable manner being able to preach to the edification of his hearers till within a few months of his death. Until his death he heartily co-operated in all true reforms, and rejoiced in the progress of the present generation.

An extract from his manuscript will most properly close this notice of his life.

"Were I a young man knowing as much as I now know, if I were to chose a trade, if preaching can be called a trade, preaching is the last which I would choose. But as a calling of God, it would be the calling which I would select above all others. Were I young again, and going to act upon the highest principle of usefulness, I would avail myself of every privilege to know as much as any one else, if I could. I would recommend to every young man, who intends to preach, to get all the knowledge he can. * * * * It is fifty-nine years since I experienced religion and the ground of my hope is now what it has ever been. I make no account of any thing I ever have done, am doing or can do. The meritorious, blood of the Son of God is all that my soul rests upon. God's cause is my cause, His people are my people, His-Word is my treasure, and His promises are my support."

REV. STEPHEN NELSON.

REV. Stephen S. Nelson was born in Middleboro', Plymouth county, Mass., Oct. 5, 1772. The training of pious parents was blessed to his conversion at the early age of 14. In his 16th year he was baptized by Rev. Wm. Nelson, and united with the Baptist church at Middleboro', then under the pastoral care of the venerable Isaac Backus, so well and so favorably known as the historian of the Baptist denomination, and the zealous advocate of the rights of conscience. After suitable

preparation, he entered Brown University, and was graduated in his 22d year with the first honors. He was subsequently, for many years, a member of the Board of Trustees of that institution. On leaving college he pursued a theological course with the Rev. Samuel Stillman, D.D., of Boston-theological institutions being then unknown in our land. In his 24th year he was licensed to preach the Gospel. After itinerating and preaching two years, he accepted an invitation from the Baptist church in Hartford, Conn., to become their pastor, and commenced his stated labors with them in the winter of 1796. In 1797 he was ordained by a council selected from the Warren Association. The Baptist church in Hartford then numbered less than thirty members, and had no house of worship, but met in an "upper room" in a private dwelling. There were no other churches in the city but the Central and South Congregational churches. These were under the pastoral care of the Rev. Drs. Strong and Flint.

The ripe scholarship, the great urbanity of manners, connected with the sober and consistent piety of Mr. Nelson, served greatly to smooth the way for the establishment of the Baptist church in Hartford. Dr. Flint was also a graduate of Brown University, and the most friendly intercourse existed between the pastors of the Congregational and Baptist churches.

In 1798, Mr. Nelson was married to Miss Emilia Robins, of Hartford, with whom he lived 55 years. His widow still survives. In the fall of 1798 commenced a powerful work of divine grace in the Baptist congregation, which soon extended to the other churches, and became universal through the city and vicinity. Over one hundred were baptized in fellowship with the Baptist church by the pastor, and among the number is the compiler of this notice who, so far as he knows, is the only individual now living of the one hundred then baptized. 'Three only of the constituent members of the church still

live, the relics of former years. The labors of Mr. Nelson were not confined to Hartford, but were frequently extended to Middletown, and other adjacent towns, and as the fruit of these labors, the Baptist church in Upper Middleton, now Cromwell, was planted by him.

Mr. Nelson was a firm friend and advocate of civil and religious freedom, and during his residence in Hartford, he took an active part in preparing and urging on the public attention the Baptist petition or remonstrance addressed to the Legislature of Connecticut; which remonstrance complained of the legal disabilities under which dissenters, from the denomination by law established, were suffering. This petition was so perseveringly pressed upon the rulers of Connecticut, as ultimately, in 1818, to result in the adoption of a constitution of civil government, securing to all equal civil and religious rights.

At the first election of Mr. Jefferson to the Presidency of the United States, Mr. Nelson was appointed, with others, by the Danbury, now Hartford, Baptist Association, in behalf of that body, to prepare and forward to him a congratulatory address, recognizing his known attachment to the principles of civil and religious liberty.

In 1801 he received and accepted the call of the Baptist church in Mt. Pleasant, N. Y., to become their pastor, and in connection with this change became the principal of a large and flourishing academy in that town. In this position he labored with success for thirteen years, nor were his labors in the Gospel confined to Mt. Pleasant (now Sing Sing) alone, but being in the prime of his manhood, and being the only ordained clergyman of any denomination, for many miles around, his field of labors was very extensive, and the iron constitution with which he was blessed, enabled him to occupy it "in season and out of season," with a large measure of success. Many were the seals of his ministry. Mr.

Nelson subsequently exercised the pastoral office in his native State—Massachusetts—with the Baptist churches of Attleboro' and Plymouth, and with the Baptist church in Canton, Conn., and enjoyed the happiness of seeing hundreds gathered into the visible kingdom of Christ in these places Especially was his heart made to rejoice in the success of his work in the two former places, in both of which new places of worship were erected during his pastorate among them.

In 1825, he removed to Amherst, Mass., for the purpose of availing himself of the facilities there enjoyed for educating his children, two of whom were graduated at the college in that place, and entered the gospel ministry.

Mr. Nelson continued to pursue his favorite work of preaching the gospel, although declining further to occupy the pastoral office. He labored with the churches in Belchertown, Amherst, Athol, Sunderland, Greenfield, &c., besides laboring for a season under the direction of the Connecticut Baptist Convention. In these evangelical labors he enjoyed the abundant blessing of the Head of the church.

As a preacher, Mr. Nelson was clear and explicit. In doctrine he was Calvinistic, after the manner of Faller and Dwight. In his method he studied brevity and point.

The cause of missions and education, and all kindred objects of improvement and benevolent action, found a warm place in his heart, and according to his abilities, a ready hand to bestow.

As a man and Christian he possessed great firmness, decision, and conscientiousness. Having once formed a purpose, after due deliberation and prayer, he could only be drawn from its pursuit by the fullest conviction of error in his former conclusions. As a husband, father, and friend, his works praise him.

For the last few years, his progress in the Christian life has been distinctly marked by those who have intimately known him. He has stood with his

loins girt about, his staff in his hand, waiting for the summons of his Father. His conversation was truly in heaven. He was eminently a man of prayer.

Hundreds, at least, have been brought into the kingdom of Christ through his instrumentality,-the precise number eternity alone can disclose. A delightful visit paid his son at Greenfield, in November last, was a season of refreshing to many, nor will his faithful exhortations and prayers be easily erased from the memory of those present. He lived to see all his children and some of his grand-children gathered to the fold of the Great Shepherd above, or walking with his flock below, and herein were his prayers and his most ardent hopes met. The ruling passion of his heart seemed to be that he might do some good while life lasted-that he might not be a burden to the world nor to his friends. This desire was granted. His sickness was short; his mind calm and composed. So long as he was able to speak, he sought to comfort and cheer those by whom he was surrounded with the promises of the Gospel, on which he himself leaned. In the last hour of life he was without fear. Fully was it illustrated in him, "I will walk through the valley of the shadow of death and fear no evil, for thou art with me." Thus died this aged father in the Christian ministry, December 8, 1853, in his 82d year. " Mark the perfect man, and behold the upright, for the end of that man is peace."

As we have known him, said one, he appeared as a pilgrim who had passed the hill of difficulty, the valley of the shadow of death, the giants and the lions. His strifes were over. He was walking in the land of Beulah, fanned by refreshing breezes, and calmed by the gentle strains that floated to the ear of his listening spirit. Such was his place among us. We looked for him, and he had gone over to the Celestial City.

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REV. BENJAMIN FULLER.

THE Rev. Benjamin Fuller was a native of England, and came to the United States 18 or 20 years ago, settling near Utica, N. Y.

For some time he had charge of a school in Sumter Co., Georgia, and thence removed to Macon and was employed to teach at Summerlin's Mill. Here he continued until he was taken sick, and after a few weeks of suffering, the good man died at the house of Cullin Cox, Esq., on the 29th day of August, 1853, aged about 60 years. Through his afflictions he rejoiced in the hope of that rest which his heavenly Father had reserved for his children. No cloud, no mist, overshadowed his faith. All was bright, all joyous, and he died with praise on his lips.

Mr. Fuller was a highly educated man, of refined, though humble deportment. He was a good preacher ; learned in theology, and skilled in all the points of controversy between the different denominations, touching their doctrine and ordinances. He was too much a man of books, too sensitive and retiring in his disposition, to work his way successfully in the world. He would have filled a Professor's chair in some college, far better than the vocation of a country school-master. An evening spent in his company would satisfy any one of his superior intelligence and moral worth.

Having been raised near them, Mr. Fuller was personally acquainted with Robert Hall, Rowland Hill, and John Foster, and had frequently heard them preach .- The genius of these men is acknowledged, not only in Europe, but wherever the English language is spoken, or eminent abilities admired. Hall in the pulpit was equal to Chatham in debate, and to Macaulay in composition; and if possible, more splendid than either. Foster has secured lasting fame by his Essays, which to say the least, have never been excelled, in boldness of conception and energy of style. Some of the most distinguished

IN SCHOOL NAME IN

judges and lawyers of England, ascribe their success to reading his Essay on Decision of Character. Though a writer of the first class, Foster was but a dull speaker. Mr. Fuller heard him preach a charity sermon which fell lifeless from his lips; but in print, it electrified the public. It was truly interesting to hear Mr. Fuller relate anecdotes of these men. Hill was eccentric and original, and once shut up a family of beggars in his office, where he inflicted upon them an hour's discourse, with pulpit formality, rebuking their sins. This was the only relief he gave them. These facts are given to show what kind of entertainment our deceased friend could afford by his conversation. His supply of incidents had no limit. He was indeed an edifying companion.

It was the privilege of the writer to enjoy the friendship of Mr. Fuller while living, and now that he is dead, this humble tribute to his memory is concluded in the language of an English author, who often melted the heart by the pathos of his sentiments.

Tread lightly o'er his ashes, ye men of genius, For he was your kinsman:

Weed clean his grave, ye men of goodness,

For he was your brother."

Bincent Ginherti.

LL Italy is panting for an avvenire. The better part of all that deserves to be called her modern literature is occupied with the forecasting of THE FUTURE. It is but lately that we have begun, as a nation, to occupy ourselves with the thoughts and feelings, the hopes and fears, the state and prospects, of the Italian people. We were wont to say that Italy had her past and her eternity, but no present. It is not so now. We have watched the progress of an Italian revolution, begun with a Papal amnesty and ended with the capitulation of Venice; and since the restoration of the old regime we have had more than one indication of a spirit impatient of the control of Pope and Kaizer. Italy is looking forward to a future, and waiting with " earnest expectation" for the develop-

ment of-she knows not what. Shall it be the Mazzinian Republic, one and indivisible ? Or the united democratic Italy of Gioberti, with the two centres of Rome and Turin? Or Rome of the people-the Rome of Niccolini-of Cola da Rienzi- of Arnaldo da Brescia? Or shall a reformed Pope, laying aside his triple crown, dwell apart in some sacred city, the president of a permanent kirk-session of friars, monks and bishops, according to the programme of Tommaseo? Or shall some monarch of the house of Savoy consolidate the kingdoms and duchies of the peninsula into one powerful Empire, and raise Italy again to her old pre-eminence? The only point on which all agree is this, that the old systems are worn out, and that Italy has need of new principles. But what are those principles? What say the prophets ?

The man who in modern days—at least since the time of Alfieri—has done more than any other to mould the mind of Italy, is unquestionably VINCENT GIOBERTI.

He was born in Turin on the 5th of April, 1801. After a brilliant educational career, he was ordained priest in 1825, and soon afterwards was appointed court chaplain at Turin. Banished in 1833, without any formal process, on account of his liberal tendencies, the remaining nineteen or twenty years of his life were spent chiefly in exile. After remaining a few years in France, be began to teach philosophy in a private seminary at Brussels. His first writings were philosophical, viz., "La Teorica di Sovrannaturale," published in 1837; the "Introduzione allo Studio di Filosofia," in 1840, following out the subject of the former treatise, and combating the principles of Kant and Victor Cousin in favor of the old catholicism of St. Thomas Aquinas and St. Buonaventura; three volumes more in 1842, entitled "Errori Filosofici di Antonio Rosmini ;" and then the treatises "Del Bello e del Buono," on the principles respectively of Taste and Morals. Gioberti had made himself a

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name as a great thinker and great writer, when in 1843 he took Italy by storm in his famous " Primato." The sum and substance of the book was the moral and civil pre-eminence of Italy over the nations of the earth. As Germany is the leader in learning, France in politics, and Britain in industry, so the ideal primacy-the creative influence-belongs to Italy. By geographical position ; by race-for the Italians bear impressed on their countenance the severe majesty that marks the first-born; by creative power, in literature, in painting and music, the primacy has been demonstrated. Three times Italy was the mistress and teacher of Europe; with arms, in the supremacy of Pagan Rome; with religion, in the supremacy of the Popes; and lastly, with the culture of letters and the fine arts in the era of the Medici. To raise up fallen Italy to her old place among the nations, Gioberti rested his hopes on the ideal authority of Rome, and the military leadership of Piedmont. * * * * * *

But with powers of argument and eloquence in which he scarcely found an equal, with singular courage in taking up a doubtful principle, and with a breadth of liberalism rare in the priestly order, Gioberti threw himself into the conflict of systems; and for a time, the wiser ancients, with Dante at their head, and the wiser moderns that group around Alfieri and Niocolini, were overborne by the neo-Catholic enthusiasm. Let it be well understood that it was Vincent Gioberti that created the Italian frenzy for the reforms of Pius IX : men dreamed that they saw in him the ideal Pope of the "Primato." Those days of amnesties, civic guards, and constitutions, have passed away as a dream when one awaketh, and without delusion we can look at the stern and dismal realities. The old theory and the new have both been tried. Italy has exulted over a reforming Vatican, and again has bowed her head in shame that ever she could have believed a * Pope.

We shall not pause now to speak of Gioberti's controversy with the Jesuits, nor of his political career in Piedmont, as deputy for Turin, and as Prime Minister of Sardinia. Returning into voluntary exile in 1849, after having lived to see the blighting of his hopes for Italy, the indefatigable Abbate devoted the remainder of his life in Paris to smoking cigars, and writing another enormous book on Italian Reform. The times were changed. The man whom Pope and Cardinals had delighted to honor, and to whose fame the Roman College of the Sapienza had coined a medal, was now a dangerous revolutionist, a dreamer of vain dreams. The congregation of the Index, with one sweeping sentence condemned all his books, past, present and to come; and the Curci and Tapparelli of the Civilta Cattolica, the Jesuits who had climbed again into the high places, sang Io Pean over the fallen ecclesiastic. We need scarcely record the rest. The philosopher was found dead in his chamber in the Rue de Parme, in Paris, on the morning of the 26th October, 1852. He had died of apoplexy, and when found he was lying on the floor, holding his spectacles with one hand, and clutching his dressing-gown with the other. On the bed from which he had fallen lay open the "Promessi Sposi," and Thomas-a-Kempis. His country gave him an honored sepulchre, and he rests among his own people, in the city which had excluded him during fifteen years of his laborious life.

The two volumes on the "Rinnovamento Civile," were the last manifesto of the great philosopher. As might be expected, every effort was made by the Italian Governments (always excluding Sardinia) to prevent their entrance into the Peninsula. But stolen waters are sweet, and the book was not only introduced, but read everywhere. Naples is unquestionably the most difficult place in Italy for the introduction of such merchandise, yet Gioberti's volumes, though under the ban of Pope

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and King, were read by all the educated youth of Naples. Parties were formed for the purpose, fifteen dollars were subscribed, and a copy was bought at five times the price, and read in sucsession by the whole party, the last reader obtaining the volumes as a reward for his patience. In Tuscany, Government-spies were sometimes "suborned." and drove a brisk trade in the contraband commodity; and cases were heard of in which the book was quietly deposited beyond the reach of the police in the bags of the Austrian courier. We are on pretty safe ground in stating such facts, as there are ways and means in Italy for "the pursuit of knowledge under difficulties."

The work is described in the introduction (Proemio, p. xxvi.) as "una breve critica del moto passato e una dialettica del futuro." We don't know exactly what Gioberti's ideas of length might be, but when an octavo volume of 750 pages is "a short critique on the past," and ditto ditto of 860 pages, a "short ratiocination on the future," we have at least a fair starting-point, for our calculations as to the probable extent of a lengthened treatise. We are not going to attempt an analysis of the matter contained in 1600 pages. The first volume is devoted to an attack on parties in general. Like a black knight of old romance, the Abbate enters the lists against everybody, and one champion after another falls under his heavy lance. First comes a fair maligner, the Princess Belgiojoso, who is disposed of easily in a note to the Proemio. Then comes the Democrats and Puritans, or pure Republican party; the Conservatives and Municipalists, with their narrow provincial ideas ; the codini and the retrogradi, all of whom are treated according to their demerits, real or supposed. Last of all, in one stupendous chapter, he impales Pope Pius: and in another he weighs in the balance the Re tentenna, the subject alike of praise and blame, the faithless and patriotic, the fickle and decided.

the feeble and magnanimous, Charles-Albert of Savoy.

We cite a few of Gioberbi's sentences, curtailing some of them, but without altering the sense :--

" Pius IX. is certainly the most singular of princes. His reign may be divided into two distinct and contrary epochs, the second of which consists in destroying the work of the first . . like Clovis of France, who burned what he once adored, and adored what he once committed to the fire; and like Penelope, who undid at night the web woven during the day. (Vol. i. p. 620.) He forbade his children to fight for Italy against the Austrians, and invited the Austrians to fight against Italy and his children. But it is not Pio Nono who does these things; he is ruled by others, like his predecessor himself in his old age: 'Verily, verily, I say unto thee, when thou wast young, thou girdest thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry the whither thou wouldest not.' (Vol. i. p. 671.) . . Strange, that the Romans should be less civilized than Turks or barbarians! That a Pope should be bosom friend with the King of Naples! Would it not have been strange had St. Paul applauded Nero, or the Son of God eulogized Herod after the slaughter of the Innocents! . . . Are the hopes of paradise any reason for making the present world an inferno to those who are the subjects of the Supreme Hierarch? But so it is. To the scandal of all good Catholics, the most unhappy of all the peoples of the earth, is that which heaven has committed to the keeping of the Pope. (P. 6.0.) The issue will be the ruin of the Catholic faith in Italy. Let the Pope then listen. Four centuries ago, Savonarola preached reform; Rome did not listen to him, but burned him. The ashes of the martyr were scarcely cold when Luther drew the half of Europe from

TURIN.

the Papacy. . . Italy will perhaps find one to follow her." (Vol. i. p. 685.)

"Many of those who reign in the name of the Holy Pontiff would sell not only the city, as in the days of Jugurtha, but the temple itself, if they could find a buyer !" "The policy of Pius IX. is a rock on which the Church would break, if she were not immortal!" "Whose is this Church?" Gioberti asks, after enumerating acts of Papal barbarity. "Whose is this Church? Of Moloch or of Christ?" . . "But the prebends! This is the Belial to which sacrifice is offered on the holy places." . . "The Church has no longer the flower of talent, but the husks; there is not an example of a state so miserable, not even in semibarbarous regions, as Rome. It has become a nest of idle (and often corrupted,) nuns and friars." . . . "Antonio Rosmini wrote a good book on the Five Wounds of the Holy Church, but the wounds are more than five; and the first of these is the temporal power, of which the illustrious Roveretan has made no mention." . . . "What wonder, then, that Protestantism larks in Italy, and that Geneva and London make proselytes in Rome itself, since Rome is far less learned, less honest, less humane and Christian, than the countries that are not Catholic, and that there disorders are of every day occurrence, which elsewhere are impossible."-North British Review.

Turin.

OF all the Italic capitals the least interesting is TURIN. Severe and dignified, with its long formal streets, and huge square palaces, monotonous as stone and lime can make them, the Subalpine city sits silent and solemn on the Dora and the Po. It has no history, at least none worth remembering. It has no imperishable names to tell of; no Dorias dwelt there as in the proud old palaces of Genoa. It has no monuments for a world to gaze at, like the triste and fallen Pisa. It has no literature. Even in the time of Alfieri, the very language of the peninsula was almost contraband in Turin, and the great tragedian fled from it to Florence, that he might hear the people talk Italian. Its court, gloomy and bigoted, never even sought to rival the brilliancy of the Medici, the Este, or the Gonzaga. It had no Pulci or Boccaccio to "set the table in a roar ;" no Ariosto to sing of ladye loves and belted knights; no Tasso to weep for Leonora. Its stiff and stately princes, its Amadeos and Immanuels, the very Puritans of Roman Catholicism, had turned the palace into a cloister; and when we do hear in history of the royal Turin, it is in connection with some new edict in favor of the Romish faith, or some new order to the troops to march against the poor Vaudois of Piedmont. Ten years ago, the Jesuits darkened every street; and friars of every hue, black, white and grey, issued in long procession from its churches. It was a city of priests, with an army to defend them. The clerical corps amounted to nearly 23,000 individuals, from a population of little more than four millions. Out of a state revenue of eighty-five millions of francs, the clergy drew nearly fourteen millions. The Church was nowhere more prosperous than in Piedmont. We cannot point to many satisfactory changes brought about by the ill-fated revolution of 1848, but this at least is certain, that a brighter day has dawned on the Sub-alpine capital, and Turin is now the centre of all that is properly Italian.

"The constitution," says Farini, "has availed more than a victory to Victor Emmanuel, and has almost retrieved the disaster of Novara." This is the secret of Sardinian prosperity. The House of Savoy has kept faith with the country, and exiles from every state of Italy have flocked to Turin. Under a free constitution the energies of the people have been put forth, and the resources of the whole country de-

veloped. While other Italian cities are decaying, and the population of some of them reduced by thousands, in about eighteen months of 1851-52, no fewer than 110 houses, containing about 7000 rooms, were built in Turin. Rome sits widowed on the Tiber, among the monuments of a glory that h s departed; the palaces of Venice are mouldering away on the lagoons ; the grass is growing on the streets of Mantua, as if it were a city of the pestilence, but new life is beating in the heart of Piedmont. While the miserable policy of Duke Leopold of Tuscany has ruined the trade of Leghorn, lately the first of Italian seaports, a liberal government has given Genoa an impulse that promises to put her keen merchants, and her hardy seamen, at the head of all her rivals. But far more than this. Since the 7th of May, 1848, the civil and political equal ty of the citizens, notwithstanding difference of creed, has been established by the fundamental laws of Piedmont. The Siccardi Laws of April 30, 1850, have swept away the clerical immunities. The parliament is contending for freedom of Education, and for laws to establish the validity of civil matrimony against the exclusive pretensions of the Roman curia. The Jesuits were banished in 1848, and have not been permitted to return. And the programme of the popular party, which is gaining strength every day, includes three other points of prime importance : 1st, The incameramento (state distribution and control) of ecclesiastical property. 2d, The reduction of the number of bishoprics. 3d, The suppression of the convents. It is felt that commerce must suffer as long as lands are held in mortmain, and that the present system of ecclesiastical revenue supports a party in the state unfriendly to the progress of the nation. The tendency of public opinion in Piedmont is unquestionably towards the complete separation of Church. and State; and when Rome is in question, it is difficult in any other

way to defend "the liberty of the subject." * * * * * *

Now, we ask, what is the meaning of all this ? Italy, by the confession of all her great writers, needs new principles. From whence are they to come? From heaven or from earth? But so far, the principles on which all her reformers seem unanimous are these three:--1. The abolition of the temporal power of the Pope. 2. The denial of the Papal infallibility. 3. Liberty of conscience-the right of reading, thinking and speaking. God's word and man's word must not be under the regime of priests. This last is not so strongly held as the other two, but still it is held. Now, we ask, what are these but the principles of the Reformation of the sixteenth century? They are not the whole of the Reformation, but they are a part; and the sum of the whole matter is this, that after three centuries the Italian liberals can propound nothing better than the old reformers propounded. It is true the whole Italic school, with a few exceptions, holds the idea of an ecclesiastical unity, a holy Catholic Church, and this they hold in common with the very Churches which they repudiate; for however they may differ in minor points, the Churches of the Reformation never gave up the idea of Catholicity. But the Italic school would embody this idea in material form, and represent it by one head-a Pope with spiritual authority only-a fat old gentleman in scarlet, "hailing" from the Vatican. Yet we ask, have the Italian liberals ever considered how far this spiritual Papacy, even if the temporal power were abolished, would bear on that other principle which they maintain, viz., liberty of conscience, the right of examination, freedom of education, and of worship, with the liberty of the press ? The Pope has only spiritual authority in Piedmont, and yet he obstructs the progress of the nation.

What is it then that makes Italy still so tenacious of the prisca fides ?

so unwilling to admit even the name of Protestantism, while holding principles unquestionably in opposition to the present theory of the Church? One point we must premise-that the Italians have no theological training. The educated Italians are in the main perfectly indifferent on the subject of religion. Ask them what is meant by the Mass, Transubstantiation, or any Romish doctrine, and they do not know nor do they care. Ask them if the soul be immortal, and the chances are that they do not know whether or not; they have not thought on the subject, and perhaps the question has scarcely ever seriously presented itself. We are not libelling them; we appeal to any educated Italian whether this be not a fair picture on the whole?

The Angel's Story.

[The following sweet poem we extract from " Dickens' Household Words," a copy of the republication of which we have received from the Publishers, Messrs. McElrath and Baker, New York. This Magazine sparkles with many such radiant gems. The moral of this poetical and pathetic story will not be deemed extravagant to those who believe that loving words and kind deeds are never forgotten by Him who has promised that a "cup of cold water given to a disciple shall in no wise lose its reward."]

THE ANGEL'S STORY.

THROUGH the blue and frosty heavens, Christmas stars were shining bright; The glistening lamps of the great City

Almost matched their gleaming light; And the winter snow was lying,

And the winter winds were sighing, Long ago one Christmas night.

While from every tower and steeple, Pealing bells were sounding clear,

- (Never with such tones of gladness, Save when Christmas time is near)
- Many a one that night was merry, Who had toiled through all the year.

That night saw old wrongs forgiven,

Friends, long parted, reconcile; Voices, all unused to laughter,

Eyes that had forgot to smile, Anxious hearts that feared the morrow, Freed from all their cares awhile.

No. 3-6

Rich and poor felt the same blessing From the gracious season fall;

Y LEBRARY

- Joy and plenty in the cottage Peace and feasting in the hall : And the voices of the children Ringing clear above it all!
- Yet one house was dim and darkened ; Gloom, and sickness, and despair Abiding in the gilded chamber,
- Climbing up the marble stair, Stilling even the voice of mourning-For a child lay dying there.
- Silken curtains fell around him, Velvet carpets hushed the tread,
- Many costly toys were lying,
- All unheeded by his bed; And his tangled golden ringlets Were on downy pillows spread.
- All the skill of the great City To save that little life was vain; That little thread from being broken :
- That fatal word from being spoken;
- Nay, his very mother's pain, And the mighty love within her,

Could not give him health again.

And she knelt there still beside him, She alone with strength to smile, And to promise he should suffer

- No more in a little while, And with murmur'd song and story
- The long weary hours beguile.
- Suddenly an unseen Presence Checked these constant mourning cries, Stilled the little heart's quick fluttering,
- Raised the blue and wondering eyes, Fixed on some mysterious vision,
- With a startled sweet surprise.
- For a radiant angel hovered Smiling o'er the little bed;
- White his raiment, from his shoulders Snowy dove-like pinions spread,
- And a starlike light was shining In a Glory round his head.
- While, with tender love, the angel, Leaning o'er the little nest
- In his arms the sick child folding, Laid him gently on his breast. Sobs and wailings from the mother,
- And her darling was at rest.
- So the angel, slowly rising, Spread his wings; and, through the air, Bore the pretty child, and held him
- On his heart with loving care, A red branch of blooming roses
- Placing softly by him there. While the child thus clinging, floated
- Towards the mansions of the Blest, Gazing from his shining guardian To the flowers upon his breast,
- Thus the angel spake, still smiling On the little heavenly guest:
- "Know, O little one ! that heaven Does no earthly thing disdain. Man's poor joys find there an echo
- Just as surely as his pain;
 - Love, on earth so feebly striving, Lives divine in heaven again!

"Once in yonder town below us

In a poor and narrow street, Dwelt a little sickly orphan;

Gentle aid, or pity sweet,

Never in life's rugged pathway Guided his poor tottering feet.

"All the striving anxious forethought That should only come with age, Weighed upon his baby spirit,

Showed him soon life's sternest page ;

Grim Want was his nurse, and Sorrow Was his only heritage!

"All too weak for childish pastime Drearily the hours sped On his hands so small and trembling

Leaning his poor aching head, Or, through dark and painful hours,

Lying sleepless on no bed.

"Dreaming strange and longing fancies Of cool forests far away; Dreams of rosy happy children,

Laughing merrily at play ;

Coming home through green lanes, bearing Trailing branches of white May.

"Scarce a glimpse of the blue heavens Gleamed above the narrow street, And the sultry air of Summer

(That you called so warm and sweet,) Fevered the poor Orphan, dwelling In the crowded alley's heat.

" One bright day, with feeble footsteps Slowly forth he dared to crawl, Through the crowded city's pathways,

Till he reached a garden-wall; Where mid princely halls and mansions Stood the lordliest of all.

"There were trees with giant branches, Velvet glades where shadows hide; There were sparkling fountains glancing, Flowers whose rich luxuriant pride

Wafted a breath of precious perfume To the child who stood outside.

"He against the gate of iron

Pressed his wan and wistful face, Gazing with an awe-struck pleasure At the glories of the place ;

Never had his fairest day-dream

Shone with half such wondrous grace. "You were playing in that garden,

Throwing blossoms in the air,

And laughing when the petals floated Downward on your golden hair : And the fond eyes watching o'er you, And the splendour spread before you,

Told, a House's Hope was there. "When your servants, tired of seeing

His pale face of want and woe, Turning to the ragged Orphan,

Gave him coin, and bade him go, Down his cheeks so thin and wasted, Bitter tears began to flow.

"But that look of childish sorrow On your tender young heart fell, And you plucked the reddest roses

From the tree you loved so well, Passing them through the stern grating, With the gentle word 'Farewell !'

"Dazzled by the fragrant treasure And the gentle voice he heard, In the poor forlorn boy's spirit,

Joy the sleeping Seraph stirred ; In his hand he clasped the flowers,

In his heart the loving word.

"So he crept to his poor garret, Poor no more, but rich and bright; For the holy dreams of childhood

Love, and Rest, and Hope, and Light-Floated round the Orphan's pillow

Through the starry summer night.

"Day dawned, yet the vision lasted; All too weak to rise he lay; Did he dream that none spoke harshly

All were strangely kind that day?

Yes; he thought his treasured roses Must have charmed all ills away.

"And he smiled, though they were fading, One by one their leaves were shed ;

'Such bright things could never perish, They would bloom again,' he said. When the next day's sun had risen,

Child and flowers both were dead.

"Know, dear little one ! our Father Does no gentle deed disdain;

And in hearts that beat in heaven, Still all tender thoughts remain;

Love on the cold earth remaining, Lives divine and pure again !"

Thus the angel ceased, and gently

O'er his little burthen leant; While the child gazed from the shining Loving eyes that o'er him bent,

To the blooming roses by him, Wondering what that mystery meant.

Then the radiant angel answered, And with holy meaning smiled :

"Ere your tender, loving spirit

Sin and the hard world defiled, Mercy gave me leave to seek you; I was once that little child !"

Cherokee Churches.

Names of No. of Names of ordained ministers.
Churches. mem.
Muskoke, 470 H. F. Buckner, (only Bap-
North Fork, 375 Missionary
Broken Arrow, 40 Micco P. O., Creek nation.
2d Bap. Church, 60
Big Spring, 30 D. N. McIntosh, (native,)
Tuckabachee, 60 Louis McIntosh, " "
2d Tuckabachee, 40 Jacob Hawkins, " " Choseka, 25 James Perryman, "
Uno'd man a 25 James Perryman, "
Uno'd mem. cir. 100 Gen. Chilly McIntosh.
Total No. of Churches, 8. Total No. of mem-

bers, 1200. Ordained ministers, 6.

The oldest church, Muskoke, was constituted in 1832 by Elder Isaac McCoy.

All the above ministers, besides one other licentiate, are under the patronage of the American Indian Missionary Association.

The cause was never more prosperous than now.

TABERNACLE BAPTIST CHURCH.

Cabernacle Baptist Church.

PHILADELPHIA.

THE Tabernacle Baptist Church was organized on the 14th of February, 1848. Thirty-four members from different churches, feeling the necessity for a church organization in the Western part of the city, united together, were recognized as an independent church, called Rev.Charles Tucker to the pastorate, and purchased a small church building on 17th street. After laboring with them faithfully and efficiently for about two years and a half, their Pastor was smitten suddenly by death in the strength of his manhood, on the 18th September, 1850.

Rev. M. G. Clarke, of Springfield, Mass., being called to the charge of the church, commenced his labors with them on the 1st of April, 1850. The necessity for a larger house of worship soon became manifest, and lots were purchased in a most beautiful and eligible situation on Chestnut street, at a cost of \$14,000. The engraving is an excellent view of the building that has been erected. It was designed by W. W. Boyington, Esq., Architect, of Springfield, Mass. Its style of architecture is Grecian, its dimensions 62

by 114 feet. The front is of brown stone and the side walls of brick, painted and sanded in imitation of brown stone. The steeple is 214 feet high, furnished with a fine clock and bell. The basement story is level with the pavement, and is divided into apartments for Lecture and Sunday School, Bible class and Infant school rooms, retiring rooms for candidates on baptismal occasions, the whole handsomely and conveniently finished and furnished. The main audience room contains, with galleries, 162 pews, capable of accommodating comfortably 1000 persons. It is one of the most elegant halls in the city, handsomely frescoed, the pews all furnished, a recess pulpit and baptistery, an excellent organ, all constructed in admirable taste, and striking the visiter as eminently neat and chaste, without any appearance of gaudiness or extravagance. The whole cost, including land, has been some \$50,000. The church and congregation are worthy of great praise for the large and literal plans they formed, and for the perseverance and liberality with which they have prosecuted them. However some may question the propriety of expending such large sums in the erection of churches, there can be no doubt among those familiar with the location and circumstances of this, that just such a building, in the place where it has been reared was necessary in order to the exertion of the right influence and to the accomplishment of the highest good. The Pastor, Rev. M. G. Clarke, has greatly endeared himself to all who have known his toils, by his indomitable perseverance, his tireless industry, his strong practical sense, his large views, a zeal that would admit no discouragements, and a piety that rested in God for support and success, in the midst of labors under which most men would have sunk. "The best of all is" that God has been with the church, and that as evidences of his approval and favor, some converts have been added to their membership

at almost every communion season since they have entered their new house.

KALAFAT, of which so much has been said lately, is a town of 2,000 houses. It is surrounded with walls, has a quarantine, a town hall, a custom house, three churches, and a cavalry barracks. It is the chief place of a sub-administrator's district. The redoubts raised by the Turks are of great extent and strong. They are partly raised on two high hills in the plain of Kalafat, about a mile distant from each other. and have a numerous artillery. All the neighboring country is commanded by these hills in such a way that no approach to the Danube can be made. In 1828 these hills were occupied and fortified by Russians. Between Widdin and Kalafat, the Danube is little less than a mile wide, and the course of it is very rapid. The island in which the Turks are fortified is situated near the left bank; it is partly covered with wood, and is defended by strong intrenchments in earth, bearing large artillery.

WHAT A WASTE!-It is computed by an English writer of distinguished ability, that the laboring people of Great Britain, exclusive of the higher and midile classes, expend no less than £53,000,000, or \$250,000,000, every year on alcoholic liquors and tobacco.

NOVEL BAPTISM. — Rev. J. C. R. Lockhart, Pastor of the Damascus Baptist church, Taylor county, Georgia, writes to us, that he baptized ten converts a short time since, among whom were twin brothers, 21 years of age. They stood in the water side by side, with arms embracing and hands interlocked, and with one ceremony both were laid together in the baptismal grave by the same immersion. The effect upon the audience seemed most impressive and salutary.

FRANKLIN BAPTIST CHURCH.



Franklin Baptist Church.

THE annexed engraving is a representation of a neat little church building, erected some four miles north of the city of Philadelphia, by the efforts of a few devoted brethren and sisters, all poor, but anxious to do good in the neighborhood of their residence. The model is not faultless, even for a small cheap building, but taking all circumstances into the account it has been a most praiseworthy enterprize. The building is so located on the lot that it may ultimately form Lecture and Sabbath school rooms in the rear of a more commodious edifice. We give it as a specimen of what a very few, scarcely a half dozen poor, but pious and earnest Christians, may accomplish.

The building is of rough stone, such as is ordinarily used in walling cellars, covered with stucco. Where stone is plenty this method of building is cheaper, and we think far better than brick. It makes a more substantial building, and the joints retain the plastering much more tenaciously. In this region the cost is at least one-third less than for brick walls, and in our estimation would be better at equal or even greater cost. This edifice is 32 by 40 feet, was designed by Mr. Wm. Coxey, and erected under his superintendance, at a cost, entirely and neatly finished, of about \$1200. It will seat about three hundred people.

THE DEVIL AIMS TO STRIKE EVERY MAN WITH SPIRITUAL BLINDNESS.—The eagle before he setteth himself upon the beast, rolleth himself in the sand, and then flyeth at the stag's head, and by fluttering his wings, so dusteth his eyes, that he can see nothing, and so striketh him with his talons where he listeth. Now the sand and the dust, with which the Devil filleth his wings, are earthly desires, and sensual pleasures, wherewith after he hath put out the eyes of the carnal man, he dealeth with him at his pleasure.

Editor's Carner of Gleanings.

CHINA .- The contingency which was considered almost impossible has occurred. According to the Pekin Gazette, quoted by the North China Herald, the Emperor has resolved to play his last stake, and has summoned one of the Tartar hordes to his assistance. The desperate expedient has failed, and has served only to reveal the utter impotence of the dynasty. The Tartars, it is said, have encountered the insurgents to the Northward of Nankin, and have been totally defeated with the loss of their baggage and equipments. The defeat destroys the last hope of the Manchows. There has always been even in China a vague idea, that at the last moment, when the insurgents were completely victorious. the Emperor might call in the Mongols, and that those warrior races, though they might retain the Empire for themselves, would at least suppress the insurrection by exterminating the insurgents. This idea may be henceforth abandoned. The Tartars are as powerless to arrest the march of the revolution as the Emperor has been, and the next mail will probably announce that Pekin itself has fallen. A report to that effect was current in Shanghai at the date of the last advices, and it would appear certain, that the capital is at all events invested.

China papers have been received up to the 27th September, but they contain little intelligence of interest. The Hong-Kong Register, quoted by the Hurkaru, publishes, however, a singular narrative written by a deserter who joined the insurgents, and fled, carrying with him a considerable booty. This man declares that the name of the Emperor is Taeping, and Tien-teh is only the General-in-Chief. Both, however, are styled by the troops "Royal Father." He further declares that the discipline maintained in the insurgent camp is excessively strict, every outrage is punished at once, and every day, when the troops are not marching, is occupied by an "exposition of doctrine." Could Cromwell's army have been more accurately described?

THE BOMBAY GUARDIAN collects some singular facts relating to the rapid development of Protestant Christianity in Asia Minor. Congregations have been gathered, and Churches formed in Trebizond, Smyrna, Nicomedia, Brusa, Magnesia, Antioch and numerous other towns less generally known. Thoughout Turkish Armenia there is said to be a singular movement, and no less than forty Missionaries are absolutely required for "open" places in Armenia. The converts, it appears, are not persecuted by the Turkish Government, while the Russian authorities absolutely forbid all secessions except to the Greek Church. It is said, too, that many of the Greeks of the Fanar, the merchant families scattered all over the Levant, are becoming Protestants.

SANDWICH ISLANDS—A CHRISTIAN NA-TION.—What has it cost? In the prosecution of missions to this people, the A. B. C. F. M. have expended \$817,383; the Bible Society, \$41, 500; and the Tract Society, \$23,800. Total, \$882,683. Less than it costs to build a line of battle ship, and keep it in service one year.

At the present time 344 public schools are sustained by the Government, in which are 11,771 scholars. There are 26 churches, into which there have been received from the beginning 38,544 persons, of whom 1,644 were added during the past year. Whole number of members now in regular standing 22,234. Some of these churches are the largest in the world.

BRUSSELS BAPTIST CHURCH.—A church of twenty-three persons was organized at Brussels in June last. Belgium is one of the few Roman Catholic countries in which religious freedom is guaranteed by the law and by public opinion.

THE FRENCH CLERGY .- Galignani's Paris Guide for 1853, states that there are 42,000 Roman Catholic elergymen in France, besides 8,500 theological students preparing for the priesthood. At the time of the revolution, the total number of papal ecclesiastics was 114,000, including monks, priests, and 32,000 nuns, with an annual revenue of 142 million of francs. Now, the catholic clergy are appointed by the State, at an annual expense of 32 million of francs. We are surprised to learn from the same source, that there are, at present in France, no less than 3,000 convents, and 24,000 nuns, besides convents for different orders of monks.

Of Protestant ministers, there are 507, Calvinists, 349 Lutherans, 40 Protestant

EDITOR'S GARNER OF GLEANINGS.

Episcopal, and 86 of other denominations. Of Jews, 53 Rabbins, and 61 officiating ministers. From this great disparity, it is plain that a great work of reformation must be done in France, before it can become a protestant country. It needs a river of divine life to pour through its provinces, cleansing them from the worse than Augean corruptions, which have accumulated through the long triumph of apostate Rome.

RUSSIA .- The population of European Russia, is about sixty millions, only threefourths of whom are members of the established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The Protestants of the Augsburg confession of faith, amount to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Thibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetichism, worshipping every uncouth specimen of brutes, as a representative of the divinity of heaven.

CHURCH STATISTICS OF ENGLAND AND WALES, FROM THE CENSUS RETURNS OF 1851 .- PLACES OF WORSHIP. Church of England, - -14,077 Presbyterians, ____ 161 Independents, - - -3.244 Baptists, -.... 2,789 Quakers, . 371 . -Unitarians, ------229 Moravians, - - - -32 Wesleyan Methodists, of all denom., 11,007 Calvinistic Methodists, - -828 Countess of Huntingdon's Connexion, 109 Sandemanians, - - -6 Swedenborgians, 50 Isolated Congregations, - -539 Foreign Churches, - -16 -1 1 2 Roman Catholics, -570 Irvingites, - - - -32 Mormonites, - - - -222 . 1. 10. 1. 10. 53 Jews, Total places of worship, - - 34,467

CAPACITY OF CHURCH BUILDINGS.

Church of England,	sittings,	4,922,412
Presbyterian,	ditto	83,893
Independent,	ditto	1,002,507
Baptist,	ditto	706,663
Quaker,	ditto	89,551
Unitarian.	ditto	63,770
Moravian,	ditto	8,723

Wesleyan Methodists,	ditto	2,032,775
Calvinistic Methodist,	ditto	198,242
Count'ss of Huntingdon,	ditto	35,210
Sandemanian,	ditto	638
Swedenborgian,	ditto	11,865
Brethren,	ditto	15,869
Isolated Congregations,	ditto	a second s
Foreign Churches,	ditto	90,048
Roman Catholic,	ditto	3,282
Irvingite,	ditto	164,664
Mormonite,		6,973
A D D D D D D D D D D D D D D D D D D D	ditto	22,951
Jews,	ditto	7,791
Free sittings,		3,947,371
	-	
Total accommodations,		9,467,738
ATTENDANCE ON SUNDAY	, MARCE	1 30, 1851.
Mornin	ng. After	n'n. Eve'g.
Church of England, 2,371,	732 1,764,	641 803,141
		236 23,084
Independents, 515.	071 228,	060 448,847
Baptists, 353,	061 219,	407 337,614
Quakers, 14,	016 6,	458 1,459
		610 12,456
		312 3,202
Wesleyan Methodists, 694,		
Calvinistic Methodists, 79,		
and the second second second second second		99 17,929
		56 61
Swedenborgians, 4,0	52 2,	308 297
Brethren, 5,6	13 4.4	41 7,272

22,726

241

51,406

1.607

11,016

4,428,338 3,030,280 2,900,77

1,043

1.300

3,077

2.848

240,792

40,835

160

73,282

2.622

15,952

1.673

Isolated Congregations, 34,706

Foreign Churches,

Roman Catholics,

Irvingites.

Jews.

Mormonites,

Total.

EN LINKARY

BLOOMSBURY CHAPEL, London, erected at a cost, including the ground, of some \$75,000, the larger portion of which, was paid by S. M. Peto, Esq., M. P., has been ever since its opening, regularly filled to overflowing by crowding congregations. The Pastor of the Church, Rev. W. Brock, is described as "a bold, . utspoken preacher, speaking out of the heart's abundance, yet withal under the guidance of a powerful and manly mind. Polished, yet ever ready to sacrifice polish to power; imaginative. yet not reluctant to break off any flight at the call of logic, and enter into a close tug with any error or folly which may cross his path ; tall and masculine in appearance, yet not incapable of tears; he possesses in a high degree, many of the qualifications of the successful orator, and, what is far better, they are pervaded with child-like piety."

Mr. Peto has also recently purchased at considerable cost, the Diorama, a large

building near the Regent's Park, London, for the purpose of changing it into a Baptist chapel. It is undergoing a thorough alteration, with a view to its being soon occupied by a popular minister, who has, however, as yet to be selected. The projected chapel will be capable of seating two thousand persons, though at first some portion of this space will be partitioned off. Its interior will be of the handsomest description - fanlike in form - with the pulpit at the narrow end. The pulpit itself is to be of marble, with pillars of alabaster.

DEATHS OF MISSIONARIES .- MRS. Sher mer, the wife of the Rev. Henry B. Shermer, who about one year since sailed as a Missionary to Africa, died at Bexley, Liberia, on the 23d of September last. She was a devoted Christian, and died resigned and triumphant in confidence of a happy immortality. Her last words were-" Oh! do look up ! look up ! look up !! Oh ! you cannot see it as I do !!"

Brother Shermer compelled by failing health, returns to this country.

Mrs. M. B. Crocker, the widow of the lamented Missionary to Africa, is also among the dead, whose lives have been given in sacrifice for that dark land. She died at Bexley, Nov. 23.

Mrs. H. B. Rose, who last year left this country to labor in Arracan, died at Maulmain on the 21st of October, 1853.

Rev. Hervey E. Knapp, of the Arracan mission, died on his passage from Calcutta to the Cape of Good Hope, and was buried at sea, Nov. 9.

A SUBSCRIBER, in Wisconsin, informs that a proposition is on foot among the Sabbath Schools of that St te, to erect a monument to the memory of the little martyr, who was whipped to death rather than tell a lie, of which we gave an account in our last number. The sad circumstance happened in Marquette county, Wisconsin, and not Michigan, as by mistake it was printed.

UNPARALLELED. - " Der Sendbote des Evangeliums," the German paper edited by Rev. K. Fleischman, is taken and paid for in advance by every German Baptist family, and by every separate Baptist brother and sister in America, so far as they are gathered into churches or their residences

NEWSPAPERS IN CALIFORNIA .- There are published in California, says the Marysville Express, thirty-eight newspapers, twelve of

which are dailies, one a tri-weekly, two semi-weeklies, and the balance are weeklies. Sixteen of these are printed in San Francisco, four in Sacramento, two in Marysville, two in Stockton, and two in Placerville. Three are printed in foreign languages, and two devoted to two different languages. Among them four are called Journals, eight of them are Heralds, and two Republicans. Total weekly circulation, one hundred and sixty thousand.

THE Iowa Reporter says the emigration into that State this year is immense. The addition to the population from September 1st to December 1st, from emigration alone, is computed at 50,000.

In Iowa the Baptists have forty-six churches, and but twenty-nine pastors.

IN 1847 there were scarcely a dozen white inhabitants in the place now known as St. Paul, in Minnesota Territory. The village now contains 700 houses and 4700 inhabitants. The amount of taxable property in 1853 was \$904,437. The capital at present invested in business is \$825,000. The Minnesota Baptist Association now consists of six churches, all of which are supplied with pastors. The statistics reported for the last year were 27 baptized, 46 received by letter, and the total number of members 170.

INTERESTING BAPTISM. - Rev. Mr. Mepdenhall, of Camden, N. York, in a private letter says :

" Last Saturday I baptized three colored persons. One of them was an old African. Many think he is over 90 years of age. For eleven years he has been blind. He seems to be in a constant transport of joy. I don't think I ever saw a countenance on which happiness was more plainly indicated than his, after I had baptized him."

AMERICA was discovered in 1492, and Spain claimed it as a gift given by Pope Alexander the Sixth, who assumed that all the unknown land in the world belonged to him, and that he could give it to whomsoever he would. We have an apology for the successor of the Prince of the Apostles. He had only done what had been done 1400 years before by a great Prince, the Prince of this world, when on an exceeding high mountain he "showed Jesus all the kingdoms of the world and the glory of them, and said, all these kingdoms I will give thee if thou wilt fall down and worship me." How great these two Princes must have felt giving kingdoms, continents

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and worlds ! Worship me, said the one, acknowledge me as God of the World, the Prince of the world. Worship me or acknowledge me, said the other, as God upon earth, Christ's Vicar, Prince of the Apostles, and all shall be thine. The truth is, not one of these great Princes had one inch of God's earth to give.

THE POPE AT WORK IN ROME .- We translate for the Crusader, from the Journal of Rome, the following amusing incidents :

"Pius IX., on the eve of the Conception of the Virgin Mary, visited the Church of the Twelve Apostles; went into the vestry; there dressed himself with the Pontifical costume; afterwards, preceded by twelve secret waiters and twelve prelates, with lighted torches, and followed by some cardinals, ascended the altar; blessed the congregation; returned to the sacristy; admitted the friars of the church to kiss his toes; and returned afterwards to the Vatican." Isn't this a great work for a Pope?

A REMARKABLE ADMISSION. — The Freeman's Journal, the well-known leading paper of the Romanists, in an editorial on Chaplains in Public Institutions, finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish priests, assigning a very extraordinary and significant reason.

"The rule is exceedingly plain," says the Journal, "in reference to prisons, poorhouses, and all institutions supported by public money. Under our Government we do not see what business such institutions have with salaried chaplains—but if such are to be, it is evident they should be chosen of the religion most generally projessed by the inmates of such institutions."

What sort of a religion must that be which furnishes most of the inmates of poor-houses and prisons? Popery, its own chosen advocate being witness, sends to the poor houses and prisons most of those who go there.

TESTIMONY FROM A HIGH SOURCE. — Sir Culling Eardly, in a recent speech before the Protestant Alliance in London, addressed the chair occupied by the Earl of Shaftsbury, and said—

My Lord, you had an interview a few months ago with an individual in high position, with whom a few weeks afterwards I had an opportunity of meeting, one who was formerly the Prime Minister of the present Pope, and who is now residing at Genoa. He told me with his own lips that the system of the Papacy is so utterly rotten and so utterly detested by the people, that unless some marvellous change should take place, he is certain that its destiny is sealed.

THE TWO PHILOSOPHERS. — The Rev. J. Craig makes the following statement in an article headed, "Sir Isaac Newton and Voltaire on Railway Travelling :"

"Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelation, in one of which he said, that in order to fulfil certain prophecies before a certain date was terminated. namely, 1.260 years, there would be a mode of travelling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said :-"Now look at that mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems, that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard !" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now ?

Distances from New York to San Francisco:

By Cape Ho	rn,		17,000	mile
Isthmus of 1	Panama, .		6,000	
Overland ro	ute,		4,062	miles
Em	igrant Route to	Or	egon.	
New York t			1,739	
St. Louis to	Westport, .		266	
Westport to	Fort Laramie,		630	
"	South Pass,		950	
"	Fort Hall, .		1,222	
"	Fort Vancouve	г,	2,024	
**	Pacific Ocean,		2,044	

4,049 miles.

THE BANGALORE HERALD gives us a story curiously characteristic of the natives of India. The monkeys at Bangalore have increased, until they have become a serious nuisance. They steal fruit, spoil goods, and bite children. The Brigadier accordingly ordered them to be destroyed. The people of the Bazaar, however, though tired

of the annoyance, did not lose their reverence for the monkeys. They subscribed; an immense bamboo cage was constructed, the monkeys were caught, and were carried out of cantonments to the music of tomtoms and fifes. To increase the absurdity of the scene, the monkeys had been largely supplied with fruit. They were accordingly in high good humor, and danced in the cage to the music.

SPEAKING of single women, Horace Mann says, "The two Misses Fellows, of Boston, within the last ten years, have found homes for more than a thousand destitute, orphan children, carrying on this warfare against ignorance and perdition, as the Apostle said, at their own charges. What mothers, unless it be such as the mother of Washington, deserve so much as they the admiration and homage of mankind?"

The Mansion House at Mount Vernon is now one hundred and eight years old, having been built in 1745.

When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*Philip Henry*.

Thirty thousand men are employed in the United States in iron castings; twenty-five thousand in the manufacture of pig iron, and fourteen thousand in wrought iron.

More than sixty criminals have been executed in the United States during the year 1853, and quite a number are now in prison under sentence of death.

ORTHODOX CONGREGATIONALISTS IN NEW ENGLAND.—A late number of the Traveller condenses the following statistics of Orthodox Congregational Churches in the six New England States.

In Maine there are 231 Congregational churches, 163 ministers, and 17,278 church members-708 having been added by profession in 1853. In New Hampshire 187 churches, 231 ministers, 26,167 members, and 661 additions during the year. In Vermont 198 churches, 212 ministers, 18,623 members, and 333 additions. In Massachusetts 462 churches, 594 ministers 66,644 members, and 2114 additions. In Connecticut 276 churches, 310 ministers, 39,197 members, and 1,375 additions. In Rhode Island 24 churches, 20 ministers, 2,711 members, and 161 additions. Total, 1,378 churches, 1,530 ministers, 164,600 members, and 3,694 additions during the past year.

EPISCOPAL STATISTICS.—The Diocesan reports of the General Episcopal Convention of the United States present the following general summary: Number of clergy, 1,657; of communicants, 102,890; average number of communicants to the elergy, 61. In New England the following are the figures:

	Clergy.	Com.	Average to Clergy.
Maine has	12	867	72
New Hampshire	10	577	58
Massachusetts.	90	5,609	62
Rhode Island,	28	2,201	71
Vermont,	25	1,450	58
Connecticut,	112	10,168	91

Out of New England, Episcopalians are most numerous in New York, Pennsylvania, Maryland, Virginia, Ohio and South Carolina. In the three last named States they number in each from four to six thousand. The largest number in any one State is comprised in the two Dioceses of New York, being 29,000. Pennsylvania comes next, having 12,000, and Maryland next, having 8,000. In all the other States except New Jersey, the number is less than 2,000. Texas exhibits the smallest aggregate, being but 350 members.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the charch. On making the discovery she said, "God could not find the way into my pocket, but it seems the devil did."

GRANDE LIGNE MISSION.—There are now laboring in connection with the Mission five ordained ministers, one licentiate, six teachers, and three colporteurs, all of whom except three, are French Canadians, and have been converted through the instrumentality of the Mission.

There are four organized churches, numbering at present notwithstanding a great loss by emigration into the United States and by death, 170 members. The congregations number over 400, and the Protestant population under evangelical influence is about 1,000.

The two boarding institutions contain 35 boys and 18 girls, and the five primary schools afford the means of instruction to 130 scholars, who are not only tanght the common branches of education, but are instructed in the truths of that blessed Book which is able to make men wise unto salvation.

The press, the great moral power of the age, is also employed in the cause of the

truth with increasing success. The Semeur Canadian, the only French Protestant periodical published on the continent of America, has attained a good circulation. It is taken in about 150 parishes or villages, and reaches some 3000 individuals, one-half of whom are Roman Catholics of the educated class.

PATERNAL CARE .- A gentleman who took a proper paternal interest in the moral culture of his son, observing the necessity for a constant repetition of his reproofs, planted a post in his yard, and proposed that for every fault, he should drive a nail into the p st, and for every good deed, a nail should be drawn out. The proposal was agreed to, but alas, soon the post was covered all over with nails. The son, grieved and ashamed of such multiplied faults, made a firm resolve to amend-the nails were drawn out one by one, till all had disappeared. The father observed the change with pleasure, and calling his son, pointed out the fact with warm commendations on the result of his efforts. But the lad stood pensive and sad, without any signs of delight, and when interrogated as to the cause, he pointed to the post, saying, yes, father, all the nails are gone, but the scars still remain.

So it is with every vice which we commit—although we may succeed in reforming ourselves, yet the effect on society may not be so easily removed—the sears upon our own hearts and upon the community, may long remain.

At the breaking of ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, Rev. J. E. commenced slowly and solemnly to read a manuscript prayer. At the conclusion, an old negro man who had been resting with one foot on his spade, and his arms on the handle, looking intently in the chaplain's face, straightening himself up, remarked audibly, "Well, I reckon dat's de fust time de Lord has ever been written to on de subject of Railroads!"

THE old Indian trick of producing a mango tree from the seed before the eyes of the spectator, has never yet, we believe, been explained. That the growth of the fruit appears to be real, has been vouched for by Dr. Wilson, and we perceive a Mons. Herbert has been performing an experiment of a similar kind at Brompton. A geranium entirely destitute of blossoms was exhibited, and the flower was covered with a circular glass, and some chemical substance applied to the interior. In two or three minutes the bowl became dim with vapour, and in a quarter of an hour full sized blossoms were cut from the geranium. No explanation was offered of the phenomenon.

TY I BRARY

FASTENED ON ONE SIDE .- The following bit of evidence before the Senior Magistrate of Calcutta, is exquisitely characteristic of that country. Mr. W. V. Goddard said. "I am a Musician, and Boat Agent, and live in Geree Baboo's Lane. Fifteen days ago I went away from Calcutta. I returned this morning between six and seven. I found my door open, the padlock was all right, but the rope hinges were cut." The padlock is all right, the doors are most carefully secured, but the hinges are of rope. It has, we believe, occurred, that the treasure chest of a Mofussil office was found secured with strong fastenings, closed by triple locks, and with the hinges taken off.

A GREAT FISH. - In an edition of the System of Nature of Linneus, by the philosopher Muller, the following story is given of a frigate which was cruising in the Mediterranean in the year 1758. In a heavy storm, a seaman fell overboard, and was immediately received into the jaws and throat of a sea-dog or carcharias, which was following the ship. Before the animal sank, an officer on deck discharged a gun at its head, and the charge taking effect, it caused the animal to disgorge its prev. and the sailor was rescued alive and uninjured, and lived for several years to repeat the story of his deliverance. By harpoons and cables, this fish was captured, and his exact weight was 3.924 pounds.

Without doubt, it was a fish of this kind which God employed for the prophet. The only miracle necessary was the preservation of the prophet's life during his imprisonment; for the gastric juice will not act on the living fibre; and any one of a variety of natural causes might have been sufficient to effect the release on the third day. Surely the simple preservation of a man's life for a few hours, without light or air, is no such stupendous miracle that it should seem incredible. It even appears quite small compared with the ascent of Elijah, or the resurrection of Lazarus. But in case of a direct interposition of the Almighty. what is small or great, difficult or easy? What is the difference between the budding of a rose and the bursting of a volcano? Are they not alike to Omnipotence?

Editor's Book Shelf.

WEBSTER'S DICTIONARY .--- We find a copy of this great book, great in bulk and great in worth, a huge Quarto of 1452 pages of closely printed matter, lying upon our shelf. We have had a copy of an earlier edition constantly at our elbow for some twelve or fifteen years, which cost us, we well remember, \$15. And here we have an improved and enlarged work containing much more than the old edition, with the price brought down to \$6. For its definitions and fullness it is undoubtedly the best Dictionary in the English language. The book however needs no recommendation from us. It has been fully and enthusiastically endorsed by Presidents, Senators, Congressmen, Professors, Clergymen, Literary men and scholars of all grades. If "good recommendations" will sell any book, Webster's Dictionary is sure of an immense circulation. An advertisement of it may be found on our cover.

HISTORY OF NEW AMSTERDAM; or New York as it was in the days of the Dutch Governors, is the title of a neat little book, illustrated with cuts of various old mansions, seals, &c., written by Prof. A. Davis, and published by R. T. Young, of N. York. It contains various old papers, and is an interesting volume to those who love to trace results to beginnings.

ROME AGAINST THE BIBLE, and the Bible against Rome. Astounding antagonisms! and the more astounding because of the evident truth they indicate. They form the terse title of a masterly little treatise on the Papal controversy, by Rev. Wm. S. Plumer, D. D., of Baltimore, published by the American Baptist Publication Society.

PRESERVATIVE ELEMENT OF HUMAN CHA-RACTER, is the title of an affecting discourse delivered on a most melancholy occasion, by Rev. G. C. Baldwin, D.D., of Troy, N. Y. A young man of fine promise, of liberal education, the son of a godly mother, a lawyer, and the editor of a political paper, who had been too, a professor of religion, had become debased by intemperance, and finally terminated a short career of vice, by a dishonorable death. The sermon suggested by this sad history, was preached before his young associates at Hamilton, N. Y., and published at their request. It is a faithful and pathetic appeal, based upon the passages, " Let integrity and uprightness preserve me." " The integrity of the upright shall preserve them." A sad counterpart to this history has just reached its results in relation to a gentleman formerly of this city, -Ovid F. Johnson, Esq., -- a few years since District Attorney for the State of Pennsylvania, a man of fine abilities and of generous impulses, who, a few weeks ago, was taken out of the gutters of Baltimore, a miserable drunkard, and died in the watchhouse the same night. What an invincible argument do such cases furnish for a prohibitory liquor law.

THE PHILADELPHIA WEEKLY SUN .- TO any who desire a Weekly Family and Literary Newspaper, published in one of our large cities, we can sincerely commend the Philadelphia Weekly Sun. It is a large sheet, bringing up the news closely with the termination of every week, and always well filled with readable and instructive articles. But its best feature is, a rather uncommon one among papers of the kind, its open, manly bearing on the Papal controversy, and on the Temperance question. It is frankly, firmly, and fearlessly Protestant, and has been for years, consistent in its advocacy of Temperance Reform. It is published at the low price of One Dollar a year, and is worthy a place in every American, Protestant family.

GRACE AND APOSTLESHIP, illustrated in the life of Judson, and "A Missionary Address on the Moral likeness of men, an encouragement to missionary labors," are the tilles of two excellent articles, by Rev. R. W. Cushman, D. D., bound in one 18mo.volume of 144 pages, and issued by the American Baptist Publication Society.

We happen to have room for a brief extract, which will give our readers a taste of the quality of the book.

In the view we have taken we have seen, in Adoniram Judson, the following graces of apostleship exhibited in circumstances of trial unsurpassed by those by which it pleased God to put the graces of the convert of Tarsus to the proof. We have seen a supremacy of love to Christ that never hesitated or wavered under the test of any suffering or privation; a crucifixion to the world, which rendered utterly powerless the charm of honors and wealth: a faith in the promises of God, with reference to the conversion of the heathen, which nothing could shake; a perseverance which no obstacles could vanquish; a spirit of enterprise adequate to the most gigantic undertaking; a love of Labor which the most disabling sickness could not subdue; a courage which no

OUR OWN NOOK.

danger could daunt; and an *integrity* which could put everything to hazard rather than the truth. And with all this we have seen a compossion for the souls of the heathen, which no cruelties could benumb; and a modesty in his estimate of what he did and suffered, which hardly seemed to regard it as a matter for official report or recital.

as a matter for official report or recital. We have seen, in short, a Christian of modorn times emulating a primitive apostle, through a path of like tests of fidelity and in the discharge of kindred duties. It only remains for us to call on the ministry, on the churches, and on the world of the age to which he belonged, to "mark him," and profit by his EXAMPLE.

Our Own Nook.

We have been greatly cheered during the past month by numerous letters from every state in the Union, commending and encouraging our labors. "*That dollar*," has been promptly forwarded by more than seven hundred new subscribers, and our monthly visits thus invited to more than seven hundred new families. Our readers will pardon us, if we insert a few extracts as specimens from the letters daily received. One brother writes, and this is the burden of many letters,

"I had ordered it discontinued, buthaving seen your first number, I cannot find it my heart to part with it."

"I will introduce it every where I can, and hope it will find a cordial welcome in multitudes of families in our state."

"I am pleased with its appearance. It is just the thing we need."

"Your late call at my humble dwelling and solicitation of admittance to a closer intimacy, deserved an earlier response. Come assured of a hearty welcome from every month. Please find enclosed, my pledge of 'friendly compact,' for the current year."

"I am well pleased with the Memorial, and have obtained five new subscribers."

"The Memorial has high claims upon our denomination and ought to be in every family."

"Thanks for sending me the first number of the Memorial, it seems now, a specimen of what I have long desired."

"It certainly fills an important place in our denominational literature."

"The Monthly Record every family ought to procure and file away for reference."

"The work seems to be just what is needed in our literature at the present day."

"We had come to the conclusion not to take it any longer, but we find it so much improved, that we have decided to try it another year."

A brother who sends twenty new subscribers, writes:---"In order to make sure of subscribers, I have only to take the book with me and read the first article. The brethren subscribe without asking any questions."

LINRAFE

We might publish as many such encomiums as would fill up a whole number, and therefore beg that our readers will deem us modest in selecting only so few, and those, referring to the work itself rather than to its conductors.

RECEIPTS.—If any of our friends do not find receipts for money forwarded, in the first or second number after they have sent it, they will please inform us by letter promptly.

MISSING NUMBERS.—We shall mail each number promptly to every subscriber; still, some may fail to reach them. If, when one number comes, the number for the previous month is still missing, please inform us and we will forward it. If left to the close of the year, we may not have the back numbers on hand.

PROMISES.—We shall be careful to make no promises or proposals, which we do not mean honorably and strictly to fulfil. Subscribers may expect and claim with confidence, all that we promise.

Post OFFICES.—We have several letters on hand which we can not answer, because the name of the Post Office is illegibly written, or the State not given. For example, a package of Memorials that had been ordered and paid for, has been sent back to us with the note, "no such Post Office." We had forwarded them to Suttery, Vt., which was all we could make out of the direction. Another letter enclosed a dollar, and orders the Memorial to be sent to Charleston. Now there are just twenty Charlestons, in as many different states. How shall we send the brother his Memorial?

PAYMENTS.-With the March number most of our old subscribers will receive their bills for the year 1854.

It will be perceived that the Memorial is published at double the expense of former years, and contains about twice the amount of reading matter. Now to enable the present publisher to meet this increased expenditure, it is necessary that the list of subscribers should be enlarged,—will you not recommend the work to your neighbors and try to send at least the name of one other person who will take it,—and last though not least, please send your subscription before the next month, so as to keep the wheels of our machinery working smoothly and pleasantly.

The Monthly Record.

Baptisms Beported.

~	ALABAMA		
Churches.	Counties. A	dministratore.	17
Catawba Spr'g,	Conecub.	D Child	vo.
		D. Giddens,	15
Halama	ARKANSAS		
Helena,	Phillips,	R. Jones,	2
	BRITISH PROVI	INCER	-
Liverpool,	N. B.		
Tryon,	44	J. Angell,	5
Wallace Road,	N. S.	Wm. Hobbs,	6
Digby,	44	Samuel Webb,	.29
Horton,	**	J. E. Balcom, J. Stevens,	2
Nictaux,	66	W. G. Parker,	4
Grande Ligne,	C. W.	m.d. rarger,	6
		al lo sugarosà d	8
New London	CONNECTICU	JT.	
New London, Gaylordsville	(2d. Church,)	O. T. Walker,	8
Gaylordsville,	Latchfield,	Wm. Denison,	7
	DELAWARD	E.	1
Wilmington,	New Castle,	F. Charlton,	
I	DISTRICT OF CON	onariton,	21
Washington,	(lat Cal Col	LUMBIA.	
and a stand of the	(1st. Col. Ch.)	S. White,	13
and the second	GEORGIA.		10
Columbus,	Muscogee,	JED	
Sardis,	Chatooga,	J. E. Dawson, W. Newton,	18
Summerville,	44	" " "	2
Shiloh,	Walker,	"	2
	Trees		2
Chester,	ILLINOIS		
Weathersfield,	Randolph,	M. B. Kelly,	14
Horse Prairie,	Henry,	Chas. E. Tinkan	17
Roseville,	Randolph,	n. C. Keelo	20
Bloomington,	Muskingum,	E. S. Freeman	6
Half Moon,	McLean,	S. P. Ives.	40
White Hall,	Woodford, Green,	C. D. Merritt,	
Delaware,	tireen.		7
car by		B. B. Hamilton	7
Upper Alton	Macoupin,	B. B. Hamilton, H. T. Chilton,	7
Upper Alton, Quincy.	Macoupin, Madison,	B. B. Hamilton, H. T. Chilton, J. Teasdale.	
Quincy, Red Bud.	Macoupin, Madison, Adams,	B. B. Hamilton, H. T. Chilton,	7 40
Quincy, Red Bud, Woodburn.	Macoupin, Madison, Adams, Randolph,	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep,	7 40 18
Quincy, Red Bud, Woodburn.	Macoupin, Madison, Adams, Randolph, Macoupin,	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown,	7 40 18 60
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria,	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet.	7 40 18 60 9
Quincy, Red Bud, Woodburn.	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph,	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet, H. S. Darrow,	7 40 18 60 9 7
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,)	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83 17
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA Fountain,	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83 17 7
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Greek	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA Fountain, Monroe,	B. B. Hamilton, H. T. Chilton, J. Tensile, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83 17 7 57
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring.	Масоиріп, Маdison, Аdams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA Fountain, Monroe, "	B. B. Hamilton, H. T. Chilton, J. Teasdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 33 17 7 57 10
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA Fountain, Monroe, Clinton,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83 17 7 57 10 11
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union, Boonville,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle,) INDIANA Fountain, Monroe, " Cinton, Warrick,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe, D. S. French, W. Gillespy, """	7 40 18 60 9 7 83 17 7 57 10 11 19
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union, Boonville, Door Village,	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle, INDIANA Fountain, Monroe, " Clinton, Warrick, Laporte,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe, D. S. French, W. Gillespy, """	7 40 18 60 9 7 83 17 7 57 10 11 19 21
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union, Boonville, Door Village, Barren Fork.	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle, INDIANA Fountain, Monroe, " Cilton, Warrick, Laporte,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe,	7 40 18 60 9 7 83 17 7 57 10 11 19 21 28
Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union, Boonville, Door Village, Barren Fork, Little Blue Rij	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle, INDIANA Fountain, Monroe, Clinton, Warrick, Laporte, Vanderburg, ret, Shelby,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe, D. S. French, W. Gillespy, """	7 40 18 60 9 7 33 17 7 57 10 11 19 21 28 31
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Quincy, Red Bud, Woodburn, La Marsh, Nine Mile, Chicago, Covington, Indian Creek, Clear Spring, Union, Boonville, Door Village, Barren Fork, Little Blue Rij	Macoupin, Madison, Adams, Randolph, Macoupin, Peoria, Randolph, (Tabernacle, INDIANA Fountain, Monroe, Clinton, Warrick, Laporte, Vanderburg, ret, Shelby,	B. B. Hamilton, H. T. Chilton, J. Tensdale, W. W. Keep, J. Brown, J. Sweet, H. S. Deppe, D. S. French, W. Gillespy, """	7 40 18 60 9 7 33 17 7 57 10 11 19 21 28 31

0.1	INDIAN TERRI		No.
Churches.	Counties, A	dministrators.	
Verdegris,			5
0.101	(Cherokees,)	E. Jones	
	IOWA.		25
Burlington,	Des Moines,	G. J. Johnson,	
Burlington	(Smeder)	T. O. Nillson,	9
Pella,		T. O. Muntie	5
all makes in	Marion,	J. C. Curtis,	
	KENTUCET	r.	
Louisville,	(East Church	T Halm.	84
Union.	(Last Unurch	D. L. Height	43
Jamestown,	Warren,	W. Wright,	25
Four Cu.	Russell,		25
Four Churches	s), Hardin,	C. Lovelace,	
	MAINE.		
Eastport,		and the second second	99
Etna,	(In one year)	N. Butler,	8
States	Penobscot	D. Steward,	25
Stetson,	Penobscot.	J. P. Roberts,	-
(D.)	MARYLANI) .	45
(Baltimore Chu	irches,)		
		Survey States	
Roston m	MASSACHUSE	1715.	18
Boston Church	nes,)		
Romeo,	MICHIGAN		34
domeo,	Macomb,	A. E. Mather,	
	MISSOURI	· Calendar 150	10
Wyaconda,	Lewis,		18
Fleasant Dia-	Platte.	A. P. Williams,	30
	Platte,	W. H. Thomas,	22
Platte City,	Platte,	T C Harris,	6
Unilicothe		W. W. Waddel,	3
Deech Grove	(2d Church,)	W. B. Senter,	
Senter,	Polk,	W. B. Senach	6
St. Louis,	Polk,		18
Richman	(2 Col. Ch.,)	J. R. Anderson,	10
Richmond,	Ray,	R C Hills	13
Bethlehem,	Pike,	W. McQuie,	38
Pleas. Retreat,	Scotland,	J. S. Smith,	-
	ecoentration,	0	
	NEW HAMPSI	URE.	4
Northwood,	Delt	TT TT Dalton.	
Epping,	Rockingham,	H. W. Dalton,	1
e1	Rockingham,	J. H. Lerned,	
	Non Ven		
New York,	NEW YOR		- 80
New York,	(City Church	es.)	48
Cold S.	(Norfolk st.,)	T. Armitage,	- 20
Cold Spring,	Westchester,	Miner,	14
LOWVIIIA	Lewis,	C Sawyet.	31
Kochester	(2d Church.)	W. G. Howard,	6
Albany.			
Albany.	(1st Church,)	C D Doet	10
Cuba	(State st.,)	C. B. Post,	6
Springfield,	Allegheny,	A. T. Cole,	20
Newfield,	Otsego,	L. Casler,	12
Polles	Tompkins,	A. Wade, JI-	30
Po'keepsie,	(1st Church,)	W. L. Loomis	- 00
Patterson.	Putnam,	G.F.Hendrickso	26
roton.	Delaware,	A. B. Earle,	
Oxford,	Chenango,	II. Spencer,	30
Milan,			17
	Duchess,	J. N. Walter,	

INDIAN TERRITORY

THE MONTHLY RECORD.

		ATT M		
	NEW JEI	SEY.		-
Churches.	1 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Administrators.	37-	
New Market,			No	
Bridgeton,	Middlesex, Cumberlan	W. D. Hires,	49	
Hearts Corne	er, Hunterdon			
Flemington,	Hunterdon		19	
Allowaystown	n, Salem,	F. T. Cailhopper		
Cape May,	Cape May,	J. E. Wilson,	10	
Roadstown,	Cumberland	l, J. M. Challis,	4	
Greenwich,	"	H. C. Putnam,	9	
Woodstown,	Salem,	C. Brinkerhoff,	14	
	NORTH CAR			
Sugar Creek,	Cherokee,	J. D. Franks,	45	
N. Catawba,	Burke,	o. D. Franks,	18	
Capernaum,	Cleaveland,	W. Hill,	6	
Rock Spring,	Rutherford,	B. Bruce,	8	
	OHIO.			
Seville,	Medina,	N Damall	-	
Greentown,	Stark,	N. Barrell,	17	
Loudonville,	Ashland,	A. P. Mather,	41	
Union Town,	Muskingum		2 20	
Salt Creek.	Muskingum		20	
Bloomingrove	, Morrow,	B. H. Pearson,	20	
Refugee,	Licking,	J. W. Heistand,	33	
Kirkersville,	Licking,	B. Thomas,	26	
Lockland,		L. C. Carr,	13	1
Martinsburg,		W. R. Northrop,		
Blue Rock,	Muskingum	E. Jones,	6	
Stillwater,	Belmont,	T. Jones,	26	
Mill Creek,	Fulton,	T. E. Kinkaide,	9	
Windsor,	Ashtabula,	J. Rednour,	18	1
Hubbard,	Trumbull,	B. Blackburn,	19	
Myrtletree,	Clark,	D. Scott,	14	
Duck Creek,	T	B. F. Harman,	6	
Martinsburg, Portsmouth,	Knox,	E. Hardman,	6	1
rortsmouth,		J. T. Roberts,	17	1
	PENNSYLVA	NIA.		
Philadelphia C	hurches,		58	1
Chestnut Hill,	Philadelphia	, W. Barnhurst,	21	1
Salem,	Wayne,	S. Leach,	2	1
Franklin,]			~	1
Le Roy, }	Bradford,		60	1
Wells,			9	
Jersey Shore,	Lycoming,	J. G. Miles,	17	I
Schuyl. Falls, Lower Dublin,	Philada.,	M. R. Watkinson	.12	1
Laceyville,		Wm. Hutchinson	, 2	I
Bridgeport,	Wyoming,	E A Francia	30	L
Holmesburg,	Philadelphia	J. F. Carnahan,	11	I
Mill Creek,	Philadelphia, Huntingdon	R. Lewis, J. B. Williams,	7	1
Huntingdon,	"	J. B. Williams,	9	
Greenville,	Clarion,	ALC R. S. Salar	8	
Point Pleasant,		J. C. Hyde,	17	
Upland,	Delaware,	J. Duncan,	13	Ľ
Balligomingo,	Montgomery,	T. C. Trotter	4	
Northumberl'd.	Northumb.,		7	
Montgomery,	Montgomery,	G. Higgins,	33	
Hilltown,	Bucks,	C. Cox,	27	
	SOUTH CAROL	INA.		
Charleston,	Contra Charlot		0	
in the total		A. D. Cohen,	8	
	TENNESSEE			
Mt. Pleasant,	Cocke,		22	
Lebanon,	Wilson.	Jno. Powell,	90	
Dumplin Creek.	Knox.		15	
beveridge,	"		40	
Indian Creek,	Wash'gton,	M. V. Kitzmiller.	9	
Memphis,), R. Hendrickson,		-
		and and and a second		

	2003	TEXAS.	
	Churches.		Administrators. No.
	Huntsville,	(In one year	
	North Carlos and Carlos	Tra one year,),J. W. D. Creath, 66
	Broad Run,	VIRGINIA Lewis,	
	Ten Mile,	Harrison,	B. Holden, 30
	Forks of Coal,		J. S. Griffin, 20
	Peterstown,	Monroe,	J. E. Ellison, 29
	Petersburgh,	Dinwiddie,	8
	Sharon,	Albemarle,	W. F. Broadus, 25
	Metompkin,	Accomac,	J. H. Fox, 12
	metompany,	Accomac,	W. Fisher, 8
	TOTAL,		3263
		Esperar Dun	
	and and have	FOREIGN BAP	
	Engapoo,	Burma	h, 20
	Ling,	56	8
	Linon,		,R. E. Murray, 4
	Bexley,	64	John Day, 10
	Cape Palmas,	£5	B. W. Drayton, 4
1	Edina,	66	J. H. Cheeseman, 2
	Millbury,	55	R. White, 7
	Ragged Island	, Bahamas,	22
		and the second second	
	Ch	urches Con	stituted.
	Names.	Where,	When. Memb.
	Greenville,	Montcalm, M	
	Bear Creek,		
	Concord,	Christian, Ill	
T	East Ann,	Lane, O., Delaware, O.,	-19
	Hayfield,		24,
	Horse Prairie,	Crawford, Pa Ill.	
T	Red Bud,		, , ,
Ŧ	Lowell,	Randolph, Ill	
	Lowell,	Dodge, Wis.,	10,
	White Disses	Tipton, Ia.,	4 4
T	White Pigeon,	St. Joseph's, 1	
1	Red Beach,	(Calais), Me.,	
	Johnstown,	Cambria, Pa.,	
	Cannelton,	Perry, Ia.,	" 21,
1	St. Louis,	(West Church	
E	Mt. Pleasant,	Union, Ill.,	" 25, 69
	Brighton,	Middlesex, M	ls., " 27, 15
	Newtonville,	66 6	
ł	Portland,	Jefferson, Ky	7., Feb. 5, 14
	an c	A1 1	
	Elet	o Church (ditites.
	Whe	re.	When. Cost.
	Otsego,	Otsego, N. Y.,	Nov. 30,
	Mill Creek,	Fulton, 0.,	Dec. 25,
		Wash'gton, On	
	Mathew's Mills,		
	West Nanticoke	Broome, N. Y	······································
		Cattaraugus, 1	
	Brooklin,	Hancock, Me.,	
	North Manlius,		
	Wellsville,	Alleghany, N.	
1	Otisco,	Ionia, Mich.,	# 16,
1	Dundee,	Yates, N. Y.,	" 22,
	and a state of the	Ordination	
	Names.	Where	e. When.
	Wm. H. Davis,	Newnan, (a. Nov or
]	R. F. Whilden,	Charleston	
	John Wilmer,	Selma, Ala	
-	. W. Parker,	Brighton,	1, Jan. 8,
	Hughes,	Hillshorn,	10, si
7	. F. Hooten,	Hillsborou	igh, N. B., " 10,
	Franville Gates,	Tuskegee,	Ala., " 22,
	. W. Devoll,	Mont	icoke, N. Y., " 25,
	. L. Parcel,	Manlius, Manlius, Manlins, Man	N.Y, Feb. 1,
2	a an a arcely	Beulah, G	reen, Pa., " 22

LIDRAFTY

TEXAS.

INCONTRACTOR NO.

Deaths of Baptist Ministers.

Names.	Residences.	Time	. A	ne
T. Sheppard,	Zanesville, O.,	Nov.		
Robert Marsh,	Carrollton, Mi.,			
W. L. Eaton,		Oct.	12,	80
H. D. Mason,	Kalamazoo, Mich.,	Dec.	25,	39
	Newcastle, Ill.,	Jan.	31,	47
O. Owens,	Chesterville O	Fab		

Clerical Remobals and Settlements.

The Contraction of the Contracti	mooning ally	ætillements.
Names.	Whence.	Where.
Allen, N.T.,	Waterford, Ct.	
Ashley, R. K.,	Boston,	S. Gardner, Mass
Bishop, J. F.,	Kingston,	Adams, N. Y.
Blackburn B.,	Hubbard, O.,	Farmington, Io.
Broadus, A.,	Shelbyville,	Frankfort, Ky.
Brown, J. F.,	a dian	Pa.
Brown, P. P.,	Clinton,	Madison, N.Y.
Buck, W. C,		. Columbus, Mi.
Burnett, J.,	Pitcher,	
Butler, G. W,	Tyngsboro',	Mt. Vern'n, N. Y.
Cathcart, Wm.,	Barnsley, G. I	Shirley, Mass.
	Marion Ala	Lexington, Mi.
Chick, J. M.,	Plaistow, N. 1	Lexington, Mi.
Chilton, Thos.,	Houston,	
Clark, J. C.,		M'tgomery, Tex.
Clayton, A. W.,	Flamboro',	n. Southington, Ct.
Cochran, J. M.,	Newton, N. J	Aylmer, C. W.
Dean, M. M.,		
Delano, W. H.,	Boston, Ms.,	Warren, R. I.
Fish, E. S.,	Prescott, Ms.	Owasco, N.Y.
Fox, J. N.,	Woodville,	Loved man.
Glass, W.,	moournie,	Wash'ton, NY.
Green, C. H.,	Windham,	Lo'er Salem, O.
Harris, E. L.,	Beloit,	Hydeville, Vt.
Harris, J. J.,	Glennville,	Delevan, Wis.
Hopkins, J. C.,	Greenport, L	Troy, Ala.
Haynes, D. C.,	(Agt Pub So	. Ly
Jones, R.,	Norfolk, Va	oc.,) Phila., Pa.
Kirk, W. H.,	Lancastor C	-, Helena, Ark.
Lacy, Wm.,	Randolph A	o., Heathdale, Va.
Marvin, J.,	Coral,	la., Sugar Hill, Tx.
Merritt, C. D.,	Henry, Ill.	Marengo, Ill.
Newton, R.,	Galesburg,	
Peck, Willis,	Danville, K	· Monmo'th, III.
Taylor, T. R.,		
Thigpen, S.,	Raymond,	J., Allegheny, Pa.
Tinker, C. E.,	andy mond,	, make
Townsend, B. C.	Manchastan	Prairie, Ill.
Tucker, H. H.,	, Manchester,	
Tyree, W. A.,	Pauro 111	Alex'ndria, Va
Vrooman, J. A.,	Farmville,	Halifax, Va.
Welch, T. F.,	Port Byron,	
Westcott, E.,	Bolivar, Ten	., Centrev'e, Ark.
Wilkes, J. U.,	Otsego,	Uneonta, N.Y.
Willoughby, B.	C Stocht	Line Creek, Ala
Wilmer, J.,		Sheridan, N. Y.
Woodworth, D.	Selma,	Clinton, Ala.
		Holland, N. Y.
		and the second second

Associational Recurd. RETURNS OF 1853.

New	YOR	к.	
Associations. Chi	urche	s. Bap.	Total.
Black River.	33	37	2927
Broome and Tioga,	22	182	2367
Buffalo,	22	245	2462
Canisteo River,	15	79	750
Cattaraugus,	21	56	1383
Cayuga,	18	74	2241
Chemung River	17	211	1683
Chenango,	29	71	2698
Cortland,	21	33	1937
Dutchess,	19	118	1505
Erie,	20	56	1393
Essex & Champlain,	14	25	1194
Franklin,	27	117	2369
Genessee,	17	74	1866
Genessee River,	14	29	1368
Harmony,	20	58	1618
Hudson River, North		205	4264
Hudson River, South	. 39	492	7374
Lake George,	16	28	772
Livingston,	13	48	\$16
Madison,	20	28	2602
Mohawk River,	12	5	895
Monroe,	26	228	3215
New York,	32	171	4849
Niagara,	13	133	1333
Oneida,	24	101	2563
Onondaga.	20	35	1740
Ontario,	18	76	1627
Orleans.	11	187	1193 1567
Oswego.	17	92	1501
Otsego,	17	152	1457 1428
Rensselaerville	13	147	1420 3204
Daratoga.	26	211	2057
Seneca.	16	321	1061
Stephentown	12	58	100.
Steuben.	18	117	1963
St. Lawrence	24	67	1995
Union,	14	65	3235
Washington Union,	23	186	32.00
wayne.	16	42	1216
Worcester,	16	172	1210
Yates,	9	_24	000
The collect D.S		-	\$6,992
Total,	824	5102	\$6,500
Ask and and		colling of the	
Dane, Wise	CONSI	N. 52	715
Marquette,	23	20	627
Walworth,	21 20	56	1579
Milwaukee,	20	30	676
Racine,	13	2	321
Lafayette,	9 15	86	539
Unassociated,	15	00	265
the statement of the second	10		4722
Total,	117	246	3144

States of

APRIL, 1854.

Au Ordination Charge.

BY REV. L. G. LEONARD. ZANESVILLE, O.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

HEN a man stands up to take upon himself the office of the Christian ministry, he performs an act whose importance can be duly estimated only by the arithmetic of eternity. He assumes a position of such high and solemn responsibility, and events of such intense interest cluster around the scene, that it is fitting there should be some special service to impress those responsibilities both upon his own mind, and upon the minds of those to whom his ministry is to be devoted. The Christian ministry is altogether unique. It is so in its nature-it is so in its design, and it is equally so in the results, present and eternal, which necessarily flow from it; and the incumbent of such an office cannot be too deeply impressed with its attendant responsibilities.

When the seventy were sent forth to preach the coming kingdom of Christ, it was under a special charge. When the twelve apostles received their final commission, that commission was itself a charge. When in subsequent times, ministers (as for instance, Timothý and Titus,) were sent forth by these apostles, they were strictly charged concerning their work. We occupy a position different from theirs. There is no authority given to any

No. 4-7

of Christ's servants to lord it over another man's conscience; for all we are brethren; and yet, it is a part of the trust which, as ministers we have received, that we "commit the same to faithful men who shall be able to teach others also." And if this trust is to be thus vigilantly guarded and cautiously transmitted, it seems not only scriptural, but in a high degree appropriate that those who receive such a trust, receive it accompanied by a solemn charge, that they be found faithful. In this light we understand the passage which we have quoted as suggesting the theme of our present remarks, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This passage brings before us the apostolic idea of the Christian minister; —his work—his qualifications, and his most inciting motive.

1. The designation of the Christian minister as here given, deserves notice -"a workman." He who enters into the spirit and intent of the gospel ministry, will find it no sinecure; and he who has not made up his mind to work had better be any thing than a minister. The true minister, if he do not have "stripes above measure," will be sure to encounter "labors more abundant "-labors that will leave no power of his mind, and no energy of his heart untaxed even to exhaustion. Paul speaks of himself and brethren as laborers together with God; and his whole ministerial life, from the time

that Jesus met him by the way, and said, "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen, and of those in the which I will appear unto thee," till he finished his course with martyrdom and joy, was a perpetual and instructive comment upon his idea of ministerial labor. Is there toil in building a house? Behold, he says, "ye are God's building. I as a wise master-builder have laid the foundation, and another buildeth thereon, but, he adds, let every man take heed how he buildeth thereupon." Is there labor in the soldier's vocation ? Behold again his attitude, and hear him declare, "so fight I-not as one that beateth the air ;" and at the end of his eventful life he could say, "I have fought a good fight-I have kept the faith." Is there labor in running a race ? Behold him in that race ! See how he lays aside every weight, and rids himself of every besetment, and then hear him shout, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark !" The fact is, the term ministry by which our office is usually designated, implies all and more than all that is implied by the term "workman," in the text we have cited. It implies one who works in the service of another. We as ministers are called to work in the service of our master Christ!

2. But this work is peculiar—it is specific, and its nature is distinctly indicated in the passage before us;— "dividing the word of truth." The Gospel is that word of truth;—it is the highest conception of truth, and truth without any mixture of error. All that it teaches of God and man, of heaven and hell, of time and eternity, is momentous and unmixed truth. This truth is to be divided by the Christian minister—brought out from the store-house of the Bible, and as the bread of life distributed among famishing souls. In other words, the gospel

is to be preached. Of all the vocations of mortals there is not one that can be compared to this for the responsibilities attaching to it. The ministry has to do directly and essentially with the eternal interests of men. " Never forget," said the earnest McCheyne, writing to one of his brethren, " That the end of a sermon is the salvation of the people." My brother, forget not that the salvation or greater guilt and condemnation of "the people," is the necessary result of your ministry. Every time you ascend the sacred desk you are sending forth influences and producing results as deathless as the spirits of those to whom you minister. To some you will be a savor of life unto life-to others a savor of death unto death. Well will it be for you and those who hear you, if you keep your own heart in lively sympathy with the spirit and solemnities of your vocation. Then will you often feel as Bunyan did, when ascending the sacred desk he declares he "did bear in his own bosom the fire which he hade them to beware of."

This, then, my brother, is your work-your great work; to watch for souls and win them to Christ; and, by continued watching, and teaching, and holy living, to perfect them as saints, that you may at last present them "faultless before the Father with exceeding joy." To this, all else must be secondary and subsidiary if you would be a good minister of Jesus Christ. Other interests may be important, but God has other heads and hands to attend to those other interests. Go thou and preach the gospel! Concerning every thing that solicits your time and toil, inquire what will be its influence upon your chosen and appropriate work-will it help or will it hinder ? And if the solicitation come to you commended by the prospect of ease, or popular favor, or worldly interests in any form, be cautious-scan with jealous scrutiny your motives and your heart, before you yield to solicitations so commended. Here is the

AN ORDINATION CHARGE.

"Enchanted Ground" where many a minister has been lulled to sleep and stripped of his armor, and here is an evil of such appalling magnitude in our day, so contagious in its nature and deadly in its effects, that every young minister has need to fortify himself with a firm and unfaltering purpose to resist it, and to go forth to the conflict with sin, constantly repeating the battle-cry of that great model of his profession, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

But there is peculiar significancy in the expression employed by the apostle - " rightly dividing the word of truth." The idea is that of such a skillful disposing of "the word of truth," as to meet effectually the varying dispositions and wants of men. Each one according to his knowledge, his circumstances, his habitudes of mind, his moral and spiritual estate, is to have "a portion in due season." When the skillful physician passes through a great hospital, he sees there almost every variety and type of human suffering, and he adapts his treatment to the various maladies and phases of malady in the sufferers ;now, he uses the lancet, and the scalpel -and now, the cordial and the balm. So the Christian minister will find himself in the midst of a great moral Aceldama - death and ruin are on every hand. Sin, the great moral malady of the race, assumes ten thousand forms and phases, and his business is, so to divide the word of truth as to meet the condition of them all. There are the ignorant to be instructed -the skeptical to be convinced-the careless to be alarmed, and the thoughtful wisely directed ;- the sluggish to be quickened and the impetuous restrained-the weak to be strengthened and the stubborn subdued;-the gay and presumptous sinner must be made to weep for his sins, and the desponding soul to rejoice in the hope of salvation. To meet this demand upon him, the Christian minister must know well

what is contained in the great treasurehouse of the gospel, and how to use its resources—when to employ the sword to slay, and when the healing balm. Some he must save with fear pulling them out of the fire, and on others have compassion, making a difference. In your ministry you are to proclaim the acceptable year of the Lord, and to declare also the day of vengeance of our God.

3. We have thus far considered the minister of Christ as " a workman," we have also seen the nature of his work. one who is placed in charge of "the word of truth," rightly to divide it for the salvation of sinners and the edification of saints. There is yet one other consideration, growing out of this general idea, and it is one of great moment, viz., the scriptural standard of qualification for this work. This also is given us in the suggestive phrase, "a workman that needeth not to be ashamed." Here, a low mediocrity of ministerial qualification is distinctly forbidden ; and on this point the Scriptures are exceedingly emphatic. "Not a novice-faithful men-a good report of them that are without-able to teach others also-sober, just, holy, temperate-able by sound doctrine both to exhort and to convince the gainsayers -able ministers of the New Testament." No one can duly consider these and similar passages without feeling that the standard of ministerial qualification, morally, spiritually, and intellectually, is exceedingly elevated. He who is satisfied with a low mediocrity of ministerial attainment, barely sufficient to enable him to maintain a migratory existence among his brethren, has assuredly never duly pondered the import of Paul's teaching upon this subject-such a man has not espoused worthily his holy vocation. Eminence must be the watchword of the true minister - eminence in holiness, in self-discipline, in mastery of the Scriptures, and in skill to use them; or, as the passage which we have chosen for our present instruction has it, "a

MARY ASPRENDING NACIONAL PLAN

workman that needeth not to be ashamed."

It is a source of peculiarly keen mortification to any noble-minded man when he has cause to be ashamed of his work, and it is also a source of just pleasure to such an one that his works praise him. God could look upon all his works with holy and unmingled delight-so could holy angels-so to a very great extent could Paul as a minister of reconciliation. Though often oppressed with a sense of unworthiness, he was never ashamed of the Gospel; and amid reproach and hardship, he never failed to his utmost power faithfully to declare that Gospel to the wise and to the unwise, in season and out of season, by night and by day, with faith and with tears. We wonder not at the victor-song of such an one, and at the close of such a ministry-"I am now ready to be offered-there is laid up for me a crown of righteousness, which God, the righteous Judge, will give me at that day."

But, O, how many ministers there have been and are, who have cause to be ashamed of their work, and not a few who have been most flattered by their fellows have had the greatest cause to be ashamed before God !

"A workman that needeth not to be ashamed," means, I suppose, one who is master of his business and executes it in the best manner. No wise and good minister ever yet felt that he had fully attained in this respect. We hear even a Paul exclaim, "who is sufficient for these things." The best ministers often feel deeply humbled in view of their performances ; nevertheless, this is the mark-a finished workman-to which every such minister will continually aim. He will "study," not to dazzle, not to be popular, nor necessarily on the popular side, not to be great nor to be called great, but to be a finished workman in the Gospel of Christ. He will feel that to be master of his business as a Christian minister implies much; too much to allow time for trifling, and quite enough to fill up

the "study" of the longest and best spent lifetime.

It implies a mastery over one's own heart-or rather, the bringing of the heart under the mastery of the Gospel -" the word of truth." Without this, in some good degree, no man has a right to enter the ministry, or can be in any manner fit for its duties. A heady, high-minded, passionate, ambitious man in the ministry, is a disgrace to his profession; and whatever other qualifications he may have, of learning, eloquence, human knowledge, or human skill-as a minister he is miserably unfit for his work. This, my brother, is a matter of the very first importance to you. Your heart will often be sorely tried if you intend to be a good minister of Jesus Christ. You must know how to hope and to endure all things in and for the gospel. You will not fail to be placed in circumstances where the mastery over your heart, and its complete subjection to gospel rule will be indispensable to mastery in your work. You will have weak men and wise men-pliable men and perverse men-conceited men and humble men -men that are true and men that are false to deal with, and if you deviate from the gospel rule in dealing with yourself, your power of usefulness with them will be ruined. One great element of power with Paul was, that he kept his own body under, and brought it into subjection.

Again, he who would be master of his work as a minister of Christ, must understand well what the gaspel teaches, and how it teaches. This must be to him the knowledge of all knowledges. He may be erudite-he may make himself familiar with the sciences, the languages, and the philosophies of the world, yet these must be to him not as independent sources of knowledge in the work of guiding souls, but as tributaries-always subordinate-useful mainly for the purpose of illustrating and enforcing those Divine truths which are found only in the gospel of Christ.

AN ORDINATION CHARGE.

And not only is it indispensable to the ministry that they be skilled in the teachings of the gospel; it is also of the highest importance that they cutch the spirit, the genius, and comprehend the method of its teachings. Here it seems to us, that the present ministry is greatly deficient. We have the great distinctive features of the gospel in our creeds, and it may be, sufficiently in our teachings ; but its own Divine method of presentation, as peculiar as the truths themselves, we have failed sufficiently to study, and for want of it, the truths themselves are often comparatively powerless.

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You, my brother, will never attain the eminence contemplated by Paul, without this knowledge-a knowledge which you must draw directly from the fountain-head; "the word of truth." This you must study for yourself, with your own eyes, your own brains, your own heart, and your own earnest toil; and not through the eyes, the brain, the heart, and the toil of another. You must experience it for yourself; for, be it remembered, gospel truth is not truly learned until it is experienced. You must be able to comprehend not merely the general design, but the peculiar spirit and genius of the gospel, and its method of presenting truth, if you would be an able minister of the New Testament, and do well and worthily the work of your calling. Often has it been observed that men of slender educational resources, who have caught the spirit of the gospel and rightly apprehend its own peculiar method of presentation, have wrought wonders in the kingdom of God, when able men, without this peculiar skill, have been well nigh powerless. Learn, then, my brother, to think in the thought, and the spirit, and the Divine idiom, so to speak, of the New Testament, as you would desire to be an able minister and mighty in the scriptures.

And yet again, to be such a minister as Paul intended by a workman that needeth not to be ashamed, you

must have a deep and abiding conviction of the fitness of the gospel which you preach, to meet the wants and heal the maladies of the race of man. Without this, if your faith in this respect is feeble, your hand will be palsied, and often turned aside. Herein was an important element of power, with Paul and the early ministers. They believed, and therefore spake. They believed that there was no other name given whereby men must be saved. They believed that there was no sophistry so subtle, and no form of sin so sturdy, but the gospel was able to refute that sophistry, and vanquish that form of sin. They believed unwaveringly in the power of the gospel to enlighten, to reform, and to bless as no other; nay, as all other means and influences combined could not do; that when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. All this was with them, matter of unwavering faith, and it was a faith that made them mighty.

Now, we think this faith is far too feeble in the Church and in the ministry at the present time; and hence it is that so many expedients are multiplied by even religious men and ministers for the improvement of society—like ancient Israel going to Egypt for horses, and Assyria for help, in their troubles. The ministry will never be distinguished for strength, and you, my brother, never will you be such a minister as needeth not to be ashamed, without an unwavering faith in the power of the gospel to accomplish all it purposes.

And yet again, to be such a minister as Paul enjoined Timothy to be, you must guard your heart with watchful and holy jealousy, against the depressing influence of a low standard of piety around you. I do not mean the piety of undisguised formalism, which you will be sure to meet with, but the deficient piety of those whom, in the judgment of charity you may esteem and love as the children of

God. Ministers are more in danger from this source, than is generally supposed. We often call ourselves to an account for the influence which we may have exerted upon others, but perhaps quite forget that we have been meanwhile the subjects of an influence from those others, and that this influence has been all the more powerful as they have been the more esteemed and loved by us. It is but reasonable to expect that the piety of the minister should be in advance of that of his brethren-it must be so, if he would successfully lead them in "the paths of righteousness," his example must be an improved copy of holiness for them to imitate; and to this end Christ alone must be his pattern.

And once more would you attain the eminence which Paul inculcates upon the rising ministry, it will be indispensable that you possess a large measure of Christian patience in carrying out the aims and ends of your ministry. You will often see the fairest blossoms of promise blasted. Brethren-good brethren whom you love in the Lord will sometimes be indiscreet-now actuated by over-much zeal, and anon, through timidity, allowing the golden moment of opportunity to pass by neglected. Those on whom you had most relied, may, perhaps, fail you in the time of greatest need. During the personal ministry of our Saviour, multitudes who thronged him and shoute t hosannas to his name, when they thought the kingdom of God was about to be see up, forsook him at the first blush of adversity; and Paul, that great man, whose influence was so potent over the minds of his disciples, yet plaintively testifies on a memorable occasion, "Demas hath forsaken me, having loved this present world." "At my first answer, no man stood with, but all men forsook me." But here the unfailing power of Christian patience reveals itself, for he adds, "I pray God that it may not be laid to their charge." In your work you must imitate the husbandman who casts the precious seed into the earth, and then with long patience, but diligent and unintermitted culture waits for it.

And finally, to be a workman needing not to be ashamed, your manner must comport with the end you seek to accomplish. Your work is the care and the cure of souls - a work in which gaiety, and frippery, and pertness are not only out of place, but indecently unbecoming. Levity in the pulpit is as if one were sporting on the brink of the bottomless pit. And remember there is not only the levity of vulgar minds, but the levity of unsanctified learning, which would please the imagination with rainbow fancies, when the heart should be assailed with the loud sounding appeals of God's truth. It will be your duty to seek out acceptable words, and not to offend by carelessness of manner or coarseness of utterance; but let them be words such as will show you all forgetful of the praises and censures of the present hour, and impressed only with a sense of your great commission as an ambassador of Christ to dying men!

4. There is yet one more thought to which time allows us but briefly to advert, but it is one to which too much importance cannot be attached ; and I present it to you now as a theme to be often pondered when alone, and upon your knees, and never lost sight of till the master shall say, "Give account of thy stewardship." I refer to what should be the actuating motive of your ministry. This the apostle has clearly stated when he says "Study to show thyself approved unto God." From God you have received your commission-not from any Presbytery. Far from it. Your authority as a minister of Christ is not from earth, but from heaven, and to Him who has called you by his gospel, you must give account for the discharge of the duties of your high commission. As a Christian you are responsible to your brethren for your deportment as other Christians

AN ORDINATION CHARGE.

are: but as a minister, your responsibility is to Him who hath counted you faithful, putting you into the ministry. You are to preach when, where, so much, and such doctrines as you believe he requires at your hands. And counsel upon all these subjects you are to seek by much prayer, study of the word, candid survey of the respective necessities of different sections of the great field of labor, and by maintaining ever a spiritual mind, susceptible of Divine teaching. Study, then, not to please men, but God, in all your ministerial work, to show yourself approved unto God.

You perhaps will recollect how strongly the venerated Judson expressed himself upon this subject in addressing the young men at Waterville College, as reported in the late memoir by Dr. Wayland-" If any of you," he says, "enter the gospel ministry in this or other lands, let not your object be so much to do your duty or even to save souls, though these should have a place in your motives, as to please the Lord Jesus. Let this be your ruling motive in all that you do." . . . "Some one asked me," he continued, "not long ago, whether faith or love influenced me most in going to the heathen. I thought of it a while, and at length concluded, that there was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open-the field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of pleasing the Lord Jesus Christ."

This language at first seems extraordinary. Not "so much to do your duty"—and yet was there ever a man

whose whole heart, and intellect, and soul, and body, in labors and sufferings, seemed more thoroughly disciplined and absolutely obedient to the stern behests of duty than this same eminent missionary of the cross. " Or even to save souls." But since the apostolic age, where has there been exhibited a more perfect specimen of quenchless zeal to save souls than was furnished by the whole life of this remarkable man. That "passion for souls" spoken of by Payson, assuredly has in him a most striking exemplification. This, then, was not the language of one who would inculcate low views of duty, or who had learned to sit calmly by while men were pressing their way down to hell- it was the language of one whose heart felt deeply the power of a principle that gave duty its greatest force, and invested the work of saving souls with its most inspiring motive, and its richest charms. Be thou my brother often in thy solitary place of prayer, and there, with your ears open to the words of "that last command," listen to it again and again, till your whole soul is brought under the sovereign sway of that great Christian motive-an unconquerable desire to please the Lord Jesus Christ!

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This may involve toil, and struggling, and sacrifice, and suffering, for the world hates as intensely as ever, both Christ and his doctrine, but it will bring present peace to your soul, and the gracious assurance that your ministry is accepted-"asweet-smelling savor to God both in them that are saved, and in them that perish." It may cost you, and very likely will. the hatred of wicked men, and at times the displeasure of your own brethren, but it will insure you an hundred fold in this present time, and when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

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Biographical Sketches.

REV. ZENAS L. LEONARD.

BY REV. F. W. EMMONS,

THE REV. ZENAS L. LEONARD WAS born at Bridgewater, Mass., Jan. 18, 1773. During the first seventeen years of his life, the only information which the writer of this sketch has, is derived from a clause in his private journal, stating his early inclination "to the ways of vanity and sin," and the gracious, yet unheeded calls of God to him, to leave those "ways" and "seek eternal things." In the early part of his 18th year, he was brought, by the Spirit of God, seriously to consider his ways, became deeply and thoroughly convicted of his sinfulness. and by the constraining power of the love of Christ, was brought to trust in him for redemption and salvation. This was a period, which he then felt would "never be forgotten,"-it was to him "the beginning of days." In the religion of Jesus, he felt that he had "obtained a treasure, more valuable," to himself, "than worlds of silver and mountains of gold." On the 1st of July, 1790, he was baptized, and on the following Sabbath united with the Baptist Church in Middleboro', under the Pastoral care of the Rev. Isaac Backus. From this time, he states in his journal. that he went on his way rejoicing," and "the candle of the Lord shone around his pathway." Very soon his mind became powerfully impressed with the importance of spending his days in such a manner as would benefit his own soul and the souls of his fellow men. After much reflection and prayer to God for direction, he became satisfied that it was his duty to commence a course of study, and pursue it as far as Providence should permit. From the diligence and success with which he pursued his studies, under very unfavorable circumstances, we infer the conclusion, that he possessed a more than ordinary thirst for knowledge, and capacity for its attainment.

In two years, having pursued his studies most of the time without an Instructor, and without the suspension of manual labor, he was prepared to enter Brown University, about a year and a half in advance. While connected with this Institution of learning, with all his ardent zeal for the cultivation of his mind, he did not forget the interests of his soul, nor neglect those means, which God has appointed for his children's growth in grace. He loved the conference room and the circle for social prayer; and from attendance upon these, he has left his recorded testimony, that he "gained great advantage in point of spiritual concerns." He was graduated at Brown University, Sept. 3, 1794.

Passing over many interesting circumstances, illustrative of his Christian character, such as his trials with reference to the duty of preaching the gospel—the conscientious manner in which he sought directions from above, and his willingness to follow the teachings of the word of God, and the leadings of his Providence, I proceed to notice his settlement in the ministry.

He had contemplated a journey through some of the New England States, and in the prosecution of it he came to Sturbridge, on the 13th of May, 1795. From the kind reception which he met from the Christian brethren in this place, and from some other peculiar circumstances, by which he thought he could trace the leadings of Providence, he "felt convinced that the Lord had directed him to this place, and was disposed to wait and see if the Lord had any work for him to do here."

I mention these things, because they show us his Christian character—they exhibit him to our view, as a man having a firm belief in an over-ruling Providence—as a man trusting in the Lord with all his heart, not leaning to his own understanding, but committing his way unto the Lord.

After laboring some months with the Baptist Church in Sturbridge, by which

they became well acquainted with his talents, moral and religious character, he received a pressing invitation to become their pastor, which, after three months' serious and prayerful reflection, he accepted, and was accordingly ordained, Sept. 15, 1796. From that time, he continued the faithful and beloved pastor of the church till, by an inscrutable providence of God, by which his mental faculties, in the full strength of manhood, became impaired —he asked and obtained a dismission from the pastoral office of this church.

In looking at the records of the church, of that date, I find the following resolution, expressive of the views and feelings of the church, relative to his past services, and resignation of the pastoral office, passed unanimously:

"Resolved, That the church highly appreciate the labors of the Rev. Mr. Leonard, and, in granting him his request, feel that we have great reason to bless God that his life and usefulness have been continued to us so long."

Thirty-six years and one month, was our departed Father, the pastor of this church. And he labored not in vain in the Lord. During this period there were added to the church, as nearly as we can ascertain from its records, 229 persons. Of this number, 205 were added by baptism, and of this number he, probably, baptized 176. This does not give the sum total of his success, under God, in winning souls to Christ; since he labored, for a number of years, a part of the time in other places, where we have now no means of ascertaining the amount of his success.

In addition to the numerous and weighty responsibilities and arduous labors, connected with his pastoral and ministerial office, he was often called to a distance, beyond the bounds of his own church and congregation, to attend funerals, to assist in councils and ordinations; and besides all this, he was occupied much in the business of teaching and manual labor, that, like the Apostle Paul, he might, with his

own hands, minister to his necessities, and have to impart to the wants of others.

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It is asked, How was it possible for him to accomplish so much? We answer; He was blessed by his Maker, with a firm constitution, and endowed with an intellect of uncommon energy and activity—with a heart brought by divine grace, under a Saviour's love, which constrained him to "do with his might what his hands found to do."

He enjoyed, not only the love and confidence of the church and congregation, over whom he was placed as a religious teacher, but also the confidence and respect of the citizens of the town, whose interests he was frequently called to represent and sustain in the Legislature of the State.

As a man, he was intelligent, patriotic, courteous, affable, and judicious; as a husband, affectionate, kind, and social; as a father, exhibiting great paternal affection and solicitude, blended with a suitable parental authority and decision; as a Christian, conscientious, circumspect, and devout; and as a minister, sound in doctrine, consistent in practice, faithful and persevering in his ministrations, clear and forcible in his illustrations, strong in faith, self-denying and cross-bearing, and ready, on all emergencies, to every good word and work.

Such were the character, labors and successes of this man of God. I am aware, however, that this is but an imperfect sketch of them; and rejoice that he has a more perfect "record in heaven," where also is "his reward."

REV. JOSIAH S. LAW.

BY REV. H. M'INTOSH, EUFAULA, ALA.

JOSIAH SPRY LAW was born in Sunbury, Ga., Feb. 5th, 1808, and there received a good English and classical education, principally under the instruction of the Rev. James Shannon. In 1827, that gentleman having removed to Augusta at the so-

licitation of the Baptist church in that city, and desiring an assistant in his school, offered the place to Mr. Law, who accepted it, and at the same time prosecuted his own studies. Here, during a revival of religion, he was converted, and united himself with the Baptist church. Up to this time he had designed entering the profession of the law, for which his mind was peculiarly adapted, and in which he would no doubt have been distinguished. But God had other purposes for him; and his grace touched a chord in the bosom of his young servant that had never vibrated before, and which now responded with the inquiry of the great Apostle, " Lord, what wilt thou have me to do?" Duty was not long a doubtful question. Throwing aside the ambitious aims which had hitherto attracted him, he resolved to give himself, without reserve, to whatever work the Lord had appointed him. That work he felt to be the Gospel Ministry, and in the autumn of the same year he entered the Theological Institution at Newton, Mass., where he remained three years, and graduated with credit. Upon his return home he was called to the care of the Sunbury church, and was ordained in December, 1830.

In January 1831, he entered upon his ministerial duties, which were discharged with so much zeal and ability, that he at once won the confidence and affection of his brethren. In October 1832, he was invited to the charge of the Baptist church at Macon, but did not long remain in that place, and returned in the following spring and resumed his connection with the Sunbury church. In 1835 he has was called to the pastorate of the Baptist church in Savannah, and after spending a year with them, he was again invited to his first charge, the Sunbury church ; and in consequence of the declining health of his father, felt it his duty to return. In 1840 he became the pastor of the North Newport church, in Liberty county. He was also for several years

pastor of the South Newport church, in M'Intosh county.

The Baptists in Liberty county have at no time been very numerous, except with the colored population, among whom they are the prevailing denomi nation. Of late years the number of white communicants has been greatly diminished, by removal and death. Sunbury, where their chief strength lay, has been almost entirely forsaken. The dead who sleep in its quiet graveyard, and whose faces are not forgotten by the present generation, outnumber by far its living inhabitants. The old church is still there, like a lonely sentinel, amidst surrounding desolation. Faithful to its office, its bell yet breaks the silence of the Sabbath morning, to herald the coming of the missionary to the negroes, who for convenience meet there from different points in the neighborhood, and for whose sake a church organization is still preserved. North Newport has also suffered severely, but not to the same extent, from the same causes. Winn, and Scriven, and Dunham, and the elder Law, whose names are fragrant in the memory of Baptists, have years ago entered upon their rest. Those who have succeeded them in the ministry have been called to other fields of labor, in our own and in heathen lands. He whose memorial it is designed that these pages shall preserve, remained, and toiled through all discouragements, in a position that promised but little reward beyond the consciousness of a faithful discharge of duty.

Deeply concerned for the spiritual welfare of the negroes, from the commencement of his ministry, he had been accustomed to devote a part of his time for their special benefit, and for several years past the largest part of his services was given to them. He was successful in his labors among them—an evidence of which is found in the fact that a short time previous to his fatal sickness, he baptized thirty-six, and had at the time of his

death about sixty candidates for bap-This was no unusual occurtism. rence. Nor was it the result of excitement. They were well instructed and intelligent converts. It was his custom, (as it is that of the Presbyterian brethren engaged in the same work in Liberty county,) not only to preach to them, but also to teach them orally, old and young, upon every occasion, either before or after the sermon. He felt that the soul of a black man was as precious to the Saviour as that of his master; and every heart that loves Christ and the souls of men, can appreciate the interest which he felt for this class, and sympathize in the reluctance with which he would contemplate a removal from his charge, that would perhaps leave them without a shepherd and a guide. His ambition was not for worldly distinction, but to do his Master's will, and to do it well. had he sought distinction, it would not have been in vain. The positions that he could have commanded, opened to him a field in which he could have gratified such a desire, had he cherished it. But a few years since he was elected to a professor's chair in the theological department of Mercer University, which he declined, and was content to labor for the good of his race, wherever he believed the indications of divine providence pointed.

He continued in the field of his early ministry until attacked by a malignant disease, to which he was much exposed in attendance upon sick and dying friends, and which terminated his life on the 5th of October 1853, in the vigor of manhood. From the commencement of his illness his sufferings were great-so great that he was unable to converse; but he was calm, patient and resigned; and although sometimes bewildered, he was frequently heard to say, "Thy will, O Lord, not mine, be done," and to repeat some scripture quotation suitable to himself and his surviving family. The longest expression that he uttered, and his last words, were two verses of that beautiful hymn-

"There is a land of pure delight."

It is no unmerited eulogy we pronounce, when we say that the subject of this notice, in intellectual endowments, in devotion to his high calling, in earnest eloquence, and in fidelity to his office, occupied the first rank in his profession. Gifted with talents that might have qualified him for any station, he knew no ambition but to serve God acceptably, and he coveted no honor but that of being "found in Christ." The buoyancy of his spirit, and the warmth of his heart, his frankness, and the high tone of feeling which gave a refined polish to his character, rendered him a fascinating companion and a valued friend ; while his integrity and manly independence secured the respect of all. His society was remarkably attractive to the young, over whom his influence was happily exerted. Social in his feelings, he did not seclude himself in a cold isolation from the world around him ; but having a heart that could participate in the happiness, and sympathize in the sorrows of others, he gave freedom to the noblest emotions of the soul, and endeared himself to his friends by identifying himself with them in every scene of life.

As a preacher, he was nice in his discrimination, unfolding the doctrines of the gospel with clearness, and applying them with great power to the practical duties of life. Independent in thought, and bold in declaring the "truth as it is in Jesus," his sermons were rich in matter, logical, and habitually instructive. Ilis preparations for the pulpit were thorough; and when he entered the sanctuary, it was with "beaten oil." Ardent in feeling, his eloquence was often highly impassioned. This was peculiarly characteristic of his last sermon, preached upon the day in which he was assailed by the disease which resulted in his death. " Christ crucified" was the

burden of his preaching, as it was the ground of his faith. But from his lips we shall never more hear the words of salvation. He has completed his task ; he has "finished his course," and through grace has entered upon his reward. Like Enoch, he " walked with God, and is not, for God has taken

Jufant Baptism.

A BRIEF ARGUMENT AGAINST IT.

BY REV. GEO. SPRATT, SE.

TWO things diametrically opposite, 1 and therefore irreconcileable, cannot be taught by the Spirit of God in the Sacred Scriptures. The Pædobaptist affirms, that the application of water, in any form to infant or adult with design to baptize is Scriptural Baptism. The Baptist denies, and avers, that the immersion of the whole body in water, on a profession of faith and repentance is the only Baptism taught in the New Testament, as a Christian ordinance. Both sentiments cannot be true-one must be an error.

Again, every historical detail of Baptism is that of a believer or believers, on a profession of faith. Not a solitary instance is mentioned of an infant baptized or sprinkled.

Still further, evangelical Pædobaptists, as well as Baptists, believe that in due time the earth shall be full of the knowledge of the Lord, and exalted measures of devotion characterize the universal Church; errors which have crept into the creeds and organizations of the Church through the corruption of the heart, and the influence of the man of sin shall be expunged, and Christianity stand forth in all its pristine simplicity and purity.

Let us now imagine that the glorious day has arrived. Jews, Heathen, and Mahomedans, as well as nominal Christians, are all converted. Deep piety and exalted spirituality prevail. Error is detected, and amidst the now discarded rubbish of ages, the erroneous notions of the Baptists are dismissed.

Every parent, mindful of duty, now brings his infant to receive the seal of the Covenant. No individual grows up unbaptized. On this supposition what is the consequence? It is this; in all the four quarters of the earth, among the teeming millions of the members of the Redeemer's kingdom, not a single instance occurs, or can occur, of a baptism, bearing any resemblance to the detailed histories of that ordinance in the New Testament. In that record all were adults, in this state all are infants; in that all baptisms were of those who professed faith in Christ; in this all are speechless babes; in that, baptisms were performed in rivers and streams, in this from a pint of water in a bowl.

But let us now reverse the picture, and assume that Pædobaptism is the error, and discarded. What is the consequence on this supposition? No infants are baptized. In due time God in the riches of his grace gives each a new heart. They feel their obligations. To the minister they apply and say, "I repent, I believe in Jesus." They are conducted to the stream, and are immersed in the name of the Lord Jesus. Every Baptism now performed in the whole Church is a perfect fac simile of the recorded details of Baptism in the word of God.

Which is truth? That practice, which, if universal, completely obliterates all resemblance to the New Testament histories of the administration of Baptism, or that which if universal, renders every Baptismal act, as it occurs, a renewed exhibition of Apostolic times, and harmoniously and beautifully accords with the very letter and facts of the New Testament?

Baptists-Tyrrell Co., A. C.

BY REV. J. J. LANSDEL.

TP to the year 1852 there had been but little preaching in this county by regular Baptists. Occasionally, like a wandering star, a minis-

ter would pass through some parts of the county and preach as he went; but so transitory were such visits, that but little was effected. There were, I believe, two churches which barely maintained an existence; and indeed, one of these had never been properly constituted into a church, and subsequently those claiming membership were called together and regularly recognized by a presbytery. There was one other small church in Washington county, not far from the Tyrrell county line. Of the number of regular Baptists in the county and near its boundary in Washington county, I am able to say, only, that it was very small. In fact, Missionary Baptists were hardly known in that whole section of country. There were some Antinomian or Anti-missionary Baptists in the county, the ignorance of whose ministers, with their constant tirade of abuse of every body and every thing differing from them, caused the very name of Baptists to be odious and despicable in the eyes of most intelligent and reflecting people.

But some time in March, I think, during the year 1852, Elder J. D. Elwell visited the county, and began to preach the doctrines of salvation by grace, of personal effort in doing good, of the immersion of believers, &c. At his first appearance in different places he could get but few hearers, on account of the great Pedo-Baptist influence at work, but he continued from day to day, and gradually his congregation increased, until very large crowds attended his ministry.

Soon he began the work of baptizing, and among those baptized were many Pedo-Baptists. This very much excited those in the ranks whence they came. Consequently, some set themselves to the task of stopping the work; but it could not be stopped! In every place when the word was preached, there were many who gladly received it, and were baptized.

In June, another minister came to aid in the mighty work, who assisted in the constitution of several churches, and labored in that region the residue of the year. During the year but between 200 and 300 were baptized.

Since that time the work has gradually advanced! We have now, in Tyrrel county, seven churches, and in Washington, two, numbering in the aggregate, according to the last returns, five hundred members.

We can truly say, that where weakness was, now there is strength; and, "Truly, God hath been good to Israel." To his name, then, let the praise be given !

The Cronhles in Baden.

THE small dukedom of Baden has for some two months been the theatre of an exciting struggle carried on between the Government and the Roman Catholic Clergy, headed by the Archbishop of Freiburg, and advised and incited by the Jesuits. It must be borne in mind that in Baden the Catholic population is almost twice as numerous as the Protestant, while the Governmentthat is, the reigning Grand Dukebelongs to the latter denomination. It is also the fact, that to Protestantism the country owes its civilization, its liberal aspirations, and its eminent political and scientific men. Thus, previous to the events of 1848, Baden took the lead among the liberal States of Germany, as it did in the succeeding revolutionary movements, since the call for a National Congress in 1848, which for a moment shook on their thrones all the small and great potentates of Germany, issued from Heidelberg. At that time the Catholic clergy yielded to the current, some of its members being, so to say, liberalized, while others who were more retrograde, seeing that their admonitions found no access to the people, made the best of a bad case and waited for a better opportunity. Then nothing existed in Germany to foster the ultramontane influence; the Jesuits were on the wane, and the Kaisers of Austria wore the title of Apostolic only as a formality, without taking much to heart the religious affairs of other German States.

When the revolutionary efforts of continental Europe were overthrown by cannon and bayonets, the awe-struck rulers, aristocrats and other night-owls, Catholic as well as Protestant, looked around them for means and forces to chain and destroy the spirit of progress and civilization, which on that continent is essentially revolutionary in principle. In their deadly anxiety, they could neither imagine nor discover a better resource than an alliance with ultramontanism against liberty, and the introduction of that body-guard of darkness, the Jesuits, into their dominions. This was done by both Prussia and Baden. With the exception of Hanover and some few small principalities in the North, Germany was overran with these new missionaries under various appellations. A crusade against liberty was preached along the Rhine, in the Dukedom of Posen, in that of Baden, in the old University of Heidelberg, which was erected exclusively for Protestantism. Not only churches, but church-yards and public places resounded with the exhortations of impassioned preachers against every form of freedom. The Government of Baden is now gathering the fruits of this sacrilegious conspiracy. Freiburg, one of its cities, is the seat of an Archbishop, and of a Catholic University of less than secondary worth as an institution of learning, frequented only by the theological students of that region. It is also a note-worthy fact, that some of the Catholic professors and theologians of Freiburg, distinguished themselves at the German national diet in Frankfort in 1848, by a steady opposition to every progressive idea and measure. When subsequently the country was thrown open to the Jesuits, they very naturally made Freiburg their headquarters, whence they directed their batteries against light and civilization.

To their influence is to be traced the present struggle between the Government and the proud and encroaching Archbishop.

As the clergy are salaried by the State, the Government very naturally considers that it has the right to exercise a strict control over them. It requires that in matters concerning marriage and baptism, the clergy shall obey the established laws of the country. It also insists upon its right to appoint curates, and to allow none but its nominees to be confirmed by the Archbishop and receive canonical consecration. This was, to a certain extent, the course previous to the events of 1848-50, with the tacit consent, or at least the submission of the clergy. But since the concessions made to ultramontanism for the sake of extirpating all revolutionary aspirations, the spirit of clerical encroachment has arisen with new strength. The Archbishop, after a protracted official correspondence, finally fulminated a long and tedious pastoral letter, enumerating his grievances, and ordering the clergy to disobey the laws of the Dukedom. The government, in its turn, prohibited the clergy from reading this incendiary document from their pulpits. Those of the priests who disobeyed this administrative order, had their salaries stopped, were fined, put under arrest, and in some instances sent away from their parishes. On the other hand, a few who obeyed the civil power were suspended by the Archbishop from the exercise of their spiritual functions, and menaced with excommunication, and there the case now stands.

All this is a revival in a different shape, of the old struggle for the power between Church and State. It is essentially the same as that for the right of feudal investiture, which for centuries occasioned such bloodshed in Germany and Italy — which in the eleventh century brought the excommunicated Kaiser, Henry IV., barefooted to the gates of Canossa, before the haughty Pope Gregory VII., and

TROUBLES IN BADEN.

Matilda of Tuscany. At that time, this struggle gave occasion for the establishment of celibacy for the clergy, and ended with the expulsion of the same Pope from Rome, and made him die in exile. To this contest are to be ascribed some of the greatest misfortunes in the history of the Papacy. It gave birth to the quarrel between Philip the Handsome, of France, and Boniface VIII., which ended with something like the corporal punishment of the ambitious Pontiff. Just as is the case now in Baden, all these events in the past originated in the insatiable thirst for political dominion and supremacy, which is the everlasting torment of ultramontanism.

The grievances of the Archbishop of Freiburg may be reduced to one. relating to the right to appoint curates independent of the interference of the Government. He claims this in open violation of old customs, and of prerogatives inherent for long centuries in the civil power, and confirmed even by the Council of Trent. The right to bestow a curacy or living was maintained as belonging to the "dominium directum" over the parish, which dominion rested with the lord of the manor, the owner of the estate, village or community, who was generally the nobleman who founded, or whose ancestors founded, the church and parish. In technical language he is called the collator, and the right to select the curate is called presenta, as the lord presents the candidate for the curacy to the approbation of the Bishop, who, according to all the law on the subject, never could and never can appoint a curate in opposition to the choice made by the lord or collator. In all Catholic countries as well as in the Episcopal Church of England, the lord of the manor still exercises this right. The same is the case in Austria, Bohemia, Poland and Gallicia. In other countries, the Government has absorbed or transferred to itself the exercise of this prerogative. Nor can it be disputed that the State naturally inherits

it from the barons of old, and that its claim is good against all pretensions of the clerical hierarchy. On this question a sort of war now rages in Baden ; there the Jesuits have been expelled, and the recalcitrant clergy are short of supplies. The Catholic party are disseminating inflammatory pamphlets through the country, but these are everywhere seized by the police. The people at large, with few exceptions, are not much influenced by the clerical fulminations and keep quiet. Only a few aristocrats and obscurants are agitated by the controversy to such a degree as to take part with the priesthood.

NEY LINRARY

Dying Counsel.

I AVATER mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you in few words that I have not led the life of a Christian.

"I have not been a hypocrite—nor what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart.

"We have not been Christian friends. The love of Jesus has not dwelt in us. Our friendship was not founded on Him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition ! What the world calls noble ambition is abominable in the sight of God; an evil destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it is at the gates of death, which begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and His incomparable humility. O my friend! that passion has caused me a thousand burning tears of unutterable grief. Unspeakably have I been afflicted by every impulse of that monster now I am on the brink of eternity. O how heavenly true are the words of my

AN SICHIGARY LIBRARY

Saviour .- ' Whosoever shall exalt himself shall be abased !' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend ! heaven and earth shall pass away but not the words of Christ. How my best actions dwindle away on the brink of the grave. How horribly are my faults and foibles which I formerly thought little, towering up! Alas! how little do we know ourselves, though the bustle of life be ever so gentle ! O, how dreadful is the stillness of death! how terrible the heavy load of our own heart! Creator! Father! What name shall I give to Thy Mercy, which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences, they produced to me and others? THOU ART-YES! THOU ART-LOVE."

Russian Intalerance.

IN one of the western provinces of Russia, where the *raskolnicki* (Protestants) are very numerous, a young priest of the Greek Church received a letter from his bishop, by which he was ordered to convert *immediately* all the dissidents of his jurisdiction, under the penalty of being imprisoned should he not obey and execute the orders of his prelate.

"On the next day the young priest began his mission; gathered together all the *raskolnicki* he could meet with, and preached to them according to his capacities.

"But the unbelievers in the Greek faith would not listen to the priest.

He was almost overcome with despair at this ill success, when the *ip*rawnik (governor) entered, and inquired how far he had progressed in his mission.

"'Very bad, very bad, "answered the priest; 'the heretics will not come to the point; it is all time and labor thrown away."

"'Do not despair,' said the officer, 'I will convert them.' "The following day, escorted by numerous soldiers, each one of them provided with a *knout*, he inquired of the heretics whether they were ready to become Greeks. All answered with a decided *No1*

""And why?' demanded the priest governor, quite angry.

"Because neither our parents, nor their fathers, ever taught us such a religion."

"'Two hundred lashes each '? cried out the monster missionary; and the poor sectarians were most barbarously beaten, many perishing under the fatal blows.

"But these atrocities could not convert the Lutherans from the Gospel. The rage of the governor was at its height; and having had all the victims fettered with heavy chains, he ordered them to be removed to a dark place covered with ice, and there he left those unfortunate beings all that night.

"Early the next morning the officer and the young priest visited their prisoners.

"Ah, sons of dogs!' exclaimed both, 'what do ye think of our means of persuasion? I hope that you will renounce now your impious faith.'

"'No !' answered the Lutherans, with firm voices.

" 'No !'

" ' Two hundred blows more !"

"The blood of the martyrs splashed all over the executioners, and from time to time the governor suspended the flagellation to make new inquiries.

"Finally was heard but a low murmur, from which it was impossible to distinguish whether the miserable prisoners said yes or,no; and without any further chastisement he had the two converts brought by force into the church, where the young priest administered to them confession and communion.

"A few weeks after these atrocious barbarities, the priest was rewarded with a complimentary letter from his bishop, and with a decoration from the Emperor!"—*Crusader*.

UNIVERSITY AT LEWISBURG.

Aniversity at Lewisburg.

BY REV. THOMAS S. MALCOM.

No feature in the religious history of America is more conspicuous than the number of Collegiate Institutions founded by the prayers and alms of the churches. A special blessing has rested upon our Colleges and frequent revivals of religion have awakened : nd

deepened the missionary spirit of pious students. Hundreds, yea thousands of students have been renewed by the Holy Spirit, replenishing our pulpits and our mission fields with laborers who look back to College halls not only as places of intellectual discipline, but with the ever brightening recollections cherished by pious hearts, in connection with the memorable hours when



speak only of those who sleep in Jesus,) at the head of the Colleges of our beloved country. The religious influence of our Literary Institutions has been beyond all estimation.

No. 4--8

The Baptists of Pennsylvania at a very early period in their history united cordially in founding the College in Rhode Island now so widely known as Brown University. At a meeting of the Philadelphia Baptist

113

the Pro-

Provi-

dence that God should have placed such men as Manning and Maxcy, Chaplin and Chapin, Staughton and

Pilgrim's gress, while shut out from pastoral duties, so do we regard it as a striking

the heart was unreservedly surrendered to the Saviour. We rejoice that the Presidents and Professors of our Colleges are so generally ministers of the gospel, seeking to cast the salt of divine grace into the fountains of influence just as they begin to gush forth. As Paul a prisoner at Rome, wrote epistles to guide the churches in all ages, and as John Bunyan for twelve years in Bedford jail wrote

Association, in 1764, it was "agreed to inform the churches to which we respectively belong, that, inasmuch as a charter is obtained in Rhode Island government, toward erecting a Baptist College, the churches should be liberal in contributing towards carrying the same into execution." Conspicuous among those who exerted themselves in behalf of Brown University, the first born of our Baptist Colleges, was Rev. Morgan Edwards, A. M. Pastor of the First Baptist Church in Philadelphia. This eminently useful minister was born in the county of Monmouth, in Wales, in 1722. He was bred a churchman, but embraced the principles of the Baptists in 1738, "entering on the ministry in the sixteenth year of his age." He arrived in Philadel-phia in 1761. In a brief sketch of the venerable church of which he was an honored pastor, he says that he "labored hard to settle a Baptist College in Rhode Island government, and to raise money to endow it; which he deems the greatest service he has done or hopes to do for the honor of the Baptist interest."2 In less than ninety years from the time these words were penned, and in less than sixty years from his death' the College for which he labored became a star of the first magnitude in the midst of a brilliant constellation of twenty-two Colleges and ten Theological Seminaries, sustained by 9,584 Baptist churches, clustered into 480 Associations, and embracing eight hundred thousand communicants.4

As the rainbow, with its matchless beauty, cheers us after the storm, so do we delight to view the instances in which the precious promise is ⁴ Minutes of the Philadelphia Baptist Associa-tion from A. D. 1707 to 1807; being the first one hundred years of its existence. Philadelphia, American Baptist Publication Society, 1851.

^a Materials towards a History of the American Baptists. By Morgan Edwards, A. M., Fellow of Rhode Island College and OVERSEER of the Baptist Church in Philadelphia. Philadelphia, 1770.

³ Rev. Morgan Edwards died in 1794.

* Hev. Morgan Edwards died in 1794. ⁴ American Baptist Register for 1852. J. Lan-sing Burrows, Editor. Philadelphia: American Baptist Publication Society. This valuable work should be issued triennially, if not annually. We hope that the Society which published it may be encouraged to issue a Register for 1855.

accomplished: "There is that scattereth and yet increaseth." Pennsylvania Baptists had taken a prominent part in founding Brown University, at Providence, R. I., Columbian College, at Washington, D. C., and other institutions; Presidents had been selected from her churches for Colleges in other States, but no bright star of hope shone in her own horizon. Pennsylvania had long furnished students for Brown University,5 for the Hamilton Literary and Theological Institution, at Madison, New York, and other Institutions, but we feared that the time would never come when a well endowed University would be located in the very centre of the Keystone State. The writer can well remember the incredulity he felt when listening to the glowing description given by Rev. Eugenio Kincaid, the esteemed Missionary, who visited Louisville, Ky., in 1845. His public appeals were for Foreign Missions, but his heart was full of the idea of a University for Pennsylvania Baptists, and in private conversations he delighted in picturing the importance of the proposed undertaking. The scheme seemed impossible, but the hand of God was in it, and His blessing attended the The efforts which were put forth. noble plan was carried out, and we are now reviewing its brief but prosperous history.

The University at Lewisburg was chartered by the legislature of Penn-The sylvania, in February, 1846. location is in the midst of a region of country unsurpassed for beauty and fertility by any in the State. Lewisburg is the principal town of Union county, on the west branch of the Susquehanna River, about sixty miles above Harrisburg, the capital of the State. There is a prospect of the

³ The first copy of the Minutes that appear to have been issued by order of the Philadelphis Baptist Association, in 1769, contains the follow-ing paragraph (in 1769, contains the following paragraph, "voted, that £14, Jersey currency, be given Mr. Thomas Eustick, towards defraying be given Mr. Thomas Eustick, towards defraying his expenses at College; he giving bond to return the money in case the association should be dis-appointed in him." The plan of aiding poor young men in preparing for the ministry is no novely or innovation.

UNIVERSITY AT LEWISBURG.

speedy completion of a railroad which will connect Lewisburg directly with Philadelphia, Baltimore, New York, Erie and Pittsburg.

In the month of October, 1846, the provisional committee who had the control of all the incipient movements. resolved to open a high school at Lewisburg, preparatory to the University. S. W. Taylor, A. M., who had for a short time acted as the General Agent was appointed Principal of the school. He was assisted during the first year by his son, Alfred Taylor, A. B. The increasing number of students made it necessary in the following year to call in further aid, and the services of Isaac N. Loomis, A. B., were secured.

In 1848, S. W. Taylor, A. M., was elected Professor of Mathematics and Natural Philosophy. In April, 1851, he was elected "acting President." In August, 1851, he resigned his post to enter upon the duties connected with the Presidency of Madison University.6 at Hamilton, New York. The success which attended his labors as an instructor contributed greatly to rcuse the zeal and liberality of the churches. in founding the University. He fills his new sphere of duty with honor to himself and the Institution of which he is the President.

In 1849, the Rev. George R. Bliss, A. M., was chosen Professor of the Greek language and literature, and George W. Anderson, A. M., 7 Professor of the Latin language and literature.

At a meeting of the Board of Trustees in August, 1851, the Rev. Howard Malcom, D. D., at that time pastor of the Fifth Baptist Church, (Sansom Street) Philadelphia, was elected Pre_ sident, and entered upon the duties of his new office in October, 1851. Having been the President of "Georgetown College," in Kentucky, for nine years, he brought to his new post of duty the combined experience of a pastor and a

⁶ Garrat N. Bleecker, Esq., of New York city, recently deceased, bequeathed \$12,000 to be added to the \$3,000 previously given as an endowment for the President's chair, now filled by Dr. Taylor. ⁹ Previously Editor of the "Christian Chroni-cle," published in Philadelphia.

college officer. A native of Pennsylvania,8 and yet for many years residing in the Eastern and Western sections of our country, he had been identified with the interests of the State and of the country at large. Identified for many years and in many ways with the cause of Foreign Missions we shall hope to see not only the waste places of Pennsylvania supplied with preachers, but shall also hope to hear in coming years that many "ambassadors" of Christ in foreign lands can look back to the University of Lewisburg as their alma mater.

In August, 1851, Charles Sexton James, A. M.,⁹ was elected Professor of Mathematics and Natural Philosophy, and Alfred Taylor, A. M., Professor of Belles Lettres. The former still continues a member of the faculty ; the latter resigned in 1853, and is now connected with a Literary Institution in another part of the State.

Rev. Justin R. Loomis, A. M., 10 formerly connected with Waterville College, Maine, and recently engaged in a scientific expedition in South America, has entered upon the discharge of the duties of "Professor of the Natural Sciences and Curator of the Cabinet." His experience and ability make the addition to the Faculty a valuable accession to the University.

The Buildings now erected furnish a " Chapel" sixty feet square, a " Library room" forty feet square, a "Cabinet" forty by sixty feet, six large Recitation Rooms, three Society Rooms, a Reading Room, sixty-five Dormitories, and thirty-two Studies. The buildings11 are on an elevated spot, overlooking the village and a large region of country. The first engraving in this article presents a view taken from the east side of the Susquehanna river. The accompanying engraving represents an outline of the main building, as it will appear when completed. The campus

appear which completed. The complete
Born in Philadelphia, in 1799; baptized by Rev. William Staughton, D. D., in 1815.
A graduate of Brown University.
Author of a text book on Geology.
in The designs were prepared by Thomas U., Walter, Esq., the distinguished architect of Girard College, and now the architect of the Capitol extension at Washington City.



embraces a beautiful grove of seventeen acres. The Institution owns seventy acres of land around the buildings, which are becoming valuable as town lots.

The University owns a very superior apparatus for philosophical experiments, embracing a powerful telescope, solar microscope, &c. A cabinet of minerals,¹² fossils, birds, fishes, &c., second to few in the country, a costly Manikin,¹³ and a Library containing 3,000 volumes, furnish superior advantages to the students.

The "Euepian" and "Theta Alpha" Societies, have weekly meetings for debates, essays, &c. Each has a convenient hall. The "Society for Inquiry" is a religious body, receiving religious periodicals, and corresponding with kindred societies as well as with missionaries in various parts of the world. Its meetings are held monthly. It has a valuable library of missionary works and a museum.

The usual College course is pursued thoroughly, but the studies are so adjusted, as that by a three years scientific course, a student may obtain all the benefits of the institution, excepting either the Latin or Greek language. Moreover, persons who by age or other circumstances are debarred from either of these courses, are allowed to pursue any branches of study taught in the regular classes, and thus to employ profitably even a single year at the institution. Thus the recent arrangements of Brown University are virtually adopted, without abandoning that

¹³ In October, 1852, 2200 specimens were purchased in Paris by Prof. Anderson for Dr. Ma'com, by whom they were presented to the University. ¹³ Presented by Israel E. James, Esq., of Philadelphia, and his son, Professor Charles S. James, of the University. which has always existed heretofore in American colleges.

The Preparatory Department offers great attractions as an "Academy" and boarding school for youth. It has a separate edifice, of ample dimen-



sions, eighty feet by sixty, and three stories high, with able teachers, (H. D. Walker, A. M. Principal; Charles M. Deitz, Assistant,) devoted to it exclusively, under the general supervision of the President. The pupils have many advantages arising from its intimate relation to the College.

The Trustees have also under their care, and intend permanently to continue the "LEWISBURG FEMALE SENI-NARY." This institution is pleasantly located within half a mile of the College buildings. It is designed as a Boarding and Day school. The Seminary building is large, airy and commodious, furnished in the most suitable manner, without regard to expense. The course of instruction comprises three years, and when completed, entitles the pupil to a diploma; but pupils wishing to spend only a single session, can pursue their studies with such classes as they are prepared to enter. The sessions commence on the third Wednesday in October, and on the third Thursday in May. The teachers are Miss H. S. Scribner, Principal; Mrs. P. Thompson, Assistant; Melville Malcom, Professor of Music.

The "Fourth Annual Catalogue of

UNIVERSITY AT LEWISBURG.



the Trustees, Curators, Officers and Students," just issued, is now before us, showing an aggregate of 217 pupils, of whom 80 are in the College classes, 66 in the Academy, 41 in the Female Seminary, and 30 in the Primary Department.

The first class (seven) graduated in August, 1851. The Annual Commencement occurs on the third Wednesday in August. The sessions commence on the third Thursday in October, and the third Thursday in May.

In reviewing the history of this noble enterprise, our first attention is directed to the fact, that in a little Church, scarcely known in the State, the idea was cherished by a few hearts, that a Literary Institution was needed, and that Lewisburg was the place for it. Rev. Eugenio Kincaid, on his return from Burmah, visited the churches along the Susquehanna, where he had labored with a true missionary spirit before going to a foreign land. The plans and hopes cherished for years, were communicated to the returned missionary. They found a warm response. Soon after, in the performance of an agency for Foreign Missions, a visit was made by Rev. Mr. Kincaid, to Hamilton, N. Y.,14 where the plan was unfolded by him to Prof. Taylor. The services of Professor Taylor were secured for a short ¹⁴ Rev. Eugenio Kincaid was one of the earliest

students of Hamilton Institution.

time as a General Agent, and then as the efficient instructor, under whom the "working model" was constructed. Soon after, the services of Rev. Eugenio Kincaid were secured as a General Agent, and were continued about three years, till 1849. His wife's health being restored, he was enabled to return to Burmah, where God has so signally blessed his labors.

Y LURAR

In 1847, Rev. William Shadrach, D. D.,¹⁵ resigned the pastoral care of the Fifth Baptist Church, (Sansom street,) Philadelphia, and became the General Financial Agent of the University. He continued to discharge the duties of this office, with the exception of a year,¹⁶ till August, 1853, making an aggregate of five and a half years. The importance of those laborious and successful years, will be seen and felt increasingly in years to come. During two years, Rev. J., V. Allison17 was associated with Bro. Shadrach. Rev. A. K. Bell is the present efficient "Treasurer and Financial Agent," engaged in collecting the sums already due, and in securing new subscriptions to complete the large University building.

Several revivals of religion have been already enjoyed by this youthful institution. In 1853, there were *thirty-*¹⁵ The present Corresponding Secretary of the American Baptist Publication Society. ¹⁶ During this interval he was the Pastor of the Berean Church, in Pittsburg.

17 Now of Mount Carroll, Carroll Co., Illinois.

eight hopeful conversions, including thirteen in the Female Seminary. Much labor has been performed by the pious students, in Sunday Schools, in Lewisburg and vicinity, and at preaching stations in adjacent towns and villages. Many have acted in vacation as Colporteurs for the American Baptist Publication Society, and others in the service of the American Sunday School Union, have established new Sunday Schools in destitute parts of the State. The President and several of the Professors have performed much ministerial labor, with many sheaves to reward them. The religious history of the University, is, of all others, the brightest part. The buildings and endowment are necessary, but they form after all, only the candlestick, while the religious influence of the Institution is "the shining light." Beside the usual daily service in the chapel, at which every student is required to be present; there is a weekly prayer meeting in College, and a Bible Class on Monday, for the critical study of the New Testament, taught by the Greek Professor; "attendance on which is optional." We wish that in this institution, and in all of our Colleges, the Greek Testament may become a regular text book.

This historical sketch would be incomplete without a brief mention of the "Pennsylvania Baptist Education Society."18 There can be no doubt but that, in the language of the last Annual Report of this Society, there is "a harmony, a unison of interest, which renders earnest prosecution of the interests of each, necessary to the highest efficiency of the other. The University at Lewisburg would never have been endowed by the churches of Pennsylvania, but for the consideration always held prominent, that its chief object should be the education of young men for the Christian ministry. The benefit it promises to dispense to society,

¹² Rev. John Dowling, D. D., is the President of this Society; Rev. J. Lansing Burrows, Corresponding Secretary, and Levi Knowles, Jr., Treasurer.

by the education of young men for other professions, and for the secular occupations of life, are, by the churches, deemed subordinate to the benefits promised to the churches, by the education of her young ministers. But this grand object of the University cannot be efficiently prosecuted without the labors of this society, or of some agency having the same end in view. May we not then without presumption, urge that this society is necessary to the University, in answering the highest purpose of its organization? The Churches, the University, and the Education Society, are all bound together by a common interest and end, and neither can say to the other, 'I have no need of thee.""19 The Education Society, during its last year, had twenty-two beneficiaries. The amount received from all sources, was \$2,670. The esteemed General Agent, Rev. G. M. Spratt, during the last year, reported 160 sermons, and 3,288 miles travelled.

The University at Lewisburg has been favored with liberal benefactors, among whom stand conspicuous the names of Jayne, Crozer and Bucknell,20 who contributed last year, at one time, an aggregate of \$25,000, and the names of Wattson, Creswell, Ludwig, Moore, Keen, Davis, and others who have given time, and money, and prayers. The whole amount thus far secured, including the New Jersey Professorship, exceeds \$150,000. Located in the heart of a vast State, which contains one-tenth of the population of the whole Union, and specially sustained by the Churches of Pennsylvania and New Jersey, we anticipate a bright career of usefulness. The completion of its buildings would at once largely increase the number of its students, and we hope that generous hearts may not be wanting to complete in every respect that which has been so nobly begun.

 Fourteenth Annual Report of the Pa. Bap. Ed. Soc. presented at Lewisburg. Aug. 16th, 1853.
 The first gave \$12,600; the second \$7,500, and the third \$5,000.

Editor's Garner of Gleanings.

THE KING OF PRUSSIA; Reforming the Reformation. - Mr. Oncken furnishes a translation of an extraordinary declaration from the King of Prussia. It seems that the ecclesiastical authorities of Westphalia and the Rhine provinces desired the royal approbation for certain improvements in church order, from which they anticipated great benefit to the national church. A cabinet order, printed "for public information," informs the consistories that the attempt to assist the church by constitutions and external ordinances is erroneous and pernicious: "I recognize," is its language, "alone in the apostolic directions for the external form of the church, and in their pure acceptance, the sole pledge for the well-being of our church. . . . In a word, I see, in obedience to the institutions of the primitive church, the consummation of the Reformation." The conclusion of the document shows with some distinctness what are his majesty's views of the primitive churches, and of his present ecclesiastical supremacy.

"As regards my position in the Evangelical National Church, and towards its organs the consistories, I have expressed my firm determination years ago,-to place my inherited position and authority in the Evangelical National Church into the 'right hands.' The 'right hands,' however, are 'apostolically formed churches,' of small apparent size, in each of which the life, the order and the offices of the universal church of the Lord on earth are brought into activity, as in a little world, working for them ; in short, they are the independent, self-increasing creations by which, as with living stones, the apostles of the Lord commenced the building of his visible church, and in the fire of persecution secured victory for her. These 'churches' are the 'right hands' into which alone I shall joyfully place my ecclesiastical power, which weighs heavily upon me."

ACCESSIONS.—Rev. Mr. Ringelsdorff, pastor of the Reformed Church at Volmarstein, a town not far from Elberfield, has laid down his office, been baptized, and united with the Baptists. What a trial of faith ! So severe was the conflict that, he declared that death appeared to him a small matter, and he even desired that the Lord might take him away. This the Lord did not do, but gave him power to break through every obstacle.

When he communicated to the Superintendent his resignation of his pastoral charge, he received for answer that he would be formally discharged from it on the following Monday, and that meanwhile he might officiate once more in his church. The edifice was crowded. He read for the last time the liturgy of the church, then mounted the pulpit, and in an affectionate discourse answered the question "Why goest thou?" He concluded : " For your sakes and for God's sake I was compelled to lay down my office. But to the end of my days I shall bear Volmarstein on my heart and continue to love all of you." Eighteen members of his late church have applied for baptism, and the case has aroused a remarkable spirit of inquiry in all that region.

Mr. Ringelsdorff has since been preaching in various places with evident power and effect.—Of course he has opposition, but nothing has happened to him of a violent character more serious than to have mud thrown at him by a mob of boys.

In Hesse, a brother who has been employed as a missionary to the Jews, has also come forward, against strong opposition, to bear witness to the truth and order of the gospel, and three school-masters recently converted have renounced the state church. These occurrences are such as we can hardly appreciate, from the strong prejudices against the dissent that prevails in all Germany, and the stern opposition of governments like that of Hesse. Thus God is raising up men for our German churches, and the demands on our liberality will be increased in proportion.

Rev. James Colder, a missionary of the Methodist Episcopal Church in China was baptized by Rev. Mr. Johnson, at Fuh-chau on the 10th of November, together with three Chinese converts. Thus both at home and in foreign lands, "true union," in the "one Lord, one faith, one baptism," is continually gaining ground.

Rev. Richardson Griggs, a Cumberland Presbyterian minister, who was baptized last August, in Bond county, Illinois, has lately been ordained pastor of a newly constituted church, consisting of seventeen baptized Methodists.

SWEDEN .- The great religious movement in Sweden has for some time attracted the interested attention of all Evangelical Christians. Not finding their spiritual wants met in the established churches, large numbers of the Swedes are obliged to seek their Christian edification in other ways. Many have become Baptists. They are persecuted under obsolete laws, revived and enforced under the instigation of the Lutheran clergy. The king is understood to be decidedly in favor of toleration. The sufferings of these pious people have aroused public attention to the rights of conscience, and measures will undoubtedly be taken to secure changes in the laws. It is said that two Baptists have been elected to the Diet.

BAPTIST COLLEGE AT HUNTSVILLE, MO.— At a recent meeting in Huntsville, B. N. Tracy, Esq., chairman of the Executive Committee, reported that \$6,500 had been raised for the purpose of erecting in that town a College, to be under the control of the Mt. Pleasant United Baptist Association, " who have obligated themselves to endow said institution with the sum of \$25,000, provided we erect a building, worth not less than \$10,000, of which \$3,500 are yet to be raised." A committee was appointed to report a plan for the building, and provision was made for contracting for its erection.

The Greenbrier Baptist Association, of Virginia, are endeavoring to endow a High School, at Grey Sulphur Springs. A lot of 20 acres has been obtained, and efforts are making to raise \$5,000 for buildings, &c.

ANOTHER MISSIONARY GONE.—The painful intelligence has been received that Mrs. O. C. Harris, wife of the Rev. Norman Harris, of the Karen Mission, diedat Shwaygyeen, one of the new mission stations in Burmah, on the 25th of Nov. This is the sixth member of our foreign missionary corps whose decease has been reported since the last annual meeting of the Union.

SUDDEN DEATH IN THE PULPIT.--Rev. John B. Meachum, colored, pastor of the First African Church in St. Louis, fell dead in the pulpit on Sunday, February 20th, while reading his text. His disease was an affection of the heart. He was formerly a slave in Virginia, but was set free, and went to St Louis, where, at one time, he was at the head of a large coopering establishment, and next an extensive dealer in real estate, and owner of a large amount of steamboat stock. But for reverses of fortune, it is supposed he would have left his family \$300,000 or \$400,000. As it is, he leaves them a comfortable fortune.

WONDERFUL REVIVAL.—The whole number of converts baptized by Rev. J. D. Black, in the Kentucky Penitentiary, is twenty-one. The utmost caution and scrutiny has been employed in the examination of the professed converts.

A LABORER.—Rev. A. B. Harris, Colporteur of the American Baptist Publication Society, gave the following synopsis of his labors for the past year in Illinois.

I have travelled 3,406 miles, made 944 family visits, preached 208 sermons, delivered 223 public addresses, baptized 122, beld 144 prayer meetings, witnessed of hopeful conversions 210, sold 90 volumes. Amount of cash collected \$209 68.

INTERESTING STATISTICS.—From the census of 1850, it appears that the total white population of the United States, was found to be 19,552,068; Free colored, 434,495; Slaves, 3,204,213; total 23,191,376.

The total-square miles of the territory of the United States, is stated at 3,306,865.

The number of churches in the United States, is set down at 38,061. The value of church property estimated at \$87,328,801, and the number of attendants at 14,234,825.

The total number of children, attending common schools, during the year 1850, was 4,089,507.

In the United States and territories, there are 235 colleges, with 1,651 teachers, and 27,159 pupils. Their total annual income is—from endowment, \$452,314; taxation, \$15,485; public funds, \$184,549; other sources, \$1,264,280; total, \$1,916,628.

Of public schools, there are 80,0/1; of teachers. 92,000; of pupils, 3,354,173. Their total income is—from endowment. \$182,594; taxation, \$4,686,414; public funds, \$2,574,669; other sources, \$2,147. 853; aggregate, 9,591,530. Of Academics and other schools there are 6,032 with 12,207 teachers and 261,362 pupils.—Their annual income is: from endowments, \$285. 855; taxation, \$14,202; public funds, \$114,788; other sources, \$4,235,987—total. \$4,653,842.

The total number of individuals in the United States over 20 years of age, in 1850, who could not read or write, was 962,878 whites, and 90,522 free colored: Natives, 858,306; Foreign, 195,514; total, 1,053,420.

CELEBRATED CHURCHES IN EUROPE.--In an exchange, we find the following extract, giving the statistics as to the comparative capacity of the most celebrated Churches in Europe--

Boild & alexil - alate ode at	Persons.	Sq. Yards.
St. Peter's,	54,000	13,500
Milan Cathedral,	37,000	9,250
St. Paul's, at Rome,	32,000	8,000
St. Paul's, at London,	25,000	6,400
St. Petronia, at Bologna,	24,000	6,100
St. Sophia's, Constantinople,	23,000	5,750
Florence Cathedral,	14,300	6,075
Antwerp Cathedral,	24,000	6,000
St. John, Lateran,	22,900	5.925
Notre Dame, at Paris,	21,000	. 5 250
Pisa Cathedral,	13,000	3,250
St. Stephen's, at Vienna,	12,400	3,100
St. Dominic's, at Bologna,	11,000	3,000
St. Peter's, "	11,400	2,850
Cathedral of Vienna,	11,100	2,745
St. Mark's, Venice	7,000	1,750

RELIGIOUS DENOMINATIONS IN MASSA-CHUSETTS .- The Mass. Register states the numerical strength of the different religious sects in Massachusetts as follows-Baptists, 32,330, under the care of 265 pastors. Congregationalists, (Trinitarians) 67,688, with 380 pastors. Christians, 2000, with 31 ministers. Episcopalians, 5,609, with 57 pastors. Freewill Baptists 1500, with thirteen clergymen. Friends, about 800, Methodist Episcopal Church, 24,000 with 300 stationed ministers (including local preachers having charge of societies). Roman Catholies, 240,000, with a Bishop and 65 priests. Shakers, about 600, divided into four united societies. Swedenborgians, nearly 2000, with 5 ministers. Unitarians, 150 societies (members not stated,) with 125 clergymen. Wesleyan Methodists, 1000, with 15 pastors.

BRAZIL .- A gentleman who for months has been engaged in distributing the word of God in this Roman Catholic country, finds the Brazilians quite willing to be addressed on the subject of a purer and better religion than their own; they acknowledge their need of it, and never refuse the Bible or religious tracts. Portuguese Testaments and tracts are received with eagerness by Custom House officers, coffee stowers, and sailors, (Portuguese or Brazilian,) and they are read; applications are often made for them by Romanists themselves. The conviction is deep and earnest that the country, at least a portion of it, is quite prepared for the sowing of the seed of God's truth, with the prospect of a rich and abundant harvest. He suggests to the A. and F.C. Union, to send out six colporteurs as soon as possible. Excellent men are the

Portuguese converts for this work, and when the funds for their support are secured, they will be sent forthwith.

No I The

In the reign of William III., or 150 years ago, the freeholders of England and Wales were divided into Conformists, 2,477,254, Protestant Nonconformists, 108,676, Rom an Catholics, 13,856. In 1851, out of 34,967 places of worship, the Nonconformists have 20,890 chapels, capable of containing 5,034, 864 persons,—the Established Church, 14, 077, capable of holding 5,217,915 people. The churches are much less frequented than the chapels, so that the dissenters have a decided majority of worshippers in the kingdom.

The Particular or Calvinistic Baptists in England and Wales had 926 chapels in 1842. In 1851, they had 1,947, having built in nine years half as many places of worship as the Established Church did in twenty years.

THE LIQUOR LAW.—Of the 544 ministers of Massachusetts, who were asked by the Massachusetts State Temperance Committee "Are you in favour of the Maine law?" 537 said yes, and 7 xo. Of those saying no, 3 were Congregationalists, 2 New Jerusalemites, 1 Unitarian, and 1 Baptist.

The Augsburg Confessional comprehends the creed of the Lutherans, while the Heidelberg Catechism is that of the German Reformed. The former have nearly 1,000 ministers and two thousand churches in the United States, while the latter report 197 ministers and 562 churches. The former have eight or ten theological seminaries and a large number of colleges, while the latter report two or three of each. The former have about thirty-one synods, while the latter have two or three.

FATAL ACCIDENTS IN 1853 .- During the year 1853, there were, on the different railroads in the United States according to the Philadelphia Bulletin, about 150 fatal accidents. The number of persons killed was about 250, and of wounded about 500. Of fatal steamboat accidents there were about 30, with an aggregate of about 330 killed and 200 injured. There were about 130 lives lost in the United States by conflagration. By disasters at sea, in all parts of the world, not less than 15,000 lives have been lost. Of fatal accidents caused by natural phenomena, the chief has been three terrible earthquakes, one at Cumana, in Venezuela; one at Shiraz, in

CHEMITERN SEMINARY LIGHTAN

Persia, and one at St. Jago de Cuba. There was loss of life to a moderate degree by various less violent earthquakes, and by numerous tornadoes in America and elsewhere, making for the year, 100,000 killed.

Presbyterian Theological Seminaries (O. S.) are said to have the following numbers in attendance: Princeton, 108; Allegheny, 58; Prince Edward, 25; Columbia, 35; Danville, 21; and New Albany, 4. Total, 251.

ORDER OF TRANSLATIONS .- The following table shows the manner and order of time in which the Bible was translated into English:

-		
	Date.	Translators.
A.D.	. 706,	Adhelm, Saxon Psalms.
	121,	Egbert's four Gospels.
56	734,	Bede's St. John's Gospel.
**	880,	Alfred's version of the Paalma
**	1340,	Rolle's (or Hampoles's) Pealm
"	1000,	Wicht's Bible.
46	1526,	Tyndale's New Testament
66	1530,	Pentateuch.
44	1531,	Jonah.
66	,	G. Joye, Isaiah.
**	1534,	- Jer., Psal., Song of
		Moses.
66	1535,	Coverdale's Bible.
44	1537,	Matthew's (i. e. J. Roger's
	-	Bible Roger's
66	1539,	Cranmer's Great Bible.
**		Taverner's Bible.
66	1560,	Geneva Bible.
**	1568,	Bishops' Bible, (Parker's.)
**	1582,	Rheims' N. Testament, (Cat)
		Trans.)
"	1609.	Douay Bible, (Cath. Trans.)
**	1611.	Authorized Version.
m.	TE Dra	

The RUSSIAN who loses a friend by death, in winter, puts him behind the door, and makes a room-mate of him for some months. This seems out of order to us; but when you come to reflect that people"keep" in Russia, and that the ground is so frozen in mid-winter, that digging graves is tantamount to hewing granite, the practice assumes a degree of reasonableness that quite excuses its want of decorum.

Wonder if it is so? that the richer one grows the more *stingy* he becoms. A friend has just remarked, that he is acquainted with some Baptists who gave liberally when they had but little, but now thousands fill their coffers, they give just about the same sums as before. RELATIVE POPULATION OF THE STATES.— The New York Times contains a diagram illustrating the relative progress in population of the several States and Territories of the American Union during the last sixty years. Arkansas is the only State which held the same relative rank at the end of the course as she had at the beginning, and her position has been changed every ten years since her existence. Thirteen of the States stood higher, and fifteen lower in 1850 than when they started. Those which have risen and fallen, with their rank at the beginning and end of the period embraced, are the following :

Risen.			0
Risen. Pennsylvania, from	3	to	4 1
Gammin	12	to	9
Kontucka	13	to	8
Tannassa	16	to	5
Ohio	17	to	3
Miggioginni	10	100	20
Alahama	19	to	12
Indiana	20	200	
Missonri	24	100	-
Illinoia	23	to	11
Wisconsin	30	to	24

allen.

Virginia, from 1 to 4 Massachusetts 2 to 6 North Carolina 4 to 10
Massachusetts
North Q 10 A to 10
North Uaroling
Morriland 6 to 1
South Caralia 7 to 12
Connections Stor
New Towney 9 to 10
New Homest. 10 to
Vermont 11 to 23
Rhode Taland 14 to 28
19
District of Columbia 18 to ou
Florida

A SPLENDID DIAMOND.-The following paragraph in regard to a remarkable Diamond found in South America. appears in the money column of the London Times:

"One of the largest diamonds known was deposited yesterday at the Bank of England by a London house, to whom it was consigned from Rio Janeiro. Its weight is 254 carats, or 24 ounces, and its estimated value, according to the scale, \$1,250,00 It is said to be of the finest water, and without flav, and was found by a negro slave, who received his freedom as a reward.

FRENCH PROTESTANTS .- A precious discovery for the history of the Reformed Churches of France has lately been made by M. Eugene Hagg of Paris, in the public library of Geneva. It is the manuscript history of French Protestants in the various places whither they fled for refuge, a work composed about a century ago by Pastor Antoine Court. As is well known, Court was one of the men whose faith and zeal principally contributed to sustain Protestantism in France, during the reign of Louis XV., when its legal existence was interdicted, and the chiefs of the Reformed Churches were either banished or dead. Court published, in 1760, a History of the Camisards, but he had not time to bring to light his great work, L'Histoire du Refuge. In 1784, after the death of Court de Gobelin, son of Antoine Court, the unedited manuscript of this work was lost, and from that time no trace of it could be found. It is, therefore, a most unexpected circumstance that it has at length been discovered amongst other papers deposited in the library of Geneva. It will be curious and interesting to compare L'Histoire du Refuge, by Court de Gobelin with that published by M. Weiss, who had not seen the former, and to show how each confirms the other, up to the time when that of M. Weiss necessarily leaves behind that of an historian who died in 1781.

PAID BACK. - The first free church edifice in Scotland was erected in Perthshire, at the expense of a member of the British House of Commons, who was active in the measures resulting in the famous Disruption. He had seen such structures built of wood in America, and employed that material for his church. On his estate were immense quantities of larch timber, previously valueless .- His carpenters were so pleased with the larch, and extolled it so highly, that it soon came into vogue for various purposes, and the result has been that he has since received a sum annually from the sale of his larch-trees greater than the entire cost of his church. Thus is benevolence rewarded .- "There is that scattereth, and yet increaseth."

This most eminent and excellent gentleman was waited on for a subscription at the time that efforts were in progress for the erection of the manse fund of the Free Church. He had then but recently come into the possession of his estates, which were much encumbered, and knew not where he should secure the means for the liberal donation he desired to make. Trusting, however, in God, he subscribed ± 300 to the fund. The same night he received a remittance of just ± 300 from a debtor, whom he had regarded as a bankrupt, and who had previously evaded all attempts to collect the sum due.

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A NOBLE HEARTED WIFE .- A romantic story of female devotedness has just been circulated at Valence. It is stated that a Prussian woman, named Hipson, has been working in male attire as a navvie on the railways, for more than five years. She had an infirm husband and four children; their family were starving; she disguised herself, worked hard, and had her wages advanced for her assiduity; with her earnings she supported her pretended "father" and "brothers and sisters," her husband and her children. When her secret was discovered gifts poured in upon her from the neighborhood, and work more suited to her sex has been provided.

MISPLACEMENT OF A LETTER.—The Paris Moniteur, in announcing the presentation of the American Minister, makes one of the most delicious mistakes in English ever yet committed in France. It takes the Y which stands for Mr. Mason's middle name, makes a small y of it, and takes it on to the end of John, thus: "Johny Mason was presented yesterday." Probably this was the first time that Johny ever figured in a State paper or an official organ.

LENT WHICH COMMMENCES ON WEDNES-DAY, is an old Saxon word, signifying Spring. The Lenten Fast means, therefore the Spring Fast. The first day of Lent is called Ash Wednesday, from a custom in the ancient church of fasting in sackcloth with ashes upon the head, in token of penitence and humiliation.

It's no my view o' human life, that a man's sent into the world just to save his soul, an' creep out again.—*Alton Locke*.

INSANITY AND SUICIDE. — Rev. H. S. Spencer, a highly respectable clergyman of the Baptist Denomination, who has been under treatment in the Lunatic Asylum at Utica, the last few months, committed suicide on Sunday, Feb. 26.

Editor's Book Shelf.

A BOOK OF PLANS OF CHURCHES AND PAR-SONAGES. Published under the direction of the Central Committee appointed by the General Congregational Convention, October, 1852, comprising designs by Upjohn, Downing. Renwick, Wheeler, Wells, Austin, Stone, Cleveland, Backus and Reeve. Published by Daniel Burgess & Co., New York.

We are rejoiced to see a movement in the direction indicated by the issuing of this book. Nothing of a practical secular character was more needed among the churches in this country. The work is prepared and printed in really superb style. It contains eighteen fine colored lithograph prints of church buildings, models of chaste, convenient, economical structures for churches, which every congregation about building, unless they have the services of a professional architect, ought to examine. There are also cuts of sections, ground plans, etc., from which an intelligent mechanic could construct the entire buildings. The cost is varied from \$800 to \$2,500 and upwards, calculating the price of materials and labor in the vicinity of New York.

There are various valuable hints and suggestions in the letter-press of the volume which ought to be pondered and understood by those proposing to build. To some of these we shall hereafter allude. Several plans of neat and beautiful parsonages are also given.

We have often been grieved and pained at the miserable taste and economy that is exhibited in the erection of church edifices. We have seen not a few buildings that have cost from \$4,000 to \$10,000, which have been inferior in taste, capacity and convenience to some of these models, the cost of which is estimated at from \$1,500 to \$3,000. Building committees will find it the wisest economy, if they do not employ an architect, to invest \$10.00 in the purchase of this volume.

A HOME FOR ALL, or the Gravel Wall and Octagon mode of Building, is the title of a neat 12mo. volume of 192 pages laid upon our shelf by Fowler, Wells & Co., of 231 Arch street, Philadelphia. It attempts to show the superiority, in cheapness and stability, of gravel concrete walls, and the superiority in convenience and capacity of the octagon form of building. It proposes to construct the entire wall of line, gravel and broken stones. A beautiful print of Mr. Fowler's own octagon dwelling, three stories high, and presenting a very handsome appearance, and various other cuts and drawings embellish and illustrate the work. Mr. Fowler contends that schoolhouses, church edifices, etc., can be erected of these materials and in this form more economically and with at least equal good taste as any other. The work we think worthy the study of builders.

MEMOIR OF MRS. SARAH D. COMSTOCK, Missionary in Arracan, by Mrs. A. M. Edmond.

This is a new missionary memoir of 228 pp., well written, and issued in handsome style by the American Baptist Publication Society. Simply as a memoir of an intelligent, amiable and godly woman it is well worth the study of Christians; but when we add to this her relations to that most wonderful mission of modern times-the winning of the Karens to Christ-it possesses a charm greater than that of any romance. With the heroism, the adventure, the self-sacrifice, the strange scenes of a new land, the striking characteristics of an unknown people, there is associated a consciousness of truth, of reality, that invests it with an interest to which fiction can never attain. These missionary memoirs should be in every Christian family.

THE CAVE OF MACPHELAH, and other poems, by James Challen, is an exceedingly neat 12mo volume which the Pastor of the "Disciples' Church" in this city has given to the world. The author has been favored by the visits of the muses, and seems to have entertained them with enthusiasm, and to have translated their inspirations with a good measure of freedom and poetic spirit. We had marked several passages for mention, but have room only for a verse, describing the fall of the manna in the wilderness.

"The manna came unasked, unsought, unknown,

Where harvests ne'er were reaped and grain was never sown,

When wrapt in sleep it fell the camp around, Gently as dew upon the thirsty ground. Small as the tiny coriander seed,

It strewed the camp the hungry tribes to feed;

Pearly and white around their tents it lay. The bread of heaven sufficient for each day. At early dawn the morning task begun,

To gather what they need ere spoiled by summer's sun." OUR OWN NOOK.

FOUR SERMONS preached in reply to Dr. Baker's work on Baptism, by Rev. J. W. D. Creath of Huntsville, Texas.

Dr. Baker, the well known Evangelist of the Presbyterian Church, and more recently the President of the College at Huntsville. Texas, preached the sermons, designed to be the basis of a book on this subject, in Huntsville, and a reply was at once elicited from the Pastor of the Baptist Church. We are glad to know that we have brethren in every section of the country fully competent to answer the arguments, or rather refute the assertions, of our learned Pedobaptist friends however far they may wander. Brother Creath has very effectually and in a good spirit demolished the structure which Dr. Baker took great pains to build, from corner stone to coping. Since the discussion last Spring Brother Creath. has baptized between sixty and seventy converts in his field of labor, and the strength and influence of the Baptists in the county have greatly increased.

Our Own Nook.

BACK NUMBERS .- The unanticipated demands for the " Memorial" delight us much, and yet distress us a little. The distress is occasioned by the fact that the first numbers of the present volume are exhausted, although more than 10,000 copies were printed, and yet they are called for. We will send the Memorial for a year to subscribers, commencing with any month. Yet many desire the entire set, that they may be preserved for binding. We are yet at a loss to deter-mine whether or not to reprint the January and February Numbers. It will depend upon the number of copies called for. We will keep a list of all requesting them, and if there should be enough to warrant the expense, will furnish them hereafter. Meanwhile we will send the numbers, regularly, from March onward to the close of the year, or will commence with any subsequent month subscribers may indicate, and forward twelve consecutive numbers for \$1. We will do the best we can to satisfy the desires of our friends. Our brethren who have sent us clubs will please notice this, and explain to subscribers.

PORTRAIT OF REV. J. G. ONCKEN.—The Proprietor of the Memorial not having been previously aware of the unavoidable perplexing delays almost necessarily connected with the issuing of such a work, very much regrets that he has not been able to secure the completion of the portrait of Mr. Oncken for the present number. It is in the hands of the artist, who is pushing it forward as rapidly as is consistent with the faithful execution of the work. We trust that its superior beauty and excellence will justify the delay to our readers. It will, certainly, be ready for the May number, when it will be accompanied by a sketch of the progress of the Baptist cause in Germany, and a notice of the life and labors of this apostle to the land of Luther, and of his inchoate reformation. The cost of this engraving alone will equal the expense of publishing an entire number, including paper, printing, binding, etc.

I HORAFE

FORMER VOLUMES.—We made out a list for numbers of last year's Memorial, requested by our friends who had failed to receive them, and sent it to Mr. Hatch, the former Proprietor. He writes us that his office has been burned out and the list, and all the back numbers, except some complete volumes, that were in the Bindery, have been destroyed.

A GROUP OF PORTRAITS.—We are making arrangements to procure on a steel plate, for a future number of the present year, the portraits, in one group, of the three brothers —Rev. Elisha Tucker, D.D., Rev. Levi Tucker, D.D., and Rev. Charles Tucker, who have so closely followed each other to the home of the redeemed. The plate will be accompanied with biographical notices of each.

IT IS FOLLY; to send back numbers through the Post Office and not to write the Name, Post Office, and State of the Person wishing it discontinued, on the cover or on the wrapper. We have no means of discovering which one of our thousands of subscribers is foolish enough to want it discontinued; though we should think that any one capable of sending such a message. without giving their name and residence, likely to be the very person. We do not wish to send the Memorial to any who imagine that they are favouring us by taking it. Whenever it is not worth to the reader \$1 a year, pray stop it. We ask no charity. We can erase a name from our books a little quicker than we can insert one, if we only know where to find it.

STREATER STUDIES LORA

Che Monthly Record.

Baptisms Reported.

ALABAMA.			
Churches.	Counties. A	dministrators	NT-
Sand Mount'n	Jackson		No.
Greensboro'	Greene,	H. A. Williams,	13
	and the second		21
Hot Springer	ARKANSA		
Hot Springs,	Hot Springs,	J. T. Craig,	8
	BRITISH PROV	INCES.	
Harvey,	N. B.	L. H. Marshall,	12
Horton,	N. S.	Jas. Stevens,	10
Hughton, 2ch.	C. W.	a line of the	60
Wallace Road,		J. E. Cogswell,	44
Walsingham,	"		52
	CONNECTIO	UT.	
Wilkinson,	Windham,		10
Waterford,	New London	, W. Munger,	54
Bridgeport,	Fairfield,	Wm. Reid,	6
- Line - I	DISTRICT OF CO		
Washington,			
Broni,	(Navy Yard,)	J. Cole,	27
	GEORGIA	. Andrawara	
Smyrna,	Cobb,	H. A. Williams,	6
Concord,	"	46 66	7
Macedonia,	Carroll,	66 66	10
Pleasant Hill,	Paulding,		15
	ILLINOI	8.	
Peach's Mill,	St. Clair,	R. C. Keele,	
Goshen,	Vermillion,	G. W. Carter,	9 24
Rockford,	Winabago,	J. Smith,	12
Dell Prairie,	Adams,	C. L. Fisher,	8
Monmouth, Upper Alton,	Warren,	R. Newton,	6
Berlin,	Madison, Sangamon,	A CAR AND A CARD	42
Paris,	Edgar,	L. Schofield,	30
Mt. Olive,	St. Clair,	G. W. Riley, J. Brown,	10
Harmony,	Macoupin,	J. V. Rhodes,	8
Peoria,	Peoria,	H G. Weston,	54 12
Barry,	Pike,	S. F. Holt.	12
Carrollton,	Greene,	Alvin Bailey,	28
Ottawa,	La Salle,	W. G. Clark,	37
Winchester,	Scott,	H. H. Stockton,	23
	INDIANA		
Stilesville,	Hendricks,	and the second	17775
Morgantown.	Morgan,	J. Mugg,	5
Bethlehem.	Pike,		46
Rossville,	Clinton,	J. H. Smith,	13 29
South Bend, Bethel,	St. Joseph,	T. S. Ames,	3
Little Flock,	Henry,		9
Burnett's Ck.,	Vigo,	D. M. Stark,	17
Mud Creek.	White, Rush,	M. A. Kerr,	9
Pennsyl'burg,	and the first	Wm. Golding.	15
Claton,		Mr. Roberts,	16
Belleville,	Hendricks,	Jno. Vawter,	19
INDIAN TERRITORY			
Dela're Town,	(Cherokees,)		
Tuckabachee,	(Creeks,)	L. Downing, H. F. Buckner,	7
		T. DUCKDEr,	6

IOWA. Churches. Counties. Administrators. No. Scott, E. M. Miles, Henry, Wm. Elliott, Davenport, Jefferson, 15 65 Burlington, Des Moines, G. J. Johnson, KENTUCEY. 21 Louisville, (Walnutst.ch.) W. W. Everts, 25 Louisville, (East ch.,) S. H. Helm, Sulphur Spr'g, Union, 67 Simpson, O. H. Morrow, Liberty, 9 Logan, R. Woodward, 7 Newhope, T. W. Felts, Warren, Long Lick, S. Arnet, Scott, 13 Salem, Barren, O. H. Morrow, LOUISIANA. Concordia, Catahoula, W. J. Lacy, MARYLAND. Baltimore Churches, 5 Dorchester, J. H. Phillips, Vienna, MASSACHUSETTS. 2 Lowell, (1 Ch.,) D. C. Eddy, 2 Boston Churches, (3 Ch.,) Howe, 1 18 MISSISSIPPI. Vicksburg, Warren, T. J. Fisher, 41 Spring Bayou, MISSOURI. St. Louis, 10 (2 Col'd Ch.,) I. R. Anderson, St. Louis, 9 (2d Ch.,) D. D. Reed, J. Teasdale, 33 St. Louis, (3d Ch.,) Union, 41 St. Francois, R. P. Gentry, Belleview, 31 Washington, " " Washington, " " 20 Liberty, Washington, Trenton, 39 Grundy, A. F. Martin, Bear Creek, 30 Clark, P. Turner, Versailles, Morgan, S. Driskell, Sugar Creek, Browne, B. B. Black, 23 Oak Ridge, Knox, J. W. Row, NEW JERSEY. Plainfield, 42 First Ch., S. J. Drake, 41 Plainfield, Second Ch., 23 Flemington, Hunterdon, T. Swaim, Allowaystown, Salem, 8 F. T. Cailhopper, NEW YORK. 29 New York, (Laight st.,) I. Westcott, 45 66 66 66 66 (Norfolk st..) T. Armitage, 4 (Lex Avenue,)P. F Jones, 9 (Germans,) J. G. Oncken, Putnam, D. T. Hill, Albany, 10 Carmel, 6 Brooklyn, (Strong Pl'e,) E. E. L. Taylor, 49 Palmyra, Wayne, W. R. Webb, 18 Cuba, Allegheny, A. T. Cole, Factoryville, Tioga, W. Coley, Weedsport, 6 Cayuga, Ira Bennett, 10 Clyde, S. P. Gilbert, Wayne, Kendall, 8 Orleans, Wm. Putnam, 10 Owasco, Cayuga, W. H. Delano, Clifton, 5 Monroe, H. K. Stimson Fabius, 7 Onondaga, L. S. Livermore,

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THE MONTHLY RECORD.

	Оню.		
Churches.	Counties. A	Idministrators.	No.
Urbanna,	Champaign,	D. Bryant,	52
Rock Hill,	CICLE STA	T. Jones,	9
Fredericktow	n, Knox,	E. D. Thomas,	48
Zanesville,	(First ch.,)	D. E. Thomas,	6
"	(Market st.,)	L. G. Leonard,	9
Ironton,	Lawrence,	J. M. Kelley,	10
Duck Creek,	Hamilton,	B. F. Harmon,	29
King's Creek,		W. Hawker,	21
Dalton,	Wayne,	J. W. B. Tisdale	
Wooster,	Wayne,	E. T. Brown,	6 13
New Carlisle, Newark,	Clark, Licking,	B. Thomas,	13 62
Nicholasville,	meking,	G Sapp,	11
Rowsburg,	Ashland,	a sapp,	6
Ashley,	Delaware,	Jas. Frey, Sr.,	6
Four Mile,	Morgan,	J. T. Herbert,	7
Mohawk,		J. Frey,	12
Unity,	Columbiana,	D. L Clouse,	7
Evans Creek,	Coshocton,	R. R. Whitaker,	7
Corsica,	Morrow,		13
Cambridge,	Guernsey,	B. Y. Seigfried,	43
Lancaster,	Fairfield,	S. T. Griswold,	7
	s, Muskingum,	Geo. Sedgwick,	6
Round Head,	Hardin,	S. M. Brower,	3
N. Hampshire		"	6
Cincinnati,	(Welch ch.,)	J. E. Jones,	3
Huntington,	Lorain,	J. B. Cresinger,	8
	PENNSYLVA	NIA.	
Philadelphia	Churches,		80
Philadelphia,	Fourth Ch.,	B. Griffith,	20
Germantown,	Philada.,	J. M. Richards,	17
Flatwoods,	Fayette,	W. Hickman,	18
Readsburg,			9
White Deer,	Lycoming,	I. W. Hayhurst,	13
Derry,	Montour,	H. Essick,	10
Zion,	Clearfield,	S. Miles,	26
Upper Chest,			8
Hilltown,	Bucks,	Chas. Cox,	27
Saltsburg,	Indiana,	T. J. Penny,	3
Logan's Valley	, Blair,	A. B. Still,	9
Carnarvon, Mt. Moriah,	Paralla	J. Duer,	8
Tamaqua,	Fayette,	J. M. Purinton,	80
Laceyville,	Schuylkill,	E. S. Widdemer,	3
S'th Auburn,	Wyoming, Susquehan'h,	D. D. Gray,	95
Pottsville,	Schuylkill,	E. Sturdevant,	-
Greensboro,	Greene,	J. H. Castle, Wm. Wood,	2
			18
	SOUTH CARO		
Little River,	Anderson,	A. Williams,	12
Little Liver,	Abbeville,	**	4
	TENNESSEI	e	
Nashville,	(1st Church,)	J. M. Pendleton,	22
Caney Valley,	Hawkins.	N. Cate,	5
Pleasant Hill,		B. Roberts,	6
Smart's,		- Billingsly,	10
Rehoboth,	Choctaw,	J. K. Ryan,	30
	VIRGINIA		
Walkert			00
Walker's Cr'k	, Giles,	J. B. Lee,	30
Newport,		and the second s	24
West Warren, St. Panla	Monongalia,		11
St. Paul's, Union,	5 · · · · · · · · · · · · · · · · · · ·	T Desmanth	3
Wheeling,	Ohio	J. Barnett,	12
aconing,	Ohio,	J. Winter, F. Boston	6
	Wood,	E. Rector, W. C. Barrett,	17 19
		area,	13

	WISCONSIN.			
Churches.	Counties. Admin	istra	tors	No.
Union,	Rock,			33
	FOREIGN BAPTISMS.			
Bassein,	Burmah, By M	Vative	Pas	's,130
Hong Kong,	China, J. J.	ohnso	n,	3
	India, Mr.			8
Port au Prince,	Haiti, W.S			6
Tors			-	
Тота				3226
Chi	urches Constitu	rted.		
Names.	Where.			lemb.
Woodville,	Wilkinson, Mi.,	Jan.	10. 20	cento.
	Simpson, Ky.,	46		20
Wilson's Creek		65	28,	16
West Warren,	Monongalia, Va.,	66	28,	12
South River,	Warren, Io.,	"	29,	7
Rock,	Rock, Wis.,	Feb.	1,	16
Weymouth Lar	nding, Mass.,	. 66	7,	20
Nyack,	Rockland, N. Y.,	66	9,	
Friendship,	Anderson, Ky.,	- 66	14,	
Spring Branch,		46	18,	29
Sterling,	Philips, Ark.,	66	18,	6
Hartford,	Washington, Wis		25,	19
	(Fourth ch.,) D. C.,	Mar.		~~
Clayton,	Hendricks, Ia.,	66	11,	59
Jones' Set'men		44	14,	19
			149	10
Het	v Church Edif	ices.		
Whe	re.	Whe	n	Cost.
Union,	Armstrong, Pa.,	Jan.	1,	\$600
Fork,	Fluvanna, Va.,	a 66	1,	1,500
Briscoe Run,	Wood, Va.,		8,	
Sante Fe,	New Mexico,	66	15,	4,000
Booth's Creek,	Va.,	66	29,	-,000
Lima,	La Grange, Ia.,	Feb.	1,	
New Carlyle,	Clark, O.,	16	1,	
Genessee,	Allegheny, N. Y.,	66	15,	2,500
a sala and a sala a	Chemung, N. Y.,	46	16,	2,200
Strattanville,	Clarion, Pa.,	66	19,	2,200
Barry,	Pike, Ill.,	66	22,	4,300
Fitchburg,	Worcester, Mass.,	Mar.		
Corinth,	Fluvanna, Va.,	siar.		1,000
Downers Grove,		44	5,	1,600
Westfield,			0	0 500
westnera,	Chautaque, N. Y.,		9,	3,500
	Ordinations.			
Names.	Where.		H	Then.
Pah-Poo,	Newton, Burm	ah,	Oc	t
Moung-Shaw, A	, Maulmain, Bur	mah,	No	v. 29,
Jesse A. Hollis,	Utica, Miss.,		Jai	
Wm. R. Green,	Clarksville, Ten		66	29,
J. M. Robinson,	David's Fork, K	y.,	Fel	. 3,
J. N. Williams,	Grand Ligne, C	. W.,	4	7,
Wm. D. Ross,	Oak Hill, Ill.,			11,
Thos. Weaver,	Richland, Ia.,		41	
R. S. Johnson,	Canton, O.,		41	22,
H. H. Tinker,	N. Stonington,	Ct.,		\$ 22
S. De Blois,	Chester, N. S.,		6	
J. H. Thwing,	Fejee, Mo.,		4	26
N. Judson Clark	, Southington, C	t.,	M	ur. 8,
Thos. Mathews,	Liberty, Ga.,	-	61	10,
W. E. Watkinso	n, Manayunk,		66	
		-		way
Summerers Su	ec'd from Other	Elei	tom	m's.
Names.	From what Bod	1.	W	here.
James Colder,	Methodist, For	Cha	u, Cl	nina.
Wm. Kone,	Methodist, Rol	timor	in M	Armen
M. Montgomery	, Presbyterian, Wil	kinso	n Co	., Mi.
F. Holland,	Moravian, Cu	rwens	ville	, Pa,
Mr. Ringelsdorff	, Lutheran, Vo	mars		
Asa Stephens,	Methodist,			Ia.

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Associations.

Deaths of Baptist Ministers.

Names.	Residences.	Tim	0	100	
James Tripp,		Nov.	18	25.	
Geo. Walker,		Dec.		68,	
Hermon Mercer,	Ocheesa, Fla.,	Jan.			
J. D. Green,	Scotia, N. Y.,	Feb.			
J. B. Meacham,	St. Louis, Mo.,		19,	54,	
Reuben Coffey,	Owen Co., Ia.,		21,	690	
Horace Spencer,	Utica, N. Y.,	66	26,		
Harris Harding,	Yarmouth, N. B.,	Mar.	8,	97.	
W. S. Lloyd,	Montgomery, Ala.	,	12,	-	

Clerical Remobals and Settlements.

oninai Zi	emodals and	Settlements.
Names.	Whence.	
		Where
Alden, B. M.,	Rome, N. Y,	Petersburgh, Va
Baker, S.,	Nashville, Ten.,	Willm'bg., N. Y.
Capps, J.,	Mt. Pisgah, Mo.	Windmill, Mo.
Clark, J. H.,	Clopton's Mills,	Henderson, Ga.
Cloud, A. E.,	AN A STREET OF THE OWNER OF	Monticello, Ga.
Cookson, J.,	Reading, Mass.,	Dover, N. H.
Conn, G. F. C.,	at more thank the second	Morgantown, Va
Culver, L. W.,	Ontario,	Rhinebeck, N. Y
Daniel, D. G.,		Thomasville, Ga
Davis, T.,	Wantage, N. J.,	and the second
Edwards, R. A.,	Watertown,	Newton, Mass.
Fitts, H.,	Ashland,	Middleb'o, Mass
Freeman, R.,	Hinchley,	Westfield, O.
Going, Eliab,		Wales Cen., N. Y
Gratton, Ira,	Palestine,	Oswego, la.
Graves, J. M.,		Brighton, Mass.
Green, M.,	Murfreesboro',	Somerville, Ten
Greenleaf,	AND AN AND	Ithica, O.
Hardwick, J. B.		Riceville, Va.
Hicks, Bela,	W. Woost'k, Co.	Somonauk, Ill.
Hickman, W. W	"	Flatwoods, Pa.
Hill, R. C.,	Knoxville,	Kingston, Mo.
Hood, W. J.,	Camargo, Mi.,	Ark.
Hotchkiss, V. R.,	, Buffalo,	Rochaston at at
Hunt, S. G.,	Middleburg, Ia.,	Indianola Io
Johnson, A.,	Warren,	Bluffton, Ia.
Kimball, J. A.,		Wharton, Tx.
King, Dan.,		Kings Mt., Cal.
Maine, R. H.,	Saybrook,	Winthrop, Ct.
Main, H.,		Russell, N.Y.
Mellichamp, T. J	W., St. Helena,	Barnwell, S. C.
Bierritt, C. D.,	Henry,	Metamora, 111.
Morton, R. S.,	N. Germany,	Wilmot Ma Ma
Murphy, D. R.,	Freemont,	Wilmot Mt. N.S.
Newgent, A. G.,	Benn'ville, Ky.,	Bodark, Mo.
Orr, James.	Harrison Co. Va	Mo.
Osborn, D.,		
Pendleton, G. W Purinton, J. M.,	. Colchester Ct	Exch'ville, Pa.
Purinton, J. M.,	Smithfield, Pa.,	Jack ville, Ill.
nemington, F	they	Rowlesb'g, Va.
Kipley, N	Tioga,	Frederickst'n,O.
Runyan, A P	Two Lick,	Oxford, N. Y.
Causing, J	Perryville, Ala.,	Brush Val., Pa.
Silliman, H.,	Panama, N. Y.	
Skaggs, G. E	Gentryville,	Mystic Riv., Ct.
Slater, J.	J mile,	Cannelton, Ia.
Smith, Ira,	Waverly,	Pt. l'vaca, Tex.
Taliaferro, R. H.,	New Market,	Rochester, N.V.
Towne, E. O	Bonaparte,	Princeton, Ala.
Thwing, J. W.,		Pella, Io.
Wallace, M. M.,	Camden, Ark.,	Fejee, Mo.
Wheelock, A,	Rochester,	Nach d'es, Tex.
		Elbridge, N. Y.

There. h, Va. N. Y. Mo. Ga. Ga. n, Va. N. Y. e, Ga. 188. Mass. N.Y. lass. Ten. Va. 111. Pa. Mo. rk. N. Y. Io. ľx. Cal. Ct. Y. 8. C. m. .N.S. Pa. 111. Va. 'n,0. Pa. Mi. Ct. Ia. Tex. N.Y. Ala.

Total,

MAINE. Cumberland, 1940 78 17 Damariscotta, 1812 116 19 Saco River, 1028 17 19 Hancock, 2098 50 31 Waldo, 1364 23 48 Penobscot, 1467 27 97 York, 18 923 15 Oxford, 1434 22 3 Kennebec, 1481 24 46 Lincoln, 2325 129 22 Piscataquis, 927 23 20 Bowdoinham, 1475 63 22 1588 Washington, 48 27 12/20 Total, 19,862 291 738 NEW HAMPSHIRE. Newport, 1202 121 9 Dublin, 1120 64 15 Portsmouth, 1381 14 12 Meredith, 1206 19 62 1263 Salisbury, 3 15 Milford, 1884 73 16 White Mountain, 189 5 10 Unassociated, 130 3 1 Total, 8376 96 345 VERMONT. 560 Addison county, 10 10 Barre, 12 339 3 Danville, 559 12 17 Lamoille, 1711 25 51 Shaftsbury, 783 8 7 Vermont, 934 10 18 Windham county, 913 13 26 Woodstock, 1952 18 45 Total, 7751 110 178 MASSACHUSETTS. Barnstable, 1345 16 53 Berkshire, 2030 20 56 4503

Associational Record. RETURNS OF 1853.

Churches. Bap.

Total.

Boston, South, 28 132 Boston, North, 28 118 Franklin, 13 42 Lowell, 52 14 Old Colony, 18 67 23 Salem, 85 Sturbridge, 11-1 19 Taunton, 15 61 Wachusett, 16 76 Wendell, Westfield, 13 33 16 79 Worcester, 21 29 252 32,124 902

5339

957

2171

1563

4405

899

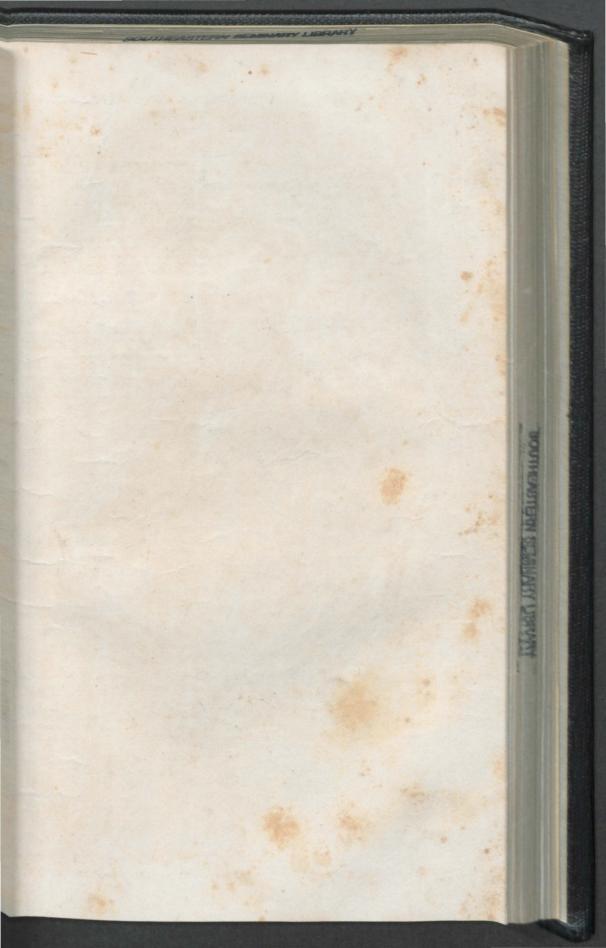
2059

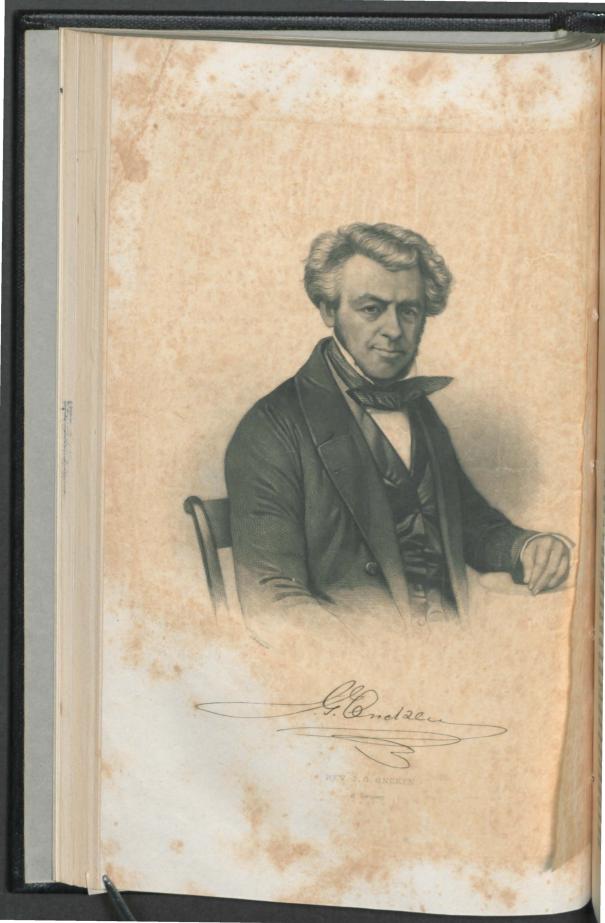
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MAY, 1854.

Ren. J. G. Onrken.

THE time will come when the name _____ of Oncken will be uttered in the same breath with those of Luther and Calvin. His name will be as necessary to complete the catalogue of German Reformers, as his work is necessary to the completion of the Reformation. Fitted by the grace of God, and guided by His providence along "a way he knew not," he has been led to a position of immeasurable influence, and at greater personal sacrifice and suffering than his predecessors endured, has laid the foundations of a more scriptural and thorough Reformation than they attempted. Taking the Apostles for his pattern and their instructions for his guidance, without waiting for the approval or permission of civil authorities, and even in defiance of their decrees, he has organized the churches of the disciples, according to the only principles of polity recognized in the New Testament, upon an independent, voluntary and self-sustaining foundation. Every other method has proved a failure. The embrace of the state has suffocated every church that has endured it. Oncken has started with the fundamental principle, that the interior spiritual life of individual Christians is the only reliable basis for the organization and perpetuity of pure and efficient Christian churches. This grand principle lies back of all controversies about ordinances. The essential difference between Baptists and all other Christian

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sects, is not, in the manner of the administration of a rite, nor even in the character and qualifications of the subjects of scriptural ordinances; it is rather involved in these questions: Is the Church of Christ to be perpetuated in the earth through spiritual influences, or by hereditary descent? by a polity that keeps it separate from the world, or by a polity that renders the aid of unregenerate communities necessary to its existence? Standing upon the platform, that a gospel church can properly be composed of such persons only as have practically received the gospel by faith, been justified by the righteousness of Christ, and voluntarily confederated together to observe His laws, aid each other and promote His glory; Oncken has repudiated the authority of the state, renounced its aid, and even braved its hostility. He has expunged the dogma of infant membership-that ingenious scheme for enlarging the church by bringing the world into its communion-which, necessarily, by its own legitimate workings, undermines the spirituality of the church that adopts it, and gradually but surely obliterates its essential primitive characteristics. In a word, he depends upon nothing in building up the churches of Christ but the grace of the Holy Spirit operating upon individual hearts, and thus fitting them for holy fellowship and for efficient, loving and voluntary labor. That these were the principles upon which the primitive churches were constituted, is clear to every candid

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mind familiar with the "Acts of the Apostles." The history of the world proves that this method of church extension, devised by our Lord and practised by inspired Apostles, is the best and most efficient for attaining the ends proposed to be secured through the agency of Christ's churches.

The Rev. J. G. Oncken has been honored by God as the prominent agent in commencing this Evangelical Reformation in Germany, and we have therefore deemed that a brief sketch of his life and labors would prove interesting and instructive to our readers.

John Gerhard Oncken was born of humble parentage in Varel, a small town in the Grand-Duchy of Oldenburg, January 26th, 1800. He was religiously educated in the Lutheran church, and was a Christian according to its mode of making Christians in that land. That is, he was sprinkled in infancy, catechized, confirmed, in due time admitted to the Lord's supper, and enrolled as a full member of the church. His Pastor at his confirmation advised him to record in a journal, every day the deeds he had done ; -to be sure and record the good on the credit side, and the bad on the debtor side, and then at the close of the week to cast up accounts, and he would come out very well. "Alas" said he, "I soon found the debtor side was filled, and nothing recorded on the credit side. So I closed the book and gave up keeping an account."

During a visit to Great Britain in his early manhood, he says:

"I heard the gospel faithfully preached, for the first time in my life. It led me to study for myself, the revealed will of Christ. I gave myself to him, and resolved to carry the truth back to Germany."

Immediately upon his conversion he commenced those personal evangelical labors, which wherever pursued prove so successful in winning souls to Christ. Before leaving England his first convert—a poor mulatto lad—was won to Christ. He says : "When I discoursed with this boy on the love of Christ to us poor sinners, his large beautiful eyes moistened and the tears freely flowed. We knelt together in prayer and supplicated for mercy. God answered our prayers. He became a Christian."

He returned to Germany to labor for the evangelizing of his countrymen, and for several years was Missionary of the Continental Society and agent of the Edinburgh Bible Society.

For several years the mind of Mr. Oncken was much exercised in relation to the subjects of baptism and the true principles of church organization. Without any acquaintance with Baptists, and without having ever read any of their controversial writings, from the simple statements of the New Testament he was convinced, against all his educational prejudices, associations and interests, that baptism was immersion, and that believers alone were the proper subjects of that ordinance. In this state of mind he wrote to the late Robert Haldane, of Edinburgh, requesting him to come or send some one to baptize him and his associates. Mr. Haldane advised selfbaptism, after the manner of Roger Williams and his brethren-but "this advice" says Mr. Oncken "we could not follow, since we had resolved to take the Word of God as our only guide in religion, and we found no self-baptism in the Bible."

The Rev. Barnas Sears, D.D., in 1833-4 visited Europe, and was requested by the Executive Board of the "Triennial Baptist Convention," "to make enquiries in Germany respecting the religious state and wants of the country." Through Rev. Dr. Cone he had heard of Mr. Oncken, and in a letter to the Board written from Germany, Dr. Sears says: "On my arrival in Hamburg I called on Mr. Oncken, whom I found to be in all respects an interesting man. He is a German, a little more than thirty years of age, married in England, has two children, is perfectly master of the

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English language, and though not a man of liberal education, has a very strong acute mind, is a man of much practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828 he was a Missionary of the Continental Society, and preached in Hamburg and vicinity with very considerable success. Since that time he has been agent of the Edinburgh Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract Society. He has the confidence of Tholuck, Hahn, Hengstenberg and many other individuals of the Evangelical party, and has their co-operation in circulating Bibles and Tracts. He has at length become so thoroughly a Baptist that he cannot be satisfied without being a member of a Baptist church, and the second day after my arrival he requested me to baptize him."

This was the introduction of Mr. Oncken to the American Baptists. Dr. Sears after his first visit to Hamburg passed over to England, and on his return a few months after, Mr. Oncken with six others were prepared for the ordinance of Baptism. At 9 o'clock at night on the 22d of April, 1834, to avoid the notice and interference of the police-fit guardians of the purity and prerogatives of the established church-the little party embarking in a small boat, sailed to a small island toward the south shore of the Elbe. opposite the harbor of Hamburg, Here hidden from the eyes of their enemies, by the light of the same stars that smiled serenely upon the night of the Redeemer's birth, it was the blessed privilege of Dr. Sears to perform the great act of his life, to "bury with Christ in baptism" this little band of disciples, and thus unostentatiously to inaugurate the new Reformation in Germany. As Mr. Oncken, like his Lord and Saviour, "came up out of the water," he exclaimed in the fullness of a pious heart, and as if anticipating some of the results of that hour's consecration, "Bless the Lord ! O my soul, and all that is within me bless His holy name !" As when Christ was born, so now, the inhabitants of the city slept, as the unnoticed company came peacefully within the walls, and knew not that salvation had come unto them.

Upon the next day in Mr. Oneken's "own hired house," the first church of baptized believers was formally organized, in the city of Hamburg.

For a time the church had rest. Through the influence of one of the Senators—an evangelical man—they were permitted unmolested to meet for the worship of God. Their numbers increased and they were edified in Christ. But soon a formal appeal for the suppression of this new sect, was drawn up by the Lutheran Clergy, and presented to the authorities. They represented that Mr. Oncken was seducing the people from the orthodox faith as by law prescribed.

A single instance, from many, will illustrate the measures adopted for crushing the heresy :

"A young man who, like Luther, had felt for a long time a deep and melancholly interest for the salvation of his soul, but who was an entire stranger to the great consoling doctrine of the gospel, became acquainted with a Baptist. Astonished at the manner in which he spoke of his assurance of his acceptance with God-his smiles of gladness and inspiring hopes-he asked him how it was? The Christian gave him a reason for the hope that was within him. He asked him whom he heard preach? The Baptist told him Oncken. He determined on the following Wednesday to attend the meeting. The subject was justification by faith. He listened with interest. Light poured into his mind. He found peace with God. Soon he desired to be baptized. When this became known, an effort was made by his parents to prevent his uniting with the church. His kindred were called in. When they were all assembled in

STHEWSTERN SEMICARY LIGHT

the house of his parents, he was brought in before them. They commenced with kindness. The stern farmers, who were called in from the country to the family council, wept as they entreated him to abandon his design. But his heart was fixed-he remained firm. Then they tried knottier weapons. Threats and imprecations were uttered; and, finally, the civil power was called into requisition. But, before this was resorted to, the school-master was called in. Still though always tractable when a boy, he was unmoved in his purpose now. Then the pastor, who had confirmed and absolved him, was sent for; and having, on entering the room, been requested to be seated, the young man handed him a New Testament, saying, 'Sir, I have no predilections in favor of the Baptists, and if you can show me from this book that the step which I propose taking is wrong, I shall remain where I am.'

The pastor, however, did not even open the New Testament, but sneered at the upstarts in those days, and spoke of the impertinence of children who thought themselves wiser than their teachers and parents. When the pastor had left, a younger brother, in whose presence the conversation had taken place, said :-- " Brother, I do not understand much about these matters, but I am sure if a learned parson will not take the trouble to open the New Testament and convince you, the truth must be on your side, and whatever may be the consequence, I will stand by you."

Policemen were next sent for, and both the young men were escorted to jail. On their arrival the whole Cæsar's band gathered around them, threatening them with the "Rye chest" (an old prison) on black bread and water, with all the horrors of a gloomy dungeon. But firm as a rock, the young men were not to be moved, and having *done* nothing worthy of stripes, they were merely threatened, and escorted back to their parents'

house. Here they were confined by their parents for a fortnight, to prevent them from going among the Baptists. But alas! alas! they had already drank in too deeply from the text-book of the sect every where spoken against—the word of God. Both in due time were baptized."

Soon after the organization of the church, Mr. Oncken was offered a commission as a Missionary of the Baptist Board of this country, which, in September, 1835, he accepted, and which relation has ever since continued. He did not confine his labors to the city of Hamburg, but aided by an assistant, Mr. C. F. Lange, he made frequent excursions into Bremen, Oldenburg and other districts in the north of Germany, preaching, distributing bibles and tracts, and soon baptizing converts to the faith. The membership of the church in Hamburg rapidly increased, and it has become pre-eminently among the churches of modern times, a working body of disciples devoting themselves, generally to voluntary and systematic labors for the spreading of the truth and the conversion of souls. Before three years had passed, churches had been organized in Oldenburg and Stuttgart-converts had been baptized at Marburg, Jever, and at other points, and the baptized disciples numbered about one hundred and fifty.

The Lutheran clergy became alarmed at the spreading of what they styled a pernicious heresy, and repeated applications were made to the civil authorities to prevent the labors of these missionaries. The Senate of Hamburg summoned Mr. Oncken and several of the members of the church before them, and after remonstrances and threats, in April, 1839, issued a decree, "informing said Oncken, and his associates, that the Senate neither acknowledges the society which be denominates the Baptist church, nor himself as its preacher; on the contrary, that the Senate can only view it as a criminal schism, of which he is the author." He was ordered to "re-

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frain from all further esercise of his unauthorized and unrecognized ministerial functions, and his associates were commanded to cease all further participation in the same culpable and unlawful proceedings." Their reply to this prohibition was in substance the same as that made by the Apostle Peter to a similar command, when he was told by the authorities of the church, as by law established, that his functions were "unauthorized and unrecognized,"-" we ought to obey God rather than man"-and they persevered in preaching the gospel and in laboring to glorify God by winning souls to the truth. Though the decree of the Senate prohibited absolutely all meetings of the disciples, threatened Mr. Oncken with severe penalties if he conducted any religious meeting, and even forbade the admission of any person into his house to attend family worship, still, with the threatened persecution suspended over them, they continued to assemble in Mr. Oncken's house for the worship of God-numerous converts were added to their fellowship, and the church in Hamburg numbered ninety-three members. On every side the truth was spreading, and the labors of missionaries and colpor. teurs were cheeringly successful. In February, 1840, Mr. Oncken closes a letter, in which he furnishes a most interesting account of the prosperity and prospects of his mission, in these words: "The cause in which I am engaged is dearer to me than ever, and whatever difficulties may await us, I am persuaded it will triumph over the errors and prejudices of men. The Lord reigns, let Mount Zion rejoice, Hallelujah !"

His next letter to the Board was dated,-"In Prison."

On the evening of Wednesday, May 13, 1840, as the disciples were gathered together for prayer, a file of soldiers and policemen marched into the midst of the congregation, dispersed the worshippers, and haled Mr. Oncken, and his assistants, Brn. Kobner and Lange, to the felon's prison. Here his first heroic utterance is: "The Lord Jesus has counted me also worthy to suffer bonds for his sake," After one or two examinations, in which he was threatened, and in which he declared his right and announced his determination to persevere in the line of conduct he had hitherto pursued, on the 23d of May, the following sentence, reciting the crimes for which he was condemed, was read to him, and ordered to be executed.

"Whereas John Gerhard Oncken has continued to preach, baptize and administer the Lord's Supper, according to his own confession, notwithstanding the prohibition of the authorities, therefore it is ordered that he be imprisoned for four weeks, and pay the costs of his prosecution, and be informed that severer measures will be resorted to, in case of any future transgression of the orders of the Senate."

Brn. Kobner and Lange were his fellow prisoners, though for a shorter period. His wife was suffered to visit him in prison, but not without the presence of the keeper-not to utter a word, in confidence, of sympathy or affection, not to converse about any thing relating to his imprisonment. He was even permitted to write, but no letter could be sent to a friend without being first submitted to the officers for inspection. He inscribed all over the white walls of his prison room, passages from the word of God, to be pondered by his successors. With cheerful patience and trust in God this barbarous imprisonment was endured, and he wrote from his cell-" I am perfectly happy without fear or anxiety. and I find it good to be here." " I am sure that this is the best way for me and the Lord will liberate me in his own time." As an evidence that no such persecution could subdue his courage or cause him to waver in his devoted obedience to his Master, he thus writes : "One of my first acts after my release will be to baptize several dear

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converts who have been already accepted by the church."

As he conscientiously declined to pay the unjust fine inflicted by the sentence, after the period of his imprisonment had been served out, the authorities sent five Jews to take away his furniture, to pay his fine, the expenses of his imprisonment, and for the services of two watchmen employed to guard the meeting house and prevent it being opened. During his imprisonment the little church driven from their humble meeting place, instead of quailing before the storm, according to previous arrangement, providing for such contingency, assembled in sixteen different meeting places to worship God and pray for their imprisoned Pastor. The blow intended to crush out the flame, only scattered the embers, to kindle on new material elsewhere.

Great interest and indignation were excited in this country, and in England, by these and similar persecutions, inflicted at various points on the continent against dissenters, and especially against Baptists-and remonstrances and petitions were addressed to the Hamburg Senate, and to the other governments, signed by some of the most distinguished citizens of both countries. They have not been without effect, for though the laws authorizing such barbarities have not been repealed, yet popular sentiment grows strong against them, and they are enforced at longer intervals, and with less and less cruelty.

Mr. Oncken, in answering the many calls for evangelical labors, has travelled extensively over Germany and into the neighbouring countries, entering cities und towns in defiance of the authorities, baptizing converts privately; preaching and administering the Lord's Supper, at midnight, with closed windows and barred doors; chased by the police when they received an intimation of his visit; abused and vilified by the clergy and magistrates of the established church; stoned and mobbed by the populace; and yet he has nobly persevered in proclaiming a pure gospel, in baptizing converts, organizing churches, ordaining and stationing ministers, instructing the new churches in matters relating to polity and doctrine, thus exercising the functions of an Apostle; and doing the work of an Evangelist.

When the history of these movements in Germany shall be writtenand it will be written-and the world shall see, through how much tribulation and sacrifice these disciples have pressed their way into the kingdom of Christ-with what earnestness and faith in God, they have perseveredwith what fines and confiscations they have been harrassed and impoverished, -what prolonged and cruel imprisonments, as in the case of the Brothers Mönster-at Copenhagen, and many others, how visited at midnight by the police and dragged from their beds, that search might be made for stranger Christians-how compelled to meet in the woods, in the dark night for prayer and mutual exhortation-how banished from their dear homes for their adherance to Christ-we shall be able to present a counterpart, that will awaken surprise by its accuracy, to the history of the primitive Christians, both in the character of the persecutors, in the spirit with which persecutions were endured, and we trust too in the results that follow.

In May, 1842, Mr. Oncken and the church in Hamburg, cheerfully embraced an opportunity for inflicting Christian revenge upon their persecutors. A fearful conflagration that raged for three days destroyed one quarter of the city. The large warehouse rented and occupied by the church stood unscathed amid the ruins. His own dwelling, and those of his associate laborers, Brn. Kobner and Lange, were thrown open to the sufferers, and the first and third stories of their meeting house were filled with the homeless victims of the conflagration. Their meetings were continued in the second story, and many of these godless men,

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thus driven as it were to the house of God, heard the messages of salvation, and found their sudden poverty the introduction to everlasting riches.

In May, 1843, Mr. Oncken was a second time thrown into prison, though in very bad health, on the charge of "administering the sacraments" but after four days' confinement, on application being made to the Senate, he was released. Our space will not permit us to dwell upon the details of his labors. These will doubtless in due time be given to the world. In the very teeth of hostility and prejudice he has borne the messages of truth into all parts of Germany, and the great success has attended his labors, and the labors of his associates. These associates include all the members of the churches and not the ministers merely, for in Germany all the disciples are expected to be working Christians. "We have no one in our church," says Brother Oncken, speaking of the Hamburg congregation of believers, "that will not work; 'no drones in the hive' is our motto. In this way we grow; ' not slothful in business, fervent in spirit, serving the Lord.' We believe almost in the infallibility of such a church ; not of the minister, or deacons, but of the church." So labor the brethren connected with the German churches. To be a church member is, with them, to be a missionary. These "new-born churches" are, like the churches in apostolic times, fresh in their spiritual life, and full of vigor for their work. The private members, laboring as city and village tract distributors, and as travelling tradesmen (like the Waldenses of old,) "perform a surprising amount of missionary labor; so that the ordained missionaries often find it necessary to follow in their train, for the purpose of baptizing converts and forming them into churches or branches of churches."

The gospel thus proclaimed in a country where the common people, wearied of the scholastic discussions and dry dissertations which they are accustomed to hear in the establishment, are famishing for the bread of life, and witnessed by the sufferings amid persecution and hardships, of those who preach it; the simple truth as taught in the gospel, has, like a flame driven by the winds, ' been continually spreading wider and wider, and ever breaking forth at new and unexpected points.' " The number of converts and churches have greatly increased.

The principles which amid so great persecution were promulged in Hamburg, have been disseminated in most of the German States, in Denmark, in Holland and in Sweden. Baptist churches have been organized in Hamburg, Berlin, Bremen, Berne, Stuttgard, Vienna and Copenhagen, and in a number of lesser towns and rural districts. The little stream of evangelical truth has been widening and deepening, and promises to become a mighty river-a river of the "water of life." Two efficient and thoroughly educated Lutheran Pastors-Messrs. Ribbeck and Ringlesdorff-a Missionary in Hesse-and three State school teachers-beside numerous laymen, have recently united with the Baptist churches.

One of the most cheering indications of progress is the "Cabinet Order" recently issued by the authority of the King of Prussia, in which he declares his desire to resign his position and authority as Head of the National Church, into the hands of "Apostolically formed churches, of small apparent size, in each of which the life, the order and the offices of the universal church of the Lord on earth are brought into activity-independent, self-increasing creations by which, as with living stones, the apostles of the Lord commenced the building of His visible church."

With such right royal sentiments as these, Kings promise to become "nursing fathers" in the church.

During the past year Mr. Oneken has been in the United States, preaching so far as his impaired health would THE STERN STERNARY LIPING

admit and collecting funds for building chapels in Germany.

He has never entirely recovered from the injuries and shock to his nervous system received in the terrible calamity at Norwalk, Conn., immediately after his arrival in the country, when the train of cars, in which he was passenger, plunged into the river while running at full speed, the draw-bridge being out of its place. The crash, the wreck, the mangled forms of the dead, and the severe injuries which he personally endured, produced an effect upon his health, before enfeebled by protracted labors, which still leaves him weak and infirm.

The following Table which has been prepared after a good deal of research, does not purport to give exact statistics, except for some four or five years including the two last. The time of the reckoning is the beginning of each year. The statistics of the churches have not been accurately reported until within the last two or three years. It will give perhaps as correct an idea, as figures can, of the work that has been commenced on the Continent of Europe by this "Apostle of the Germans."

Table showing the progressive statistics of the Baptist Churches of Germany, Denmark and Sweden.

	the contract where	alen.	
Years.	Churches.	Ministers.	Total
1836	1 1	1	Comm'ts.
1837	1 1	2	13
1838	3		42
1839	5	4	76
1840		5	121
	6	6	179
1841	11	9	235
1842	14	10	350
1843	16	12	620
1844	22	16	
1845	24		1200
1846		17	1450
1847	27	19	1600
1848	30	22	1870
1849	32	25	2360
1850	34	26	2700
1851	35	29	2860
1852	38	33	3150
	41	37	
1853	42		3888
		43	4215

Personal Responsibility.

BY REV. W. LAMSON-PORTSMOUTH, N. H.

SSOCIATED action is a marked A peculiarity of our times. The present is an age of societies. No sooner does an idea become prominent in a man's mind, jutting out from the ordinary plane of his thought, than he bethinks himself of a society, an organization to carry it out. It must be the nucleus around which he will gather an association. There is power in numbers. Thus our moral reforms, our charities, our political aims and our religious enterprizes are all carried forward by associations. We act in masses-falling into the ranks-and marching as the columns move.

We would not be thought to condemn concerted action for any good purpose. Great and blessed changes have been wrought, and highest objects attained by modern associations. He who is so independent that he will never for any purpose enroll his name in the lists of an organized body just denies himself of a most important means of making his influence felt. Our Saviour himself did not overlook this power of association, and hence laid the foundations of his church, in which all his disciples might be gathered, constituting one vast body, one grand unity. But all must admit, there is danger, especially in this age, of our losing sight of individual responsibility. Much is said of the duties and the sins of communities. Many are earnest and eloquent in denouncing the evils which exist in society, and in condemning the prevalent apathy in regard to these evils. And all this is very harmless and very safe, because this indefinite society, this impersonality, is not aroused to resentment. The same is true of the church. Much is said of the duty, the privileges, the omissions and the sins of the church, and the speaker may wax warm, glowing with the most indignant eloquence, and it is all very well. He has acquitted himself handsomely, to the satisfaction of all. I am

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not the church, you are not the church, and your neighbor is not the church, therefore we can all sit most complacently to hear the faults of the church depicted—to see her arraigned, charged and reproved.

Now it is a fact, realized or not, that every child of God has a peculiar work to do, a work which no one can do for him. Our Saviour, in looking once for an illustration among human relations of his own relation to his church, chose that of the owner of an estate who having occasion to journey into a far country, on the eve of his departure called his servants around him and entrusted to them the care of his house and estate during his absence. And he gave authority to his servants, and to every man his work. Mark the expression. He gave to every man his work. He did not summon his laborers before him and announce to them. in a body, that such a work was to be done by them, and that he should hold them accountable for its performance, thus giving each one an opportunity of hiding himself and his delinquencies behind the whole body; but he gave to every man his work, that for the performance of which he would hold him personally responsible on his return. In this distribution there would be, if the master were wise, a nice reference to the capacities of each one, suiting the task to the ability and skill of each. Now Christ represents himself as conducting the affairs of his kingdom just as such an earthly master would conduct the affairs of his earthly estate, giving to every man his own work. We know the one work which Christ has given to the church, and the words in which it is expressed-"Go ye into all the world and preach the gospel to every creature." This is the work to be done by the church as a body. But how has he given to each individual his work-where is the evidence that he has made any such distribution of the one great task?

He has given to each one his own natural gifts and abilities. There is a general resemblance between all human souls, and yet every soul has its peculiarities. No two are precisely alike. There is a general resemblance among all human countenances and forms. and yet we should search probably through all the millions of the race in vain to find two individuals who could not be distinguished the one from the other. This difference, which pertains to outward form and expression, pertains in a still greater degree to the spiritual nature. There are no two whose intellectual powers and whose tastes are alike-no two therefore who are fitted for exactly the same work. The church of Christ embracing as it does persons of all varieties of natural gifts and temperaments embraces those who are fitted for every department, from the highest to the lowest, of the one great work to be done. We can readily see this individual adaptation in the apostles, an adaptation having its origin in natural characteristics. Paul differed widely from Peter, and they both differed greatly from John, and each of the three had a peculiar fitness for his own assigned work. There is the same variety in the natural gifts gathered into the church at the present day, and we see in this very fact a proof of the design of the Master that each should find his own place and do his own work, and that he will be held accountable for this. To one has been given by nature strong intellectual powers, and there is opportunity for their mightiest efforts, a field in which they may have full sway. To another is given less vigor of intellect, but a gentler nature, quicker sympathies, a compassion more readily moved and there is a place for him to labor. To one is given a natural address fitting him to interest and move assemblies; to another conversational talent by which he can make his influence felt in private and in the social circle; to one an especial power over children, and to another the same power over adults; to each his own gift. These are but indications of that variety

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AND ALEMAN STREAM AND ASSAULT

which obtains in the natural gifts of the church, and they reveal the fact, that as there is a natural peculiarity in each member, so there is a peculiar work for each to do. There is never in any of God's works, a want of adaptation of the means to the end, never a cause inadequate to the effect designed. The power that moves worlds and systems and preserves their exact order is perfect and unfailing. For the wafting of a feather and for the revolution of a planet, God has means perfeetly suited to the end. Now this nice adaptation which may be seen in all the natural world, exists we believe as perfectly in the realms of morals and of grace, and God has, from infinite resources, given to each of his children just those gifts of nature, that power of intellect and those original tastes which fit him for the one work that he has given him to do. Paul's mind was fitted by its original structure to give to the church, under the influence of inspiration, just such a lofty and severe argument as that contained in the epistle to the Romans, and John's, for just such an outpouring of love as that which flows over his epistles. And if we now look through a church of two hundred members we shall find two hundred varieties of natural talents, indicating, as plainly as any form of words could, that no two were designed to fill precisely the same place or perform precisely the same work.

God has given to each one his own providential advantages fitting him for his own work. The circumstances of our early life were beyond our control. It was given to no one of us to determine the social position in which our being here should commence. All this was determined for us and necessarily without our consent. Our means of early culture were in like manner such as were bestowed on us by providence. The same providence has overruled and guided all the events of our lives that have tended to fix our position in the social scale, determining the circle in which we should move, the kind and

means of influence which should be available to us. Has God given to one of his children the advantages of early culture and literary discipline, he designs that he should find his place in the great field where that culture and discipline will be needed. There is a task for him to perform to which the disciples destitute of his advantages would not be equal. Has he given to another large wealth-there is a work for him in which his wealth can be employed, a work most evidently which the poor man, however willing, could not accomplish. Has he given to another fine executive training so that he can easily place and carry forward whatever pertains to the business, the secular interests of the church? There is a work for him also. Whatever then, in our position or means of influence, has come to us as individuals from our providential advantages, indicates that the great Head of the church designed us to occupy a special place and perform a special work in that church. We cannot believe these providential varieties are without a design. There are no accidents under the divine administration. It was not chance that gave to one of the children of God wealth, and to another poverty, to one learning, while another is left destitute of it. This is no hap-hazard, chance arrangement, but the result of a wisdom, which while it comprehends the whole, extends also to the minutest parts, adapting each to the end it is to accomplish, suiting each wheel, in size and shape, to its exact position in the vast machinery.

This same variety may be found in the Christian experience of different individuals. There is a sense in which there is a remarkable similarity in the experiences of all true Christians, indicating that they have all been wrought by the same Almighty Agent. But there is in another view a scarcely less remarkable variety, as they have been modified by natural temperament, early culture, and means of grace which have been enjoyed. Let one hundre Chris-

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tians relate faithfully the particulars of their conversion to God, and there will be substantial identity, with the greatest possible circumstantial variety, in these one hundred narrations. All will be essentially the same, and yet no two of them without marked differences. One was moved by fearful terrors, trembling from the first moment of his awakening, as did the Israelites at the foot of Sinai when Jehovah invested it with the awful tokens of his presence. Another was touched and melted at the very first by views of Gethsemane and Calvary. One was led through a hard fought intellectual conflict, battling it at every step with the evidences of the truth, and yielding only when the last weapon of scepticism was broken and wrested from his grasp. Another is an entire stranger to such conflicts, never for a moment seriously doubting the Bible to be the word of God, or the truth of its essential doctrines. One was brought through a long season of anxiety to the peace of a settled faith, hardly able to tell when that peace began. Another was aroused from the stupor of a perfect indifference in a moment, and passed into the state of conscious security in the same hour. And there is an equal variety in the means which the spirit employs to effect the change in different individuals. A startling providence; an earnest sermon; a religious tract; a word of private Christian counsel; the appeal of a Christian mother, long since dead, suddenly brought to the memory of the individual; all these and many other means have been used by the spirit in arresting the attention of individuals, and fixing it on the great interests of the soul.

Now who can doubt the design or that there is design, in all this vast variety in an experience which is essentially the same. The early experience has a great influence on the subsequent religious life and efforts, and does much in fitting an individual for his special work. One who was

aroused by the terrors of Sinai, and led tremblingly to the cross, will attach especial importance to the views of truth by which he was first affected, and will be able to say with Paul, "knowing therefore the terrors of the Lord we persuade men." He will be fitted by his own experience to utter alarming appeals to the careless and hardened. Another whose heart was first moved by the agonies of Gethsemane, or the blood of the cross, or the dying prayer of Jesus, will ever dwell in his own thoughts with deepest interest on those tender scenes, and will strive to bring other souls to see them in the light in which he first saw them, and was subdued by them. One who has had a hard conflict with scepticism, into whose heart the truth has gained admission only after a vigorous contest with all manner of doubts, will see ever afterwards a special beauty and importance in the incontrovertible evidences on which Christianity rests, and will love to point others to their beauty and strength. Thus is it that the peculiarity of our Christian experience, as well as of our natural gifts and providential advantages, indicates that the Master has a specific work for each individual to do, and has given him a special adaptation for that work.

This view of our obligation, Christian reader, simplifies duty. It makes you accountable only for the work which has been given you, the talent which has been conferred. Your means may be small, but you are under a Master who requires of his servants according to what they have, and not according to that which they have not. The wealth that is not yours you are not called upon to use, nor the intellect, nor the learning. The noblest commendation ever uttered was that pronounced by Jesus-" She hath done what she could." I have my duty to do, my word to speak, my deed to perform, my confession to make, my sorrow to feel, and my trust to exercise. And having done these, or so far as I have done them, I can rest there.

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Many a Christian is wishing he had larger means, more wealth or talents or learning. The wish is a foolish one. It were far better to wish and to pray that he may never be found an unfaithful steward of what is entrusted to him, that he may diligently cultivate the little portion assigned him of the great field.

This view of religious obligation takes away a very common excuse. It is one sometimes uttered, but oftener cherished in secret. It is this, that the church is so backslidden and inactive that exertion is useless. And thus one and another folds his arms in indifference and casts off the responsibility on to others. But is this excuse valid? Suppose the landholder to have returned and found the work assigned to his servants not done. He calls them to account. The first called replies-The other servants did not work, and therefore I did not. Would such an excuse be listened too for a moment? Nay, would not the ready reply be, You had your work to do, and for that you are accountable. And is there a disciple of Christ, one in whom dwells the least love for him and feeling of obligation to him, who could think of presenting the coldness and inactivity of his fellow-disciples as an excuse for his own want of zeal and fidelity?

The subject may teach us what is needed for the highest efficiency of any church. It is simply that each one should do his own work. It is fabled that once, during a time of distressing drought, a cloud came sailing along the clear blue sky, and hung motionless over a field where vegetation was withered, and the earth parched and cracked by the long continued drought. As it hung there over the broad acres thirsting for its refreshing burden, the drops refused to fall. One drop said-It is useless; what could I do towards watering an acre of ground. And another drop caught the strain and said-it is useless-I could not moisten a single spire of grass. And another said-I should as likely as not fall on

one of the heated stones and be instantly evaporated. Thus said they all, and so the cloud folded itself up and floated away leaving the suffering field as it was. Now it was true that one drop of water would not do much towards watering an acre of ground. But the accumulation of drops all descending consentingly, would have made a shower under which broad acres would have been refreshed and revived. Christian, your drop of influence seems too small to accomplish any thing. But let it fall! let it fall ! and mingling with the influences from thousands of others, it shall belp to constitute a rich shower of blessings.

Biograpical Sketches. Rev. george walker,

EORGE WALKER was born in St. U Bartholomew Parish, Colleton District, South Carolina, on the 18th of December, 1785; was married to Miss Ann Sims, December 31st, 1805; and continued to reside in his native district until 1845, when he emigrated to Florida. By the partiality of his friends he was, while yet a young man, called from the quiet pursuits of husbandry to represent them in the Senate of the State, which post he honorably occupied for nearly fourteen consecutive years. Subsequently he was elected by the Legislature of South Carolina, "Superintendent of Public Works," a position of great responsibility, and one calling for a clear head, sound heart and active business habits. In all his engagements, public and private, he justified the confidence of his friends by a faithful devotion to his various trusts.

In 1833, his feelings underwent a change. The honor of office, and the glitter of worldly distinctions lost their charm for him. His heart was arrested by the grace of God, and turning from the already attained goal of his wordly ambition, he bowed himself at footstool of sovereign mercy, found

BIOGRAPHICAL SKETCHES.

peace in believing in the Saviour, and was baptized into the fellowship of the Little Salt Catcher Baptist church. In this new position his ardent zeal and piety soon awakened the attention of his brethren and he was licensed to preach, and soon after called to ordination. He continued to preach the gospel, and to illustrate its holy teachings by a well ordered life and godly conversation, until he was stricken down by partial paralysis of body and mind, some two or three years since, of which affliction he was finally called to his final rest.

He died at his residence, in Madison county, Florida, on Friday, the 16th of December, 1853, aged sixty-eight years.

Thus lived, and thus died, this patriot and Christian-a devoted husband, kind parent and true friend. The poor often found relief in his bounties, the widow's tears were often dried, and the orphan's cries hushed by his liberal benefactions. Unostentatious in his hospitalities, and liberal in his charities, his house was the preacher's home, and the welcome resting place of the way-worn pilgrim. The aged companion of his youth and sharer of his fortunes still survives him, while a large family of children and grandchildren mingle their tears with hers in affectionate respect to his memory-"who being dead yet speaketh."

REV. WILLIAM PALMER,

OF CONNECTICUT.

FOR almost a century, until within a few weeks of his death, Mr. Palmer was a devoted preacher of the truth as it is in Jesus. He became a subject of divine grace at the age of 18; was licensed to preach at 20; was ordained at 26, at Colchester, Conn., where he labored ten years, divided by an interval of three years, which was spent at North Lyme. In 1824, he settled in Norwich, where he remained, with the exception of an interval of seven years, until the time of his death. The last nine years of his life he was not a settled pastor. When called to

suspend his labor he was supplying a congregation in Mohegan with the bread of life. He was Clerk of the New London Baptist Association for twenty-four successive years from its organization, and the *last* of the original members of that body. On the 25th of December, 1853, he ceased from his labors and entered upon his rest, at the ege of 68 years, after a sickness of about four weeks' duration.

REV. OWEN OWENS, OF OHIO.

WAS born in North Wales, May 26th, 1793, and emigrated to America with his father, Dea. Thomas Owens, and three sisters, in the year 1800. They lived several years in Cambria county, Pennsylvania, and in 1809 removed to Ohio, and settled near Granville. Here he was baptized by Elder Henry George, and united with the Welsh Hills Baptist church in 1811. He was licensed to preach the gospel in the same church in 1822, and ordained to the ministry in 1823.

He labored faithfully in the ministry to the end of his life, and the Lord blessed his labors to the conversion of many souls, rendering him eminently useful in gathering churches—healing divisions and reconciling offended brethren. He was pastor of several churches during his ministry, and parted with each of them in peace and friendship, having baptized between three and four hundred converts. OUTHERNETERN STERINGY UPPLY

He labored three years in the service of the Ohio Baptist State Convention, most of the time at a salary of twelve dollars and fifty cents per month, and was one of the most faithful, devoted and useful ministers, in the new settlements, ever employed by the Board.

He was a plain honest man, never dissembling; a lover of all good men; a firm supporter of every institution for the spread of the gospel. He was pastor of the Chester church about three years, during which time the church increased from one to two hun-

dred members. The victim of an excratiating disease, the last two or three years his sufferings were intense. He expressed entire resignation to the will of the Lord, and only wished to recover his health in order to preach the gospel, and to be useful in the cause of Christ. He died as he had lived, in peace with God and with all men, on 1st February, 1854, in the sixty-first year of his age.

REV. WILLIAM S. LLOYD, OF ALABAMA.

BY REV. A. T. M. HANDEY.

THE subject of this notice was born in Hyde county, N. C., on the 27th February, 1811. With his parents he removed in early life to the State of South Carolina, and settled in Edgefield District. He became the subject of early religious impressions, and when about 18 or 19 years of age, he professed to find faith in Christ, and was baptized into the fellowship of the Baptist Church. He entered upon the service of his divine Master with much zeal and love, and felt early impressions that it was his duty to preach the Gospel. His promising gifts and fervent zeal in the cause of religion soon attracted the attention of his brethren to the subject of his call to the ministry, and on the 16th March, 1833, he was licensed by the Church at Big Stevens' Creek (called Hardy's Church,) in Edgefield District, to preach the Gospel of Christ.

Mr. Lloyd's education, up to the time he made a profession of religion, having been limited, it was thought advisable by his brethren, that he should pursue a course of studies preparatory to the work of the ministry. He accordingly entered the Furman Institute, S. C., and received his Theological training under the teaching of that excellent and pious man, Dr. Jesse Hartwell.

After he left the Institution, he was called to ordination by the Stevens' Creek Church, July 18, 1835. From that time until his removal to Alabama, Mr. Lloyd continued to preach to the Churches in Edgefield District, and the surrounding country, with great zeal and entire acceptance.

In 1844, he removed to Alabama, and he settled near Tuskegee, in Macon county. He was for several years the pastor of the Tuskegee Church. He subsequently moved near the Cubahatchee Church, in the neighborhood of which he continued to reside to the close of his life.

For several years previous to his death he had suffered much from chronic rheumatism, and more recently from disease of the heart. He knew the uncertainty of his life, and to his family and intimate friends, frequently spoke of death with the utmost composure, and often remarked that he wished to die at the post of daty, and if he could be allowed his choice, he would prefer to die in a revival of religion.

On Saturday morning, the 11th of March, 1854, though somewhat unwell, he rode about eighteen miles from his residence. He hoped that he would be able to go and fill his regular appointment at the Antioch church. He preached with more than ordinary zeal and power. The next day (Sabbath) he felt well, and was again found at his post. An unusually large congregation assembled to hear him preach. He ascended the sacred desk, performed the usual introductory services, and then arose solemnly and apnounced his text as follows: " And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come." Matt. xxiv. 14. He had been speaking for about ten minutes in his usual fervent and eloquent style, when the summons of Death came; he paused; an arrow had pierced his heart, his countenance suddenly changed, he gradually sunk down in the pulpit, and before his brethren reached him, the vital spark had fled. Like a faithful sentinel, HE DIED AT HIS POST.

BIOGRAPHICAL SKETCHES.

REV. ROBERT MARSH. OF MISSISSIPPI.

E was born in Edgefield District, S. C., on the 29th August, 1773, and died near Carrolton, Miss., aged 80 years.

He professed faith in Christ, and was baptized into the fellowship of the Church at the age of 13, commenced preaching at the age of 26, and one year afterwards was ordained to the full work of the ministry. He was married in the 26th year of his age, to Miss Jane Robertson, who, for about 55 years, shared with him the troubles. cares, joys and blessings of life; and who still lives to mourn her loss. In 1829, Father Marsh moved from South Carolina to Tuscaloosa county, Ala., and remained in that county eight years, four of which he was Pastor of the Baptist Church of Tuscaloosa, and aided in the constitution of most of the churches in that part of Alabama. When over three-score years of age, he moved to Texas, to share in the hardships and privations incident to a frontier country. He settled in Montgomery county, Texas, in 1837, and during a residence of eleven years was eminently useful, both as a minister of the gospel and physician. After having lived out his more useful days, and feeling that the infirmities of age had, to some extent, palsied his energies, he left Texas, to reside for the remainder of his days, under the hospitable roof of his son-in-law, Daniel McLeod, near Carrollton, Carroll county, Miss., and at which place he finished his work on earth. Here, after he had attained his four score years, his voice was often heard from the pulpit comforting Christians, and warning sinners to flee the wrath to come.

DEA. LEVI KNOWLES, OF PHILADELPHIA, PA.

he termination is

A^T the advanced age of 81 years, this venerable servant of Godlong known among the churches of Philadelphia, and for the past ten years a Deacon of the Broad st. Bap-

tist Church-has been called to his everlasting rest. He was born in Hopewell, N. J., in May, 1773-and resided there for nearly fifty yearsraising a large family, honored by various civil appointments, and manifesting, after his conversion in 1794, an earnest and unabating interest in the prosperity of Zion. The two churches with which he was there consecutively connected, and the second of which was organized and built up mainly through his instrumentality. and both of which were then flourishing and efficient churches, have been blighted by the dire heresy, whose fundamental principle of error is, that there rest upon Christians no obligations or responsibilities to labor for the extension and increase of the kingdom of Christ; a heresy that puts to sleep with opiate drugs all Christian zeal and activity, that chants monotonous lullabys to indolence, that insists that God himself shall do the work which he requires of His people, that prompts its adherents to answer the commandment of God-" Son, go work to-day, in my vineyard," with the insolent refusal "I will not," and that has no motives to induce that subsequent obedience which deserves the record-"He repented and went."

Often, with sorrowing heart, has Dea. Knowles lamented the defection of the churches of his first love from the living practical faith of the Gospel, and mourned over the deadly blight that destroyed their influence as churches of Christ over the community, and has well nigh obliterated their very existence. No church, no individual Christian can settle down to do nothing positive and earnest in the kingdom of Christ without losing the evidences of God's favor, and inducing spiritual barrenness and desolation.

Father Knowles had the peculiarity, not usual among aged men, of looking to the future rather than to the past, calculating what was required by the necessiti s of the present stirring proA LINEAR ADDINAL AND A CARDINAL AND AND A CARDINAL AND A CARDINAL

gressive age, rather than dwelling fondly upon the measures and views of a former generation. His heart did not grow old. In relation to the kingdom of Christ, he always felt and spoke like a young man. He was never identified with those who are forever "holding back," for fear the vehicle will go too fast, but was among those who are "ready to every good word and work." Yet his judgment, aided by a long experience, was sound, and his counsels, though essentially aggressive and active, were wise.

He was a man of strong faith in God. He believed that His promises would be fulfilled, and found in those promises the great motive to labor. His faith was also exhibited in the views he took of himself. While he renounced all self-righteousness, and lamented his own deficiencies and infirmities, he never seemed to doubt that he was spiritually interested in the atonement of Christ, and that through His mediation his own soul was safe. In speaking of his own religious experience, his language in substance was uniformly that of the Apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." His piety too was of a cheerful type. He was not petulant, sour, or fault-finding, but always looked upon the bright side, and instead of magnifying faults or discouragements by dwelling upon them, his mind was fruitful of measures for remedying or overcoming them. He was always ready to give the cheerful, encouraging word, urging progressnever yielding to unavailing regrets, or seeming to suppose that any thing ought to discourage or depress the disciples of Christ.

His whole heart and energies were given to the interests of the church. Whenever he was absent from any of the meetings of the church,—the only thought concerning him, awakened in the minds of his brethren, was, "Father Knowles must be unwell." Many and many a time have his crutches borne him slowly to the house of God, when healthful youth and robust manhood, have found an excuse in the inclemency, cold or heat of the evening, for staying at home. His chair was never vacant in the sanctuary except from "sickness or necessity."

Deacon Knowles was first a delegate to the Philadelphia Baptist Association, from the Second Hopewell Church in 1804—just fifty years ago. Since that time he has been generally a member of the body, when residing within its bounds. A half a century, the active portion of the life of one man! What changes have transpired! His, we believe, was the last name of a living man®in the published volume of the minutes of the first hundred years of the Association, ending in 1807. All are gone.

When he was first a delegate to the Association, fifty years ago, there were two Baptist churches in the city of Philadelphia, with an aggregate of two hundred and fifty-eight communicants. In the whole county there were five churches and four hundred and twentythree members. Now in the county there are thirty-one churches, and about eight thousand communicants. What solemn responsibilities does this increase impose! O! if each of these professors were an active, zealous, prayerful, godly Christian, how immense beyond calculation would be their concentrated power in winning souls, and in strengthening and enlarging the Kingdom of Christ.

His work on earth is done, he served his generation by the will of God and has fallen asleep. Beyond the ordinary age allotted to man, he has lived, far beyond the earthly period to which the lives of most of us will extend. But however prolonged, the termination is always the same. Death or rather the beginning of life. Our beloved Father is not dead ! We believe that his ransomed spirit rejoices with the holy, mingles in their raptures, joins in their songs, participates in all the felicity which the smiling presence of God and the Lamb secures.

BIOGRAPHICAL SKETCHES.

HON. FRIEND HUMPHREY, OF ALBANY, N. Y.

NO man ever better deserved that his very name should be "Friend," than Mr. Humphrey. His name was a good delineation of his character, in its relations to all the human race. A brief sketch of his life is worthy a place among the memorials of those good and useful men, whom the Church would not forget.

Mr. Humphrey was of Welsh descent, and was born in Simsbury, Connecticut, on the 8th of March, 1787, of pious parents. At the age of seven years his father died, leaving eleven childrenand he the youngest of seven sonsand the only survivor, except one-Dr. Gideon Humphrey, of Burlington, N. J .- In early boyhood, his earnest efforts to aid his widowed mother, gave promise of his future energy and usefulness. When quite young he was taken into the family of Judge Burt, removed to Lansingburg with him, and here worked as an apprentice to the tanner's business, with great fidelity. Mr. Burt was a religious man, and a member of the Baptist Church. The attention of young Humphrey became early arrested to the subject of religion, and at the age of nineteen. he avowed his allegiance to Christ in baptism, and was received to membership in the Lansingburg Church. On the completion of his apprenticeship, in 1810, he removed to Albany, and soon after commenced business for himself, where his industry und enterprise were crowned in subsequent life with great prosperity.

Here he was known for more than forty years as an enterprising, upright merchant, a public-spirited and patriotic citizen, a discriminating, practical philanthropist, and a liberal, humble, zealous, Christian.

He was one of the constituent members of the First Baptist Church in Albany, at its organization, January 23, 1811. On the 11th of July, of the same year, he was appointed to the office of Deacon, in which he continued

till he was dismissed in the autumn of 1834, with one hundred and twenty others, (of whom the Editor of the Memorial had the honor to be one,) to constitute the Pearl Street Baptist Church. Of this Church he continued an active and useful member, and its senior Deacon, till his death. Though he sought not places of distinction in Church or State, he was called to both, and a conscientious fidelity distinguished the discharge of duties in each. In the municipal Councils of the city he was called to share repeatedly; several times he was chosen to the office of Mayor, and in times too, which tried the courage of men. When abandoned ruffians have terrified even the police of the city, and the officers dare not enter the den in which they had entrenched themselves, he has put himself at their head, and directed them to follow. On his entrance, the criminals were appalled by his dauntless courage, and submitted to the arrests he ordered his men to make, without the least resistance. His personal courage was wonderful, but free from all ostentation. During the ravages of the cholera, he evaded no exposure, and in some of the most pestilential dens, where coffin after coffin would be carried out, he would be found exploring the premises, and giving directions for their purgation.

To the high position of a State Senator he was also called by his fellowcitizens, and he carried the same assiduity and industry into the Senate that he did into his counting-room. He never made unnecessary speeches, but when he spoke, spoke to the point, and always furnished something that secured special attention. His religion was carried into his politics as well as into Christian associations, and where intrigues or artifices were to be adopted, he was the last man to be invited to the conclave.

He was more than twenty times a candidate for the suffrages of his fellow-citizens, and was never but once defeated.

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NAME ALMANDER NEGLIGINAL CONTRACT

But the crowning excellence of his character was his uniform and steady devotion to the cause of Christ. His prayers went up for it in the family, in the closet, and among the company of his fellow-disciples. His contributions abundantly evinced the sincerity of his prayers, and it seemed to be his great privilege to deal largely of the profits of his flourishing business, for the benefit of his race. There was no improvement, no enterprise, no mission, no charity that commended itself to the wise or the liberal, for which Friend Humphrey did not open his ears, his heart and his purse. He was always both a liberal and a cheerful giver. But his public benefactions were no more liberal than his private charities. His contributions to benevolent purposes during his life could not have been less than \$100,000. He was, in short, a noble specimen of a man-a universal philanthropist, and his memory is embalmed not only in the best affections of the disciples of Jesus, but in the heart of the entire community. The name of Friend Humphrey will never be forgotten in the city of Albany. He was "given to hospitality." His house was always the resort of Christian pilgrims, and often provision was made for them at great inconvenience.

His sufferings for nearly a twelvemonth had been excruciating in the extreme, with only brief intermissions, and for nearly three years they had been at intervals almost insupportable. Only with an iron constitution could life have been so long protracted. His last paternal counsels were given with great wisdom and calmness to his five dear children individually, from the eldest to the youngest, and soon after, on Thursday, March 28th, the parting hour approached. The messenger was welcome ; he had long been anxiously desired, but with a gracious submission to his Father's will. In the midst of suffering his mind was bright and clear, and reason remained firm on the throne. Physical distress now seemed entirely to subside, and with the expression of a heavenly serenity, without the change of a feature, the spirit took its flight to the rest of the blessed.

According to previous direction, given by Mr. Humphrey himself, he was buried from his own house with the simple forms common to such ocsions, on Saturday, 18th of March, 1854. The stores of the city were closed spontaneously during the hour detoted to the funeral services, and a Sabbathlike stillness pervaded the place. The city government and a large concourse of citizens followed hisremains to their final resting-place.

"The memory of the just is blessed."

Amazing Love—Base Returns.

BT MRS. C. H. CARTER.

The 2d verse of the 2d chap, of Jer. represents a husband calling the attention of his wife to the circumstances of their marriage union, which he introduces in aggravation of the charge he is about to bring against her. This charge is no less than that of unfaithfulness to the marriage cons;--a crime which would justify him in the eye of the law, should he see fit to "give her a writing of divorcement and put her away?" --indeed, the only crime which the law recognizes as warranting such a course.

That no unrighteourness might be attached to him, should he avail himself of the most rigorous measures, he summons to view the facts in the case, that were carefully preserved in the household records which he had caused to be made of all which pertained to the history of both Parties from "the beginning." He also challenges his guilty spouse to testify to these things, and calls upon "heaven" and "earth" to witness against her. The examination of these records developes some of the most astonishing facts which ever occupied the mind of man.

It appears that this union was remarkable in all its circumstances, chiefly from the marvellous disparity in all that related to the persons concerned. The husband was a royal dignitary—being no less than the "King of Kings" and "Lord of Lords;" while the wife was a creature of the dustbase-born, and "less than nothing and vanity" in her best estate. Secondly—the

AMAZING LOVE-AND BASE RETURNS.

husband was infinitely holy,-" of purer eyes than to behold iniquity," and could not look upon sin;"-while the wife was "conceived, in sin and born in iniquity ;"her "heart was deceitful above all things and desperately wicked;"-and, worse than all,-the especial enmity of that heart was directed against the person and government of the King. Again-as if this was not enough to alienate him from her effectually and forever, there was an equal disparity in the condition of the parties previous to marriage;-the King dwelt in a state of infinite glory and blessedness, possessing all things and having "all power in heaven and earth ;"-while the object of his choice and "everlasting love" was "wretched and miserable and poor and blind and naked," being sunk in the lowest degradation, and "cast out in the open field, to the loathing of her person, in the day that she was born," with "no eye to pity or have compassion on her, to wash her from her filthiness; and, more marvellous still, it was when she was in this very condition-lying polluted in her blood, that the King passed by and looked upon her, and said unto her, when she was in her blood-"live," yea, he said unto her when she was in her blood-"live !" He also spread his skirt over her to cover her nakedness ;---yea, he sware unto her and entered into covenant with her and she became his !---and, as it was a "day of his power," he so conquered the enmity of her heart, that when raised up from the "horrible pit and miry clay," to get a view of " the King in his beauty," she beheld him as "the one altogether lovely," and willingly and joyfully yielded herself to become his-soul and body forever.

Nor was this all: the records testify as follows, in the very words of the King. "Then I washed thee with water ; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skins, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments and put bracelets upon thy hands and a chain about thy neck; and I put a jewel on thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver, &c., &c.; and thou wast exceedingly beautiful and thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty, for it was perfoct through the comeliness which I put upon thee," &c. And then follows the sad and shameful story of the conduct of this highly favoured one toward her liege Lord and King, which could not have been more treacherous and unwise had he "been a wilderness unto her." She not only forsook him, who had been a "husband unto her," —a "fountain of living waters,"—but she suffered "other lords to have dominion over her," and "scattered her ways to strangers." Thus had she "despised the oath in breaking the covenant!"

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SOUTHERSTERN STERNEY LORN

The first step in this foolish and disgraceful course is thus recorded, as an admonition to future generations. After calling to her remembrance all that he had done for her, the King adds-"But thou didst trust in thine own beauty, and playedst the harlot because of thy renown !" Can any thing more forcibly demonstrate the native vileness of this faithless one ! That she should so forget the abject state of degradation from which she had been raised up by the sovereign munificence of the King, as to glory in the "comeliness which he had put upon her !" That she should so lose all remembrance of her own poverty and wretchedness and her entire dependence upon his free bounty, as to convert her fair jewels and his gold and silver into images of "other lords," and deck them with the broidered garments, which the King had taken to cover her nakedness!

It will readily be supposed, now that this injured and offended husband sees fit to "set these things in order" before his sinful sponse, and call upon her to acknowledge her iniquity; great alarm must seize upon her guilty conscience under the apprehension that he would suffer the sentence of the law to take effect, and she be "put away" forever !

With deep anxiety she searches the book of records, where alone his will and intentions could be ascertained. "Is his mercy clean gone forever, and will he be favourable no more?" was now, with her, a question of life or death. At one time she would light upon such words as these :---"Come now and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And again-" I will forgive her iniquity, I will remember her sin no more." "I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sin." But though such declarations as these were to be met with on almost every page. Such was her consciousness of ill desert,

that she could not believe they had any reference to her own case, but that they merely expressed the boundless goodness, elemency and forbearance of the King, toward offenders in general.

Meanwhile the King was pleased to withhold from his erring wife the usual tokens of his regard, leaving her to "consider her ways." Yet did she earnestly seek an interview, with "weeping and supplications;" for while she was kept in ignorance of his intentions concerning her, it was impossible to find rest, night or day. Besides, a great change had taken place in the state of her own feelings toward her Lord; for, as she daily explored the family records, she discovered so many evidences of her husband's marvellous love, as melted her heart into contrition "for all that she had done:" sorrowing most of all, lest she was about to be separated from him, to see his face no more. Sometimes, in the vanity and waywardness of her mind, she conceived the idea of pacifying his displeasure and moving him to relent, by the greatness of her sorrows, and the faithfulness of her present course, which she foolishly thought would restore his confidence and regard ;-- forgetting that he looked not upon her at first, on account of any good thing he found in her, and having proved, that, after all he had done, her "heart was fully set in her to do evil," he would scarcely be likely to place much trust in goodness, which was "like the morning cloud and early dew." On the contrary, her Lord wisely determined to check this vain-glorious hope; so he continued to withdraw her customary supplies, ordered her to be stripped of all her ornaments, and left her "naked as in the day that she was born."

Thus was she "brought low, even to the dust," with but faint hope of ever being restored to favour. She, however, continued to search the record book; because from that, though it testified so much against her, still she derived what little comfort she was permitted to enjoy; especially from those parts which brought to view the great and glorious character and doings of him she had so greatly offended; indeed, this one theme so filled the book, that though herown ill deserts and misdoings abounded, yet the other "much more abounded." On one occasion, (which will doubtless never be forgotten by her) while she was thus engaged, her eye, (as if by accident) lighted upon the following words, which so directly applied to the circumstances of her own case, as to seem to her to be spoken by the

audible voice of her Lord and husband. "Nevertheless I will remember my covenant with thee in the days of thy youth; and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed; * * *and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord."

The Lay Ministry.

BY a lay ministry—we mean the personal, zealons, spiritual labours of private Christians, in promoting the interests of Christs kingdom on earth. The following incidents will illustrate what we mean, and may suggest some valuable hints to our Christian readers.

LAY PREACHING IN LONDON.—Several private members of the John St. Baptist Church resolved to establish a Sunday School and Church in a wretched part of London, Gray's Inn Lane.—They rented a room and commenced the work.

Six or seven earnest men thus labored for some years for the spiritual benefit of a poor but grateful congregation. None of them were ordained in the ministry; one of them, if not more, was a deacon of John Street Church, and all were laboriously employed in business during six days of the week. Great good was thus effected ; sinners were reclaimed, and a healthy influence exerted in a vicious locality. A church was gradually collected in union with John Street, and the ordinance of the Lord's Supper administered regularly. The expenses attending the movement were borne partly by themselves, and partly by a society for the special purpose.

They have now there a mission chapel, well filled, and much good has been accomplished.

Mr. Ernest Noel, a son of Rev. B. W. Noel, preaches there frequently, exciting much attention, and drawing great crowds from the neighborhood. He is not a minister - has no idea, probably, of becoming one-but is a professional man, a civil engineer, yet finding a great work to be done, he attempts honestly to do it with all his might.

This is a noble example, and should be followed in all our large cities and sparsely settled neighborhoods. In nearly all our churches there are men who have talents adapted to such work, but at present they too often hide their light under a bushel.

WHAT ONE MAN CAN DO .- "An interestand useful enterprize has been in progress for several years in Stirling, Scotland, which furnishes a fine illustration of the power of individual Christian Influence. Mr. Peter Drummond, a successful seedsman of ordinary education, became alarmed at the progress of Sabbath-breaking in his vicinity, and resorted to the publication of tracts bearing on the evil. His success in this effort encouraged the issue of publications on other moral and religious subjects, and he was thus led step by step to be the largest private tract publisher in the world. He has already put in circulation nearly nine millions of tracts and handbills, almost unaided by donations, his receipts being some £1,200 less than his expenditures. A part of his immense agricultural warehouse is fitted up as a tract depository ; and while supplying the husbandmen of Scotland with seed for the natural soil, he furnishes ample stores of the good seed of the kingdom for a spiritual husbandry. An American gentleman suggested a motto for his establishment, which he seems to have adopted : "The field is the world : the seed is the word."

How WOMEN MAY PREACH .- A lady was about to leave home, for a summer's residence by the sea shore. Before she started, she was impressed by a discourse which her pastor had delivered upon the duty of "preaching the Gospel." He considered this subject with reference to the duty of private Christians, to do "all that in them lay, to spread far and wide the g od tidings of salvation ;" said that "even females could preach the Gospel; that they could induce their friends to accompany them to the sanctuary to hear the Gospel;" and in many ways, by religious counsel, by the presentation and loan of serious works, by the powerful auxiliary of a holy life, they might preach the Gospel. Now, when our Christian lady reached Cape May, she cast in her mind how she should carry out her pastor's counsel. She found at her boarding house, a young lady gifted with many excellent qualities of head and heart, but void of that chief grace of the female character, without which the most lovely woman presents to the spiritual mind, an unlovely, ungracious aspect. This young lady "living in pleasure, was dead while she lived."

The Christian lady conversed seriously with her, and persuaded her to attend the Church, in which she had been favored to hear the well remembered discourse, the spirit of which she was now endeavoring to carry into excention. Her gay friend followed her advice, became interested and soon experienced that saving change, withont which the most "amiable female," must be forever banished into "utter darkness." She has now been, for a number of years, a devoted Christian, abounding in good works, and if there is a more useful Christian in the whole extent of the Union than this same once gay, thoughtless girl, we have yet to learn it.

Christian females; let this truthful incident stir you up to active effort for those whom you meet. Let each one who reads this say,—"Do I know any whom I can lead to Christ?"

Some time since several benevolent women established in the neighborhood of Cherry and Roosevelt sts., New York, what is now called "The Fourth Ward Industrial School," connecting therewith an eating-room, to which the ragged and miserable girls who live in that neighborhood were gathered, and for the consideration of a good dinner induced to spend some hours daily in receiving instruction. One day Moses H. Grinnell called at the place, and being well pleased with the efforts, and finding the rooms badly situated and not adapted to the praiseworthy purpose, at once set about practical did in the matter. He rented for \$750 per year a neat house in Oliver st., near the Baptist Church, fitted it up for the purpose and gave it over free of charge for the use of the School, which is now thoroughly established and doing a most excellent work. Such an act needs no comment.

THE BEST LABORS.—A British Justice in a charge to a grand Jury, recently paid the following tribute to a benevolent Christianity:

"Gentlemen, so deeply do I feel these things, that I assure you I would rather, fixing my eye on my deathbed, and anticipating the reflections of that awful moment, be the founder of a Ragged School, a Sunday school, a school of any sort or description which taught the heart its duties to GoD and man; I would rather, I say, then reflect on such an act, than strive to cheat my departing spirit with dreams of a glittering chaplet of earthly immortality, in res ect of anything for which short-ighted human vanity or ambition might pant; and I believe there are good men living.—oh, would that I were among them !—who, for

what they have done in this direction, shall shine as the stars for ever and ever."

FATHER BURKE .- Who that has been cognizant of things at the Five Points for a score of years does not know "Father Burke," long a resident in the dark chanbers of the Old Brewery-long a drunkard, but for twelve wears a strict observer of temperance. "For," says he, "it is twelve years this night since I signed the Washingtonian temperance pledge, with a full determination that I would keep it, and truly I have. And now, although an old man, I feel that my chance for a dozen years more, is far better than it was for a dozen weeks before I signed the pledge; for of all my old associates, all the men who lived at that time in the rat holes of that old building, every one of them is in a drunkard's grave. I alone am alive. Many too that commenced their downward carees long after I commenced my upward one, have also gone to the grave."

Being asked why he continued to live there among such wretched company, after he had become sober himself he replied: "Because that was the very place for me to do good. If I could not save the parents, I could save the children."

"Yes, yes, you saved mine-saved mesaved my family from utter ruin. Yes." said a well dressed fine looking lab ring man-"yes you saved me from a drunkard's grave. Look at me now; do I look like the ragged, dirty loafer that used to live in yonder miserable garret? I wear good clothes now for I can afford it. I get two dollars a day at my trade, and I save the money. Look at that well-dressed woman. She is now the wife of a sober mechanic-a good mason, and she has a home, she does not live with a drunken husband in a hovel, not fit for the dogs to live in. Look at that girl, now almost grown to womanhood. That is my daughter. That is the little girl that Father Burke persuaded to sign the pledge, and who afterward refused to go after rum for her father, and who finally persuaded that father to sign it, and now here we are to commemorate this glorious independence from the worst of slavery, the slavery f drunkenness. I came to this meeting to commemorate the twelfth anniversary of . Father Burke's redemption from a drunkard's fate-the fate of all drunkards."

A little girl, once a poor forsaken child in the Five Points, now adopted by kind parents, sent a letter and a little sum of money to remind Father Burke that once when she was near starving he had fed her,

and that she still remembered the kind act with gratitude.

We asked the old man if he thought he wasted for liquor a sum equal to ten cents a day, and he replied that it was more than that.

"Then if you have saved from that worse than waste only ten cents a day for twelve years, which is 4,380 days, it makes the sum of four hundred and thirty-eight dollars, which you have had to apply to the comforts of life."

"It has done far more than that for me, for besides the temporal comforts, such as money can buy, such as I never had in my drinking days, it has given me such comfort of soul as no drunkard ever can feel."

Rev. JOSHUA T. RUSSELL.—The sudden death of this individual, for many years a Presbyterian minister, and afterwards connected with the Baptist denomination, occurred recently at Jackson, Miss.

The Jackson, Mississippi, "Flag of the Union," thus states the affecting circumstances: "At a meeting of the Jackson Bible Society, ad association in which he was deeply interested, Mr. Russell made a brief and eloquent address upon the subject of the Bible. He sketched the agency by which the Scriptures had been given to man, how they had been transmitted through successive generations, and the means by which they had been so wonderfully diffused. He said, 'Millions now around the throne of God, singing the song of Moses and the Lamb, had been saved by the blessed influence of this book. While he uttered this sentence, he looked up, as if he had a vision of what he described: He then paused a moment, and said, 'I have done.' These were his last words. He sank back in an apoplectic fit, and died in a few hours."

A CONVERT.—Rev. Stephen Spochynsky, late priest of the Roman Catholic church of Paterson, N. J., has been led to inquire into the nature and claims of Protestantism, and to renounce the errors and heresies of his former Church. It is believed that he has found "the pearl of great price," but he has been deposed by Arebbishop Hughes, and is now at work to enlighten his Polish brethren of the Romish faith. He has addressed them through the columns of a newspaper, and has published a tract of forty-eight pages, treating ably some of the prominent errors of Romanism.

Ser La

Editor's Garner of Gleanings.

THE BIBLE IN CHINA.—We have just received a letter from Rev. J. I. Roberts, of China, correcting various erroneous reports in relation to the Chief of the Chinese revolution, and giving what he avers to be a true account of the means by which he has been instructed in the Gospel. Among other interesting items, is this:

"A copy of Genesis and Matthew have just come to hand from Nanking, printed and published under Tae-ping-wang's own direction, without note or comment, and approved for circulation by the stamp of his own seal, on the first page. Several hundred block-cutters and printers are said to be employed by him in this good work. Baptize is translated by a word signifying immerse.

BAPTISMS AT RANGOON,-We have also received a letter from Dr. Dawson, dated Jan. 21, 1854, which says:

Last Sunday evening, a very interesting baptism took place on the premises of the Karen Mission, at Kemmendine. In a beautiful brook running at the foot of a hill, and shaded by trees, four candidates were immersed by Bro. Harris. One of the candidates was a Karen woman, two others were bright looking Karen boys, one eight, and the other ten years old. The other candidate seemed the happiest and most interesting of all, being the eldest son of the administrator. He is a lad about eleven years old, and is now proceeding home to attend school in America. The sight of the two Karen children and the son of Mr. Harris standing in the water together affected us all to tears. A Budhist priest was baptized Dec. 18th, in his yellow robes, and excited a great sensation. He came to the hospital as a patient, and for a long time treated Christianity with polite contempt, though attending at stated worship. A Budhist nun was baptized at the same time. Their "apostacy" would have cost them their heads under the Burman government.

PEGU BAPTIST ASSOCIATION.—An association known as the "Pegu Association" was recently organized, composed of ten Karen churches, whose statistics are as follows: Baptized, 160; died, 12; excluded, 1; present number, 665. Measures were resolved upon for more active exertions to convert the heathen still remaining within the local bounds of existing churches, and those in neighboring villages where no churches exist, and also to send evangelists unto new fields. Another association is to be organized, of churches lying between the southern boundary of this, and Rangoon, including the latter.

IDOL WORSHIP IN NEW YORK.—A gentleman in New York city, while visiting in Cherry street for an industrial school, went into a room where were a little company of Chinese offering sacrifice to an idol. A Chinaman was kneeling in front of the idol, burning some sweet smelling substance in a little cup floating in water. The gentleman apologized for the intrusion, but they did not seem troubled by it.

PROTESTANTS IN SIAM.—The King of Siam has been graciously pleased to purchase, for the Protestants residing at his capital, a spacious and convenient place of burial, the want of which has long been felt as a great inconvenience. The parties on whom this obligation has been conferred acknowledge his Majesty's kindness in suitable terms. This act of his Siamese Majesty accords with the whole of his past conduct since he ascended the throne, marking him as a wise and benevolent prince, anxious to promote the welfare of all who reside under his protection, whether subjects or foreigners.

UNTIL THE SPIRIT BE POURED OUT. — Until then — what? A cold and inactive church a gay and godless world — formalism fashionable — error rife — Popery intoxicating men and nations with the cup of her fornication — Infidelity spewing out its own shame — Devilism of all sorts rampant — the race rushing to eternal ruin !

After then-what? The church coming up out of the wilderness, leaning on the arm of her beloved-the world convinced of sin and looking to the cross-spiritual religion honored-truth prevailing-the man of sin destroyed-Infidelity lurking in secret places-the devil chained in the bottomless abyss-multitudes of men pressing onward to the city of God.-Presb. of the West.

NAGPORE, INDIA .- By the death of the Rajah of Nagpore without heirs, either natural or adopted, that magnificent territory has lapsed to the British Government. With an area of 76,423 square miles-half as large again as England-with a revenue of nearly fifty lakhs of rupees, and with a population exceeding four millions and a half, it pays a subsidy to the British Government of eight lakhs, and maintains a military force of 372 artillery, 2,424 cavalry, and 4,163 infantry, besides a Police corps of 2274 men. On this military array, and on the senseless pageantry of an Eastern Court, most of the revenue of the State has heretofore been wasted. The country possesses great resources, is inhabited by a race of quiet cultivators, and may become the principal State of Central India.

Low CASTE Schools .- The Bombay Times publishes an interesting report of an attempt which has been made at Bombay, to educate the children of the very lowest castes. The condition of this class had attracted the attention of Jotee Govind Rao Pholgay. Some two years since, he opened a low caste school, for which his father turned him out of doors. He persevered however, and while working for his own livelihood, opened it again in a private house, lent by a friend. Another friend gave him some slates, and two rupees a month. Children flocked to the school, several European gentlemen came forward, a female school was set up, and at length a small grant was obtained from the Duxina Prize Committee. The funds, however, are still too small, but a considerable number of children are taught the elements of education, the history of India, and of the Mahrattas. If this narrative is correct, Jotee Govind Rao Pholgay is deserving of the highest honour. It is not often that natives are found voluntarily to ostracise themselves, to give instruction to the children of classes whose very presence is contamination.

CALCUTTA HIGH SCHOOL.—The Scotch Free Church Mission have commenced the erection of their new Institution near the Nimtollah Ghaut, Calcutta. They are prepared, we believe, to expend some Rs. 80,000, and with Messrs. Burn and Co. as their Architects, will probably succeed in obtaining a handsome building.

INCREASE. — The Canaan Church, in Wayne Co. Ohio, has nearly doubled its membership, during the present year, under the labors of Rev. J. W. B. Tisdale. NEW ORLEANS.—The new Baptist church about being erected in New Orleans, was commenced Feb. 28. It is to be a Gothic structure, 62 by 127 feet, with a spire 174 feet in height. The estimated cost of the building is \$40,000.

Rev. J. M. PECK, D. D., is, by failing health, compelled to give up the idea of resuming the Pastoral Office, and returns to his old home in Shiloh, Ill., where he expects to devote his days to the preparation of certain long projected works for the press.

BAPTISTS IN CLEVELAND.—Several Baptist gentlemen have purchased the old Trinity Church building, and will remove it to the "Cottage Sabbath School lot" on St. Clair street, where they will fit it up for a free Church. The same gentlemen, a few years since, purchased the Second Presbyterian Church building, which is now the Erie street Baptist Church, in which one of the most flourishing congregations of the city worship. The Baptists of Cleveland deserve much credit for their energy in well doing.

Accessions.—At a recent meeting in Natchez, Miss., conducted by Rev. T. J. Fisher, Rev. Mr. Kenny, a Methodist preacher of fine talents, good character, and good scholarship, together with thirteen other members of the Methodist Church, six Presbyterians, and five Episcopalians, and others numbering about 70 in all, were baptized into the fellowship of the Church.

REV. T. B. COOPER, of Waynesville, Ga., writes us that he has recently baptized fortynine colored persons into the fellowship of the church at that place. The church has 400 colored members, and the church at Darien, to which he also preaches, has 700. They generally give satisfactory evidence of a thorough change.

DEATH OF MRS. DENNARD.—The Religious Herald announces the sad intelligence that Mrs. Dennard, wife of Rev. J. S. Dennard, one of our missionaries to Central Africa, died on the 3d of January last.

COLLEGE FOR WISCONSIN. — A Convention from Baptist Churches, was held at Watertown, Wis., March 1, and preliminary measures adopted for the establishment of a Baptist Literary and Theological Institution in that State.

TEACHERS FOR THE WEST .- The whole number of teachers sent out by the Board

of National Popular Education, of which Gov. Slade is Secretary, is 350, of whom 273 have gone from New-England. The periods of their teaching amount in the aggregate to about 780 years, while the number of children and youth who have been for a longer or shorter time instructed is about 70,000. The money expended has averaged about \$5000 per annum.

SCARCITY OF MINISTERS.—It is stated, says the Boston Chronicle, "that, from the southern border of Texas to the south pole, not eight evangelical ministers are to be found; and from the eity of Morocco to the mouth of the Euphrates, thence to the borders of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission."

"THE NEW YORK JUVENILE ASYLUM," commenced practical operations in January, 1853. Its object was to rescue such street children of the male sex as might be legally entrusted to its care by magistrates and others. During the year, 626 boys were committed to its tutelage. Of these boys 253 were discharged within ten days, satisfactory proof having been presented to the magistrates of the propriety of such a course. The number fully committed to the Asylum for the year was 361; 100 have been indentured, 17 surrendered to parents, 7 sent to the House of Refuge, 4 to the Alms-House, 3 discharged by magistrates, I sent home by permission, 1 sent to England, 33 escaped, 1 died, and 193 remain. There were 50 without parents, 89 with mothers only, and 181 with fathers, or with both parents; 46 were from 5 to 10 years old, 284 from 10 to 14, beyond which none are received. There were born in the City. 149; Ireland, 80; Germany, 20; 65 in the United States beyond the City, and 47 in foreign countries, besides those named. Sixteen could read, write and cipher; 87 read and write; 91 read only, and 161 could not read. Of religion, if such children have religion, 117 were Roman Catholics, 84 Protestants, and 60 unknown. Of the parents of these children, as far as ascertained, 114 were born in Ireland, 24 in Germany, 19 in England, 16 in other foreign countries, and 47 in the United States. Of the children themselves, there were 47 vagrants, 45 truants, 48 thieves, 12 disobedient, 12 idlers, 30 of good habits. These are the materials that employ the attention of the founders and friends of this

institution, which is conducted under a strictly paternal system of government.

The world is slowly growing up to the truth that it is better to prevent than to punish crime; that it is wiser to remove temptations from the beginning of the path of life than to erect gibbets at the end of it; that the spectacle of an Asylum vocal with the merry voices of children rescued from degradation, vice and ruin, is worthier of humanity than that of the gloomy and silent cells of a Penitentiary. Hence there is an encouraging outgrowth of wisdom in the form of institutions, for the care not only of the bodies, but of the souls of children.

"SHE HATH DONE WHAT SHE COULD."- A practical illustration of this saying was witnessed not long since in one of the towns of Southern Alabama. A poor, but pious female came to her pastor, and placed in his hands five dollars, the sum she had saved during the past year by laying aside a dime at a time. The money was appropriated to Domestic Missions, and a brother, who knows how to do such things, thought it ought to bring a good interest. He took the five dollars, and appealed to brethren present to add each five to it. He soon ran up the amount to \$35, and thinks he will certainly get \$100, if not \$500. Let the above be an example of benevolence to Christians through the land.

A DIFFERENCE .- The Christian world would be startled at what they would view as extravagance in a proposition for all Christendom to raise twenty-five millions of dollars in one year for the Bible cause, or for all good causes combined. But twenty-five millions are paid yearly, by the people of the city of New York, for intoxicating drinks to guzzle down their own throats. Now, if that class of people that patronize the groggeries, can meet all this expense in one single city, saying nothing of other expenses, it affords a remarkable commentary on the ability of the more sober, industrious, wealthy, and Bible-loving class, so numerous throughout this republic. And it should be a source of no small shame that money can be spent so much more freely for Satan, by his victims than for the Lord, by his professed followers.

In the city of Brooklyn, in 1853, 610 persons were licensed to sell liquor, of whom only 30 were Americans. CONTRACTOR SOMEAN LING

NOBLE MUNIPICENCE.—Samuel Wilkes, a member of the Wesleyan Church in England, resolved two years ago to give a guinea a day to the Missionary Society. Last year, having prospered in his business, he gave seven guineas a day to the same cause. During 1854 he has resolved to give fifty guineas, or two hundred and fifty dollars a day, or more than ninety-three thousand dollars a year to the missionary cause. Mr. Wilkes began business with a very small capital loaned him by a friend. He has accumulated a fortune rapidly, and as his means have enlarged his contributions to the cause of Christ have increased.

GREAT LIBERALITY.—"In the twelve Old School Presbyterian churches in Baltimore, there are upwards of 2,000 communicants, contributing last year for all religious purposes upwards of \$83,000, or an average of \$41 for each member."

WIGS OR WHISKERS ?—Dr. Kingsford, in the columns of the Religious Herald, Va., lectures young ministers among other subjects, on the impropriety of wearing whiskers and long beards. Rev. Mr. Benton defends the custom, and contends that it is better to wear one's own hair on the face, than some dead man's—he might more truly have said woman's—hair on the head.

LONDON LIQUOR-TRADE.—Rev. R. W. Vanderkiste, author of "A Six Years' Mission among the Dens of London," is on the point of sailing for Sidney. In a letter to the Times, he says:

"London, according to the post-office directory, contained, in 1848, 2500 bakers. 990 buttermen and cheese mongers, 1700 butchers, 3060 grocers and tea-dealers, 900 established dairy-keepers, 400 fishmongers, 1300 green-grocers and fruiterers; total, 10,700; and 11,000 public-houses. We may build churches and chapels, and multiply schools; but, sir, until the drunken habits of the lower orders are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament and the tap-room their school-room for evening classes, how can we adequately act upon them for the conversion of their souls ?"

THE CHINESE WALL-In a lecture on China, delivered at Bolton, England, not long since Dr. Bowring said it had been calculated that if all the briek, stones and masonry of Great Britain were collected

together, they would not furnish materials enough for a work such as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

A SUGGESTIVE EXAMPLE .- There is, in a certain large city a Baptist church, located in a section or parish, as it is called, which contains 35,000 inhabitants. That church, with its pastor, have in a single year, visited every family in that populous community, conversing, praying, and distributing books .- It seems almost incredible, but our readers will receive the statement when we add, that the church is the German Baptist church in Hamburg, and its pastor, J. G. Oncken. How was this immense amount of labor accomplished? On the most simple plan possible. It was by a division of labor, on a system that brought each individual into service, and so carried out as that no one was improperly "eased" and no one "burdened." It was by adopting and putting in practice the Apostolic method for spreading the Gospel; when to every one the commission is given, "Go thou;" and when every one obeys it.

AFTER THE WHOLE.—Nineteen hundred and twenty-eight children regularly attend Sabbath School in Indianapolis. There are only three hundred and twenty in the city who do not attend, and of these one hundred and seventy-six have promised to attend. Such facts reflect great credit upon the city, and augurs well for its future morals.

A THANK-OFFERING.—A Mr. Beaumont, of Holmfirth, England, has erected at his own cost, as a thank-offering for his success in business, a neat church edifice which he has presented to the Baptist church of that place, and which was opened with appropriate services on the 4th of January last. Are there not many Christian Merchants who might go and do likewise?

Beating swords into plowshares, was a striking and forcible figure in its day, but compare it with the fact stated in an extract from a western paper, to the effect that, "Bennett, Marshall & Co., of Pittsburgh, have bought a quantity of large iron cannons in Canada, which they will convert into railroad iron. The cannon were used against the United States throughout the war of 1812, and it is said made sad havoe among our troops at Malden and Lundy's Lane."

EDITORS GARNER OF GLEANINGS.

NOVEL BAPTISM .- In looking over Rev. Henry Ware, Jr's history of the Old North and New Brick Congregational Churches of this city, we find mention made of a novelbaptism which took place in the Second Church about seventy years ago. In 1781, a record is made of a baptism by immersion of a child ten years old, at the particular request of his mother. The Church Records say, "A bathing tub was prepared for that purpose in the meeting house." In a manuscript note to the copy of the history we read, it was stated that the tub used on this occasion was that of the "Old North Engine, then the largest in Boston." The apparatus was removed, so that the whole interior of the Engine could be filled with water. We venture to say that this singular case is the only instance in which a fire engine has been used in the ordinance of baptism .- Boston Transcript.

WHAT HATH GOD WROUGHT .- An aged Baptist minister writes to the Home Mission Record from Holyoke, Massachusetts-" Through the mercy of God my life is spared, while the last member of the church, when I was ordained, is called home, after a pilgrimage of ninety years. Though I am almost seventy-eight, I am able to attend public worship every Lord's day, and on the 25th of December I preached two historical sermons, in which I stated that when I began to preach in this place there were ten Baptist members in a circuit of 30 miles in diameter. Now, on the same ground, there are eight Baptist churches, and eight good ministers, with 1360 members. What hath God wrought ?"

A GOD COMMITTING SUICIDE.—The Citizen, (India) of the 10th February, states that the famous Car of Juggernauth of Muhes, near Scrampore, was totally destroyed by fire on the night of Monday last, and the "Odekuries," or proprietors of Juggernauth have been overwhelmed with grief, attributing the accident to the fury of the god for causes of which they are not cognizant.

We wonder, if when the Car was in flames the god saved himself, or if he voluntarily perished in the fire, which his own wrath had kindled. The gods of India are evidently dying fast, and we shall sing hallelujah when there shall be no more of them to ride over the necks or debase the souls of their deluded victims.

CHINESE SAYING.-A drunkard's nose is said to be a "lighthouse, warning us of the little water that passes underneath."

THE Bombay Gazette notices the remarkable fact, that an agitation has commenced in Melbourne for the introduction of the Maine law. In other words, the sale of spirits is to be considered a crime and treated accordingly. The movement is supported by the entire press, and by many members of the legislature. Such a law is opposed to English ideas, but it is succeeding in America, and it must be remembered that both in the States, and in Australia, alcohol is more dangerous then in England. In Sweden, the King has announced his intention of introducing a similar bill. The excessive use of spirits in that country is destroying the physique of the population. It amounts to more than six gallons a head per annum.

GIVE.

EY MES. L. H. SIGOURNEY. "It is more blessed to give than to receive." GIVE prayers : the evening hath begun ; Be earlier than the rising sun : Remember those who feel the rod; Remember those who know not God ; His hand can boundless blessings give : Breathe prayers, through them the soul shall live.

Give alms: the needy sink with pain; The orphans mourn, the crushed complain, Give freely: hoarded gold is curst, A prey to robbers and to rust. Christ, through his poor, a claim doth make; Give gladly, for thy Saviour's sake.

Give books : they live when you are dead ; Light on the darkened mind they shed; Good seed they sow, from age to age, Through all this mortal pilgrimage; They nurse the germs of ho y trust; They wake untired when you are dust. Give smiles, to cheer the little child, A stranger in this thorny wild; It bringeth love, its guard to be— It, helpless, asketh love from thee. Howe'er by fortune's gifts unblest, Give smiles to childhood's guileless breast.

Give words, kind words, to those who err; Remorse doth need a comforter; Though in temptation's wiles they fall, Condemn not—we are sinners all: With the sweet charity of speech, Give words that heal, and words that teach.

Give thought, give energy, to themes That perish not like folly's dreams; Hark! from the islands of the sea, The missionary cries to thee; To aid him on a heathen soil, Give thought, give energy, give toil. South Distriction and the south of the south

Editor's Book Shelf.

SUNSHINE IN THE PALACE AND COTTAGE. By L. B. Urbino-12mo. 239 pp. Published by Heath & Graves, Boston, and for sale by Smith & English, and American Baptist Publication Society.

The very handsome style of printing, embellishing and binding, is worthy of better letter press, than this story, which to us seems forced and unnatural in plot and detail.

BURMAN'S GREAT MISSIONARY, or Records of the life, character and achievements of Adomiram Judson-12mo., 456 pp. Published by E. H. Fletcher, New York. A Book concerning which there has been a good deal of controversy, into which we decline entering. A commendatory notice of the work appeared in the "Memorial" some months in advance of its publication, and before the "Memorial" changed proprietors.

ODD FELLOWSHIP EXAMINED, in the light of Scripture and reason, by Joseph T. Cooper_ 18mo., 300 pp. 2d Edition. Published by Wm. S. Young, 173 Race st., Philadelphia. These are a series of Letters against the Society known as Odd Fellows. It is clearly and forcibly written, but as it is a subject we know nothing about, we cannot tell how far its censures are or are not deserved. We have never been accustomed to consider any man ipso facto criminal or untrustworthy because associated with a secret society. Charity forbids us to affirm evil of a man, merely because of private associations, of a kind or character of which we are necessarily ignorant.

THE MISER'S HEIR, or the Young Millionaire. By P. Hamilton Myers. Published by T. B. Peterson & Co., No. 102 Chesnut street, Philadelphia.

A Tale designed to portray the turpitude of avarice and the villainies which lust for gold will prompt and perpetrate. Its moral lessons are generally good, and it is forcibly written.

SALVATION - Where it is- What it isand how is is. By James Inglis. Published by Robert Moffat, 82 Nassau st., New York. A small pamphlet, ably discussing the questions indicated in the title, from the Orthodox Calvinistic stand point.

THE NEW YORK MUSICAL REVIEW, published by Mason Brothers, New York, at \$1 a year, is a capital and cheap weekly which our musical friends would not willingly be without, after examining a number.

THE SCHOOL FELLOW, a Magazine for Boys and Girls, published monthly and liberally illustrated by Evans & Dickerson, New York, is a capital work for the little folks. How much better to appropriate a couple of pennics a week for such a present, to the children, than for toys and candies.

ARTHUR'S HOME MAGAZINE, published in Philadelphia monthly at \$2 00 a year, and a less price for clubs, is, in the instructive and unexceptionable character of the articles it furnishes, among the best of our monthly magazines.

THE CHRISTIAN REVIEW. — The April Number of this excellent Quarterly is at hand, and contains:

I. A Review of "Dr. Wayland's Discourse on Ministerial Education," tersely and clearly written, but without that direct appeal to the "Holy Oracles" which is the great charm and force of Dr. Wayland's discourse.

II. The Testimony of Origen respecting the Baptism of Children, a thorough article, by Dr. Chase, showing conclusively that Origen's "children" were not infants.

III. Thomas De Quincy, a continuation of Rev. Henry Giles' article on one of the most original, learned and elegant Belle Lettres writers of the age.

IV. "I know that my Redeemer liveth," an exegesis of this remarkable passage in Job, by Rev. H. C. Fish.

V. Park's Memoirs and Writings of B. B. Edwards. A Review by Prof. A. Hovey, of Newton.

VI. Bunyan's Writings, a Review, by Rev. V. R. Hotchkiss, of the new English edition recently published, edited by George Offer, Esq.

VII. Pearson on Infidelity, a Review. of a most excellent and timely book, which should be read by every minister who finds sceptical notions intruding among the people within his field of influence.

VIII. Christ in History, an analytical Review of Dr. Turnbull's new work, and of Mau. . . Keligions of the world, by Rev. G. W. Samson.

IX. Michaud's History of the Crusades.X. Notices of New Publications.

This is one of the ablest and most readable numbers of the Review that has ever been issued.

New YORK RECORDER.—This Metropolitan Weekly has been enlarged, and now ranks in size and in the ability with which it is conducted with the Observer, Evangelist and Independent. It is the largest Baptist Newspaper in the world.

Our Own Monk.

To OUR OLD SUBSCRIBERS .- Some of our subscribers have been reading the Memorial, two, four, six, and even eight years, without sending a single dollar to pay for expenses. This we cannot allow to continue. We send bills to you with the May number, which contains a Portrait, worth half a year's subscription, and we hope that you will see the necessity of your sending by next mail the amount due us. That so many years have passed by, leaving you in arrears, may be the fault of the former publisher. The present publisher intends to do business on more prompt terms. He intends to pay honestly and honorably all he owes for the work as it comes from the press. His terms are \$1 in advance, not after three or six months, NOT AT THE END OF THE YEAR, but \$1 IN ADVANCE, and as he will not do his printer wrong by delay and neglect, so he will not do himself injustice by supplying so costly a Magazine as is the Memorial to those who will not pay for it. If you do not receeive any further numbers after this present month to complete your volume, you must attribute it to your unkind and unjust neglect of duty to your publisher.

We trust that, now the work is worth having, you will neither allow your Memorial to be stopped, nor your bill to be placed in the hands of a magistrate for collection. Those who are delinquent will know who are meant without publishing their names to the world.

M. SEMPLE, Publisher.

PORTRAIT OF REV. J. G. ONCKEN.--We have had a number of copies of this beautiful engraving printed on fine, large paper, suitable for framing, a copy of which we will send by mail, postage paid, to any who may desire it, for 50 cents. We will also send a copy to any one desiring it who will send us two new subscribers and \$2.00.

COURTESY OF OUR ENGLISH BAPTIST BRETHREN .--- When we were engaged in editing the "Baptist Register," we wrote a dozen letters to different Baptist Clergymen, in England, soliciting information, documents, reports, etc., from not one of whom we ever received a word of reply. When we commenced with the "Memorial" we sent copies to several of English publishers of Magazines of similar character to our own, requesting an exchange, not one of whom responded. The "Baptist Reporter" for March, however, edited by Rev. J. F. Winks, of Leicester, has taken four articles from one of our numbers without giving the slightest credit, or even mentioning the name of the "Memorial," and sent us no copy in return. This may all comport with English ideas of editorial courtesy. We are thankful it is not American.

IF our correspondents will direct all letters, minutes, reports, &c., simply "American Baptist Memorial," it will save us considerable perplexity, ensure the more prompt delivery of their communications, and distinguish between private correspondence and that pertaining to the business of the Memorial.

CORRECTION.—The 19 persons baptized into the fellowship of the Belleville Church, Ia., were baptized by Rev. Wm. Freeman, the Pastor of the church. We always give the name of the Pastor when we know it, but sometimes the reports of baptisms are so indefinitely given that we cannot discover who are Pastors.

THE LAW OF PERIODICALS.

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud. OUTHENRIES NEW STATISTY

Che Monthly Record.

12

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Baptisms Reported.

ALABAMA.

Churches.	Counties. 1	1dministrator	8. No.
Hebron, Oak Bowery, Mt. Gilead,		P. Archer,	{100

ARKANSAS.

	Benton,	C. H. Bootright,	50
Brush Creek,	Madison,	Z. M. Vaughan,	

BRITISH PROVINCES.

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West Chester M	Iountain, N	I.S. J. Cogswell,	23
Nictaux,	N. S.,	W. G. Parker,	85
Indi'n Harbor,		D. Lawson,	6
St. Stephens,	N. B.,	A. D. Thompson,	
Tryon,	P. E. I.,	W. Hobbs,	19

CONNECTICUT.

Deep River, Mansfield,		E. Cushman, A. H. Taylor,	2
Bozrah,	New London,	B. G. Goff.	
New Haven,	(1st Church,)	S. D. Phelps,	11

DISTRICT OF COLUMBIA.

Washington, (E. st. Ch.) G. W. Samson,

GEORGIA.

Waynesville,	Wayne,	T. B. Cooper,	49
Macon,	Bibb,	S. Landrum,	9

ILLINOIS.

Kingston,	Adams,	Wm. Hobbs,	13
Winchester,	Scott,	alt omniture the	-24
Sharon,	Jackson,	M. B. Kelley,	7
Belleville,	St. Clair,	R. C. Keele.	14
Dundee,	Kane,	C. Button,	22
Quincy,	Adams,	W. W. Keep,	*98
Mt. Palatine,	Putnam,	H. Sampson,	- 12
Sangamon Bot			18
Lee,	Fulton,		12
Providence,	Green,	J. Brown,	19
Chicago,	(Tabernacle,)		34
Urbanna,	Champaigne,		6
Monmouth,	Warren,	R. Newton,	
and tong way	······································	Tr. TICH LOIL,	11

INDIANA.

Roselle,	Laporte.	J. M. Whitehead.	00
Warsaw,	Kosciusko.	Mr. Thomas,	
Maria Creek.	Knox.		15
Alto.		J. Chambers,	2
	Howard,	H. Cobb,	43
Indiarapolis,	Marion,	S. Dyer,	35

* Including former reports.

	TOMY	The Department	
Churches.	Counties.	Administrators.	No.
Demonstron,	Burlington, Des Moines, Scott,	T. O. Nelson, G. J. Johnson, E. M. Miles	11 *115 4

KENTUCKY. Louisville, Walnut st., W. W. Everts, East ch., S. L. Helm, 7 66 62 6 Jefferson st., S. Remington, 47 Beaver Dam, Ohio, 18 A. Taylor, Salt River, Boyle, D. Bruner, 16 Danville, 25 Boyle, V. E. Kirtley, Henderson, Henderson, Jno. Bryce, 14

LOUISIANA.

New Orleans,	(1st ch.,)	J. Dun	Duncan,	2
Weasaw Cree	k,		ham,	11
Friendship,	De Soto,		Jackson,	50
Hazlewood,	De Soto,		"	12
and the seal of	MAINE	and the		

Rockland, (2d ch.,) W. O. Thomas,

MARYLAND. Baltimore Churches, 24 Cumberland, Alleghany, S.W. Price,

3

	DIASSACHUSE	STTS.	
Boston church Billerica, Chelsea, Natiek, Lowell,	Middlesex, Suffolk, Middlesex, (lst ch.,)	A. P. Mason, A. S. Lyon, D. C. Eddy,	22 10 6 30
Roxand, Mt Gilead, De Witt,	MICHIGAN Eaton, Clinton,	B. H. Pearson,	9 22 8

danappi	MISSISSIPPI.	pilles.
tchez,	(Wall st. ch.,) B. B. Gibbs,	109
bron,	Lawrence, J. Morris,	*70
indon,	Rankin, J. S. Autley,	3

MISSOURI. St. Louis, (2d ch.,) D. D Reed, 5 Pleas't Grove, Platte, W. H. Platte City, Platte, " 40 W. H. Thomas, 30 1 66 Pleas't Ridge, Platte, A. P. Williams, \$32 Westport, Jackson, 30 South Fork, Lewis, 19 J. W. Rowe, J. M. Lillard, Dover, Lewis, 29 Yellow Creek, Charlton, 10 T. S. Allen,

THE MONTHLY RECORD.

	NEW JER	SEY.	
Churches.	Counties. 1	Administrators.	No.
Cape May,	Cape May,	J. E. Wilson,	11
Newark,	(1st ch.,)	H. C. Fish,	61
Millington,	Somerset,	E C. Ambler,	*21
Samptown,	Middlesex,	W. Maul,	*48
Flemington,	Hunterdon,	T. Swaim,	*45
Camden,	(2d ch.,)	T. Goodwin,	11
Woodstown,	Salem,	C. Brinkerhoff,	7
Lambertville,	Hunterdon,	A. Armstrong,	11
Mt. Holly,	Burlington,	T. D Worrell,	21
Blackwoodst'n	, Camden,	H. Westcott,	7
Marlton,	Burlington,	J R. Murphy,	12
Burlington,	Burlington,	W. H. Parmly,	2
		wild' . 1.2 .	
	NEW YO	RK. S.L.	
New York Chi	urches,		54
Albany,	(1st ch.,)	R. Jeffery,	*19
	(Pearl st.,)	W. Hague,	3
66	(Germans,)	J. G. Oncken,	9
66	(Stata at)	C B Post	*33

" (Germans,) J. G. Oneken, 9 " (State st.,) C. B. Post, *33 Scipio, Cayuga, G. H. Brigham, 19 Bur'ton Flatts, Otsego, A. B. Earle, 35 Cold Spring, Putnam, E. Miner, 25
Scipio, Cayuga, G. H. Brigham, 19 Bur'ton Flatts, Otsego, A. B. Earle, 35
Bur'ton Flatts, Otsego, A. B. Earle, 35
and total Filleton, Olivego, All an antion,
Cald Carley Data Data 25
Cold Spring, Putnam, E. Miner, 25
Clifton, Monroe, H.K. Stimson, *41
Buffalo, Wash'ton st., V. R. Hotchkiss, 13
" Niagara Sq., C. P. Sheldon, 10
Franklin, Otsego, 35
Keysville, J. W. Eaton, 31
E. Walworth, Wayne, J. G. Moore, 2
Oxford, Chenango, N. Ripley, *46
Union Village, Broome, J. O. Mason, 100
Utica, (Bleeker st.,) D. G. Corey, 10
Deposit, Delaware, Levi Morse, 13
Adams, Jefferson, J. F. Bishop, 59
Greenville, Greene, 37
Pavilion, Genesee, H. B. Ewell, 32
Alleghany, E. F. Crane, 10
Chili, Monroe, 26

NORTH CAROLINA.

Cooper's Gap, Rutherford, B. Bruce, 10

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East Union,	Wayne,	J. W. B. Tisdale,	8
Salt Creek,	Holmes,	ci ci	18
Baltimore,	Fairfield,	B. P. Ferguson,	6
Bristol,	Morgan,		5
Cambridge,	Guernsey,	B. Y. Siegfried,	38
Brookfield,	Trumbull,	E. Jones,	11
Clear Fork,		T. Jones,	3
Cincinnati,	(9th st.)	W. F. Hansell,	8
Morristown,	Belmont,	G. C. Sedwick,	6
Welch Hill,	Licking,	N. Clouse,	19
Graham's Sta'n	, Meigs,	E. Gatchel,	6
Bend,	Meigs,	Mar "	5
Mt. Zion,	Guernsey,	B. Wharton,	38
Union,	Coshockton,	J. Frey, Jr.,	8
Tomika	Coshockton,	"	12
Mill Creek,		J. Beaman,	12
Mt. Zion,	Auglaize,	S. M. Brower,	6
Lexington,	Perry,	B. Ferguson,	2
Loudenville,	Ashland,	A. P. Mather,	30
Thorp's Run,	Logan,	G. J. Line,	10
Port Jefferson,	Shelby,	J. Jackson,	9
Newtown,	Hamilton,	J. Lyon,	13
· Stalling out	452	and the state	111.11

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	PENNSYLVAN	STA.	
Churches.	~		No
Philadelphia C	Counties. A	dministrators.	No
York,	York,	A M OL	82
Jersey Shore,	Lycoming,	G. M. Slaysman,	2
Holisterville,	Wayne,	J. G. Miles, O. L Hall,	17
Northumber'd,		I. W. Hayhurst,	6
Jackson,	Susqueh'a,	J. Rockwell,	96
Solebury,	Bucks,	J. N. Folwell,	4
Danville,	Montour	Prof. Loomis,	* 33
Lewisburg,	Union,	I. Hayhurst,	13
Huntingdon,	Huntingdon,	J. B. Williams,	2
Patton Townsh		S. Furman,	8
Vincent,	Chester,	J. Currin,	6
Leroy,	Bradford,	D. M. Root,	40
Franklin,	Bradford,	** **	7
Rush,	Lycoming,	E. A. Francis,	11
Reading,	Berks,	I. Bevan,	11
Mt. Pleasant,	Montgomery,	D. F. Carnahan,	5
Upland,	Delaware,	J. Duncan,	3
Mar. L. 12		TT SHITTER	
Nownort	RHODE ISLA		22
Newport,	(1st ch.,)	S. Adlam,	1111
E. Greenwich,	Kent,	E. R. Warren,	6
South Kings'n	, washington,	P. Tillinghast,	12
" 11, 19		Mr. Jaques,	5
		E. Locke,	3
Warren,	Bristol,	H. Jackson,	2
	SOUTH CARO	LINA.	
Congaree	Richland,	N. Graham,	60
and a second			in I
	TENNESSE		
Mt. Tirzah,	Dyer,	J. H. Thuryoud,	41
Antioch,	Davidson,	L. H. Bethel,	3
Enon,	Rutherford,	çí íí	2
Rock Spring,	Rutherford,	cc cc	10
Mill Creek,	Davidson,		2
Harmony,	Washington,	M. V. Kitsmiller	, 15
à .maic ,	There is		
Thematantille	TEXAS.		2.000
Huntsville,	Montgomery.	J. W. D. Creath,	~19
JE .	VERMON	r	
Grafton,	Windham,	E Andrews, *	131
Townsend,		H. F. Fletcher,	25
.L	VIRGINI	w .malette.U.	
Norfolk,) T. G. Jones,	35
Wheeling,		J. Winter,	*19
Parkersburg,	Wood,	B. T. F. Cake,	24
Pleasant,	Wayne,	H. Smith,	30
Buffalo Creek,	parte from	0	12
New Salem,	66		10
Trace Fork,	Cabell,	B. L. Perry,	6
Ebenezer	6 Millin agai	participa es	21
Lexington,	Rockbridge,	G. Mason,	14
Bethel,		B. T. F. Cake,	10
Mt. Vernon,		W. C. Barrett,	16
,			
a contract	WISCONS		
Beaver Dam,	Dodge,	N. E. Chapin,	14
Genoa,	Walworth,	S. Stimson,	7
	FOREIGN BAL	TISMS.	
Male Charles			-
Mole, St. Nich		B. Faurre,	2
Clarence,	West Africa	the diamon	5
Carmeroon's	D.B. Martin		7
Bimbea,	"		3
Trinidad,			23
Rangoon Miss	sion, Burmah,	(in 17 mo's.)	503
Bassein,	**	(in 1 year,)	132
Ningpo,	China,	Dr. McGowan,	2

LINGART

159

* Including former reports.

52

56

Ministers Lec'd from Other Denomin's. Names. From what Body. Where.

Baumgarth	Jahnzen,	5
Stettin,	Friehder,	18
Heilbronn,	Berger,	29
Wittengen,	Wilckins,	10
Halsbeck,	Vohlken,	6
Jever,	Remmers,	20
Lubeck,	Lorders,	5
Oldenburgh,	a state	3
TOTAL		4694
		4034
einn	rches Constituted.	put &
Names. Providence,	Where. When. 1	Iemb
Heward Sattleme	Gibson, Tenn., Jan. 28, ent, N.B., Feb. 8,	11
Boston,	ent, N. B., Feb. 8, Ionia, Mich., "15,	23
Roselle,	La Porte, Ind. " 23,	Long L
Houghton,	Dane, Wis., " 28,	341. 17
Hollisterville,	Wayna Da Man 1	12
Friendship,	Russell, Ala., "2,	
Martinsville,	Clark, III., " 4,	Emp.N.
The stated in	Montgomery, Tex., " 5,	28
Milton,	Chittendon, Vt., " 11,	14
Friendship,	Talapoosa, Ala., " 11,	19
Louisville, Alleghany,	Jefferson st., Ky., " 12,	
Sandy Plains,	N.Y., 4 Cleveland N.C. 46 00	28
South Framingh	who i called it i Vig Ling	28
Louisville,		Cittles
	(ocimany) ny., 00,	
North Cambridge		30
B. Buthan	Train between the	00
17	Ordinations.	interna
Names. Kong-Blau-Pau,		Then.
acong-biau-rau,	mergul, Burmah	
J. F. Fay.		C. 114
J. F. Fay,	Boston, Mich., Fe	b. 15.
J. F. Fay, Jacob Cole, Hamilton Gritton	Boston, Mich., Fe Henderson, Ky., M.	b. 15. ir. 5.
J. F. Fay, Jacob Cole, Hamilton Gritton A. F. Spalding,	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., Aiken, S. C.,	b. 15. ir. 5. i 6.
J. F. Fay, Jacob Cole, Hamilton Gritton A. F. Spalding, H. Hohimer,	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., A Aiken, S. C., Centreville, Ky., 6	b. 15. ar. 5. 6. 12.
J. F. Fay, Jacob Cole, Hamilton Gritton A. F. Spalding, H. Hohimer, S. Stimson,	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wis., G	b. 15. ar. 5. 6. 12. 16.
J. F. Fay, Jacob Cole, Hamilton Gritton A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes,	Boston, Mich., Fe Henderson, Ky., Mr n, New Salem, Ky., Aiken, S. C., Centreville, Ky., Richmond, Wis., Richmond, R. L.	b. 15. ur. 5. 6. 12. 16. 16. 16.
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen,	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., Aiken, S. C., Centreville, Ky., Richmond, Wis., Alexandria, Va.	b. 15. ir. 5. i 6. i 12. i 16. i 16. i 15. i 21.
J. F. Fay, Jacob Cole, Hamilton Grittor A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker,	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., a Aiken, S. C., a Centreville, Ky., a Richmond, Wiz., a Richmond, R. I., Alexandria, Va., a White Spring, Ky., a	b. 15. ur. 5. 6. 12. 16. 16. 16. 15. 21. 21.
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill,	Boston, Mich., Fe Henderson, Ky., Mi N. We Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wis, G Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G	b. 15. ir. 5. 6. 12. 16. 16. 16. 15. 21. 21. 23.
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker,	Boston, Mich., Fe Henderson, Ky., Mn n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wis., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G	b. 15. ir. 5. i 6. 12. i 16. i 16. i 15. i 21. i 21. i 23. i 23.
J. F. Fay, Jacob Cole, Hamilton Gritton A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (f)	Boston, Mich., Fe Henderson, Ky., Mn n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wis., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G	b. 15. ir. 5. i 6. 12. i 16. i 16. i 16. i 15. i 21. i 21. i 23. i 0. i
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Isaac Whitaker, Jacob Weller, ((Boston, Mich., Fe Henderson, Ky., Mn n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, R. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Greentown, Ia., G Greman,) Louisville, Ky., G	b. 15. ir. 5. i 6. 12. i 16. i 16. i 16. i 15. i 21. i 21. i 23. i 0. i
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaca Whitaker, Jacob Weller, (I Ylth Wher.	Boston, Mich., Fe Henderson, Ky., Mu n, New Salem, Ky., 6 Aiken, S. C., 6 Centreville, Ky., 6 Richmond, Wis., 6 Richmond, R. I., 6 Alexandria, Va., 6 White Spring, Ky., 6 Greentown, Ia., 6 Greman, Louisville, Ky., 6 Church Edifices. e. When	b. 15, r. 5. 6. 12. 12. 16. 16. 16. 21. 23. 26. 30.
J. F. Fay, Jacob Cole, Hamilton Grittoi A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (() When Mill Creek,	Boston, Mich., Fe Henderson, Ky., M New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wiz, G Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., M Newark, N. J., G Greentown, Ia., G German, Louisville, Ky., G Church Edifices. e. When. Delaware, O. Mar.	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Grittoi A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (() When Mill Creek,	Boston, Mich., Fe Henderson, Ky., M New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wiz, G Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., M Newark, N. J., G Greentown, Ia., G German, Louisville, Ky., G Church Edifices. e. When. Delaware, O. Mar.	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Isaac Whiaker, Jacob Weller, ((Utho Wher, Mill Creek, Alton, Irasburg,	Boston, Mich., Fe Henderson, Ky., Mu n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, R. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Greentown, Ia., G Greentown, Ia., G Greman). Louisville, Ky., G Chutch Edificts. e. When. Delaware, O., Mar. 23, Sorleare, V. H., Mar. 23, Sorleare, V. H., Mar. 23, Sorleare, V.	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, ((<u>Utber</u> Mill Creek, Alton, Irasburg, Baltimore, (Hill	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wis., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Greman,) Louisville, Ky., G Church Ebifices. e. When. Belknap, N. H., Mar. 23, Sorleans, Vt., Mar. 25, Sorleans, Vt., Mar. 25, St. Chapel.) Md., Mar. 25, Sorleans, Vet., Mar. 25, Sorl	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, ((Etw When Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan,	Boston, Mich., Fe Henderson, Ky., M New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wiz, G Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Greentown, Ia., G Greman, Louisville, Ky., G Church Edificts. e. When. Delaware, O., Mar. Belknap, N. H., Mar. 23, § Orleans, Vt., Mar. 23, Tazwell, Il., Apr. 2.	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Gritto: A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Isace Whitaker, Jacob Weller, ((Utb When Mill Creek, Alton, Irasburg, Baltimore, (Hill Delavan, Feaths 1	Boston, Mich., Fe Henderson, Ky., M New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wiz, G Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Greentown, Ia., G Greman, Louisville, Ky., G Church Edificts. e. When. Delaware, O., Mar. Belknap, N. H., Mar. 23, § Orleans, Vt., Mar. 23, Tazwell, Il., Apr. 2.	b. 15, ir. 5. i 6, i 12, i 16, i 16, i 16, i 21, i 21, i 23, i 20, i 30, Cost,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (I Ucto When Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Detaths I	Boston, Mich., Fe Henderson, Ky., M. Alken, S. C., C. Centreville, Ky., G. Richmond, Wiz, Bichmond, W. Bichmond, R. I., G. Alexandria, Va., G. White Spring, Ky., M. White Spring, Ky., G. White Spring, Ky., G. White Spring, Ky., G. Church Edifices. e. When. Delaware, O., Mar. Belknap, N. H., Mar. 23, Sorleans, Vt., Mar. 23, I st. Ohapel., Md., Mar. 26, Tazwell, II., Apr. 2, of Baptist Ministers.	b. 15, r. 5. 6 6. 12. 12. 16. 16. 16. 21. 23. 26. 30. Cost. 33,000
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (() Utw When Mill Creek, Alton, Irasburg, Baltimore, (Hill Delavan, Detthys J. Namee, J. Whitney, J. D. Green	Boston, Mich., Fe Henderson, Ky., Ma n, New Salem, Ky., Ma Aiken, S. C., Conterville, Ky., G Richmond, K. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G G Belaware, O, Mar. 23, S Orleans, Vt., Mar. 23, S G Baptist Ministers. Residences. Time.	b. 15, r. 5, 6 6, 12, 16, 16, 16, 16, 21, 23, 23, 23, 26, 30, Cost. 3,000
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Isaac Whitaker, Jacob Weller, (I Ufeb When Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Teinthy J. Names, J. Whitney, J. D. Green, Edmund Tana	Boston, Mich., Fe Henderson, Ky., Ma New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, K. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Gaware, O, Mar. 23, Orleans, Vt., Mar. 23, I st. Chapel., Md., Mar. 26, Tazwell, II., Apr. 2, Of Baptist Ministers. Residences. Time., Brownsville, O, Feb. 4, Sootia, N. Y., G	b. 15, r. 5, 6 (12, 12, 16, 16, 21, 21, 22, 20, 30, Cost. 3,000 Age. 10, 35,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Issaic Whitaker, Jacob Weller, (fu When. Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Denths I Names, J. D. Green, Edmund Talbot, Charles Shares.	Boston, Mich, Henderson, Ky., M. New Salem, Ky., Aiken, S. C., Centreville, Ky., Richmond, Wis., Richmond, R. I., Alexandria, Va., White Spring, Ky., White Spring, Ky., Newark, N. J., Greentown, Ia., German,) Louisville, Ky., Church Ebifices. e. When. Delaware, O., Beiknap, N. H., Mar. 23, Orleans, Vt., Ist. Chapel.,) Md., Mar. 26, Tazwell, III., Apr. 2, M. Buptist Winisters. Residences. Brownsville, O., Fob. 4, Columbia, Ala, 18, Sotia, N. Y., 18, Sotia, N. Y., 18, Sotia, N. Y., 18, Sotia, N. Y., 18, Sotia, N. Y., 18, Sotia, N. Y., 18, Sotia, N. Y., 19, 19, 19, 19, 19, 19, 19, 19, 19, 19	b. 15, r. 5, 6 12, 16, 16, 16, 16, 21, 21, 22, 23, 26, 30, Cost. 33,000 Age, 40, 86,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (I Uth Wher. Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Denths I Names. J. D. Green, Edmund Talbot, Charles Shorman J. T. Russeu	Boston, Mich., Fe Henderson, Ky., M New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, Wiz, H Bichmond, R. I., G Alexandria, Va., G White Spring, Ky., G White Spring, Ky., G White Spring, Ky., G White Spring, Ky., G Greentown, Ia., G G Gumbia, Ja., G Sette, Pa., Mar. 1	b. 15, r. 5, - 6, 12, - 16, - 16, - 21, - 28, - 30, Cost. - 35, - 86, - 47,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (() Ifco When Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Denthy J. Namea, J. Whitney, J. D. Green, Edmund Talbot, Charles Sherman J. T. Russell, Danl. Sheppard	Boston, Mich., Fe Henderson, Ky., Mi Alken, S. C., G Centreville, Ky., G Richmond, Wis., B Richmond, R. I., G Alken, S. C., G Bichmond, Wis., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G White Spring, Ky., G White Spring, Ky., G White Spring, Ky., G Greentown, Ia., G Glance, When. Science, J G Buptist Himisters. <i>Residences. Time.</i> , Brownsville, O, Feb. 4, Scotia, N. Y., G Columbia, Ala, G S, Erie, Pa., Mar. 1, Jackson, Miss., G	b. 15, r. 5, 6 12, 12, 16, 16, 16, 21, 21, 21, 22, 30, Cost. 3,000 Age. 55, 86, 47,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (fu Ucto When Mill Creek, Alton, Irasburg, Baltimore, (Hil Delawan, Detthys I Names, J. D. Green, Edmund Talbot, Charles Shorman J. T. Russell, Danl. Sheppard, B. M. Sauders.	Boston, Mich., Fe Henderson, Ky., Ma o, New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, R. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G White Spring, Ky., G Greentown, Ia., G G Guistif, N. J., G Schare, C., G G Guisto Island, S. C., G Schare, Schare, S	b. 15, r. 5, 6 12, 16, 16, 16, 21, 21, 21, 22, 30, Cost, 33,000 Age, 55, 86, 47, 67,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Moreill, Isaac Whitaker, Jacob Weller, (fu When. Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Detthys I Namee, J. Whitney, J. D. Green, Edmund Talbot, Charles Sherman J. T. Russell, Danl. Sheppard, B. M. Sauders,	Boston, Mich., Fe Henderson, Ky., Ma Alken, S. C., G Centreville, Ky., G Richmond, K. I., G Richmond, R. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Glaware, O, Mar. 23, G Orleans, Vt., Mar. 23, I st. Chapel., Md., Mar. 26, Tazwell, II., Apr. 2, of Baptist Ministers. <i>Residences. Time.</i> Frownsville, O, Feb. 4, Scotia, N. Y., G Etrie, Pa., Mar. 18, Etrie, Pa., Mar. 18, Etrie, Pa., Mar. 18, Concord N, J., G	b. 15, r. 5, 6 12, 12, 16, 16, 21, 21, 20, 30, Cost. 33,000 Age, 47, 67, 65, 86, 67, 65, 86, 67, 65, 86, 67, 65, 66, 67, 66, 66, 66, 66, 66, 66
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (I Uth Wher. Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Denths I Namee. J. Whitney, J. D. Green, Edmund Talbot, Charles Shorman, J. T. Russel, Danl. Sheppard, B. M. Sauders, Clark Carr, Eliphalet Fay,	Boston, Mich., Fe Henderson, Ky., Ma Alken, S. C., C., C., C., C., C., C., C., C., C.	b. 15, r. 5, 6 (12, 12, 16, 16, 21, 21, 21, 22, 28, 30, Cost. 33,000 Age., 60, 35, 86, 47, 65, 80,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hohimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (fu When Mill Creek, Alton, Irasburg, Battimore, (Hill Delavan, J. Whitney, J. D. Green, Edmund Talbot, Charles Sherman J. T. Russell, Danl. Sheppard, B. M. Sauders, Clark Carr, Eliphalet Fay, J. Ridet,	Boston, Mich., Fe Henderson, Ky., M. Alken, S. C., G. Centreville, Ky., G. Richmond, Wiz., B. Richmond, R. I., G. Alexandria, Va., G. White Spring, Ky., G. White Spring, Ky., G. White Spring, Ky., G. Greentown, Ia., G. Belknap, N. H., Mar. 23, Orleans, Vt., Mar. 23, Ist. Chapel., Md., Mar. 26, Taxwell, II., Apr. 2, Of Buptist Winisters. Brownsville, O., Feb. 4, Scotia, N. Y., G. 16 Columbia, Ala, G. Fride, Pa., Mar. 1, Jackson, Miss, G. Edisto Island, S. C., G. Bronghkeepsie, N. Y. G. 19 Painesville, O.	b. 15, r. 5, i. 12, i. 16, i. 16, i. 21, i. 21, i. 21, i. 21, i. 23, i. 30,000 Cost. i3,000 Age, i. 40, j. 85, j. 86, i. 47, j. 67, j. 65, i. 80, 57,
J. F. Fay, Jacob Cole, Hamilton Gritto. A. F. Spalding, H. Hobimer, S. Stimson, Henry Jaynes, Richard Allen, Edw. J. Baker, D. T. Morrill, Isaac Whitaker, Jacob Weller, (I Uth Wher. Mill Creek, Alton, Irasburg, Baltimore, (Hil Delavan, Denths I Namee. J. Whitney, J. D. Green, Edmund Talbot, Charles Shorman, J. T. Russel, Danl. Sheppard, B. M. Sauders, Clark Carr, Eliphalet Fay,	Boston, Mich., Fe Henderson, Ky., Ma New Salem, Ky., G Aiken, S. C., G Centreville, Ky., G Richmond, K. I., G Richmond, R. I., G Alexandria, Va., G White Spring, Ky., G Newark, N. J., G Greentown, Ia., G Glaware, O., Mar. 23, Orleans, Vt., Mar. 23, I st. Chapel.) Md., Mar. 23, I st. Chapel.) Md., Mar. 26, Tazwell, II., Apr. 2, Of Baptist Ministers. <i>Residences. Time.</i> Frownsville, O, Feb. 4, Scotia, N. Y., G Eties, Pa., Mar. 1 Jackson, Miss., G Edisto Island, S. C., 8 Penfield, Ga., G Toucheepsie, N. Y., G Northeepsie, N. Y., G	b. 15, r. 5, i. 12, i. 16, i. 16, i. 21, i. 21, i. 21, i. 23, i. 30, Cost, i3,000 Age, f. 65, s6, 47, 65, s0, 57, i. 12, i. 12, i. 16, i. 12, i. 16, i. 12, i. 16, i. 16, i. 16, i. 16, i. 16, i. 16, i. 21, i. 20, i. 30, Cost, i. 35, s6, i. 47, j. 56, j. 12, i. 16, i. 16, i. 21, i. 20, i. 30, Cost, i. 35, s6, j. 57, j. 57, j

GERMANY IN 1853.

Niemetz,

Penner,

Names.	From what Bo	dy. Where
W- II Charl	1 TOTA CONCE DO	and a second sec
wm, H. Sneph	erd, United Br'n,	Natabar Miss.
Mr. Kenny,	Methodist,	, Glasgow, Scot'd
W. P. Grant,	n, Methodist,	Bostom'th N. I
		Portsin my
Clerical F	lemobals and	Settlements.
	witte outp uno	and the second second
Names.	Whence.	Where.
Abbott, A.,	Norway,	South Paris, M
Adset, S. Jr.,	Sennett,	Auburn, N. 1.
Alcott, D.,	Westm'd, N.Y.,	Sp'g Valley, WI
Alden, E. M.,	Line Mills,	Berwick, Pa.
Allen, N. T,	Waterford, Ct.,	Natick, R. L.
Autley, J. S,		Brandon, Miss.
Baker, J. J.,	Sandy Ridge,	Perryville, N. J.
Boardman, A.J	V. Pasumsic	Irasburg, VL
Brinkerhoff, C.	, Woodstown,	Salem, N. J.
Card, H. S.,	Hinsdale, N.Y.,	
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Cherryman, R.	, Richburg,	Farmerv'e, N. J
Clark, T. W.,	Nantucket, Ms.,	Milltown, Ob.
Crane, E. T.	Andover,	Allegheny, N. I
Dexter, H. V.,	Audover,	Portland, Me.
	Calais,	Harmony, N. Y
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Dudley, I.,	Canal,	Collosse, II.
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Hill, L. D.,	Dover, N. H.,	Turner, Me.
Holme, J.S.,	Watertown, N.Y.	
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Hyde, J. C.,	Point Ple't, Pa.,	
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Jones, Thos.,	Rockdale, Md.,	Northam'n, Va.
Johnson, J.,	Beech Isl'd, S.C.,	Northam'n, va. Grimesville, Ter
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Johnson, J., Lansing, John, Maltby, S., Martin, G. H.,	Beech Isl'd, S.C., Perry co., Ala., Graysport,	Grimesville, Te
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Memel, Elbing,

JUNE, 1854.

Science and the Scriptures.

BY REV. J. F. BERG, D.D. PHILADELPHIA, PA.

HATEVER department of sci-V ence is selected as a test of the truth of the sacred Scriptures, the result has always been corroborative of their divine origin. The difficulties which infidels suggest, and which they dignify with the title of scientific, result not from the superabounding wisdom with which they are endowed, but from a most deplorable deficiency of information, which it is no lack of charity to denounce as ignorance. The self-complacent mien with which the champions of unbelief parade their wondrous discoveries in geology, astronomy, and the whole range of physical sciences, contrasts most sadly with the meek modesty of the Christian philosopher, to whom science owes more than to all the men who have scanned the works of God with an unbelieving eye and heart. The great Newton, who established the knowledge of important laws in the divine administration of Nature, and contributed more to the cause of science than any other man of his age, spoke of his mighty discoveries with the modesty of a child: "I am," said he, when near the close of his life, "I am but as a child standing on the shore of the vast, unexplored ocean, and picking up a few pebbles which the waters have washed to my feet." One of the greatest philosophers of France was constrained, on his dying bed, to exclaimed, "That which we know is No. 6-11.

little, that which we know not is immense."

Infidelity reverses this order. It claims, in matters of physical science, to know almost every thing, and to be ignorant of almost nothing. Its advocates adopt a tone far more positive than any which wiser men ever assumed. They seize, as facts already proved, the most perplexing problems, and, though very rarely men of original investigation, and generally innocent even to the absence of suspicion of any real claims to the knowledge which is the fruit of wearing mental toil and close personal application, they parade the opinions of a tribe of smatterers, with a pliancy of faith in the dicta of their teachers, which is surely marvellous conduct in men who profess to walk by sight always, and by faith never! The mystery is explained only when we remember that they believe in all unbelief. The great Locke has left on record among his apothegms the remark, that " pride of opinion and arrogance of spirit are entirely opposed to the humility of true science." And Bacon tells us. "It is not only the difficulty and labour which men take in finding out of truth; nor again, that when it is found, it imposeth on men's thoughts, that doth bring lies in favour, but a natural though corrupt love of the lie itself." Chateaubriand gives this pertinent and truthful testimony: "Men are ready to believe every thing, when they believe nothing. They have diviners, when they cease to have

prophets; witchcraft, when they cease to have religious ceremonies; they open the caves of sorcery, when they shut the temples of the Lord."

The absurdity of infidelity is continually exhibited in its objection to the inspiration of the Scriptures, on the ground of difficulties, whether of a moral or physical character. The infidel proceeds on the principle that his ideas of moral right, or his views of physical science, are infallibly correct; and that, of necessity, every thing which seems to contradict them must be wrong. He forgets that the difficulty may be not in the Bible, but in himself; that it may perhaps be due not to the fact that he knows too much, but that he does not know enough.

Very frequently statements have been put forth respecting discoveries which have appeared, at the first blush, to be absolutely contrary to the plainest declarations of the Bible, and the joy of infidelity has been unbounded; it has raised the shout of triumphant derision, but this exultation has been short-lived, for as science has advanced, its subsequent revelations have uniformly administered a rebuke, which has overwhelmed the enemies of divine truth with ridiculous confusion.

A notable instance of this kind was presented in the early part of the present century. During Napoleon's expedition into Egypt, some of the French philosophers discovered divers mysterious delineations of zodiacs at Denderah and Esneh. They were unable to decipher the hieroglyphics with anything like certainty; this they were constrained to admit, and yet they published, with the utmost boldness, as an indisputable result of their investigations, that, at the lowest possible rate, these zodiacs must have been constructed some seventeen or eighteen thousand years ago, and as, according to the Bible narrative, six thousand years have not yet passed since the creation of the human race, the Scriptures were derided as a compilation of stupid fables, utterly unworthy of credit. The Edinburgh Review echoed the contemptuous sneers of the French infidels, and believers, who preferred the narrative which they could read, to the Egyptian revelation which its oracular expounders could not read, were assailed with a storm of obloquy and ridicule, as superstitious adherents to an obsolete and exploded system of religion.

Champollion, the celebrated decipherer of hieroglyphics, who has settled the laws of their interpretation, examined these famous zodiacs and proved to the silencing, if not entirely to the satisfaction of the infidel socialists, that the inscriptions themselves stated that they pertained to the age of Tiberius Cæsar, and were, consequently, not yet two thousand years old! Bailly, another infidel philosopher, managed to prove to his 'own satisfaction, if we are to believe him, that the record of eclipses, preserved among the Hindoos, was sufficient to establish the existence of man many thousand years anterior to the date fixed in the Mosaic history. His calculations were examined, and so clumsily had they been bungled together by the learned infidel, that Voltaire and D'Alembert, the leaders of French infidelity, literally hooted poor Bailly's discoveries out of France, and yet there were wise men in England and Scotland, and a few in America also, who adhered to Bailly's nonsense, even after its author had been laughed out of countenance by his infidel allies.

The experience of the past seems to be lost upon infidelity, and notwithstanding that its onsets have been, at every stage, repelled with ignominious defeat, it is still ready to push forward its standard and utter its notes of defiance from a thousand brazen trumpets. Rejecting the Mosaic history of creation, some of its learned champions have adopted a theory of development, in accordance with which man is a progressive being, originally not even a brute, or a monkey, but ascending

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through long lost ages of the past, from a state of being, more like an oyster than anything else, still advancing continuously from a tadpole origin to a higher grade of life, until first the frog, then the monkey, and then the man appeared on the stage of action. What a glorious ancestry some infidels can trace in the annals of this progressive creation !

The sons surely emulate the wisdom of their intellectual sires! In the foremost rank of these development advocates stands Professor Oken, of Germany, certainly a most distinguished naturalist, and the author of the most elaborate work on Natural History now extant. He affirms that "there are two kinds of generation in the world : the generation proper, and the generation that is sequent thereupon; or the original and the secondary generation. Consequently no organism has been created of larger size than an infusorial point. No organism is, or ever has been created, which is not miscroscopic. Whatever is large has not been created, but developed. Man has not been created, but developed. Hence, it follows, that during the great geological period, when race after race was destroyed, and new forms of life were called into being, 'Nature had been pregnant with the human race,' and that immortal, intellectual man is but the development of the brute." To such depths of apish ingenuity, the strongest intellect will sink when it casts from it the cords that stay the soul upon the sure testimony of God's own book. It is not a strange thing that any human being should ever have been willing to own such a parentage as this? And yet so it is, they, who reject God as their Creator, the Father of body and spirit, in the desperation of infidel philosophy are content with an ancestry that proves their affinity with the baboon and the chimpanzee. How true it is, that professing to be wise, men who like not to retain God in their knowledge do verily become fools!

Passing from this glance at the folly of infidel science, let us briefly allude to some of the positive evidences of the knowledge of principles of science now established, but which were not known to any of the wisest of heathen philosophers, who were contemporaries of the inspired writers. The very first words of this sacred volume contain an overwhelming answer to the cavils of infidels, who pretend that the Bible teaches us that the matter of which this earth is composed is not yet six thousand years old. "In the beginning, God created the heavens and the earth." Who, among the soothsayers of infidelity. will tell us the date of that beginning? Let them prove, if they can, that the materials, of which portions of the earth's structure are formed, have existed for sixty thousand instead of six thousand years; what is that to us? Or, how does this fact, if it be a fact, militate against the truth of the Bible? It was in the beginning that God created the heavens and the earth, and if infidels can tell us when that was, we will tell them how long chaos reigned before the order of creation was called out of primeval confusion, "The earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters." Not a fact in the whole circle of scientific truths has been more clearly established than this, that the world was originally in a semifluid state, and the Mosaic history of the creation plainly intimates this as the condition of the world, when it speaks of the separation of the waters from the dry land. "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so."

That this was the primordial state of our globe is abundantly proved by the discoveries of Sir Isaac Newton and others, who have pushed forward the principles which he established to still more satisfactory and positive reresults. It is well known that if a soft or elastic globular body be rapidly

whirled round on its axis, the parts at the poles will be flattened, and those at the equator will be elevated. This is precisely the shape of our earth, as every school-boy knows who is familiar with the elements of natural science. Besides, it is a fact equally well known, that water, when modified by the action of heat and light, contains the principal elements which entered into the composition of all animals. Chemistry was almost unknown in the time of Moses, and how is it that he has presented the only theory which accords with the established truths of this abstruse science? Mineralogy was not cultivated as a science in his day, and geology, as a branch of natural philosophy, was scarcely thought of, and how is it then, that Moses has recorded the only history which agrees with the ascertained facts of both these sciences ? "The structure of the earth," says Professor Jameson, "and the mode of distribution of extraneous fossils, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs of its author having been inspired; because the mineralogical facts discovered by modern naturalists were unknown to the sacred historian."

Can infidels tell us who taught Moses modern philosophy and chemistry? Or, can they explain on their principles this wonderful accordance between the statements of the Mosaic history and the indisputable truths of real science? They are in the habit of deriding the ignorance of the great Jewish Lawgiver; will they reconcile the difficulty presented in this startling fact, that the few sentences in which the record of the creation is sketched, displays an acquaintance the most profound with principles of natural philosophy, of which the world was utterly ignorant in his day? Even after the lapse of thousands of years, the wisest of the sages of Paganism had no definite perception of these principles, and how then did Moses obtain them? The question can be satisfac-

torily answered only on the ground that they were revealed to him by a divine intelligence. Traces of this pervading inspiration are found scattered throughout the sacred volume, nor is it any valid objection to the physical science of the Bible that its language is at times accommodated to the modes of thought and expression which have become common through popular prejudice or custom. Even in scientific treatises, to this day, the most accurate writers speak of the rising and setting of the sun, and yet we presume no one, of the most slenderly educated in a promiscuous audience, needs be informed, at this day, that the rising and setting of the sun are accommodatory expressions, and that the phenomena which they describe are not real, but merely apparent. If we turn to the most ancient of the books of Scripture, the book of Job, beyond a doubt, the oldest treatise or poem in the world, we find the most intimate familiarity with truths of which Pagan sages had no conception. Speaking of the works of Jehovah, Job, says : "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxvi. 7.

Whence did Job derive this knowledge? How is it that he is so far in advance of his contemporaries and of posterity through a vast track of ages, as to understand thus clearly the fact of the earth's position in the field of space, when the brightest intellects around him were ignorant of this truth? When Moses speaks of the stars which shine like heaven's embroidery upon the dark curtain of night, he displays a knowledge of the number and order of the celestial bodies incomparably superior to that of the ancient astronomers, who, in their imperfect observation, enumerate only about a thousand. He multiplies them to infinitude, and declares them to be innumerable. Paul speaks of them as Herschel might have done, comparing them to the sands upon the sea shore. Heb. xi. 12. The Bible tells us, God has scattered them

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with his hand in space like dust. "He telleth the number of the stars ; he calleth them all by their names." Until the telescope had revealed, within a comparatively modern period, the glory of the heavens, no philosopher, even of latter ages, had any idea of the infinite array of the heavenly hosts. We now know that the milky way and the nebulæ scattered over the firmament are composed of countless multitudes of stars, shining like glittering banners amid the army of the Lord of hosts, and as science advances, we find that the earliest records of God's book present as axioms the best and surest results of modern research. How is it that these truths are in the Bible, when the philosophy and science of that period in the world's history were utterly ignorant of them? Can infidels tell us? They cannot; but we can tell them: in a word, the Bible is the book of God.

Then observe how utterly the errors of Pagans, respecting the heavenly bodies, are avoided in the Scriptures. The heathen looked upon the stars as animated beings, and as exercising a controling influence over human affairs. The Bible, on the other hand, teaches us to regard them as inert matter, incapable of thought and feeling, and therefore, unable to exercise any control over the destinies of men, but as maintaining the spheres which the hand of the glorious Architect has allotted. If we examine the details of the material phenomena with which science has made us familiar, we find the same harmony between Scripture and the discoveries of philosophy prevading the domains of revelation and of nature in every sphere. Thus when the sacred writers speak of the air, they represent it as possessing a certain weight, and surrounding the earth in different strata. In the beautiful song of Solomon, when discribing the eternity of the infinite Logos, Solomon speaks of his existence, when God establishd the air above the earth, when he assigned their equilbrium to the waters of the fountains, and laid the founda-

tions of the earth. Job tells us that God has made the weight (mischkal) for the winds, (or air,) and he weigheth the waters by measure, (c. xxix. 25.) Yet this property of the air was unknown till the time of Galileo and Torricelli. Aristotle had scarcely a faint idea of it, and Seneca, at a later period, ventured remotely to suggest that it might be elastic, but there the truth stands in the most ancient book known in the entire world, as plainly stated as it can be in human language. God has appointed to the air its weight. In fact the ancient interpreters, ignorant of the physical truth respecting the weight of the aeriform fluid which surrounds the earth, have invariably translated the word so as to conform it to their own ideas, never, for a moment, supposing that the air itself possesses a certain weight; but knowing from experience that we encounter a degree of resistance in moving against its strata or currents, when in motion, they have ascribed weight to it only on account of the power of the stormy wind and have regarded the term as simply figurative. An additional proof that the Scriptures attribute weight to the air may be seen in Ps. cxxxv. 7 : "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings . for the rain ; he bringeth the wind out of his treasuries." The Psalmist praises God for this law by which the vapours rise, and this is manifestly owing to their lightness being greater than that of the atmospheric strata through which they pass.

When the Scriptures speak of the interior of the earth, they represent it as the habitation of central fires; the possibility of this was first suggested by Buffon, and his hypothesis has since become a demonstrated fact. Whence had these writers this knowledge so far in advance of worldly science? Is it not utterly unaccountable, that these physical truths, so long misunderstood and unknown, should have been plainly set forth in this book, on any other supposition than that it is the book of MARTA ANALYSIS NUCLEARING

God? The sacred writers do not teach these great facts in the language of Copernicus, Newton, Kepler, or Locke. Had they done so, in the age in which they lived, they would not have been understood, even by the most enlightened minds. The most advanced language of sciences is after all, in most instances, the language of appearances. This material world, so gorgeous and beautiful, is, in many respects, a scene of illusions. What we call reality is often a mere figure. It need not, therefore, excite either the surprise or the prejudice of the learned, that it should use terms adapted to the comprehension of the lowest intellect. The wayfaring man, though a fool, has an interest in this book, as deep and absorbing as the noblest philosopher, and shall we, therefore, reject the Bible because, in accordance with the habitual and familiar language of science, even in its advanced state, it speaks of the stars rising, the equinoxes retiring, the planets advancing and doubling their speed, standing still, or moving backwards? If we should deal thus harshly with the most approved treaties on physical science, there is not one which could escape the condemnation of this indiscriminate criticism. The sun is said to rise and set in every philosophical treaties which treats of the phenomena of day and night, and shall we, therefore, infer that science panders to popular ignorance ?

Let us rather cherish this precious book. It is not designed to be a revelation of physical, but of moral science, and whilst it is protected by the armour of truth and righteousness on the right hand and on the left, whilst it proves its superhuman origin, and is its own witness, as no other book can be, let us joyfully receive its pure statutes as the rule of our life, and pass through this state of pupilage, defended, clad, and nourished by faith, until this sojourn in the wilderness is over, and we pass from the dim obscurity of our brightest earthly vision to the glorious presence of Him, whom we shall see as he is, and whose presence fills his obedient universe with boundless rapture and ceaseless thankfulness and praise.

Others may speak of walking by sight, but if they could be consistent with their own system, they would stumble at the first step. Their very unbelief prostrates them. All nature rebukes them. The very stones at their feet cry out against them. If they must know the reason of all things, their philosophy is baffled, and their systems of folly are dismantled by the silent rebuke of the very dust that plays around their feet. We need not the shock of the earthquake, or the wild fury of the tempest, or the resistless might of overflowing waters to perplex their philosophy, and drive it into despair, the withered herb, the unslightly pebble. The tiniest mote that floats in the sunbeam, are enough to tax the powers of infidel science, and banish its thankless cavils into the silence of contempt. No; we will not surrender the Bible, because infidels can point out difficulties upon its pages. We find them every where. We do not profess to be able to solve every question which infidelity can suggest, but we thank God that be hath made so much of his precious word plain to the humblest comprehension, and until the despisers of this book can solve the phenomena of nature, whose existence they admit without being able to explain them, we will not let go our hold of the Bible, because there may be in it "some things which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

"MORAL SCOTLAND!"—This is the title of a paper in Chambers' Journal, from which we learn that in forty cities and towns in Scotland,

Every 149 of the population support a dram-shop !

While it requires 981 to keep a baker! 1067 to support a butcher !!

And 2281 to sustain a bookseller !!!

THE EXPERIENCE OF JOB.

The Experience of Job. by mes. c. H. PUTNAM.

THE Book of Job, though generally admired by the scholar, for the rare beauty of its imagery, and power of its language, and though offering much curious matter of investigation to the biblical commentator, has, as far as we know, never been particularly considered or appreciated in its relation to Christian experience. As a practical illustration of the discipline through which he causes his people oftentimes to pass, that he may drive folly from their heart, and wean them from their false confidences to trust only in the Lord,-we think this book the most remarkable in the whole canon of Scripture.

Particularly does this inspired narrative strike at the root of one error, which is perhaps the most formidable enemy to the peace and usefulness of the believer, with which he has to contend. Under its blinding influence he loses sight of the special immunities of his heavenly citizenship, and mistakes Mount Zion for Mount Sinai, the blessing for the curse, the rod of the covenant, which, with all other spiritual blessings in Christ Jesus, the Father has laid up for his chosen, for the rod of his anger, with which he smites the wicked. He forgets that having fled for refuge to the hope of the gospel, "his iniquity is pardoned; his sin is covered." That he is no longer under the law but under grace ;" for the law of the spirit of life in Christ Jesus has made him free from the law of sin and death." The price of our redemption, having been exacted of the divine surety, we are no longer under condemnation; but the weakest believer, " saved in the Lord with an everlasting salvation," " accepted in the beloved," and " complete in him," is henceforth regarded by the Father, with the same favour he bears to his beloved Son; and is dealt with, not upon the tenure of merit, but upon the principles of the reign of grace.

"But," says the tried and tempted child of God, "if payment of my debt has been exacted and received from my surety, why am I still subjected to the demands of justice? If my sins had been laid upon the atoning sacrifice, and he has borne the penalty of the law in my behalf, why should I also be punished ?" We reply, " it is not so ; the chastisements you receive have nothing retributive in their object ; nor could they possibly weigh one particle in the scale of atonement. But pardon and justification are only a part of the great salvation ; the full inheritance is not received by the Christian while he remains in the flesh, except by faith; and hence faith must be kept in vigorous exercise to supply its place; and hence, also, the need of that discipline which will drive the soul from self dependence to trust only in Christ : for so fatally blind are we to our own deep poverty and helplessness, and so bound up in our hearts is the folly of self-righteousness, that nothing but the rod of correction which our heavenly Father has provided in the covenant, will drive it out.

But to return to Job. The book opens with a social meeting of the sons of God, and as Jesus says, "where two or three are met in my name, there am I,"-the Lord was of course among them. "And Satan came also,"-for wherever the "seed of the woman" are found, there the serpent seeks his prey. Cast from his habitation in Eden, as " a liar and the father of it ;" and afterwards, as ' a murderer," driven from the face of God and the face man, to be a fugitive and a vagabond in the earth, he now presents himself before the Lord, and in reply to the question "whence comest thou," he says, "from going to and fro in the earth, and walking up and down in it." But this "enemy of all righteousness" -this "accuser of the brethren," is still the minister of Jehovah's will, and is employed by him, in services which neither good angels or men are willing to perform. For this purpose he is

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now summoned to appear. But what backslider,-what open transgressor in this little company, does the Lord intend to make an example of his just displeasure, by delivering them into the hands of Satan ? Nothing at all likes this is his purpose; such transgressors are left to "be filled with their own ways," and corrected by their own backslidings; while the arch adversary is bidden to mark Job, "a perfect and upright man, one that fears God and eschews evil !" This testimony Satan calls in question; " Does Job serve God for naught," said he. " Hast thou not made an hedge about him, and about his house, and about all that he hath on every side ? thou hast blest the work of his hand, and his substance is increased in the land. But put forth thine hand now and touch all that he hath, and he will curse thee to thy face." "And the Lord said unto Satan, behold all that he hath is in thy power; only upon himself put not forth thine hand." With this permission, the minister of evil springs with alacrity to his work of desolation, and in one short day the prosperous and highly favoured servant of God, is stripped of all that he possessedwealth and servants-sons and daughters.

"Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped," and said "naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

Nothing daunted by this discomforture, the arch foe again presents himself before the Lord, with hopes of further permission and better success. "And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movest me against him without cause." "And Satan answered the Lord and said, Skin for skin; all that a man hath will he give for his life. Put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, "behold he is in thine hand; but save his life."

Eager to measure the utmost length of his chain, the wily foe, like a hungry lion, darts upon his prey. And now behold the Saint of Uz, smitten and crushed, until flesh and heart fail; while the wife of his bosom, who should have succoured and consoled him, bids him "curse God and die." No marvel that the leaven of self-righteousness should be stirred within him, and that he should begin to say with the Psalmist, " verily I have cleansed my heart in vain and washed my hands in innocency." " How does God know? and is there knowledge in the Most High ?" "For the wicked prosper in the earth, while waters of a full cup are wrung out to the righteous !"

But the cup of Job contained one more ingredient-the bitterest of allwhich he had yet to drink ; this was the hypocritical sympathy-the blind pharasaic counsel, and the ill-timed and misapplied reproof of his "three friends." These "miserable comforters," all of whom were branches of the " children of the bond-woman," and therefore by nature the persecutors of all that were born of the spirit, when they behold the man that had " instructed many, that had strengthened the weak hands, whose words had upholden him that was falling, and strengthened the feeble knees," now crushed himself beneath a burden of complicated affliction, conclude at once that Job is a hypocrite, and that God is taking this method to make it manifest. And when, in the anguish of his spirit he rejects their counsel, repels their accusations, and insists upon his integrity-they reply, "If thou wert pure and upright, surely now he would awake for thee, and make the habitations of thy righteousness prosperous ; but the hypocrite's hope shall perish,

whose hope shall be cut off, and whose trust shall be as a spider's web." "Behold God will not cast away a perfect man, neither will he uphold the evil doers."

The character and position of Job, and the purpose of God in dealing with him were thus equally mistaken both by himself and his friends. Their conceptions extended no farther than to the awards of retributive justice ;--a system of debt and credit between man and his maker. Hence Job, conscious of no defect in that upright course, which he regarded with so much self complacency, could see no cause why God contended with him. In addition to this stock of personal righteousness, Job was evidently possessed of a measure of saving faith in a "Redeemer," which was to avail him in "the latter day ;" but though a true and sincere servant of God, he had yet to learn the extent and value of "justification by faith without the deeds of the law," and how utterly worthless were the best of these deeds, when weighed in the balance of the sanctuary. On the other hand, his three friends, seeing that Job's righteousness did not avail to save him from pain and affliction, can devise no other reason for his peculiar visitations, but that God, knowing him to be an hypocrite, had come out in anger against him. Thus ensued a long and fruitless contest of words without knowledge.

The contest is at length interrupted by the appearance of Elihu, who comes " in God's stead," yet " formed out of the clay," to be " days-man" or mediator in the controversy between vain man and his Maker-the sinner justly condemed, and a righteous God. After reproving Job for justifying himself rather than God, and his friends for offering nothing that would meet his case, Elihu opens and explains the mysteries of divine providence, especially in his dealings with his own people. "He preserveth not the life of the wicked, but giveth right to the the poor. He withdraweth not his

eyes from the righteous, but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. And if they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work, and their transgression that they have exceeded. He openeth also their ear unto discipline, and commandeth that they return from iniquity."

But in order that the ear of Job be "opened to discipline," it is needful that he be instructed, not only by heavenly wisdom in the veil of flesh, but by having the divine majesty pass before him in all its glory and power, that the puny mortal, measuring himself with omnipotence, and beholding himself in the light of infinite purity, might be suitably abased, and shrink into his own proper and utter insignificance !

"Then the Lord answered Job out of the whirlwind and said, who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding. Who hath laid the measures thereof if thou knowest? or, who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or, who laid the corner stone thereof? When the morning stars sang together and all the sons of God shouted for joy ?" &c., &c. " Moreover, the Lord answered Job and said, shall he that contendeth with the Almighty, instruct him ? he that reproveth God, let him answer it."

NOTIFICATION SCHEMENT LIGHT

"Then Job answered the Lord and said, behold I am vile, what shall I answer thee ? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice; but I will proceed no further."

But the Lord intended to strike, until folly was effectually driven from the heart of his servant, he therefore proceeds with his demands. "Wilt thou disannul my judgment? Wilt thou

condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath, and behold every one that is proud and abuse him. Look on every one that is proud and bring him low, and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess to thee that thine own right hand can save them."

"Then Job answered the Lord and said, I know that thou canst do every thing, and that no thought can be holden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I know not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes.

If the Lord turned the captivity of Job, and gave him twice as much as he had before—all this could not equal the priceless value of this lesson of heavenly wisdom. P.

Church Buildings.

THEIR FORM AND MATERIALS. BY DR. J. H. HANAFORD.

WE need no better evidence of the real progress of the present age, than that the principles of science are now more extensively applied to the ordinary concerns of life than formerly, that material influences are beginning to be understood, and that the whole of man's nature constitutes a subject of profound investigation. A change, if not real progress, is being effected, and at a rate that surprises us, especially if inclined to venerate the past. Men are now, more than formerly, looking upon each other as the subjects of fixed laws, and, if not human machines, as controlled within certain limitations, by arrangements fixed by the benevolent author of our existence.

Amid all of these tendencies toward improvement, why is it that the Christian has not still more extensively recognized his Father's hand in the physical world and in the relations of social life ? Why is it that church edifices have not been oftener the subjects of improvement? Of all others, the Christian may well see God in all around him, and recognize him in all the events of mortal life. And if our dwellings, our workshops, and even buildings of far less importance, have been recently constructed in reference to scientific principles, as developed by modern discoveries, church edifices most certainly, should receive a corresponding attention.

In respect to form, it is apparent that important and radical changes might be effected. The present form, that which has been in vogue for many centuries, involves many inconvent. ences, and is far more expensive than the form adapted by the bee-under the guidance of God-given instinctfor the disposal of its sustenance. Science has long since demonstrated the fact, that the octagonal form secures more space in proportion to the material used in construction, than any other, which is by no means the most important consideration connected with this form for churches. Every public speaker understands the difference between a compact and a scattered audience, and how much more impressible hearers ordinarily are, when brought within the "circle of influence," or in other words, so that none shall be comparatively isolated, as they often are, when seated in a remote corner of the houses of ancient times. The more nearly the individuals composing any audience, are brought into any social contact, the more they will sympathize, and the more easily will they be affected by the eloquence of the speaker. This the octagonal form secures in an eminent degree. The

CHURCH BUILDING .- THEIR FORM AND MATERIALS.

speaker's eye easily rests on every member of the congregation, at least. without turning entirely away from those located in a different part of the room, as in many houses of the present construction. This may seem a matter of triffing importance, yet those who have addressed an audience so scattered as to almost suggest the idea of several audiences, must have felt that in addressing one portion, another must be deprived of the speaker's attention. It is in vain to expect the most favorable results, while circumstances around are tending to divert the attention. The starving man will not seek the "bread of life" until his physical wants are supplied. Influences more immediately connected with present circumstances, those promotive of present enjoyments, ordinarily control human action in a greater extent than those relating in the future. It matters not whether this is in accordance with the dictates of reason or otherwise. The fact remains the same, and should suggest the proper remedy. Such a form must be more convenient in every respect, while no valid objection to a radical change can be made.

In regard to economy, the octagonal form would be preferable, even if the same materials should be used. But this is by no means necessary. An economical method of constructing buildings, particularly adapted to those occupied principally during the day. has been recently adopted in several places, by which much of the cost of of materials is saved. The largest and most magnificent of these modern buildings is at Fishkill, N. Y., the residence of O. L. Fowler, Esq. This " palace" is 256 feet in circumference, and was erected at a mere fraction of the ordinary expense, and is found in no respect inferior to those of ordinary construction. Without entering into the details of this splendid edifice, suffice it to say, that the walls (external and partition,) did not cost three dollars per hundred square feet. These walls were made of lime and gravel,

which now have become as firm and solid as stone, and of course will be as durable as any stone or brick building.

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If these are facts, and several buildings have been occupied a sufficient time to test the feasibility of this method, a similar method for our church edifices would afford substantial and convenient houses at a very moderate expenditure. Most of the debts, which harrass so many societies and abridge their usefulness, might be avoided.

This would be a very important consideration in those sections of the country where these materials abound, and especially where small or poor societies really cannot afford houses of the ordinary construction. At the west, where the demand for new houses is so great, and where these and similar materials are abundant, a little effort would secure a comfortable house of worship. None need be long destitute of church accommodations, when they can be constructed so easily. Indeed, in many sections, ordinary labor would constitute by far the most important item of expense. In almost any society, the leisure or the squandered time of its members, might be sufficient, in one year, to erect a suitable house of worship.

The suggestions contained in the foregoing article, relative to the octagonal form and the gravel wall in building churches, to which we alluded in a former number, appear to us worthy the attention of architects and builders. We subjoin a few paragraphs, showing more definitely and practically the method of constructing such walls, taken from O. S. Fowler's work of "Homes for All."

"In building on this principle, the first object is to select the right MATE-RIAL. And, fortunately, this abounds in some form on nearly every square mile of the earth's surface.

All that is wanted is stone and lime, The stone requires to be of various sizes, from tolerably fine sand, all the way along up to stones as large as you

can well deposit in your wall. A wall made simply of lime and sand will answer, yet stones add considerably to its solidity, especially while the wall is yet soft, and serve the purpose of holding a wall up while it becomes hard; but once hard, sand and lime make just as solid a wall without stone as with. In fact, it makes little difference how coarse or how fine the material, after it is once up. There must, however, be enough of the fine to connect the coarser stones together.

Oyster shells, brick bats, furnace cinders, or any thing hard, will answer just as good a purpose as stones. All that is required, is something solid for the lime to adhere to. The more fine sand you have, the more lime will be required, the more coarse stones, the less, and the more solidly the materials are compacted together, the thinner will that wall need be. Probably the very best materials will be found in those gravel knolls which abound throughout our country, which are composed of all sizes, from middling fine gravel, all the way along up to stones the size of the fist or head ; and wherever such a bank can be had, all required is to mix the lime with it, and throw it right into the wall.

All the Western prairies abound in just the required material, either in occasional banks there found, or two or three feet below the surface. All the wells I ever saw dug on the prairies threw up just the right kind of gravel, nor do I remember seeing a bank dug through, which did not develope them.

These materials require to be mixed with lime, and any easy mode of perfectly commingling these stones, gravel and sand with the lime will serve the purpose. The lime I used was the coarsest, commonest quality, such as farmers put upon their lands, was slacked at the kill, and cost 4½ cents per bushel. It was strong, but coarse —in fact, too coarse to be used for ordinary plastering, unless well screened, and this took out something like a quarter of its bulk. I first made a mortar bed, some twelve by sixteen feet, with a wide board, perhaps eighteen inches, all around the sides.

I then poured in water, not merely enough to wet the lime, but so that the whole mass would be as thin as milk, and stirred it up completely, so as to amalgamate the lime and water together; I then wheeled in sand, and had one hand at the bed to stir the sand into this lime water, as it was wheeled into the bed. To eight barrels of lime, I usually wheeled in from sixteen to eighteen barrows of sand.

I then wheeled in from sixty to eighty barrows of coarse rubble stones, making something like a hundred or more barrows of coarse slate stones and sand to eight barrows of lime, and these eight barrows of slacked lime were equal to about two, or two and a half, of good stone lime, making from thirty to forty parts of gravel and stone to one of stone lime.

This foundation may be the same as for any other house. Of course it requires to be solid, and should be set so deeply into the ground, that frost will never heave it, and be so guarded and solid at the base, as never to settle, for wherever the foundation gives, of course the building must crack, whether brick, stone, or wood.

The mode of placing the boards for boxes involves the most important point connected with this mode of building. Mr. Goodrich's mode was to use one tier of boards, and to nail them on to scantling or standards, and keep them from spreading by braces, deposit his material between these boards, wait for it to harden, which usually took some twenty-four hours, and then raise the boards a tier higher.

I took scantling, two by three, or two by four, sawed them off so that their length would correspond with the proposed height of the wall, and set one row of the scantlings on each side of the wall, but within it, and placing them usually some ten, twelve, or fourteen feet apart, bracing these

scantling firmly, and nailing the boards to them, so that they would remain *in the wall*. Window and door frames, of course, serve the same purpose with these scantling. I usually place one of these scantling at each outside corner, so that when the wall was complete it would form that corner, and plastering the finishing coat right over them, first driving lath nails in, to hold the plaster.

The mode of procedure, then, is simply this: after you have prepared your foundation, laid your floor timbers, placed your standards, and are ready for your walls, procure common pine box boards, an inch in thickness, or more if you like, and as near a given width as may be, and cut them off to the length required for your wall. Of these boards it is well to have at least two tiers, and perhaps three are better yet. Then one tier should be nailed on to these standards, yet the nails should not be driven completely in, but a half inch or so should be left out, so that the claw of your hammer will easily draw them, when required to be raised. But these boards will be likely to spread in the middle, which is easily obviated, by taking any small, thin, waste boards, nail them across the top of the boards, every four or six feet apart, and driving a nail down through these cross pieces, into each box board. These nails should be set slanting outwardly, so that the bottom of the next board to be put on shall just strike this nail. Thus, the bottom of each tier of boards will be kept from spreading by these nails, driven into these cross pieces. This mode of putting up these boxes is simple, and can be done by any common man who has an accurate eve and tolerably good ingenuity. These boards thus placed, the material for the wall before described may be wheeled and shoveled in between them, or into the boxes thus formed. Still, it should be shoveled in so carefully as not to displace the boards, or break these cross pieces. After one tier of boards have been filled, nail on your

second, and fill them, then take off your first tier, and nail on for your third, then the second, and nail on for the fourth, and so on.

The only time this kind of wall can fall, is before it gets fairly set. Once hardened, it becomes more and still more solid from age to age, this being the nature of all lime and sand composts.

The reader may rest assured, that this kind of wall, of a given thickness. is much more solid than a brick wall of the same thickness. And for these three reasons: first, brick are smooth. so that the mortar rarely fastens directly upon them, but merely serves as a bed for the brick to lie in, and, in taking down brick houses, the mortar often cleaves from the brick very easilv. Not so with the stones which compose our gravel wall. Lime and mortar stick to stone a great deal better than to brick, partly because these stones are so irregular, full of edges, rough on the surface, and every way better for mortar to fasten upon than brick. Secondly, mortar is usually worked too dry to form an adhesion to brick, for, when it is thin enough to stick to brick, it is too thin to be worked well, whereas, our method allows the compost to be just as thin as can be handled with the shovel, so that when deposited between the boards, it beds all down together in one solid mass, each part sticking to each, and any surplus water there may be, settles along down into the wall below, thus rebinding all the parts together. Each tier of this material also fastens to the tier below, just as firmly as if they all had been put up at once. Thirdly, bricks are usually laid in rows, so that when a crack has occasion to occur it passes along between them, whereas, our stone and gravel, being thrown in promiscuously, and turned and twisted in every possible direction, offer much more obstruction to cracking, than a regularly laid brick or stone wall. In fact, the very pell-mell mode of depositing these materials contributes to its strength.

ON HEADIERS SCHARTY LIGHT

These walls are completed when the outside and inside finish is put on. My own consists simply of a coat of common mortar, such as is used for plastering inside walls, and put on in every respect just as you would put on the scratch-coat of an inside wall, spread right on to this rough wall, made as already described. The second coat, to make it resemble granite, is colored with indigo, lampblack, and some other articles, according to the fancy of the finisher, adding some iron filings and salt, for the purpose of bringing out a rust on the surface, to make it resemble granite. My present opinion is, that the very best mode of finishing is simply to put on one coat of mortar, such as is used for the inside plastering, but take pains and lay it on smoothly and evenly, letting it dry, and then hard finish it.

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My candid opinion is, that \$100 will put up and finish off the outside walls of a house 30 feet square, give it a good coat of plaster and hard finish ; that is, would do all which belongs to the wall itself, and leave that wall every way better than a brick wall which would cost \$600. Of course, this estimate does not reckon windows and doors, which would have to be added to a brick honse as much as to this, and cost just the same in that as this. Goodrich estimated his walls as four times cheaper than wood, and six times cheaper than brick, and his estimates and mine come to about the same results."

Baptist Church,

WEST UNION, IOWA.

THE following historical sketch, altered and abreviated from the "Fayette Pioneer, Iowa," will give our readers some idea of the various sources whence gather the members of the churches in our Western towns, how strangers find christian kindred and christian fellowship, and form the most intimate and useful unions of this world; and also, by what means and method the Sanctuaries of God are reared.

The first person professing the faith of the Regular Baptist Church, that found his way to West Union, was Mr. Lorenzo Dutton, formerly of East Meridith, Delaware county, N. Y., who came in the fall of 1848, and was one of the first settlers. In a short time Mr. D. went back East and returned with his wife, who professes the same faith.

The esteemed lady of M. V. Burdick, Esq., with her husband, came next, in Sept'r, 1850. The year following, two daughters of J. S. Burdick, Esq., came, bringing with them letters of dismission from the Baptist Church, in Platte county, Ill. In October, 1851, Hon-Thomas Woodle and lady, having been members of the Sugar River Church, in Green county, Wis., also brought letters of dismission. In March, 1852, Mr. Friend Dayton came from St. George, Canada West, with his family, four of whom, including two sons, brought letters commending them to the fellowship of the sister Church. About the same time, Francis Skelton, Esq., took up his residence here. Mr. S. was brought up and educated in the Church of England, but upon an investigation of the Scriptures upon the subject of Baptism, he became convinced that he was in error in regard to this ordinance, and was accordingly baptised by a regular Baptist Minister, while on a journey in New South Wales, and brought with him his certificate of Baptism. These comprised the total membership of the Church, at its organization.

They were organized as a Church, on the 23d of October, 1853, and were duly recognized according to the usages of the denomination on the following day, by a council consisting of Rev. C. D. Farnsworth, of Colesburg, at that time the only Baptist Minister in the ten Northeastern counties of the State, and Rev. Thomas Ritchie, then of Stroudsburg, Pa., now of West Union. From this time nothing worthy of note

took place in the Church, till March, 1853, when Rev. Mr. Farnsworth visited them a second time, preached on the Sabbath, and administered the ordinances of the Church. Soon after, Mr. Job Arnold, a Licentiate, came to the place and set up business as a merchant, and upon the invitation of the Church, engaged to preach to them the fourth part of the time for six months, but did not unite with the Church. A few others from Illinois, Wisconsin, and other places, subsequently united with the Church.

On the 19th of May, 1853, the Church met in special meeting, and resolved to purchase a lot and erect a house of worship, not to exceed 20 by 26 feet on the ground, and went about the work of its erection with a zeal worthy of themselves and the cause. This seems to have been a time when the glimmerings of a dawn of prosperity were thought to be visible. But the ministry of the merchant did not seem to be a happy one, and difficulties of a character, which the writer deems it best to forget, arose. They encountered a gale of adversity; and so severe was the storm, that fears were entertained that all was lost ; but, happily, the hope of the Church of Christ is not in an arm of flesh.

For a time the Church was destitute of preaching, and the meeting house remained unfinished. In August, 1853, their present Pastor, Rev. G. Scott, passed through the place, in company with Rev. Mr. Farnsworth, while on a tour in this part of the State. They stopped over the Sabbath and preached, and the next day passed on. The Church again began struggling to rise above what had been well nigh their overthrow; and as they "put their shoulders to the wheel," it commenced moving steadily on. They piously pledged themselves each to do his part towards supporting the gospel among themselves, and in the community, and made an application to the American Baptist Home Mission Society for aid, which was granted.

This movement resulted in sending Rev. Mr. Scott into our community. He arrived, with his wife, in October, 1853, and immediately commenced his labors as Pastor of the Church. The first effort to establish an appointment for the time being, in the Methodist meeting house, failed. The only alternative was to give up meeting entirely. until their own house should be ready for use, or occupy a log school house, which was both inconvenient and uncomfortable. They chose the latter. and resolved that their own should be ready for use as soon as possible. The first movement towards the accomplishment of this most desirable object, was to settle all claims against them as a church, whether just or unjust. They paid the last dollar that was demanded, "plucked the handle from the hatchet," and concluded to consider their troubles among the things that were, but are not.

The total membership at the present time is 22; 10 males and 12 females. After earnest labor the House of Worship was completed, and dedicated on the first Sabbath in the present year. Their Pastor preached on the occasion, from Isaiah lx. 22. "A little one shall become a thousand; and a small one a strong nation: I the Lord will hasten it in his time." Their little house, though the only Baptist meeting house in this part of the State, is neat, comfortable and convenient.

In commenting on the efforts of the Church, the Editor of the Pioneer remarks :

We noticed the worthy Pastor topping out the chimney himself, and it is generally understood that he constructed his own pulpit.

Not the least doubt can be entertained but that the mechanical abilities of the Pastor hastened the finishing of the Church; as at that time every carpenter was busily engaged, and could scarcely have been employed for either love or money.

It would be a wise consideration in those who send Ministers of the Gospel NAMENCE NEEDEN SCHEMANN

into new sections of country where churches have to be built, to select the mechanical portion of them for such places, that they might follow the glorious example which has been set before them in this instance.

Baptists in Ceras.

BY REV. J. W. D. CREATH. HUNTSVILLE, TEXAS.

N 1826, Reverend Joseph Boys, a licensed Baptist minister from Illinois, preached near Peach Creek, upon the west side of the Brazos River, within the bounds of Austin's Colony. Rev. Thomas Hanks, an ordained Baptist minister, preached on the east side of the same river in 1829. He is now living in Houston county, in this State. The above facts the writer received in person from Brothers B. and H., and also from others now living. The first Baptist church was organized on the Colorado River in 1833, and the second in Shelby County, in Eastern Texas, in 1835. The "Union Association" was organized in 1840, with three churches, numbering forty-seven members, including three ministers. This is the oldest ecclesiastical body in the State. There are now eleven missionary associations, and about one hundred and fifty ministers, and an equal number of churches. There are also three anti-mission associations, and about forty churches with as many ministers. In Texas there are from nine to ten thousand communicants. The first Sabbath School organized in Texas was in 1829, in San Philippe or Austin-the capital of Austin's Colony. During the same year one was organized at Matagorda, and the next year one at the mouth of "Old Cany"-all by Baptists who emigrated from New York. These facts I have gathered from Deacon T. J. Pilgrim, of Gonzales, who commenced the Sabbath School at San Philippe, while acting as interpreter of the Spanish language in Austin's Colony.

The charter for the "Baylor Univer-

sity" was granted in 1845, and the institution opened in July, 1846, with some twenty-five scholars and one teacher. In 1853, there were eight professors in both departments, with one hundred male and about eighty female scholars. Both departments are under the same board of trustees-Rev. R. C. Burleson, A. M., is President-Rev. H. Clark, is Principal of the Female Department. Several young men of much promise have been already educated for the christian ministry, and others are now preparing for the same blessed work. The institution is unembarrassed by debt, with an endowment fund of nearly twenty thousand dollars.

Our State Convention was organized in the fall of 1848; and during the year 1853, the board sustained nine missionaries in destitute portions of the State.

The Baptist churches, as a body, in Texas, are sound in doctrine, in the ordinances and in Church polity. They are united and ready for every good work. They are increasing very rapidly, and are trying to help themselves. The Lord has caused the original amount invested in missionary labor in Texas by the Home Missionary Boards, yield a rich harvest for good. To Him, through Christ Jesus, be all the glory, for ever and ever.

MATERIALS IN WESTERN CHURCHES.-In Peoria, Ill., 37 persons were recently received ino the Baptist Church. Of these 3 were Norwegians, 1 Scotch, 2 Irish, 13 English, 1 Canadian, and 17 were born in the U. States. Of the English, 2 were born in Lancashire, 1 in Devonshire, 4 in Yorkshire, 3 in London, 1 in Kent, 1 in Somersetshire, and 1 in Wiltshire. Of the Americans, 1 was born in N. Hampshire, 1 in Vermont, 1 in Massachusetts, 1 in Pennsylvania, 6 in Virginia, 2 in Kentucky, 1 in Michigan, and 4 in Illinois. There is also in Peoria a German Baptist Church, composed exclusively of Germans.

THE CALIFORNIA BAPTIST STATE CONVENTION, 1853. 177

California Baptist Convention. BY REV. WM. ROLLINSON,

SAN FRANCISCO.

THE first meeting of the California Baptist State Convention was held in a grove in the valley of St. Rosa on the 27th of September 1853. The accompanying sketch is an admirable delineation of the place and the scene.

The morning was as bright as ever

dawned upon the earth; the atmosphere possessed that singular transparency which marks our California climate, and the mild air breathed gently through the valley, scarcely bowing the heads of the wild oats that grew luxuriantly upon the virgin soil. It was a magnificent day for a "grove meeting," and on reaching the spot which the Santa Rosa Church had selected and arranged for the occasion, we found everything



prepared for a good "old fashioned" meeting. A rough, but substantial preacher's stand had been erected beneath the spreading branches of a cluster of oaks, through the interstices of which the clear blue sky was visible, and the golden sunlight came stealing; upon three sides of the stand; rough benches had been placed, two deep, and scattered around were oaks sufficient to afford a grateful shade. A few had reached the spot before we arrived, but it was ten o'clock before the gathering fairly commenced. Then they came, a few from the immediate vicinity, on foot, but the majority on horseback or in wagons, carriages, &c.

At eleven o'clock the services

commenced. About forty delegates and friends had assembled; a hymn was given out and sung, and most sweetly did those sounds of solemn praise arise No. 6-12 through the clear air from that temple of nature to the God of nature and of grace! A sermon followed, from the passage "God forbid that I should

glory, save in the cross of our Lord Jesus Christ." And then the appropriate business of the convention filled up the hours until it was time to adjourn for a late dinner. There was something about the whole scene, which to me, was exceedingly beautiful and impressive. The valley, which lay spread out in its glorious beauty, dotted, as far as the eye could reach, with clumps and clusters of oaks; the high hills of the coast range, rising from five hundred to eight hundred feet in height on either side, seeming to shut out all the toil and strife of the world beyond; the whole overarched by a sky undimmed by a cloud-speck, and enveloped in an atmosphere of transparent purity,-combined to form a picture of great beauty.

Five years before, that valley had scarcely an inhabitant; a few log houses, standing in the deep shadow of the hills, were the only marks of approaching civilization. The grizzly bear roamed the hills, while the catamount and the panther traversed the valley without molestation; and though nature then smiled as sweetly on the place as now, the eye of a vaguero or a chance traveller alone gazed upon the charms which the God of nature had so lavishly scattered there. And as these thoughts came to the mind, while the voice of the preacher was ringing across the valley, or the strains of praise to God were rising to the skies, they imparted additional interest to the occasion.

The valley of Santa Rosa lies some fifty miles north of San Francisco. It is about forty miles in length, by from three to eight miles in width, and is one of that succession of valleys which lie just inside of the first ridge of the coast range of mountains. Beyond it to the north-west, is Russian River, with its beautiful valley; to the east and separated from it by a range of lofty hills, is Nappa valley, one of the most beautiful and fertile of the valleys of California, while to the south-east lies Sonoma valley, with its old Spanish city of that name at its north-eastern, and Benicia at its south-eastern extremity. Nearly the whole of Santa Rosa valley is "taken up" and occupied by persons claiming, generally, under the pre-emption law of Congress. A majority of the population are from the south-western States, and a fair proportion of them are Baptists or inclined to Baptist views. A Baptist church of nearly forty members is there organized, and is under the pastoral charge of Rev. S. Riley, formerly of Missouri, an excellent man, and devoted to his work.

This meeting marks another epoch in the religious history of Calfornia. An efficient board of officers and managers elected, and the initiatory steps taken for a thorough exploration of the State, with a view to ascertain and provide for its spiritual necessities as adequately and speedily as possible.

Bunyan now, — and then.

BY O. N. WORDEN, ESQ.

IN a recent number of a provincial journal of England, we noticed the following item of news:

"It is proposed in high quarters to "erect an imposing monument in West-"minster Abbey, to the *Rev. John Bun-*"yan, to be located in the vicinity of "the monuments to Shakspeare and "Milton."

What dignitary of the Church of England, (thought we)—what prelate or poet—what preacher or philosopher —is next to be canonized? Really, we could not find any Bishop Bunyan, or Rev. Dr. Bunyan, in our books: who can he be who is to be honored with a niche in the renowned Abbey, with SHAKSPEARE and MILTON on either hand? Can it be Tinker John?— Another paragraph states positively that the author of Pilgrim's Progress is indeed to be thus elevated !

"Reverend John Bunyan"-no wonder the name seemed new: and if the monument were thus inscribed, few would, at first thought, know who was intended to be immortalized. As well

might you quote from the Letters of Rev. Dr. Paul, Bishop of Rome-or prove your doctrine by an appeal to Rev. Simon P. Barjona, A. M.-or cite from Book I. of Matthew Levi, Esq.-as to hope to dignify or exalt plain, good John Bunyan, by a prefix of "Rev." or a suffix of "D.D."

The statement reminds one of that sharp denunciation of our Saviour— "Ye build the tombs of the prophets, "and garnish the sepulchres of the "righteous, and say, *If we had been* "*in the days of our fathers*, we would "not have been partakers with them "in the blood of the prophets."

Not two hundred years have elapsed since this same "Rev. John Bunyan" was, by the dignitaries of the Church of England, derided as a "low tinker," a "wizard," a "Jesuit," a "highwayman,"-he was forbidden to exercise his gifts as a Christian teacher to such as chose to hear,-he was confined in jail twelve or thirteen years, and threatened with banishment, and even with death, for preaching and baptizing as his conscience bade him do. Then, Westminster Abbey would have been the last place for the "Tinker of Onslow" to appear in; and that his monument, as a popular divine, should be there erected, would have been a supremely merry jest!

Little did the brutish magistrates and bigoted zealots of that day know whom they abused-and little were Sir Matthew Hale and Justice Twisden aware of the disreputable position they occupied, when refusing to aid the poor woman who entered the imposing "Star Chamber," before the gay and sneering assemblage, to plead against the unrighteous committal of her husband. "Elizabeth "Bunyan told them that there were "four small children by the former "wife, one of them blind; that they "had nothing to live upon while their "father was in prison, but the charity "of good people; that she herself, at "the news when her husband was "apprehended, being but young and

"unaccustomed to such things, fell in "labor, and continuing in it for eight "days, was delivered of a dead child." "Alas! poor woman," said *Hale*. But *Twisden* said, "Poverty was her cloak, "for he understood her husband was "better maintained by running up and "down a-preaching, than by follow-" ing his calling," Sir Matthew asked what was his calling, and was told that he was a tinker. "Yes," observed the wife, "and because he is a tinker and "a poor man, therefore he is despised "and cannot have justice."

The learned priests, who reveled in abundance whilst hunting poor John Bunyan for non-conformity, had not the power to discern the Christian heroism and manly fortitude, joined with uncommon sympathy and warm affections of their victim. His meek and honest conduct in prison won him the entire confidence of his jailor, and occasional visits from his family were precious seasons to Bunyan. He enjoyed Divine assistance in an eminent degree -but he says, " Notwithstanding these "helps, I found myself a man encom-" passed with infirmities ; the parting " with my wife and four children, hath "often been to me in this place, as the " pulling the flesh from my bones; and "when it brought to my mind the "many hardships, miseries, and wants "that my poor family was likely to "meet with, should I be taken from " them, especially my poor blind child, "who lay nearer my heart than all "besides; Oh! the thoughts of the "hardships I thought my poor blind "one might go under, would break my " heart to pieces. Poor child ! thought "I, what sorrow art thou like to have "for thy portion in this world ! Thou " must be beaten, must beg, suffer hun-"ger, cold, nakedness, and a thousand "calamities, though I cannot now "endure the wind should blow upon "thee. But yet, thought I, I must ven-" ture you all with God, though it goeth " to the quick to leave you."

But it was a grand blunder of the Arch Enemy and his learned emissaOUTHENDIERN S

ries, to lock up "Rev. Mr. Bunyan" under the condemnation of banishment, and with the rope in full view, because he could not "cease to warn " every one, night and day, with tears, " to flee from the wrath to come." His voice comparatively hushed, his active mind sought expression, by learning the use of the pen; and excepting only THE WORD itself, no work in any language except the Bible, has been so often printed, and translated into other tongues, as the Pilgrim's Progress and kindred works of the Bedford prisoner. The lips, which hundreds of delighted and instructed " common people heard gladly," were not permitted to speak ; but the hands that traced in soul-reaching words the glowing thoughts of as mighty a heart of benevolence as ever dwelt in human breast, SPAKE and SPEAK as no other mere man ever did. And while the English language lives, and the Christian endeavors to press towards the Eternal City, so long will eloquent John Bunyan live and preach, whether the dignitaries of Westminster Abbey do or do not seek to atone for their fathers' persecutions by rearing the "storied urn or animated bust." He is immortal, though the Abbey itself may crumble into dust, and his proud traducers shall only be known by their infamous relation to his sufferingseven as flies are preserved in amber, or toads by the closing up of the rock around them.

Yet, let the monument be erected. It will be of little avail in giving fame to "honest John," although it may draw additional attraction towards Westminster. In truth, the proposition reminds one of the clergyman who prepared a labored "Elucidation of the Pilgrim's Progress," a copy of which he presented to a very worthy but poor member of his congregation. Meeting not long after, the clergyman asked his parishioner if he comprehended, with the Elucidation, the Pilgrim's Progress? "Nae, not exactly," said the frank fellow, "I understand the Pro-" gress brawly, and I haup to be able "to know the Elucidation before long."

Great Britain, however, still has unjust laws against religious libertyunequal civil arrangements. She still makes unholy requirements of Dissenters, who comprise a majority of her population. But we rejoice to see that the fast-anchored isle is becoming more liberal in her religious, as she is more free and just in her political institutions. Religious disabilities are gradually crumbling away; the right of suffrage has been extended, Lord John Russell's last proposed Reform Bill contains many admirable features. The time will come when England will be a model monarchy, if not a model republic. Her religious and political characters of former times, who suffered for opinion's sake, will ere long be better understood and better treated, as Milton and Bunyan now are. The Puritans will yet be honored in England as they are in America. OLIVER CROMWELL will not always be regarded as a "hypocritical monster," nor a weak-minded woman like Victoria, as "the Head of the Church."

Aye-two hundred years have not gone by, but the unlearned and almost unlettered Baptist, JOHN BUNYAN, is raised from prison, Joseph-like, and admitted to be one of the master minds of England-worthy a place among her first and noblest, in Church or State. And not two hundred years will elapse, before the despised and maltreated Methodist, JOHN WESLEY, will be hailed as one of the ornaments of Oxford University, and an apostle of religion, and be marked in the cata logue of worthies illuminated with the names of William Tindale, Martin Luther, Thomas Cranmer, John Calvin, John Bunyan, John Knox, Roger Williams, C. F. Swartz, and Adoniram Judson.

Love of Money.— "The love of money," says Andrew Fuller, "has proved the ruin and eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet anything like a decent profession of religion be maintained."

Festivals of the Baguenots,

IN TIMES OF PERSECUTION.

TE have our banquets, but rarely unless the occasion is a serious, a touching one. One day it is a friend who brings us news from Germany, Switzerland, or England. Must he not be able to tell our refugees that he has been seated at table with us, in order that afterwards, seated at theirs, he may transport us among them in spirit, as he has already transported them to us? Another day it is one of our mountaineers who has passed ten, twenty, perhaps thirty years at the galleys for his faith. They are tired of feeding him, they let him return to his village. Must we not celebrate his safe arrival? Is he not returned a conqueror to his fire-side? And another day, perhaps it is a wedding feast. But you will hear there no songs nor laughter. What, to us, would signify noisy wishes, commonplace felicitations? Is there not a sword hanging over the head of each guest, and over the newly-married couple more than any others? They have committed, in marrying in the desert, one of the crimes the most pitilessly punished by the edicts which rule us. How many have been torn asunder the very day upon which they were united ! No; we have none of the ceremonies which the world has. We pray,-we are joyful, but because we have prayed much. Those wishes which we may not form for earth, we have transferred to heaven.

"But our real, our great festivals, are our meetings in the Desert. On this point our history is well enough known; I could tell you nothing that you do not know. But what I can assure you is, that all that can be related of them is rather below than beyond the truth. You must have lived among us, to have an idea of what an assembly is to our faithful ones, where they are to have a pastor, where they are to sing, pray, and be instructed in common. Never could a

fête at Versailles be an object of more ambition, arrangements, and impatience above all, than many an one of our poor, humble assemblies, which is perhaps destined to send its pastor to the scaffold, the men to the galleys, and the women into prisons or convents for life. The arrangements are sometimes commenced two, three, six months beforehand. All must have notice of it, and yet nothing must transpire. If there is a rumor of any hostile project, all must be warned in time, for fear that some, as has often happened, should find soldiers where they looked to find their brethren. Thence comes an organization, which might be thought habitually plotted, but which has formed itself gradually, through the sole influence of danger. If we are sometimes several months in concerting the plan of an assembly, still one is often convoked and finished in a few hours. Often, upon arriving unexpectedly in some of our villages, I have had but to say a word to have around me, a short time after, in some retired valley, one or two thousand of the faithful. The convocations are arranged and distributed with a perfect regularity; the choice of a place, the diposition of sentinels, all is arranged with admirable art, or rather instinct.

"And yet, even in the most peaceful times, we can never be sure of finishing in quietness; never can one of the hearers be sure that a ball may not stretch him dead upon the very spot where he listens; and in our history, the list of these bloody surprises is a long one. Four years ago, the 8th of August, some ten thousand at least were assembled in one of the deserts of Lower Languedoc. I was about to ascend the pulpit. Suddenly, on an eminence was perceived the uniform, but too well known, of the regiment of Brissac. Shots were fired, and not a ball missed in this compact multitude. They fled, cried, struggled. The soldiers reloaded their arms, and fired again, and this they repeated four CUTERSTERN SCHERKY LIGIN

times. They were but fifteen or twenty. One word from me, and they would have been torn to pieces. But no,—that submission which I had constantly preached, I was able yet to recall, to impose upon these hearts boiling over with anger and indignation. We carried away our dead and wounded; and from the midst of the groups who fled, there still arose, here and there, the fragments of the interrupted psalm.

." Ah! how they penetrate the very soul at such moments, these rude songs of our forefathers! The psalms are our epic; and the most profoundly truthful epic which has ever been written or sung by any nation; an endless work, of which each of us becomes afresh the author; a sacred treasure, where are gathered beside our patriotic remembrances, the remembrances, hopes, joys and griefs of each. Not a verse, not a line, which is not a whole history, or a whole poem. This was sung by a mother beside the cradle of her first born ; this was chanted by one of our martys, as he marched to his death. Here is the psalm of the Vaudois returning, armed to their country; here that of the Camisards marching on to battle. This was the line interrupted by a ball; this was half murmurred by an expiring father, who went to finish it among the angels. O, our psalms !--- our psalms ! Who in human language could ever tell what you say to us in our solitudes, upon the soil crimsoned with our blood, and under the vault of heaven, from whose height look down upon us those who have wept, prayed, and sung with us!" -The Priest and Huguenot.

PERSECUTION OF BAPTISTS.—On the 28th of March, 1854, a Mr. Schlesier, with his wife and a friend were invited to dine with Mrs. Seeman, a widow, at Schaltz, in the Duchy of Schleswig. Before dinner Schlesier read aloud a sermon from Dr. Krummacher's "Elisha." Police officers discovered them, pronounced it a religious meeting, summoned them before the authorities, and they were fined, and in default of payment were ordered to be imprisoned on bread and water.

Why not be Polite?

HOW much does it cost to say, "I thank you?" Why not practice it at home? to your husband, to your children, your domestics? If a stranger does you some little act of courtesy, how sweet your acknowledgment! If your husband—oh! it is a matter of course! no need of thanks.

Should an acquaintance tread on your dress, your very, very best, and by accident tear it, how profuse you are, with your "never mind—don't think of it—I don't care at all." If a husband does it, he gets a frown; if a child, he is chastised.

"Ah! these are little things," you say. They tell mightily upon the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in a confusion. He don't see anything to apologize for; never thinks of such little matters. Everything is all right—cold suppercold room—crying children—perfectly comfortable. Goes home, where the wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in better order; there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely, that golden coin of courtesy? How sweet they sound, those little words—"I thank you,"—or "you are very kind !" Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eyes sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? To bound away to do your pleasure before the request is half spoken? Then, with all your dignity and authority, mingle politeness; give it a niche in your household temple. Only then, will you have learned the true secret of sending out into the world really "finished" gentlemen and ladies.

What we say, we say to all-be polite.

Editor's Garner of Gleanings.

ANNIVERSARIES.

AMERICAN BAPTIST MISSIONARY UNION. Report of 1853-4.

Missions.			Stations.	Out stations.	Missionaries.	Assistants.	Native Assistants.	Churches.	Converts in 1 year.	Total Com- municarts.
Maulmain,										
Burman			2	3	5	5	5	2	5	166
Maulmain,								-		
Karen, .	. 1		1	15	5	6	19	14		860
Tavoy,			1	20	4	4	22	22	58	1046
Arracan, .			2	2	2	3	8			
Bassein, .			1	50	5	3	56		470	
Rangoon, .			1	32	5	6	23	23	503	1400
Prome, .			1	2	2	2	2			
Shwaygeen,			1		2	1	2	1	8	
Toungoo, .			1	3	1	1	5		2	
Siam,			1	4	4	5	4	2	9	
Honkong,			1	4	2	1	4	1	5	32
Ningpo, .			1		4	4	2	1	2	
Assam,			3		6	7	3	3	12	79
Teloogoos,			1		2	2	1	1	1	
Bassas,			2		2	2	4	1		17
France, .			8	9	2	1	16			
Germany,			44	386			36			4618
Greece, .			3		2	3	1			
Amer. Indi	an	s,	10	10	1 7	8	8			
CARL DR			-		-	-				

TOTAL, . . . 85 540 66 63 211 214 1780 15715

It is to be regretted that the above Table is imperfect, many of the details not being given, we shall strive to secure full returns for the Memorial of all these statistics.

AMERICAN BAPTIST HOME MISSION SO-CIETY .- Since its organization, 22 years ago, this Society has sent to destitute fields 1,996 Missionaries, who have baptized more than 22,000 converts-aided in the organization of more than 900 churches-assisted at the ordination of nearly 500 ministers of the gospel-gathered into Sabbath schools 200.000 pupils, and have preached the gospel in 14 languages, spoken by inhabitants of North America. For the past year, the receipts have been \$58,264. 184 Missionaries and Agents have been employed principally in the Western States and Territories-21 of this number preach in foreign languages. 612 Stations and out-Stations are regularly supplied by these Missionaries, who have organized 67 churchesaided in the ordination of 30 ministersbuilt or commenced 46 church buildings, and baptized 1,322 converts, of whom nearly 100 were Roman Catholics. These Missionaries further report-sermons preached,

20,077; lectures and addresses, 2,008; pastoral visits, 30,399; prayer and other meetings attended, 10,479; signatures to temperance pledge obtained, 780; miles travelled in discharge of duty, 170,240; Sabbath schools in the churches, 258; Bible classes, 95; number of teachers, 1619; number of scholars, 7850; volumes in Sunday school libraries, 30,320; stations where monthly concert of prayer is observed, 131.

AMERICAN AND FOREIGN BIBLE SOCIETY.

-The receipts for the year have been about \$46,000, exclusive of a subscription of \$55,000 for the new Bible House in New York, which is now completed. 15,350 copies of the word of God have been granted from the Depository, and over 51,000 Bibles have been issued during the year.

The Foreig	n appro	priations have	been-
Canada,	\$500	Chinese in Cal	. \$600
New Mexico,	600	Greece,	500
Germany,	12,500	France,	550
Calcutta,	1,500	Orissa,	1,500
Santal, .	500	Assam,	1,000
Karen,	1,000	ado na dission	
China,	5,000	Total,	\$24,700

More than 100,000 copies of the Scriptures have thus been circulated in foreign tongues.

THE AMERICAN BAPTIST PUBLICATION SO-CIETY, has during the past year employed sixty-one Colporteurs, of whom thirteen were students appointed for brief periods. They have labored in 18 States and Territories, performed an amount of labor equal to the time of one man for nearly 21 years -travelled 28,544 miles-sold 18,456 volumes-gave gratuitously 549 volumes, and 231,235 pages of tracts-made 3,758 visits to vessels and canal boats-32,279 visits to families-held 1,065 prayer meetingspreached 1,527 sermons-been directly instrumental in the conversion of 347 soulsadministered the ordinance of baptism to 282 converts-and aided in the organization of 10 Churches and 7 Sunday schools. The sales from the Depository have amounted to \$32,265-and the receipts from all sources have been \$49,642.

ANNUAL RECEIPTS OF OUR PRINCIPAL BE-NEVOLENT SOCIETIES.—The following table will show the receipts for the year 1853-4,06 the more prominent of the Benevolent organizations as reported at the late anniversaries, and will be useful for further reference.

Am. Baptist Missionary Union,	
min. Daptist missionary Union,	\$136,802
Am. Baptist Home Miss. Society,	58,264
Am. and Foreign Bible Society,	
Am. Baptist Publication Society,	46,000
South a Day of a bill atton Society,	49,562
Southern Baptist Pub. Society,	31,000
Pres. Board Foreign Missions,	174,453
American Tract Society,	
Am Sunda Cit Docrety,	415,370
Am. Sunday School Union,	296,624
American Bible Society,	394,340
American Board of For. Missions,	213,200
American Home Miss. Society,	
A monines and in thiss. Society,	191,209
American and For. Christ. Union,	79,561
Am. Missionary Association,	32,000
New York Colonization Society,	27,148
Am. Seamen's Friend Society,	
Famale C. Hend Society,	27,724
Female Guardian Society,	17,869
Soc. for Amelior. Con. of the Jews,	14.000
	1000

Total, \$2,205,120 The above table, it will be seen, is far from being full. Many Societies are working efficiently that are not here reported. We will endeavor to secure complete lists for some future number of the Memorial.

SCRIPTURE LITERALLY FULFILLED-" She hath cast in more than they all."-In the 21st chap. of Luke, 1-4 verses, we have a fine exhibition of the human heart 1800 years ago, which a little observation will tell us is the same as in our own day. An interesting illustration of this occurred to Bro. Oncken, in New England. While travelling to the place of meeting, he met with a lady of plain appearance, who tapped him on the shoulder, with the enquiry if he was not Bro. Oncken. Yes madam, said Bro. O., with his usual bland smile. Well, said she, I have desired to do something for your mission in Germany-here is the widow's mite; if my dear husband were alive it would have been more, for he was greatly interested in your enterprise, but his death has so shattered our circumstances that this is all I can do now, though I wish the sum were larger. The lady handed him a bit of newspaper rolled up, with a pin passed through. Thanking her for the gift, he said to himself-" Well, here is another dollar, and may the Lord bless the giver." Slipping the paper unopened into his pocket, he went into the pulpit of one of the finest Churches of P .- Before him were perhaps some widows, but many more who were not. There sat ladies clad in the richest silks of India, the gold of Ophir or California, in armlet, ring and chain glistening, from hundreds of the favorites of wealth. Ah!

thought the man of God, I shall get a good collection, perhaps enough to build a Chapel in my fatherland. The services were concluded - the rich congregation contributed from the measure of their love to Christ, what they thought was right and proportionate to their gratitude for blessings received. The meeting over, the Deacons, with Bro. Oneken, retired to the house of one of the rich members to sum up the contribution, and soon it was ascertained that the whole congregation had put into the Lord's treasury the petty sum of \$27 60 cents. Just at this moment Brother Oncken remembered the widow's mite, which he thought would be another dollar. So removing the pin and unrolling the paper, judge of his astonishment when out fell one, two, three-not dollars, but ten dollar notes-thirty dollars in all. "God be praised and bless the giver," said Brother Oncken, as he put it with the gifts of the wealthy. She has indeed "given more than they all"-they gave, from their abundance, \$27 60-she of her penury gave \$30 "more than they all."

A COLPORTEUR'S WORK.-E. R. Anderson, Colporteur of the American Baptist Publication Society, has, during the past year, visited 2,798 families-visited 2,090 vessels and 791 canal boats-sold 2,861 volumes and 1,669 Almanacs for \$974given away 37 testaments-distributed 13,-513 tracts, containing 80,682 pages-travelled 3,200 miles, and been directly instrumental in the hopeful conversion of four souls.

CORRECTION.—By a mistake in our last number, we spoke of Rev. T. B. Cooper, as Pastor of the Church in Darien, Ga. Rev. A. S. Morrall is Pastor of that Church, and the number of colored members in its communion is about 600—instead of 700.

New LIFE OF COL. DANIEL BOONE.-Lyman C. Draper, of Madison, Wisconsin, for several years a resident of this city, and a worthy member successively of the Broad street and Roxboro' Churches; and Benson J. Lossing, of New York, are making arrangements to bring out in the autumn a complete Life of Daniel Boone, the father of Western pioneers. More than sixteen years have been devoted by Mr. Draper to the collection of ample original materials for this work, and similar volumes on other border heroes of the West. Many thousand pages of original, unedited letters, journals and narratives of the leading pioneers of the West have been collected with immense labor and expense, and several thousand more of notes taken down from the lips of aged compatitots of Boone, Clark, Sevier, Kenton, Robertson, Crawford, Brady, Wetzel, and others.

For the work on Boone, the old papers left by the old pioneer have been kindly furnished by his family, which, with the innumberable facts contained in the general collection of MS. papers and notes alluded to, will give the volume a thoroughly original and authentic character. All the aged, direct and collateral descendants of the old pioneer, who have been living within the past sixteen years, have been visited and consulted, and they have freely contributed their facts, family papers and traditions, together with their united approval and commendation of the enterprise.

Besides the literary taste which may be presumed to characterise the work from the joint labors of the authors, the well known artistic skill of Mr. Lossing will be brought into requisition for its appropriate illustration. He will visit and sketch some of the more noted of Boone's battle fields with the Indians, and other scenes memorable in the deeply interesting annals of the West. The work on Boone will be speedily followed by others.

GENERAL ASSOCIATION OF VIRGINIA. — This body employs forty missionaries, who, in addition to other ministerial labor, during the last nine months, baptized six hundred and ten converts.

CHURCHES IN RICHMOND. — There are twenty-two Churches in this city, belonging to the various denominations—four of which are Methodist, five Baptists, five Presbyterian, four Episcopalian, one Campbellite, one Unitarian, one Quaker, and one Reformed Dutch.

IRONTON, O.-.We learn that a noble effort is now making to erect a new Meeting House for the Baptist Church in Ironton. One brother offers to pay two thousand dollars towards the work; another agreed to pay one thousand dollars-..About six thousand dollars have been subscribed.

IMMERSION OF A PRIEST.—The Rev. Dr. P. W. Mosblech, Ph. D., a Roman Catholic priest, who is said to have held important stations in his former ecclesiastical connections, has abandoned the Church of Rome, and been received into the Christian or Campbellite Church, meeting at Bethany. ANOTHER CHURCH IN BROOKLYN.--We are informed that a small but very neat church edifice, built by the Episcopalians on Bushwick Avenue, Brooklyn, has been purchased by the liberality of Baptist gentlemen, and others, with the design of opening it for Divine worship in connection with our denomination. The city is growing rapidly in that direction, and the position is believed to be eligible; it is spoken of as one of the most promising sections now inviting evangelical labors.

REV. MR. HOTCHKISS, who has just resigned his charge of the 1st Baptist church in Buffalo, to fill the place of Professor of Theology in the Rochester University, has been furnished with a purse large enough to earry him through a six month's tour in Europe;—a cherished project which he had abanonded for want of means. The generous donor, Alanson Robison, Esq., of Buffalo, though a personal friend, is of a different denomination from the amiable recipient.

LIBERALITY.—J. F. Rathbone, Esq., of Albany has given *three thousand* acres of land in Arietta, Hamilton Co., N. Y., to the American and Foreign Bible Society, the proceeds of which are to be appropriated to distributing the word of God.

MUNIFICENT DONATION.—A person signing himself "Less than the least," recently sent £5,000 or \$25,000 to a society in London, for propagating the gospel in China.

A SAD CONTRAST.—It is said there is a society having over 180 members, worth in the aggregate \$500,000, and the minister reports that the entire amount of their contributions to the cause of missions for the year was but ten dollars.

MOUNT PLEASANT COLLEGE, Huntsville, Mo.--M. Riddleberger has been appointed to the charge of this new institution. The Western Watchman adds to this announcemen, "Mr. R. is a recent graduate of Madison University, a fine scholar, a truehearted Missourian, and will bring no ordinary degree of tact and ability to bear in the management of this important enterprise."

JAMAICA.—Rev. John Clarke, English Baptist missionary at Savanna-la-Mar, reports that the churches under his care have 910 members, to which 128 were added by baptism the last year: 281 inquirers are also enumerated. OTHER STREET

NEW ASSOCIATIONS.

THE LOWER CREEK, N. C., Baptist Association of thirteen churches was organized at Liberty Church, Cadwell county, N. C., March 18th, 1854.

The EDEN Association is the name of a new association from which we have not before received reports, comprising churches in Lucas, Wayne and Decatur counties, Iowa.

A NEW ASSOCIATION comprising nine churches was organized in Prince Edward's Island on the 27th of March last.

A Good MAN GONE.—Dea. Philip Brown, of Concord, N. H. recently died, aged sixty-three years. He had been a deacon of the Baptist church in Hopkinton, his native town, from 1817 to the time of his death, and was one of the few pioneers who formed the "New Hampshire Baptist Convention," of which for eight years he was treasurer. In the church of which he was so long an officer, and in all the prominent movements of the denomination whose welfare he loved, he was active, wise and devoted. His last moments "were marked by an unwavering and tranquil trust in Christ."

PERVERSION OF A BAPTIST MINISTER.— The Churchman reports that the Rev. Mr. Bryan, a Baptist minister at Oxford, has conformed to the Church of England, in which it is said he intends seeking holy orders.

TURKEY.—The number of evangelical ministers in the Turkish empire, is stated by Rev. Mr. Dwight to be sixty-five or more.

NEW ZEALAND.—In 1822 there was not one convert among the natives of New Zealand. Now they can, without impropriety, be called a Christian people. Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbors' lands, are diligently cultivating their own.

A LONG PASTORATE.—We see it stated that the longest pastorate ever held in New England was by the late Rev. Samuel Nott, D. D., of Franklin, Conn., namely, seventy years; during all but three of which he discharged all the duties of pastor entirely unaided, and lacked but twenty months of one hundred years of age at his death. METHODIST PREACHERS IN ENGLAND.— The number of itinerant preachers of the Wesleyan Methodists of Great Britain is a little over 900, and of local preachers, between 13,000 and 14,000. The number of members in 1850 was 358,277, but in consequence of agitations on the part of the Reformers, their numbers for the year 1853 were only 270,265 showing a diminution in three years of 87,312.

REAL HEROISM.—The pilot of the illfated steamer Caroline, lately burnt on the Mississippi, may well lay claim to the title of Hero. His name was John R. Trice, When the fire broke out, he felt that all depended on him, and he was staunch to his trust. In the midst of the whirlwind of flame he stood by the wheel-house and guided the vessel to the only acre of land within sight for three miles round, and as she struck, jumped overboard and was drowned. He died in the performance of his duty, from which he did not shrink in the most appalling moment.

INTEMPERANCE IN LOUISIANA. - A New Orleans paper makes the statement, that during the last year there was expended something near \$30,000,000 for intoxicating drinks in this State; \$20,000,000 of this was expended in New Orleans alone. There were made about 16,000 arrests, directly and indirectly, for drunkenness ; in the city and State about 400 deaths by delirium tremens; about 75 murders, besides a host of other crimes. Over 1000 have been reduced to vagrancy and pauperism ; the resources of the State have been crippled; thousands have been kept out of employment; society at large has been seriously, deeply damaged in all its relations ; the health and energies of some of our best citizens have been destroyed and ruined in life.

THE Hurkaru repeats an amusing story as to native ideas on the subject of the Electric Telegraph. A erowd gathered round to see it laid down in Calcutta. Opinions were divided as to the intention of the wires, when young Bengal stepped forward and gave his opinion, that "they were conductors to a galvanic battery by means of, which the Gas Company had contracted to light the city with Belatee batee," (English lightning.)

THE GOSPEL IN AFRICA.—The Weslyans have a church of native members at Gambia, numbering about 570.

AFRICAN BAPTIST CHURCH, BALTIMORE. -A new Church is building about to be erected by the brethren in Baltimore, for the colored Church, of which Bro. Noah Davis is Pastor. The building is to be 46 by 100 feet, in a very central position, fronting on three streets. The first story will be held as private property appropriated to mercantile purposes. The second floor, 19 feet in height, will form the chapel, the third and fourth stories, School, Library and Reading Rooms, for the colored population of Baltimore, all to be deeded to Trustees, to be held for their benefit. It is a noble enterprise and we have no doubt that it will be successfully completed. Bro. Wm. Crane is down for \$5000 towards it, and he never lets any thing he undertakes fail for want of money. Other Brethren who are able to do what they think ought to be done are interested in it.

ENLARGEMENT .- The Tennessee Baptist, Nashville, and the Christian Register, Zanesville, O., have both enlarged their sheets, procured new type, and are thus increasing their attractions for readers. Newspapers, like ladies, win admirers, somewhat by dress and beauty, but most by intelligence and piety. Our Tennessee coadjutor claims to have the largest circulation of any Baptist periodical in America, but from all we can learn he reckoned without counting the list of the "Watchman and Reflector," of Boston, the oldest, and as generally admitted, most widely circulated hebdomadal in the country. We confidently expect, however, that another year will give our monthly an undisputed claim to this honor. Indeed, a letter just received from a clerical brother says-" If American Baptists appreciate the Memorial according to its merits, your subscription list must run up to at least fifty thousand."

REV. G. J. JOHNSON, who has recently resigned the Pastorate of the Church in Burlington, Iowa, in order to devote his time for a season to the work of establishing and endowing a new University in that place, has, as we learn from his Farewell Discourse, been Pastor of the church for five years. The church was organized April 2, 1849, with twelve members. Two hundred and forty-nine have since been baptized into the fellowship of the church fifty have been received by letter, and thirty-nine by experience. Sixty have been dismissed, twenty-one excluded, and seven have died, leaving the present number two hundred and sixty-two. Of those dismissed, twelve were Swedes, who have since been constituted as a separate church. The Sabbath school commenced with fourteen scholars—now numbers over two hundred, with thirty teachers. Their house of worship, costing \$6,000, has been paid for. Another church, it is expected, will soon be organized.

Our Own Nook.

THE Publisher of the Memorial, Dr. M. Semple, has appropriated the first \$600 from the profits of the work to the erection of a Chapel at Varel, in Germany, the birth place of Rev. J. G. Oncken. If there should be any deficiency, which is hardly probable during the present and coming years, he will make up the balance from his own means. This is a noble pledge, and our knowledge of the brother warrants us in promising that it will be redeemed. As he has no control over the editorial columns, this paragraph is inserted without consulting him, and though his modesty may be a little hurt by the publication of his purpose, yet our readers will be the more interested in enlarging the circulation of the Memorial, when they are assured that the proceeds aid in effecting such a work.

AGENTS WANTED .- We wish to employ agents in every State and County of the Union, to canvass for subscribers for the Memorial. The favor with which the publication has been greeted, as indicated in the testimonials printed on the last two pages of the cover, give peculiar facilities to agents, and will make the work of canvassing easy and profitable. We shall be obliged to any of our friends who will recommend suitable persons for agents in their several localities. Clergymen, students or others, disposed to try an agency will have authority given them, and specimen numbers forwarded, by addressing a note with satisfactory reference as to integrity, etc., to this office.

PORTRAIT OF REV. J. G. ONCKEN.--We have on hand a number of the large portraits of Mr. Oncken, which we will send by mail to any person sending us two new subscribers with \$2 00.

THE BROTHERS TUCKER. ---We have in course of preparation the portraits of these three distinguished preachers, to be engraved in one group, and also biographical sketches of each. COMPANIES STATISTICS

Editor's Book Shelf.

From the prolific press of Gould & Lincoln, Boston-a press, whose stamp is of itself, almost a satisfactory endorsement of of any book it bears-we have received the following works :

The Priest and the Huguenot, two beautiful volumes from the French of L. Bungener, a Protestant Clergyman of France. This work is as fascinating as romance, and as instructive as veritable history. An extract from it is published in the preceding pages.

Roget's Thesaurus of English Words, edited by Rev. Dr. Sears. A Philological treasure, for which the student of English will make a place between Webster's Dictionary and Crabb's Synonymes.

The Plurality of Worlds; with an introduction, by Rev. Dr. Hitchcock. A clearly and forcibly written astronomical work, advocating some novel positions in relation to the inhabitability of planets and stars, answering Dr. Chalmers, "We do not know but they are inhabited with,-we do not know that they are."

The Mission of the Comforter. A work on the offices of the Holy Spirit, by Arch Deacon Hare, evincing thorough learning and study.

My Schools and Schoolmasters, by Hugh Miller. An instructive autobiography of a working man, who, from a poor uneducated Scotch boy, has raised himself into the first ranks among Geologists and literary men. Hugh Miller's works ought especially to be in every mechanic and laborer's family.

The two Records, the Mosaic and the Geological. A lecture by the same author, admirably showing that Geology and Scripture reveal one and the same God.

The Cruise of the North Star, by Rev. Dr. Choules. A well spiced dish of gossip, palatable and wholesome-and served up on ornamented Sevres plate.

Glad Tidings, by Rev. Dr. Tweedie, of of Edinburg-a series of brief devotional meditations, consolatory and stimulating to the Christian heart.

Clinton, a Book for Boys-a capital little work, in which the boys will find a good many lessons worth remembering.

The American Baptist Publication Society-have just issued two new works, which are doubtless destined to a very large circulation:

Memorials of Baptist Martyrs. This work is a collection from authentic records-of the persecution and martyrdom of men and women of whom " the world was not worthy." It is plainly written, the interest of the work being in the thrilling facts themselves, and not in the verbiage with which they are dressed. Those who desire to know something of the worth and of the sufferings of our ecclesiastical ancestors will procure the book. The Preliminary Historical Essay, by Rev. J. Newton Brown, is a clear and cogent essay, the facts and doctrines of which it will be easier to cavil at than to controvert.

Life in Judea or Glimpses of the First Christian Age, by Mrs. M. F. Richards. Around a simple plot, which gives interest and unity to the work, the accomplished authoress, has grouped a series of pictures and delineations of scenes and incidents, that will give the reader new views concerning Life in Judea in the early ages of the Church. It is a charming book. The conception of it was felicitous, and the execution even in its minuter details is worthy the concepti n.

Jewett & Co., Boston-have published a new edition of "The Evening of Life or Light and Comfort amid the shadows of declining years," by Rev. Jeremiah Chaplin. It contains a well selected collection of passages, some original, but mostly from our best Christian writers, adapted to instruct and console the aged Pilgrim while drawing near to the heavenly home.

The Convent and the Manse, is an interesting tale, understood to have been written by the accomplished wife of the author of the above named work. It portrays in most truthful contrast, the tendencies of a Popish and of a Protestant education, and exposes with fearless scrutiny the wiles of Romanist teachers, to beguile the hearts of the young confided to their tuition, to a reception of the tenets of this apostate faith. These works may be found in Philadelphia, at the Store of Lindsay & Blakiston, Chesnut street.

The same firm have for sale, "A Defence of the Eclipse of Faith," published by Crosby, Nichols & Co., of Boston. This work, understood to be by Henry Rogers, of the Edinburg Review, is a reply to certain strictures of Prof. F. W. Newman, on his former work. Every minister who desires to understand the points in controversy with the modern Infidel school, should read the "Eclipse of Faith," and then to procure the "Defence" of it will be a matter of course.

Phillips, Sampson & Co., Boston—have recently published the following Juvenile works, issued in beautiful style and tastefully illustrated, at sight of which the eyes of the little folks sparkle, and the reading of which will impress many truthful and useful lessons.

Little Blossom's Reward, by Mrs. Emily Hare. Estelle's Stories about Dogs, for good boys and girls. Christmas Holidays at Chestnut Hill, by Cousin Mary. Little Mary or Talks and Tales, for children, by Mrs. H. Trusta, author of "Sunny Side," etc.

The best investment parents can make for children is to procure for them, and see that they read understandingly good books.

From Henry Lyon, 548 Broadway, N. Y., we have received " Moral Aspects of City Life," and " Christianity the perfection of true Manliness," by Rev. C. H. Chapin, of New York. These handsomely printed volum:s contain series of Lectures and Sermons by an earnest and eloquent Universalist Clergyman. They are of such a character as to intensify the regret, that their accomplished author has not fully comprehended and embraced the principles of Christianity in their true spiritual import. Not that his peculiar views are prominently urged in these volumes. They are not. Fault can scarcely be found with the sentiments advanced. But to the mind imbued with evangelical truth there is felt to be a painful deficiency in the motives to virtue that are urged, and in the methods of reformation and means of holiness that are commended. With this defect, rather negative than palpable, the volumes before us convey and impress most important truths-in a style smooth, clear and frequently forcible.

The same publisher has issued, in very neat style, the "Discussions on the Doctrine of Universal Salvation," between Rev. J. T. Sawyer, D. D., of the Universalist, and Rev. Isaac Wescott, of the Baptist Church, which took place in April last, in the Broadway Tabernnele, New York. The first displays great tact, the other strong logic. Those who desire to see the whole subject thoroughly investigated, and the points of controversy brought up to the

present time and defined, will procure this work.

"The Discarded Daughter," and "Virginia and Magdalene," are two of the popular works of Mrs. Emma D. E. N. Southworth. "The Bride of the Wilderness," is a tale of the early border life, by Emerson Bennett. New Receipts for Cooking, by Miss Leslie. If Miss Leslie can really cook as well as she can write receipts—if she can bring her dishes upon the table so that they shall answer the description given in her book her name ought speedily to be changed and she placed at the head of some housekeeping establishment of her own. We commend this idea to the consideration of our Bachelor friends.

These works are published by T. B. Peterson, 102 Chesnut street, Philadelphia, whose stock of popular literature is one of the largest and most varied in the country, displayed in one of the most elegant of our Chestnut street stores.

The Position of Christianity in the United States, in its relations with our Political Institutions, especially with reference to Religious Instruction in the Public Schools, by Stephen Colwell, Esq., a Presbyterian Layman, who has given much thought and study to the present aspects of Christianity in this country, and who has become somewhat celebrated as the author of New Themes for the Protestant Clergy. This is a large octavo pamphlet of 175 pages, published by Lippincott Grambo & Co., and fo cibly discusses the subjects indicated in its title.

The American Bible Union, has given us the first instalment of the Revised Scriptures in English. The volume contains the second Epistle of Peter, the Epistles of John and Judas, and the Revelation. It is beaufully printed in quarto form, with the common version, the Greek text, and the revised version, in parallel columns; and very full notes, giving reasons and authorities for new readings. It will doubtless attract much attention from Biblical scholars.

Sheldon, Lamport & Co., No. 115 Nassau street, New York, is the style of a new firm in the book publishing business. With capital, inelligence and enterprize, it promises to become a first class publishing house.

Their first issue is a Sermon on "Christian Greatness," by Rev. W. Hague, D.D., of Albany, N. Y., being a Funeral Sermon on the death of Hon. Friend Humphrey. The Sermon is worthy its author, in its character, and a credit to the publishers' in its appearance. VIEW NEW Y

Che Monthly Record.

Baytisms Reported. ALABAMA.

Churches.	Counties. A	dministrators.	No.		
Greensboro,		W. S. Barton,	*53		
Cedar Bluff,	Cherokee,	W. C. Mynatt,	3		
(Dallas co.,)	(in 1 year),	J. Reeves,	125		
	BRITISH PROV	VINCES.			
Charlottesville			86		
St. Thomas,	C. W.,		38		
Wilmot,	"		5		
Queenston,	"	Geo. Wilson,	10		
Bayham,	N. S.,		38		
Aylsford,	N. S.,	Chas. Tupper,	50		
Nictaux,	N. B.,	W. G. Parker,	26		
	CONNECTIO	UT.	24.4		
Southington,	Hartford,	N. J. Clark,	6		
Hartford,	(1st ch.,)	R. Turnbull,	3		
**	(2d ch.,)	J. N. Murdock,	4		
Middletown,	Middlesex,	and the second second	24		
	DISTRICT OF CO	LUMDIA			
Washington,	(E. st.,)		3		
"	Navy Yard,		2		
			2		
Candana	ILLINOI				
Cordova,	Rock Island,	W. Rutledge,	2		
Homer,	Champaign,		18		
Keithsburg, Goshen,	Mercer, .	S. Brimhall,	5		
Little Vermi'n	Edgar,	G. W. Riley,	40		
Urbanna,		A. C. Blankens'			
Walker's P't,	Champaign,		9		
Decatur,	Vermillion,	G. W. Carter,	13		
Docatury	Macon,	J. Tolman,	6		
INDIANA. Bedford Asso'n, (in 5 mon's,)					
			100		
Oswego,	Kosciusko,	J. M. Maxwell,	17		
	IOWA.				
Keokuk."	Lee,	E. Gunn,	22		
Pleasant Hill,	Davis,	J. M Seay,	7		
Muscatine,	Muscatine,	A. G. Eberhart,	21		
	KENTUCI		100		
Norris,	Daviess,	J. P. Ellis,			
Mt. Olive,	Warren,	W. Kidd,	17		
Harrodsburg,	Mercer,		25		
	LOUISIAN	A. W. La Rue,	35		
Good Hope,	De Soto,				
Van Buren,	Tensas,				
state in the		Brand	, 6		
Abbott,	MAINE. Piscataquis,				
Phillips,	Franklin,	E. G. Trask,	18		
Etna,	Penobscot,	H Here	13		
*1		H. Hawes,	6		
	ncluding form	er reports.			

MARYLAND. Counties. Administrators. No. Churches. 8 Baltimore Churches. MASSACHUSETTS. 8 Boston Churches, 1 4 Uxbridge, Worcester, P. Bond, 16 J. Tilson, Hingham, Plymouth, 6 H. Hutchins, Charlestown, Middlesex. 2 A. F. Spaulding, Cambridge, Middlesex. 13 Lawrence, Essex, 2 West Dedham, Norfolk, J. Chaplin, 13 J. C. Boomer, Chelmsford, Middlesex. MICHIGAN. 55 Plymouth, S. Chase, Wayne, E. R. Groute, Forestville. Kalamazoo, A. J. Bingham, 21 Galesburg, 2 Pontiac, Oakland, C. R. Patison, MISSISSIPPI. 21 Warren, T. J. Fisher, Vicksburg, 25 Hernando, De Soto, W. C. Crane, MISSOURI. 20 Sand Hill, Scotland. NEW HAMPSHIRE. 28 Rockingham, J. M. Chick, Plaistow, 42 Meredith, Belknap, NEW JERSEY. 3 Columbus, Burlington, S. Gale, 12 D. T. Morrill, Newark, (Mission,) NEW YORK. 68 New York Churches, #135 New York, (Norfolk st.,) T. Armitage, 35 Elbridge, A. Angier, Onondaga, 8 Wyoming, Wyoming, 22 Lowville, Lewis, C. Sawyer, \$69 Clifton, Monroe, H. K. Stimson, 15 Weedsport, Cayuga, J. Bennett, 30 Greece, Monroe, H. A. Rose, 10 Prattsburgh, (2d ch.,) T. R. Clark, 26 Cortland, H. Cady, Solon, 3 Cassville, Oneida, C. Graves, 14 Kendall, Orleans, W. Putnam, 44 Meredith, Delaware, G. F. Post, 31 C. N. Chandler, Elmira, Chemung, 31 Whitehall, Washington, T. Brandt, 12 Burnt Hills, Saratoga, A. Harvey, 5 Mooers, M. L. Fuller, Clinton, 25 Norwich, Chenango, L. Wright, 6 Pultney, Steuben, P. Colegrove, 37 Tyrone, Steuben, O. B. Call, NORTH CAROLINA. 17 Philadelphia, Orange,

A. Craige,

THE MONTHLY RECORD.

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Churches.		dministrators.		New Provid'e, A	frica,
Cincinnati,	(Ninth st.,)	W. F. Hansell,		Millsburg, New Georgia,	
"	(Welch ch.,)	J. E. Jones,	5	New Virginia,	44
Tiverton,	Coshockton,	R. R. Whitaker,	19	Sinon,	66
Welch Hill,	Licking,	J. W. Heistand,			
Kirkersville, Mill Fork,	Coshocton,	J.G. Whitaker,		TOTAL	-
Cleveland,	(1st ch.,)	S. W. Adams,	5	and the second	Ori
4	(N. S. Burton,	3	Names.	
Mt. Zion,	Champaign,	S. K. Sparks,	19	J. Dulaney,	E
New Baltim'e,		B. P. Ferguson,	8	John Corn,	I
New Lexing'n		"	2	B. J. Hackney, G. W. S. Bell,	N
Bristol,	Perry,	J. W. Miller,	15	P. Klein, (Germ	
Newcastle,	Monroe,	H. Lyons,	4	J. H. Parmalee,	
Woodsfield,	Monroe,	"	6	Jas. M. Newman	
Brownsville,	Licking,	**	6	R. E. McGinty,	V
	Delaware,	Jas. Harvey,	.6	A. Winchell,	P
	PENNSYLVA	NIA.		C. C. Bitting,	N
Philadelphia			70	J. D. King,	P
Philadelphia,	(Shiloh,)	J. Asher,	13	Wm. S. Fontain	e, A
Shirleysburgh	h, Huntingdon,	J. A. Kelley,	8	H. Keeler,	I
Greensboro',	Green,	Wm Wood,	*37	W. W. Kone,	В
Wyalusing,	Bradford,	W. Lathrop,	12	G. Terry,	N
Standingston			7	Chu	rche
Logan's Valle		A. B. Still,	*17	Names.	ัพ
Reading,	Berks,	I. Bevan,	5	Pleasant Hill,	Dav
	RHODE ISL	AND.		Hopewell,	Jack
Newport,	(1st ch.,)	S. Adlem,	*50	Keithsburg,	Mer
	SOUTH CARO	LINA.		Des Ark,	Pra
Charleston Cl		100	100	Forestville,	
Colonel's Ck,		J. B. Higgins,	3	Macedonia,	La
Union,	Edisto,		41	Erie,	Wh
	Terrandom			Horicon,	Dod
T. t Jahin	TENNESSE		0.0	New Orleans,	(3 (
Friendship,		G. G. Taylor,	36	Bellow's Falls,	Win
Cloud's Creek Memphis,	(Beal st. ch.,)		16	New Albany,	(Ge
Lexington,	Lexington,		9 13	Rutland,	La
Lexing tous	Contract of the second	D. Houges,	10	Plymouth,	Phi
	TEXAS.			Port Monmout East Abington,	
Galveston,	Galveston,	J. Hutchins,	5	Walker's Pt.,	Ver
	VERMON	r.		Zion Hill,	Clev
Townshend,	Windham,	H. F. Fletcher,	*51	Mt. Moriah,	Boo
Chester,	Windsor,	E. Andrews,	5	Black Creek,	Mer
the second	VIRGINIA			Hertford,	Pero
Norfolk,	(Free Ma'n st.,)T. G. Jones,	*88	Alleghany,	Mon
Botetourt Spi	rings,	J. L. Gwaltney,	35	Alleghany,	Catt
Big St'e Gap,		Jas. J. Edwards,	100	Trenton,	(Cen
Deep Spring,	} 1.00,			Ministers R	6'23
Mt. Zion,	Berkley,	J. Baker,	5	Names.	From
Bethesda,	Caroline,	*	31	John Corn,	Me
Montgomery,	Montgomery,	J. I. Fugn,	18		
	. WISCONSI	N.		00	inisi
Kenozha,	Kenozha,		22	Charles S. Bowe	er,
Beaver Dam,	Dodge,	N.E. Chapin,	*24	J. R. Johnson,	
		G. S. Martin,	10	D. Robinson,	

1	OREIGN BAPTISMS.		
ew Provid'e, A	frica, J. T.	Richardso	n, 27
illsburg,	"		16
ew Georgia,	44		15
ew Virginia,	46		2
inon, '	"		4
TOTAL	2.6.2		3067
an in the	Ordinations.		
Names.	Where.		-
			Then.
Dulaney,	Ballardsville, I		b. 10
ohn Corn,	Bethpage, Ten Orange Co., N.		r. 26
J. Hackney,	Martin Prairie		or. 3
. W. S. Bell,	an,) St. Louis, Mo.,		or. 4
. H. Parmalee,	Xenia, O.,		or. o
			or. 6
as. M. Newman	Warren co., Ga		r. 7
. E. McGinty,	Putnam co., Ga		r. 9
. Winchell,	Murfreesboro',		
. C. Bitting,	Philadelphia, I		pr. 27
. D. King,			or. 30
Vm. S. Fontain	Hamilton co., 1		pr. 30
I. Keeler, V. W. Kone,	Baltimore, Md.		ay 3
. Terry,	Waterhouse, M		ay 3
	rches Constitu		
Vames.		When. M	emb.
leasant Hill,	Davis, Iowa,	Mar.	7
lopewell,	Jackson, Va.,	Apr. 1,	11
leithsburg,	Mercer, Ill.,	**	
es Ark,	Prairie, Ark.,	" 2,	
orestville,	Mich.,	66	
Iacedonia,	La Porte, Ia.,	" 7,	44
rie,	Whitesides, Ill.,	. 66	
loricon,	Dodge, Wis.,	" 8,	24
iew Orleans,	(3 Col'd,) La.,	**	10
ellow's Falls,	Windham, Vt.,	" 11,	34
lew Albany,	(German,) Ia,	" 18,	7
tutland,	La Salle, Ill.,	" 19,	
lymouth,	Philadelphia, Pa.,		58
ort Monmouth	n, N. J.,	" 28,	63
last Abington,	Plymouth, Mass.,	May 4,	25
	Vermillion, Ill.,	· · · · ·	13
ion Hill,	Cleveland, N. C.,	0,	20
It. Moriah,	Boone, Mo.,	« 6,	13
lack Creek,	Mercer, 0.,		7
lertford,	Perquiman's, N.C		17
lleghany,	Montgomery, Va.		18
	Cattaraugus, N. Y		40
renton,	(Central ch.,) N. J		
Ministers Re	ee'd from Other	Denom	in's.
	From what Body		here,
ohn Corn,		Bethpage,	
	inisters Depos	ευ.	
harles S. Bowe	-	N.Y., Ar	oril 8
. R. Johnson,	Saugerties, 1	N.Y., Ap	ril 12
Debinor	T.		111

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SOUTHEASTERN SCHWART USA

Sico	o charch Gor	tices.
Whe	re.	When. Cost.
Hartford,	South ch., Ct.,	Ap. 23, \$46,000
Centre Hill,	De Soto, Miss.,	May 1, 2,200
Martindale,	Columbia, N. Y.,	
Hertford,	Perquim's, N. C.,	May 6, 3,500
Grand Prairie,	Ia.,	May 7, 2,000
New York,	Broadway,	May 7, 70,000

Deaths of Baptist Ministers.

Names.	Residences.	Time. Age.
		Apr. 3, 42
Scervant Jones,	Williamsburg, Va.,	Apr. 24, 70
Jas. M. Webb,	Rutherfordton, N.C.	Apr. 24, 50
Ebe'zer Rogers,	Upper Alton, Ill.,	Apr. 25, 66

Clerical Remobals and Settlements.

Names. Whence. Where.
Adams, J. N., Gilbertsville, Croton, N. Y.
Aldrich, J., Middleboro', Worcester, Mass.
Allison, J. C., Nashville, Versailles, N. Y.
Andrews, D., Chester, O.
Angler, A., Elbridge, N.Y., Lamoille, Ill.
Atwater, L., Branford, Ct.
Bagley, A., Hicksford, Va.
Bailey, J., Portageville, Cherry Valley, N.Y.
Bastion, N. J., Som'le, Tenn., Du Buque, Io.
Belden, J., Freehold, N. J.
Bemes, V., Rutledge, Harmony, N. Y.
Brandt, T., Whitehall, Westport, N.Y.
Breaker, J. M. C., Euhaw, Beaufort, S. C.
Burnham, L., N. Lemington, E. Lemington, Me.
Caldwell, W. A., Jefferson, O., Mt. Pleasant, Pa.
Chase, A. B., Townsend, Cameron, N. Y.
Chase, J. K., Hamden, Me., Pittsfield, N. H.
Cheeseboro' J., Groton Bank, Ct.
Cochrane, J.M., Medf'd, N. J., Batavia, 111.
Collins, S. P., Palmer, Taunton, Mass.
Colver, C. K., Worc'terMass.
Compere, Lee, W. Fulton, Columbus, Miss.
Covey, W., Charlotteville, N. V.
Cressy, T. R., St. Paul's Min.,
Curtis, E., Ypsilanti, Mich.,
Curtis, M., Woodv'le, Mass., Thompson Ct
Buffalo, N. V Dotnoit Mill
Deckertown, Livingston N. T
Faun water, A., Favetto
Duncan, J., Upland, Pa., Camden, N. J.
Dwyre, W. H. H., Troy, Canton Correst D
Edminster, J., Byron, Edminster, J., Byron, Edminster, J., Byron,
Emerson, C. Markin, Peoria, Ill.
Emerson, C., Machiasport, N. Sedgwick, Me. Fish, H. S., Schoolcraft, Yorkyille, Mich.
Foskett, William's Coll. Yorkville, Mich.
Southboro', Mass.

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JULY, 1854.



HUNG SOW-TSUEN-THE CHIEF OF THE CHINESE REVOLUTION.

Cai-Ping-Wong.

THE CHIEF OF THE CHINESE REVOLUTION.

W E furnish our readers this month, what purports to be a portrait of the revolutionary leader of the Chinese armies, the new Emperor, who is thundering at the gates of Pekin, demanding the throne and the sceptre, and enforcing his claim by the tramping of his triumphant armies. From various sources we compile the following account of the origin and progress of this wonderful revolution, which has inspired christian hearts with such bright hopes, and which indicate the No.7-13. speedy fulfilment of the promise that a "nation shall be born in a day." The proper name of the insurgent chief is said by Rev. I. J. Roberts to be Hung Sow-Tsuen; Tai-Ping-Wong and Tien-Tè are titles expressive of his dignities and claims. The Chinese characters which stand under the portrait signify Tien-Tè, and mean Prince of Peace.

In 1846, there came to Canton a young man but little more than twenty years old, a native of the Hwa-hein district, which lies some distance north of Canton. He was among the inquirers that visited Rev. I. J. Roberts, and for several months was in constant

attendance upon his instructions. A little tract entitled "Good Words Exhorting the Age," had fallen into his hands, while attending a literary examination, at Canton, arrested his attention, and led him to seek for the teachers. That little tract, it may yet prove, was the unostentatious herald of Chinese regeneration.

After remaining with the Missionary for several months, he requested to be baptized and received into the fellowship of the Christian Church; but Mr. Roberts requested him to wait for a season, until he should furnish clear evidence of the sincerity of his faith, and of the thoroughness of his repentance.

He left Canton for the province of Qwang Ly, where his zeal prompted him to preach the gospel to his countrymen. Here believing it to be his duty, from his study of the word of God, and the instructions of the Missionary, to be baptized, and there being no authorized administrator of the ordinance in the province, he and Fung-Wun-San, the present second chief, or Prime Minister, immersed each other in the name of the Holy Trinity.

Converts and adherents gathered around him, by whom he soon came to be regarded as a leader and chief. In an able article in the Eclectic Review, published in London, Tai-Ping-Wong is spoken of as "a young man of uncommon merit, studious, retired, modest, with a profound conviction of the righteousness of his cause, dauntless resolution, and a politic and winning bearing, scarcely compatible with the inexperience of youth. To account in some measure for this, he is said to be accompanied by a counsellor, whether his friend, father, or teacher, who remains perpetually invisible. Some have supposed this personage to be a clever myth like the genius of Socrates. But in that case we should only be encountered by greater difficulty in the attempt to account for that profound wisdom, by which the actions of TienTe have on nearly all occasions been characterized.

His first followers consisted chiefly of the Miao-tze, a fierce and warlike tribe, living in small isolated societies, among the sterile ridges which extend to the central provinces of the empire. They choose secluded spots to dwell in, never congregating to the number of more than two thousand. Like the Malays, they raise their houses on piles, keeping their domestic animals under the same roof. Though agriculturists, they are much addicted to war, reckless of danger, and accustomed to fatigue. They are among those tribes which the Tartars have never been able to reduce to submission. They still adhere to the ancient costume of their nation, have never shaved their heads, and have invariably repelled the authority of the mandarins, and the customs of the Chinese. "Their independence," said a mandarin, "is now an established fact, and in our maps their country is left white, to show that they do not submit to the emperor."

The very selection of the province of Quang Ly for the first seat of the insurrection may be enumerated among the proofs of his judicious policy. Taken altogether, it is perhaps one of the least accessible, as it is one of the most interesting of the divisions of China. Its general aspect is singularly picturesque, and offers points of view which have often been delineated by Chinese painters. Their landscapes, however, always appear strange to European eyes, with their inaccessible mountains, which look as if created by the human imagination-the rocks having a resemblance to gigantic animals-the rivers falling into abysses crossed by impassable bridges-all these seem to us like something belonging to the realm of fancies. But, as in other mountainous regions, the land for the most part is barren, or forced into fertility by the incessant toil of its inhabitants, who acquire in their contests with nature, a bold and hardy disposition of mind. Men dwelling among

TAI-PING-WONG.

such scenes, have in all parts of the world been advanced to independence, so that the forces of the most powerful empires have often suffered disaster and defeat from a handful of desperate mountaineers resolved to perish or be free. Among the rumors of the day, one was circulated attributing the discovery of silver mines in this wild region to the leaders of the insurrection, who were thus, it is said, enabled to support their troops until victory had rendered them masters of the rich cities and plains of China.

In the south-west portions of these strange provinces the insurgents passed the first month of 1850, though they gradually congregated upon the frontier. Several cities fell into their hands, after more or less opposition from the mandarins; and, by adopting the tactics of feigned retreats and ambuscades, they defeated the imperial forces whenever they met.

Up to this time there was no idea of a pretender to the Chinese throne. One general after another was appointed, who avowed a design to overthrow the Mantchou throne; but no mention was made of establishing a new dynasty in its place. Even when they left their own provinces, passed the boundary of Kuan-Tuang, cut a hostile army to pieces, and heard that the far-famed Commissioner Lin was ordered against them, they fixed on no policy to pursue, when their first object was accomplished. The vigorous old mandarin set out immediately for the province he was commanded to reduce, and peremptorily summoned the insurgents to surrender. They replied in a bold and able proclamation, declaring the Mantchous to be aliens and usurpers, and maintaining their own right to dispossess them. This was their first political act, and soon after the death of Lin occurred, which strengthened them in proportion as it weakened their enemies.

At the commencement of the next year, the government, by false reports of its own victories, had set the cur-

rents of trade and industry in full flow ; but, meanwhile the insurrection was gaining strength, and, one by one, the Anglo-Chinese presses began to perceive the true character of the movement. They had treated it as an insurrection of robbers; but now understood it to be a war of races for power. The Tartars had imposed on the conquered people the fashion of shaving the head, so as to leave only a long tail from the sinciput; and, therefore, when the rebels began to let their hair grow, and to wear their clothes according to the custom of their ancestors, it was clear that these acts-amounting in China to high treason - signified an irreconcilable rupture. The court was greatly alarmed, as well as the commercial community, and so the official journal published a forged document, pretending to be a confession from the rebels, and a petition for mercy. It was also announced that the miraculous standard of the insurgents had been captured. Nevertheless, acts of unusual vigor were thought necessary, and a new commissioner of ferocious character, was appointed to quench the flames of revolt. This was Li, with his lieutenant, whose name was terrible throughout the empire, and he speedily added to his sanguinary renown by wholesale execution, under the sanction of "preventive justice." His victims were put to death without trial. They were probably members of the secret societies which ramified throughout the empire, with the known object of dethroning the Mantchous.

Terrible as the name of Li's lieutenant was, frequent as were the rumors of imperial trimphs, and bloody as were the executions, nothing daunted the insurgent armies. They raised up a competitor to the throne, clothed him in majestic yellow, resounded his name through the empire, and circulated myriads of his portraits, contrary to the Tartar law, which prohibits subjects from copying the features of their sovereign. The insurrection was now nothing less than a civil 2011日初日の12月1日の12月1日の

war, and the activity of the court was doubled. Rumors had come that a Christian spirit was alive in the rebel camp; that pagodas fell, and idols were broken, as they advanced, and that Tien-Te, though under a pagan title, was a Protestant. The mighty Mandarin Li was therefore charged to aid in suppressing the revolt, and set out on his expedition, after being exasperated by various wounds to his pride in Canton.

Meantime, however, while the "Brother of the Moon" was walking in the imperial gardens at Pekin, a man attempted to stab him, and was only prevented by persons coming suddenly to their masters succor. It was unknown whether the assassin was an agent of the rebels, or employed by the relatives of the emperor, who wished an older and more experienced man, at such a crisis, to guard the Mantchou Eighteen mandarins, with throne. their families, were put to death, in consequence of this incident. In the provinces, reports were circulated that the attempt had been actually successful, and that Tien-Tè was without a rival. Coins were struck in his name, and were now mixed with the currency which came into the hands of the European merchants. Towards the close of 1851, by means of these divisions, and through the prestige of constant success, the insurgents had gained such power, that the imperialists felt that their authority was shaken to the base. On the other hand the policy of terror was adopted, and the government, unable to punish the rebels, punished inhumanly those who failed to defeat them. But the "Son of heaven" was composing poetical pieces, while Tien-Tè was publishing manifestoes, inspiring his troops, and by politic strategy, laying open a highway to the capital. More than 700 persons had been, during the year 1851, executed as traitors. Great numbers perished in the field, but there was no diminution in the mutual fury of the beligerents, and China continued to be deluged with increasing bloodshed.

When Tien-Tè published his next proclamation, the Christian element became more visible, and the influence of the Missionaries was very apparent. The Tartars saw their religion assailed as well as their dynasty, and were thus spurred by a double impulse to renew their exertions for defence. Thirteen thousand chosen warriors were marched into the insurgent provinces, and dressed in red cassocks, trimmed with white, bearing on the heart and back pieces of white calico, inscribed with large black characters; the appearance of this army was sufficiently grotesque. The horsemen, wrapped in long blue robes, look more like Turkish women than soldiers ; and the standard-bearers, holding aloft their painted dragons, added to the dramatic, if not to the military effect. To meet this imposing array, the rebels assembled in moderate force, and an encounter took place near to Kiang-Kiang river, in Kuang-Si. The banners were planted; the drummers formed a dark circle round them; the regiments deployed under cover, and a signal was given to attack the enemy in flank.

The imperial troops rushed forward with horrible shouts, while the gongs were struck, so as to produce a storm of metallic sound. The insurgents feebly defended their position, moving from point to point, with their assailants in pursuit, until they planted themselves behind huge bamboo thickets, into which the imperialists were decoyed. Then the tactics of the enemy were displayed. From the hills on every side they swarmed down, with upwards of sixty guns ; the Mantchous tried in vain to retreat, and great numbers were put to the sword. Mapy joined the rebels, and not more than one half of the imperialists returned to their camp.

At the next battle the Tartar general sought to retrieve this disaster by a notable stratagem worthy of Homeric times. Four thousand buffaloes were

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fastened together, and torches were fixed to their horns. A troop of four thousand men were appointed to conduct them; but the enemy received intelligence of the plan, and opened a passage for the infuriated herd, as it came trampling and plunging along, casting a splendid light around, by the aid of which the rebels discovered all the movements of their enemy, and were enabled to effect a prodigious carnage. This bright idea of Sui caused a loss of more than two thousand lives.

The Pretender's army now commanded all that quarter of the empire. He himself, with a large force, was strongly entrenched on a mountain, near the Koneis Lin. The imperial envoy sent him an embassy, proposing terms of peace, but Tien-Te, surrounded by royal pomp, declared that he would not submit to the Tartar usurper, who was his subject, but whom he advised to leave the country, that each race might possess its own, and tranquility be thus restored. Shortly after he descended upon the plains, and his legions meeting the imperialists, inflicted on them a signal defeat. An insignificant chief being caught, the viceroy pretended he was Tien-Tè, and publicly executed him; but the trick was soon discovered, and every one knew that the real aspirant was safe among his mountains again. An insurrection in Formosa at this time added to the troubles and perils of the reigning dynasty. Three vast provinces, Nan, Hon-Pæ, and the Konang-Si, were in possession of the insurgents, and Hon-Koang was daily threatened. A few slight checks only animated them to more strenuous efforts, and for every reverse a tremendous revenge was inflicted. The exactions made to punish resistance brought money in profusion to Tien-Tè's treasury.

The imperialists on one side, and the insurgents on the other, anxiously awaited a movement on the part of the British authorities. The former

changed their habitual insolence into a tone of respect; the latter frankly declared they were friendly to the white people. At first it was imagined that the government would prevail on the English to lend their countenance, if not their aid, to the Tartar armies against the rebels; but it soon became evident that their policy would be neutral, while their sympathy decidedly favored the insurrectionary party. But the Chinese were not foolish enough to rely on foreign assistance. Under the banners of Tien-Tè, they marched, commanded by Tæ-Pæ-Wang, with four other "kings," whose united armies acted in concert, and gradually closed upon Nankin, preaching around them a doctrine in which Christianity was strangely blended with a compound faith of their own. At length, with a large army, and a formidable fleet, passing down the Yang-Tsze-Kiang amidst an universal panic, they appeared before the ancient capital of China, which the insurgents desire to restore to that eminence.

Nankin, containing more than five hundred thousand inhabitants, encloses within its walls a space three times as large as that of Paris; but large cultivated spots are found in its streets, and grass grows along the quays. ると目的の日本にいいいとなくこのな

"Nankin is situated on an immense plain, intersected by canals as numerous as those which traverse the human body. In the midst of fertile fields innumerable rivulets and streams of navigable water are perpetually crossing each other. The banks are planted with willows and bamboos, with straight stalks and dark foliage. It is on the plains of the province of Nankin that the yellowish cotton is grown, which, when woven, is exported in such enormous quantities. Here also is reaped the greater part of the rice which is consumed throughout the empire. Nothing in Europe can give an idea of the fruitfulness of this province-neither the plains of Beauce, nor the plains of Lombardy, nor even that richest of lands, Flanders. In the

Kiang Nan, the fields are covered with crops twice a year, and produce fruit and vegetables without cessation. On the borders of the arable land, the most delicious vegetables in the world are produced."

Twenty-eight millions of peopleaccording to the volume before us-inhabit the province; that is, ten times as many as in Belgium, ten times that of Holland, and rather more than in the whole of France. The city itself is built in the water, and, like Rotterdam, is surrounded by fertile marshes, and waters abounding with fish. Under clumps of trees are scattered the dwellings of the mandarins, where Chinese beauties make verses and write them, as they float over their lakes in elegantly painted junks. Such a lady the Tartar Emperor had, just at this period, resolved to place by his side on the throne, and yellow placards announced the auspicious resolve in all parts of his dominions. But, while he busied himself in marriage festivities, his enemies were beleaguering Nankin. It was rumored that a conspiracy was prepared to open its gates to them; and bulletins reached the government announcing victories gained by his "tigers," but which we find naively dismissed by a remark, "An ordinary Chinese lies often, very often, a mandarin lies always." A few more pages of the narrative bring us to the day when Nankin was attacked, taken, and made the residence of the triumphant Pretender.

The emperor sat almost paralysed on his throne, when he heard of this terrible disaster. Furious, though impotent, he revenged himself like a Stuart, by maltreating the bodies of the dead. The remains of some insurgent chiefs, which fell into the hands of the Tartars, were cut to pieces; the hearts were dragged out, and exposed to the soldiers' gaze. His stupid barbarity was better exhibited by his pardon, graciously bestowed on some officers who had been defeated in consideration of their having "died of a mortal sickness." However, he appealed to heaven with public prayers, and declared he would pass a whole night at the altar of his gods.

Lin and some other unsuccessful generals were put to death ; and others were shut up in cages. On the other hand, the rebels went calmly on, publishing manifestoes, in which the hateful rapacity of the mandarins was depicted, and making appeals to the patriotism of the country. Clemency and justice were enjoined to the insurgent troops, and peace, after victory, was promised to the whole empire. In other proclamations they declared themselves not to be brutal destroyers, but organized, merciful patriots, desirous of complete reforms in the administration, anxious to trade, unwilling to draw the Europeans into their struggle, and, above all things, bent upon casting down the idols "of the stupid priests of Buddha."

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The triumph of Tien-Tè is now so far secure that a series of unprecedented reverses would be required to change his fortunes, he commands the most intrepid and restless of the people, whose spirit and personal courage are very great. He has the sympathy of nearly the whole population, for the Tartars are hated in cities and provinces alike; and everywhere opportunities are taken to manifest this feeling. The *principles* of the civil war are described in the following passage:

"At the present moment the Chinese Pretender is the representative of progress; he appears as a reformer, lamenting abuses, inspiring hope in those who suffer, and confidence in the rich and learned. His auxiliaries, the five feudatory kings, who are all enlightened persons, being at the same time disciples of Confucius, and Protestants or Deists, fight against barbarism with the sword, and attack the superstitions of Buddhism, proclaiming a purer morality, and the doctrine of the Unity of God. Hien-foung, on the other hand, does not at all understand

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the change that has taken place in the mind of his people, and he fights against his adversaries, the innovators, with the weapons of judicial punishment. His ministers who are ignorant and false, and his generals who are cowardly and rapacious, deceive him without compunction. They propose no useful measures; but to revive the spirit of their young master, they impudently tell him of the pretended miracles that have been worked in favor of his cause.

Another misfortune of Hien-foung, is this,-that he gives evidence of those bad feelings-of that old leaven of barbarism - which is natural to the Chinese, and which is still fermenting in the bosoms of his agents. We, who have personally known those fat, smiling mandarins, lovers of pleasure and good cheer, were at first inclined to believe, that in accordance with the fundamental maxim of their philosophy, they were born kind and humane. We certainly saw them deal a few cuts with the bamboo as they went along; but we did not think they could have used without compunction the axe of the executioner. But the public places, transformed into shambles, where a hundred heads are lopped off daily-men locked up in cages like wild beasts, and wretched victims. whose hearts are torn out alive-have greatly changed our opinion, and have inspired us with a profound horror for a government that can order such atrocities. Certainly the cause of Heinfoung may still prove triumphant, but our natural feelings seem to desire a contrary result ; and we seem to comply with a sentiment of humanity when we predict the downfall of the Tartar dynasty.

"My opinion is," said a Chinese doctor, "that it is the spirit of Christianity which will overthrow Hienfoung."

The friends of Christian Missions have been watching these strange movements in China with special interest. Already the Protestant teach-

ers travel freely in the interior, and are welcomed by multitudes of the people. The Scriptures are already translated, revised, printed, and to a large extent circulated and read in the Chinese language. A succession of missionaries have, for nearly half a century, been laboring in the outposts of Java, Penang, Singapore, and Malacca, as well as in Canton. Since the triumph of the British arms in China has secured freedom for foreigners in the commercial cities of Canton, Amoy, and Shanghae, additional laborers have gone out from this country. Churches of native converts enjoy the superintendance of native pastors, and several native teachers, under the direction of English missionaries. Leang Afa, the first Protestant convert, continues to preach the Gospel to his fellow-countrymen. The Chinese New Testament is now produced at Hong Kong and at Shanhghae for the sum of fourpence, and the British and Foreign Bible Society is vigorously preparing to give to the Chinese people a million copies of this divine book. In a circular recently issued by the directors of the London Missionary Society, they say-

"Although it must be doubted whether the chiefs and teachers of the Chinese insurgents can be regarded as even almost Christians, yet, apart from whatever is erroneous in their doctrines and defective in their characters, they are, as the instruments of God, effecting a wonderful change in the minds and habits of the people. Idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. The promise of their social improvement is not less distinct. Isolation and exclusiveness are no longer made the national boast; but good will and fraternity are proclaimed with the distant nations of the earth; and our countrymen, instead of being reproached, as aforetime, as barbarians, have been welcomed as brethren and friends."

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THE STERN STREAM LINES

The following truthful reflections on the grandeur and importance of the Chinese Mission, we find in the (English) Evangelical Magazine:

If China' is to advance in the noblest sense; if her millions are to be elevated in the scale of social and moral being; if they are to be truly enriched and rendered happy in the highest degree; if their practical and useful influence is to bear, extensively and efficiently, on the numerous islands and countries around them, the knowledge of the gospel must be acquired; the power of the gospel must be felt; the love of the gospel must be felt; the priceless blessings of the gospel must be enjoyed. It is the religion of the Bible that will humanize and enoble China; that will dispel the moral darkness, and burst asunder the moral fetters of her population; that will tranquillize her teeming millions, and put them in possession of unalloyed happiness; that will make her "valleys to sing," and her "hills to rejoice ;" that will induce her to throw her arms widely open, and benevolently to embrace the world, and make her the receptacle of all that is valuable, all that is holy, all that is divine.

And, when these things are contemplated, what majesty and grandeur, what undefinable importance, are attached to the Chinese Protestant Missions, carried forwards with simplicity, earnestness and devotion; maintained under the influence of love to Christ, and zeal for his honor ; and upheld by the liberality, the faith, the energy, the perseverence, and the combined prayers of hundreds of thousands of British and American Christians! Such an enterprise is associated with the utmost moral sublimity, and the preciousness of those benefits it will be instrumental in conferring, during the next five-andtwenty years, no language can adequately unfold - no mind can adequately estimate. The profound and universal interest now felt by the followers of Christ in England, Scotland, Ireland, and America; the contribu-

tions which are poured in; the efforts which are made ; and the prayers which are presented on behalf of China, that the light of Christianity may speedily shine throughout it, and that the inestimable benefits of redeeming love may be realized, are only what we expected from the ministers and people of God. Nothing could be more natural, and confessedly, nothing could be, as a development of attachment to the Saviour, and enlightened concern for the happiness of millions, and for the advancement of the empire of the Messiahmore proper-more important-more necessary. If such solicitude had not been felt, such a spirit not displayed, such petitions not been preferred, such zeal and benevolence not been exhibited, our utmost surprise would have been excited, our deepest regret would have been induced.

What a field is before us ! What territory is to be explored, cultured, and gained for Christ! What anticipations may we not cherish! On what viotories may we not calculate! Let the population of China be estimated, in round numbers, either at 300 millions, as some aver, or at 350 millions as others estimate, what a world of immortal beings is it among whom we labor, and for whose spiritual illumination and salvation we are continually to strive! Why, almost every other missionary scene of effort and enterprise, with the exception of India, is comparatively little. To have access to two or three hundred millions of Chinese ready to receive the New Testament from our hands, and to listen to the joyous tidings of redemption through Christ the Lord, from the lips of our educators and missionaries, is a fact of inexpressible moment. In the course of a few years, if funds are supplied-if efforts are wise and unremitting-if prayer, fervid and united, be poured forth-and, above all, if the Spirit of God be communicated, what changes will be witnessed! what glorious moral transformations will be realized ! what dense clouds of igno.

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rance will be dispelled ! what light will Christian education shed! what pernicious and soul-destroying errors will be annihilated! what congregations will be collected ! what Christian Churches will be formed ! what impressions of the most valuable and hallowed kind will be made! how will the gospel advance and conquer! how will divine principles renovate the moral nature of the Chinese-divine privileges be participated by themdivine blessings and enjoyments be experienced-and divine hopes, full of a glorious immortality, be awakened! How many thousands-why should we limit the omnipotent Spirit ? - how many tens, ay, even hundreds of thousands in China, may be brought to God -drawn to the Saviour-made meet for heaven ! Is not the thought indescribably sublime? Is not the bare anticipation inexpressibly joyous, majestic, and momentous? We conceive that nothing can be more so. Go forward, then, Christians, to the work; prosecute the noble, the magnificent enterprise, with all the faith you can exercise-with all the energy you can command-with all the simplicity of aim by which you should be markedwith all the benevolence you should exemplify-with all the devotion you should breathe-with all the hope and confidence, as to the issues of your labors, you are bound to cultivate.

Can we, then, attach too much significance and grandeur to the Chinese mission? Can we be too anxious for its enlargement? Can we be too solicitous that it may be prosecuted on a scale in some degree correspondent with its magnitude and importance ? We trust, therefore, that some splendid examples of Christian benevolence, on behalf of China and its missions, will be furnished during the current, and every succeeding year. We hope the disciples of Christ among us, of large wealth, will now "devise liberal things" for China. How many could each support a missionary in China, with perfect ease, and the burden not be felt ! Let it be done; and, instead of ten, fifty, ay, a hundred, additional missionaries for that vast country would soon be gained, and the triumphs of the gospel in its swarming cities, in its ports, on its rivers, and along its coasts, would be grand beyond description. We are assured of this, that the conversion of China to Christianity will be the richest and most brilliant among the crown-jewels of the Redeemer. How we long for the time when these costly jewels shall be worn by the great Mediator, the son of God! "Saviour! let thy light be shed—

Let thy wondrous love be felt, and millions

Hymn thy praise!"

A Tribute to the Memory

OF MRS. LYDIA, WIFE OF R. P. ANDERSON,

OF WASHINGTON, D. C.

By one who called her " Mother."

OBITUARIES and memoirs are generally written immediately on the death of their subject; for the dead are forgotten; the interest of the public in them ceases, as soon as the turf covers the body. There are a few, however, among the countless thousands of the dying, whose obituaries may be written months after their decease. A year has now passed since Lydia Anderson breathed her last; but though "the memory of the wicked," and even of men the most eminent in the world's esteem, does soon perish, "the memory of the just is blessed." The remembrance of the pious dead is too sweet for the bereaved to part with the delight which it gives.

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There is no title by which woman can be addressed, so full of tender meaning, as that of "mother." Princes may bow the knee and style her empress, or queen, and along the lines of vast armies, a thousand eager swords may leap from their scabbards to avenge the merest breath of disrespect to her name; but to be called "mother,"

that is an honor that implies more of homage than all royal titles, and it bespeaks a devotion which no Zenobia or Elizabeth ever received. There are men of mature years and prominent ability and influence in many a State and eity of our land, who, in common with her three children, uttered, as they heard of her death, the heartfelt exclamation. Is "Mother Anderson gone? Shall I see her kind smile no more?"

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It is not a mere formality of unmeasured eulogy, but it is one of the most instructive and profitable lessons which the human mind can dwell upon, when the short and simple annals of the life of such nursing and training "mothers" are penned, and the power by which they leave their stamp on the character of thousands is analyzed.

Lydia Davis was born in Philadelphia, October, 1786. Her ancestors were from the Welsh stock, settled at Wilmington, Delaware, and in Bucks County, Pa., at a place called New Boston. From childhood Lydia exhibited that unmarked character which deserves most to be marked. She was of a quiet and gentle spirit, and her deportment was sedate and womanly, even in very early life. At the age of 17 years, on account of the mental derangement of her mother, the care of the family devolved on the daughter, and her rare domestic virtues were brought out and trained in this early school.

Lydia was brought up under the influence of the stable piety of Welsh Baptists. Her parents attended the Ist Baptist Church, then the only one existing in the City of Philadelphia. When in her 20th year, she became the subject of deep religious impressions; impressions which, though gradual and silent, proved to be wrought by the Spirit of God. With her, the work of grace was peculiarly the wooing of the "still small voice." So silent and gradual was the change she experienced, that she never afterwards was able distinctly to tell what day, or even week, she passed from death unto life; yet the transformation in her whole character was as real, as that which is seen in approaching spring, where all Nature gradually puts on a new robe of green. The simple and only mention she left recorded of this era in her life, is the following memorandum, found in her own handwriting among her papers after her death: "Lydia Davis, was baptized by Rev. Wm. Staughton, on the 19th of September, 1806, in the river Schuylkill, and united with the 1st Baptist Church, Philadelphia."

It was during this period of her life, that the winning and moulding influence of her character began to be felt on others than her own family. Her father was an intelligent Baptist in principle, though he had not made a profession of personal piety. His house was the resort of the Baptist brethren, and especially of the preachers. It was Lydia Davis, yet a girl, who was obliged to act the part of hostess to these Christian guests. Among others, the Rev. Dr. Sharp, was one who at this early period of her life, formed the highest estimate of her peculiar excellence of character. Her remembrance was always fondly cherished by him, and he ever inquired with tender interest after her welfare. The mention of her death made to him at Baltimore, just before his own decease, deeply affected him; and her name was one of the last on his lips when upon his death-bed, as if a vision of soon meeting her was passing before him.

Lydia Davis was married in 1813, to R. P. Anderson. Mr. Anderson had just before been baptized and united with the Sansom St. Baptist Church. Mrs. Anderson soon parted from the Church of her first love, following her pastor and husband, and united with the Sansom St. Church.

In her new relation, Mrs. Anderson now showed the stability and quiet earnestness of her piety. As a mother, she was constant and devoted in private prayer and effort for the spiritual welfare of her children, and she never

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would allow any family interruption to interfere with regular morning and evening worship. Her fidelity was rewarded by seeing all three of her children truly converted to Christ, when they were between 11 and 18 years of age. In her own house too, she renewed those kind attentions of true hospitality, which have left a hallowed impress on the mind of many now eminent in the Church of Christ, Before this period, Dr. Staughton had been accustomed to receive private students for the ministry, and the house of Mrs. Anderson's father had been one of their favorite resorts for that social recreation, without which the student becomes unfitted for the active duties of life. In 1813, Dr. Staughton established a regular Theological School, though of a private character. Many of those students of his, now advanced in years, among whom may be mentioned Malcom of Pennsylvania, Sommers, of New York, Webb, of New Jersey, and Sabin, of Vermont, remember still with pleasure, the hours spent in Mrs. Anderson's society.

After the Triennial Convention of 1817, the vigorous efforts put forth for the endowment of the Columbian College, so far succeeded, that the buildings were erected, professors engaged, and a large number of students were gathered. Dr. Staughton was invited to the Presidency of the College, and Mr. Anderson became its Steward. This was in 1822. No one who has not been a student, can adequately imagine how the little kind attentions of a steward's wife in preparing little delicacies for the sick man, far away from a mother's and sister's care and sympathy, and how the tender words of woman's sympathizing heart dropped on the ear of the desponding and dejected, leave their impress on the young and susceptible spirit. No flattery of teachers, no commendation for intellectual triumphs can compare with these heart treasures, these social delights. They are sweet in the present enjoyment; and they have as real and weighty an

influence in preparing men for future usefulness, as do the acquirements of the study. The young man who in College loses all sympathy with the world, and especially becomes callous to motherly endearments, is little else than a learned automaton in after life.

The familiar intercourse of young men forming their character, with such an one as Mrs. Anderson, though not appreciated at the time, is one of the most mighty influences in giving the grace of gentleness and refinement. The spirit of the one with whom we have constant intercourse, is daguerreotyped upon our nature. No one can estimate how far such men as Caswell, Babcock, Conant, Knowles, Stow, Cushman, Neale, Maginnis, Swaim, Ryland, Keeling, not to mention others, are indebted to that one individual for the forming of certain traits in their own character. Many of those with discriminating retrospect, now discern that influence, and with gratitude speak of it. Even Dr. Staughton himself felt the soothing balm which the presence of such a spirit brings; and when in 1832, on his way to Georgetown, Ky., he lay sick, nigh unto death, at his son's house in Washington, he sent for Mrs. Anderson, as one whom he wished to have nigh him; and she was with him when he breathed his last.

CUTHERSTERN STATISTICS

On removing to Washington, Mrs. Anderson became a member of the 1st Baptist Church, then under the pastoral care of Rev. O. B. Brown. In 1827, she left this Church to unite with other persons in the formation of the Central Church. After that effort failed, and the Church disbanded, she declined to unite elsewhere until a new Church was constituted in the central part of the city. During the long succession of preliminary meetings and plans which preceded the constitution and establishment of the E. St. Baptist Church, Mrs. Anderson was one of the firmest, most sacrificing and hopeful of the little band. When any important measure involving responsibility was to be adopted, as to the calling of a

pastor, the rearing of a house, and the means of meeting various emergencies, her mind came speedily and resolutely to its conclusion; and she was almost certain to be right. Men boast of intellectual strength, and of being guided by deliberate reason; but the heart of woman is oftenest to be relied on, and the intuitive judgment and resolute perseverance of a woman like Mrs. Anderson, inspires a confidence and energy in a whole Church, which ensures success. Her familiar and oft repeated expression, uttered with so much energy, "I feel it in my bones that we shall be blessed." was the watchword of many a triumph over difficulties.

During several of the last months of her life, Mrs. Anderson was not able to go out except occasionally. Yet her interest in the Church and its prosperity continued unabated ; and she always inquired specially about matters relating to its welfare. Her personal Christian hopes, though never selfconfident, and seldom intruded in her conversation with others, was nevertheless settled and cheerful. She was extremely fond of what might be called private communion with eminent disciples of Christ; always having a book of religious biography or of experimental devotion at her side, if not in her hand; becoming so absorbed in reading and reflection, as apparently to increase her bodily weakness. Nothing, however, gave her so much pleasure, as the visits of her pastor and old Christian friends, with whom she enjoyed the sweetest communion in conversation and prayer.

She sank rapidly during the last few days of her life; and, shut out from the occupation of reading, the brief moments of meeting with Christians, seemed to give her tenfold delight. It was a rich reward for a visit to see her gratitude and rapture, which sometimes words could not express. On the morning of her death, her pastor called and she seemed perfectly transported with visions of the future. Such rap-

ture was not looked for in one of her uniform quiet temperament, and it was therefore the more remarkable. Her eye was lighted up with a smile of indescribable delight, and her whole countenance glowed like that of a seraph. Wishing to assure himself that she was perfectly rational, her pastor worded his few questions with care. He said first, "Good morning, Sister Anderson. Do you know me?" She replied with a smile, "O yes! O yes! I know you." He asked, "How are you this morning, Sister A ? Do you suffer any now?" She answered, "O no! O no! I am perfectly well; I am not unwell; I am perfectly well, perfectly well." He inquired again, "How are you in mind? Are you peaceful in your mind ?" "O yes." She broke out with rapture, "O yes! I am perfectly happy, perfectly happy, perfectly happy." Again the inquiry was made, " What makes you so happy Sister A.? "O," she exclaimed, "O my Saviour ! my Saviour ! O my Lord and my God! my blessed Saviour !" Here her triumph of spirit seemed too much for her bodily strength, and one more question only was put to her. "Do you feel now, Sister A., resigned to the will of God ?" "O yes! O yes!" she reiterated, "perfectly resigned; perfectly resigned ; all is bright ! all is bright !" and she stretched her hands upwards as if she felt her spirit was taking its flight heavenward. Her pastor prayed with her, and she seemed composed, and bid him a warm "goodbye."

He retired to his study, (it was Friday morning,) and unable to fix his thoughts on his preparations began for the Sabbath, the outline of two discourses in a few moments passed through his mind; one on the dying rapture of Stephen,—"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God;" and the other on the exclamation of convicted Balaam, "Let me die the death of the righteous, and let my last end be like his." He was after-

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wards forcibly struck by the remark of her son, that as she had been often a doubter like Thomas, she was able to adopt the very language he used when his faith was turned to sight.

She had been surrounded by the family of one of her children during her sickness, and as death approached, she was anxiously expecting the arrival of the other two. They came two or three hours before she expired. As they entered her room, her son was foremost, and she exclaimed, "Is he come! Is he come !" and reaching her arms to embrace him, she said, "It is! It is!" repeated again and again this, beginning of a sentence; her joy preventing her completing it. She embraced and kissed each of her family, bidding them, each one, the children, grand-children, and domestics, an affectionate farewell.

On the day of her funeral, several ministers were present. Rev. Dr. Cushman, in the course of some remarks, said that he had known Mrs. Anderson for thirty years; during the first and the last ten years of that period *intimately*; yet, said he, "I can say I never knew her to do an act, to speak a word, or manifest a spirit which was inconsistent with the character of an exemplary Christian."

Not long after her death, a long letter was received by her husband from the Rev. Dr. Neale, from which the following extract is made:

"Though I am hearing of, and constantly witnessing scenes of bereavement and death, no death has occurred in the circle of my acquaintances for these many years, which has affected me so deeply and tenderly. Mrs. Anderson was one of the most amiable, kind-hearted and judicious of women, that I ever knew. In all the relations of life, she seemed a model that one could scarcely wish more perfect. 1 have known her for a quarter of a century, and for several years almost as one of the family; and if she had a fault I never discovered it. But her uniform consistency of Christian character, her features ever lighted up with an animated yet quiet smile of friendship and affection, her love for her husband and children, and her kindness to all, of whatever class or character, have made an indelible impression upon my memory and heart. She is associated in my recollections with youthful days. She, with her husband, were among the first to speak words of kindness and encouragement to me, when I first went to Washington. And the pleasant hours I have passed in your family, made so happy by her presence, I have been accustomed to look back upon as the sunniest scenes of my life."

The impression which was deeply imprinted on the mind of the writer at the death of Mrs. Anderson, has often recurred, and has been gathering new confirmation in succeeding months. It is this. Christians greatly mistake in their estimate of the moral influence which genuine piety exerts in the formation of youthful character. If any mother ever did her duty, and received her own rich reward in the ripening character of her children, Mrs. Anderson was one. But this was a small part of her influence. Scores, and even hundreds of educated men, some of the best preachers in our land, from her silent yet irresistibly moulding moral influence, now acknowledge their indebtedness for the fostering and strengthening of those traits of their character, which are more essential to usefulness, not to say to happiness, than all the most brilliant and cultivated gifts combined. When we reach heaven, it will not be the great student. the able instructor, the popular preacher who will appear to have done the most good, but it will be the private Christian, whose character was so like Christ's, that others beholding them. have grown into the same image from glory to glory. Such women as Priscilla and Lydia, make the preachers themselves what they become.

CUTHER STATES

The pungency of pleasure is as transient as the foam that mantles round its brimming cup.—*Henry Giles*.

Bingraphiral Sketches. REV. BENJAMIN TITCOMB, OF PORTLAND, ME.

BENJAMIN TITCOMB was born in Falmouth, (now Portland,) July 1761. At what time he experienced that new birth of the Spirit, without which no man can see the kingdom of God, I am unable to state. He and his companion were for some time members of the first Congregational Church in Portland. They left this church in consequence of the new views of religious truth which they had adopted ; and associated themselves with others, who, about the same time, early in the year 1776, were made partakers of the same salvation. These individuals, having experienced a change of heart, were led to search the Scriptures, and writers on experimental religion, which resulted in their separating themselves from the Ecclesiastical Societies then existing in Portland. They acted not rashly, but considerately and conscientiously in this matter.

To this little company Benjamin Titcomb opened his door; and their meetings were held for some time under his roof. Not more than five or six constantly attended for the first three months. It required, indeed, no small effort to take the stand which these few disciples of Christ took. We of the present day can scarcely appreciate the trial.

The meetings which were conducted statedly by prayer, by the singing of hymns, and by the reading of a sermon, began after a while to grow formal: the result-it was thought on inquiryof thus reading printed sermons. The practice was therefore laid aside; and instead of it, the reading of the Scriptures was introduced, and a revival of religious feeling was soon enjoyed. The number of attendants began to increase, and the place of meeting to be crowded. During this time, Mr. Titcomb was accustomed to address the people who thus convened at his house ; offering generally expository remarks upon the Scriptures. This was the commencement of his ministerial course.

In 1797, a school house was hired for the purpose of holding the meetings more publicly. Previously however to this, Mr. Titcomb had been baptized in North Yarmouth by Dr. Green, and had joined the Baptist church there. Several others began to think very seriously and with deep interest on the subject of Christian Baptism, and the Scriptures were searched with diligence. Ministers who resided at some distance commenced visiting these disciples. During the space of about a year and a half, eight or nine persons were baptized on a profession of their faith, and stood ready to be constituted as a visible church of Christ. Mr. Titcomb received the approbation of the church in North Yarmouth to enter upon the work of the ministry. He was ordained in that town in 1801, at the anniversary of the Bowdoinham Association. Dr. Baldwin, of Boston, offered the introductory prayer; Dr. Green, of N. Yarmouth, preached on the occasion; Mr. Stinson, of W. Bowdoin, offered the ordaining prayer ; Mr. Williams, of Brunswick, gave the charge; Mr. Tripp, of Hebron, presented the right hand of fellowship; Mr. Low, of New Gloucester, offered the concluding prayer.

In 1801, January, the brethren in Portland hired a large open upper room of a brick store for their place of worship. In March following, those who had been baptized adopted certain Articles of Faith, expressive of their belief, and agreed to unite together in church relation. At their request, a Council from the neighboring churches convened ; who, having obtained satisfactory evidence of the union of the individuals proposing to unite as a church, and having examined their Articles of Belief and Church Covenant, proceeded to constitute them a visible Church of Christ. Of this infant flock Mr. Titcomb became the Pastor in September, 1801.

Such was the origin of the Baptist

BIOGRAPHICAL SKETCHES.

church in Portland. It was of God, we do believe. When that little band was gathered and stood up for the truth of God, his doctrines and his ordinances, they stood almost alone. Contemporaneously with them, or soon afterwards, others of similar views as to the way of salvation, and the nature of experimental piety, though of different sentiments on Baptism, came out, and God blessed their efforts also. And from these feeble beginnings, what glorious results have followed! One church after another has arisen, strong in the doctrine of Christ's sacrifice, of justification by faith in that sacrifice, of regeneration and sanctification by the Spirit of God, and blessed revivals have been from time to time enjoyed by these churches; and perhaps there is no place in our wide country of the same extent and population as Portland, where there is a more predominant prevalence of evangelical sentiment and experimental piety. I would say this in the spirit, not of vain and foolish exultation, but of humble gratitude to God. It is his work. To him be all the glory. But we ought not to forget the humble, holy, zealous disciples, whom God employed as his chosen instruments to commence this great and most blessed Reformation.

Mr. Titcomb continued his labors with the Baptist church in Portland, until 1804. In the month of September of that year, he was dismissed to join the Baptist church in Brunswick of which church he became the pastor, and continued such until 1827. During this period, and previously to the year 1816. I conclude that he must have repeatedly witnessed seasons of special interest and increase in the church. For in a letter he wrote in that year to Dr. Baldwin, he speaks of his having been present in nineteen revivals; though a large proportion of these might have been in other churches which it was his privilege to visit.

The year 1816 was to the farmers of New England a most gloomy year. In Maine, frosts occurred every month,

and the fruits of the earth were cut off. But the garden of the Lord flourished, the dews of heaven descended richly upon it. Multitudes were gathered into the fold of the good Shepherd. Brunswick shared largely in the heavenly visitation. And here occurred a thrilling scene on Monday morning, July 22. Dr. Baldwin, of Boston, had spent the preceding Sabbath in Bath, and on his way to North Yarmouth and Portland, where, that week, ordination services were to be performed, preached by appointment at 7 o'clock in the Hall in the village were religious meetings were frequently held. Many were deeply impressed by the truth, and awakened to anxious inquiry. "I think," Mr. Titcomb writes, "there must have been more than fifty." There was no impassioned oratory working this result, a result beyond the power of all human eloquence. It was the work of the Spirit of God. The revival went on; among the number of the converted was Mr. Titcomb's son Benjamin, who afterwards became himself a preacher, but long before his father finished his course on earth. He died early in the year 1829.

Respecting this revival, the following statements were made by Mr. Titcomb, in a letter dated April 17, 1817, addressed, I suppose, to Dr. Baldwin:

"Dear Brother :- The whole number of persons added to our church by baptism, since October, 1815, is 152. The reformation was preceded by an uncommon attention amongst the people to meetings, which for more than twelve months before were held in all parts of the town. The church was likewise much stirred up to prayer and supplication. Days of fasting and prayer were likewise set apart, which were attended with an unusual blessing. The ordinance of baptism was remarkably blessed to spectators, as well as the exhortations of converts. The greatest regularity has prevailed in our assemblies, attended with unusual solemnity. Persons of all ages,

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OVER NUMBER OF STREET, STREET,

from eighty down to nine years, have been subjects of the reformation."

A concise account, directly to the point, and suggesting very valuable instruction. Our aged brother sustained the pastoral relation to the church in Brunswick for about 22 years.

In 1829, a new church was formed in Brunswick, called the Village Church, of which he became pastor the same year, and continued to be until 1836.

In 1838, July 24, his pious wife, Mrs. Mary Goodwin, departed this life. She was born in Saco, May 22, 1768, the daughter of Rev. John Fairfield, of that town. She was married to Mr. Titeomb in 1786, and for fifty-two years did they pursue together the journey of life. She, with her husband, were among the number who were organized as the First Baptist church in Portland, July 24th, 1801, just thirty-seven years before her death.

He always, in his latter years, spoke of death with a smile. A Christian brother calling at his house was looking at the portrait of Mrs. Titcomb. The friend inquired, "Is she living ?" "O no," said he, "she has gone home long ago ;" and with a smile, added, " My Master will send for me soon, and I am all ready to go." His death seemed no less pleasant that his anticipations of it. He appeared to be perfectly sensible in the last conflict, and remarked, " This is death. I shall soon be discharged." Yes, Christian soldier, thy warfare is accomplished ! He that overcometh shall be made a pillar in the temple of God.

Elder Titcomb survived almost all his cotemporaries. He reached the great age of 87. Though dead, he yet liveth. He has passed, we rejoice to believe, to a higher sphere, where the infirmities of age are not felt, where "the spirits of the just made perfect," await the resurrection day, when that which is sown in corruption, in dishonor, in weakness, shall be raised in incorruption, in glory, in power.

REV. JAMES W. MANSFIELD, OF KENTUCKY.

AS born in Albermarle county, Va., March 18th, 1794. In the autumn of 1815 he removed to Kentucky, and settled in Mercer county. Here he was baptized in October, 1815, and united with the Salubria Springs church. In 1820, he received license to preach the gospel, and in 1827 was fully ordained as Pastor of the church at Dollason, Trigg county. For twenty-five years he preached regularly to this church, having most of the time, according to the custom of the country, the charge of three or four other churches. During a portion of the time he preached regularly to several churches, whose meetings were held on other days than the Sabbath. Almostat his own cost cost he rode day after day, and month after month, supplying the churches with the word of life and preaching the unsearchable riches of Christ. His labors were greatly blessed of the Lord, and many were, through his instrumentality, brought from darkness to light and from the power of Satan unto God. Thus Mr. Mansfield endeared himself to many hearts whilst he stood almost alone in the ministry in that part of the country, and devoted himself day and night to the work of the Lord. Like an Apostle, he labored, and like an Apostle, his labors were owned of the Lord. For almost twenty years in succession he was elected Moderator of the Little River Association, and would have been as long as he lived, had he not begged the brethren not to place him in the chair any more.

In 1851, Mr. Mansfield succeeded in organizing a church in Princeton, the county town of Caldwell, and in erecting a handsome little chapel for the accommodation of the congregation, a thing he had long desired to see accomplished. He was the Pastor of this church when he died. During his last sickness he remarked to his friends that if they wished to know the state of his mind, they would find it in the

SKETCHES OF THE OLDEN TIME.

account given by Bunyan of Christian and Faithful in crossing the river. About thirty-six hours before death he called his family and deliberately bade them all farwell with as much composure as if he were only going a journey. He died at his residence in Caldwell county, Ky., October 15, 1853.

Sketches uf the Olden Time.

BY REV. J. M. PECE, D. D., ILL.

WHILE looking over and placing on file Minutes of Associations, I have occasionally glanced over their pages, and submit for registry a few "Scraps."

The Red Stone Baptist Association, before it degenerated from primitive usages, was a Missionary body. In 1807, they report "Missionary money -" received from Short Creek church, \$5; Cross Creek, \$4; Salem, \$2; Pigeon Creek, \$2. At the session of 1814, the "Accounts of the Mission" amount to \$63 54 cents, and brethren Phillips, Spears and Brownfield, were appointed "a Board of Directors for the Mission." "Appointed W. Brownfield and J. Phillips, Esq., Treasurers of the Missionary Department," " Rev. M. Luse was appointed by the Association a Missionary for one month, to visit the destitute churches. Next year, 1815, "the Association resolved itself into a Missionary Society, auxiliary to the Baptist Board of Foreign Missions ;" and for the future the Society shall consist of the Elders and Messengers of every church, who shall collect and forward to the Treasurer of this Society, annually, at least five dollars.

A Corresponding Secretary was appointed, a collection to be made on a day of Public Thanksgiving, and sent to the Board.

At the same associational meeting, Elder Alexander Campbell, with his father, Elder Thomas Campbell, were received as Messengers from Brush Run church, for the first time. Elder A. Campbell, and his father, who were first Scotch-Irish Presbyterians or Se-

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ceders, then Independents, were baptized in the Buffaloe Creek, by Elder Matthias Luse, Pastor of Ten Mile church, in the Red Stone Association, the first week in June, 1812. On the occasion the senior candidate, (Thomas Campbell) spoke three hours and a half at the water side, "to a large auditory." Alexander, the son, spoke "one hour and a half." (See a letter from the late Doct. David Jones, who writes from Pittsburg, Pa., in the "Massachusetts Baptist Magazine," Vol. iii., p. 206. The letter from Doct. Jones is dated June 22d, 1812, and published in the Magazine of the following September.)

The writer was present at the session of 1817, and was invited by special appointment, to preach a "Missionary Sermon," to which devout attention was given and a collection of \$56.45 raised. In 1820, the Association raised funds and assisted in the education of brother Jacob Osborne, a candidate for the ministry. The same session, as the minutes show, \$112 was contributed for Foreign Missions and sent to the Board. This body continued Missionary contributions a few years longer, when the influence of Antonomianism on the one hand, and the peculiarities of Alexander Campbell on the other, infected the body, excited prejudices and jealousies, and-they went backwards, and are not known now even to have a name to live. The Monongahela Association took all its healthy churches.

The Beaver Association, bordering on Ohio, was a Missionary body in the Olden time, and employed itinerants within its field. The minutes of 1817, the first in my file, state, "the Missionaries of last year have filled their appointments." Their names were Adamson Bently and Andrew Clark. This body still retains its Missionary character. The minutes of 1824, mention the formation of a Religious Tract Society, auxiliary to the "Baptist General Tract Society," as an associational act.

Rock Spring, Ill., May 26, 1858.

CUTHERSTERN STREET, INC.

Perplexities of Infant Baptism. | She

BY REV. EZRA FERRIS. LAWRENCEBURG, IA.

URING the progress of the extraordinary ingathering of souls to the Churches in Kentucky, and a part of the then North Western Territory, about the beginning of the present century; the writer of this article made a public profession of Christ, by being baptized in his name, into the fellowship of the Duck Creek Baptist church, on the 6th day of June, 1801. Zeal for the spread of the Gospel drew the people together frequently in large crowds to engage in prayer and other devotional exercises, in most of which he took a part. The following winter meetings were held almost every evening, continuing sometimes until break of day, when his anxiety for the salvation of his fellow men constrained him to do violence to his own conscience, or to warn them of their danger, and exhort them to flee from the wrath to come. The exhortation led some (perhaps too partial friends,) to think he ought to enter upon the work of the Christian ministry, though but eighteen years olu. The duty of preaching was often urged upon him by some of his elder brethren, and especially by his Pastor, (Rev. Peter Smith) who manifested a deep interest in his success. He also spoke of the subject to his father, and of the objections he had urged for the want of better qualifications; it was at last agreed that he should be sent to school, and as there were no suitable schools in the West, it was concluded he must go to New York. A few days before starting on his intended journey, a sister in the church, one of the heads of a neighboring family, called on him with a special request. "Uncle and Aunt Morrell," said she, "are now on a visit at our house, and while talking with Aunt last evening, she asked me if I had heard of the difficulty that Uncle had got into in the church ?" "I told her no," and she informed me that he had lost his place in the church.

She said " Last spring he visited the Presbyterian Church at Turtle Creek, at the time of the communion ; a remarkabe revival being in progress, it was necessary their session should sit several days to examine applicants for membership, and Uncle Calvin being an Elder in a neighbouring Presbyterian Church, was invited to sit with them. After having examined and received a a large number, a man presented himself, who answered all they asked him in a very satisfactory manner, until the question was put, 'Have you been baptized?' After a short pause he replied, 'I do not know ; my father and mother, both died before my recollection : but I have been told they were pious, and suppose they had me baptized; but do not recollect that any person ever told me so.' The question of his reception was proposed, but was objected to by one, because there was no evidence of his baptism. It was then proposed that he should be baptized, and then received, but this was objected to because there was no evidence that he had not been baptized. Uncle Calvin told them they ought to receive him, either with or without baptism : but it was objected that to baptize him might be re-baptism, which they did not approve of. Calvin thought they were too particular, (and said,) ' if the question was put to me I could not answer it, for I do not remember that any person ever told me that I had been baptized.' When the time approached for distributing tokens to the communicants Calvin was refused one, because he could not say he had been baptized. Now, she continued, I have no doubt but my father knows all about it, and as you are about starting east, I promised to call and ask if you would enquire about it, obtain the information and write back."

I promised to comply with her request, and did on my journey call on Mr. Abner Brown, (her father) but after asking him the question his reply was, "I do not know; Calvin's father was a member of the church, but about

MRS. EMILY JUDSON.

the time of his birth was excluded for intemperance; if his exclusion was before Calvin's birth he was not baptized, if not until after he probably was, but I cannot tell. So far as I know, Dr. Calvin Morrell was never relieved of the difficulty, so as to regain his place in the Presbyterian Church."

After I left Mr. Brown's house to prosecute my journey, the subject weighed upon my mind, and I could not refrain from asking myself if it could be possible that our Lord Jesus Christ, so wise and benevolent, when about to leave his disciples here on earth, would ever have enjoined on them a strict attention to a positive institution, and yet have directed it to be performed under such circumstances, as must often render it impossible for them to tell whether they have obeyed him or not.

Mrs. Emily Indson.

THE following Memorial of Mrs. Judson, the widow of the devoted Missionary, we transfer from the columns of the Christian Chronicle.

"Her age at her decease was thirtysix, yet though brief the years, if we estimate life by what is accomplished, she lived long. She was born in 1818, in Eaton, a town adjoining Hamilton, where she died. Her parents were pious and respectable, but destitute of wealth, and hence, had no means of doing much for their children; vet they enjoyed a pious example. shared an interest in their prayers at a throne of grace, and received a good moral and religious training. Emily was early impressed with the truths of the Bible, and at the tender age of seven years, gave her heart to God. She was baptized at fourteen by Dr. Dean, Missionary to China, now in this country, honored and esteemed by all who know him. The truth as it is in Jesus, at once took full possession of her mind and heart, and thus she abounded in all the graces of the Spirit, As a subdued earnest Christian, she

was beloved in the circle of her pious friends, and was an ornament to the Church. Her strong sympathies with the cause of Christ, her desire for the salvation of sinners, her anxiety for the most usefulness, led her soon after joining the Church, to think of the heathen world, and to inquire of herself, if it was not her duty to go out as a missionary. After much serious reflection and earnest prayer, she wrote to Dr. Kendrick, her pastor, on the subject, and afterward had a personal interview with him. But being single and youthful, he advised her to wait for a season, and till Providence might open the way in a more marked manner. She yielded to his counsel of age and wisdom, but always cherished the deepest interest in the missionary enterprise, and the desire yet to be identified with it on heathen ground, and there live and die.

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OUT-ENTERN STATISTICS INVOLVE

Relinquishing the expectation of becoming a missionary for the time being. she then laid her plans for usefulness at home. With only the advantages of the public schools, such was her capacity to learn, that she soon gave promise of distinction as a scholar. As she increased her attainments, she commenced the use of her pen, and its fruits as they came before the public. at once attracted attention as sensible and brilliant. She was soon a teacher in the district school, and here won her way into favor with all who bestowed patronage upon her. At length, she removed to Utica, and became an instructor in the department of rhetoric in a female seminary of the first class where the present Mrs. Dr. Nott, of Union College, was the efficient and accomplished principal. She was highly esteemed at this Institute for her character as a lady, and her success as a teacher. While here, she was busy with her pen, and its productions charmed all who met them in the walks of literature. Both her prose and her poetry were gems of the choicest class, and were sought after with the greatest avidity. But she had not only to pro-

vide for herself, but mostly for her aged parents. Thus she was compelled. while she trusted so much to her pen. for such support, to write for those branches of the press where her labor could meet with the largest remuneration. Religious journals and religious magazines, are so miserably patronized by the Christian public, that they can afford but small pay for the contributions they receive. Hence, in her circumstances, it was in vain to expect much from this quarter; and therefore, it was, that she wrote so generally for the popular magazines. But she was most highly appreciated by the managers of these publications. As she became known, her productions, whether prose or poetry, would command any price in the market. Since we have been in this city, as occasionally Mrs. Judson has written a few lines of poetry to some friend, we have known them sought for secular magazines, and twenty dollars paid for them. Probably her popularity in this department far surpassed that of any other writer in the land. Dr. Judson, while in this country at his late and last visit, whose literary taste was most exquisite, happened to meet with one of the volumes she had published, and at once sought the acquaintance of the lady that could put forth such sentiments and in such style. This led to his introduction and marriage with the famed Fanny Forrester. It took place in 1846. Many were surprised at the marriage, but it was because they did not know the real character of Mrs. Judson. Her writings were chaste literary productions, and the lessons they inculcated strictly moral, and entirely safe in their influence everywhere. But the words that she employed in the popular magazines, and for which only she could be paid to meet her necessities, were but faint expressions of the hidden fires of divine love that had long been pent up in her heart. She all the time had been the meek, devoted Christian; and the self-denying, self-sacrificing spirit of the most heroic missionary,

had a being within, and was ready for action at any time and anywhere, as the Providence of God opened the way. The proposition to go to Burmah, and there live, labor, suffer and die, as the wife of Judson was made and accepted.

The day had at last arrived for which she had been longing from her early youth, and for which the late Dr. Kendrick had encouraged her to wait. She was the third wife of Dr. Judson, and both her predecessors in that relation sustained before the Christian public the highest character for intelligence, piety and usefulness, and they looked with a jealous eye on their successor, lest she might prove unworthy of the sacred place she had dared to occupy. But from the time she became the wife of Dr. Judson, June 1st, 1846, at Hamilton, till she died at the same place and under the same roof, June 1st, 1854, precisely eight years after, not a word or deed has proceeded from her that has been even exceptionable. Her devotion to the noble missionary, and her zeal in the cause of missions without abatement all this time, have commanded from all the friends of missions admiration and esteem. Though her husband left her for a voyage at sea, seeking thereby to improve his enfeebled health, and was buried in the ocean, and thus returned no more to sustain her by his presence and sympathies; yet she gladly would have remained, and made her grave on heathen soil, so much was her heart in the work. But disease had already fastened upon her frame. whose alarming symptoms compelled her return to her friends and home in this country. She yielded to the advice of physicians, and arrived here some two years ago. Multitudes have sought her society, and have been delighted with her presence and words. She has visited different cities, and occasionally written for the press, exciting the fond hope that her useful life might yet be spared. Her family and friends clung to her so earnestly, that it seemed the endearing ties could not be broken. But there is

MRS. EMILY JUDSON.

a higher power that rules the affairs of men. She had been enabled to write with her chaste and modest pen the life and labors of one of the Judson wives; it only remained for her to aid in writing the life and labors of Judson himself. This she did, and in connection with Dr. Wayland, has furnished for the churches a monument of his name and deeds, that will endure when letters chisselled in marble and brass are effaced and forgotten.

She attempted another effort. A Memoir of Dr. Judson, of a size, and ata price to meet the wants of the common people, was called for, and all eyes fastened on her for the accomplishment of that object. She was consulted, and gave her consent. The advertisements went into the papers, and the warmest gratification in the anticipation, was every where expressed. In pain and anxiety she made a beginning, but death pressed closely on her steps, and overtook her before the work was completed. Her pen lies on a leaf of this book, and will not be resumed.

To us it seems an unfinished work, but not to her now. It is committed to other hands, and she takes the harp of gold to sweep the praises of God forever. Her last days, while at her rural home, and with her parents and friends, were peaceful and happy. The sands of life wasted slowly away, and her departure seemed like the setting sun, sinking out of sight, but leaving behind a track of glorious effulgence and heauty.

She died on Thursday night, June 1st, and the funeral services occurred the following Sabbath. Dr. Wayland was expected to preach on the mournful and interesting occasion, but sickness in his family prevented. Prof. Eaton, of Hamilton, occupied his place, and delivered a discourse from the words suggested by Mrs. Judson: "But some are fallen asleep," that was highly appropriate and deeply impressive.

All the children of Dr. Judson were present, and some friends from Boston and Philadelphia, beside a multitude

of those residing in Hamilton. She was buried in the village cemetery, in a spot previously selected and prepared by herself, and by her side stands a marble monument, erected to the memory of Dr. Judson. Her aged parents still live to mourn the loss of a child and daughter, who has loved, honored, and sustained them as few ever do. She has amply provided for their support, and the support of all the children of Dr. Judson. Her only child, a daughter, six years of age, is taken home to remain with the Misses Anable, of this city, where she will receive all the sympathy, care, and training for a useful life that can be given. The heart of Mrs. Judson was in the Mission work to the last. What may be left of her property, and profits of the Memoir, after yielding this support to her children and parents, is an unreserved and permanent appropriation to the Burman Mission.

BEAUTIFUL SIMILE.—The following is from one of the discourses of Donne:

"The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high, or how large that was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great person's graves is speechless too,-it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, would trouble thine eyes if the wind blew it thither; and when the whirlwind hath blown the dust of a churchyard into the church and the man sweeps it out again, who will undertake to sift those dusts and to pronounce-this is the patrician, this is the noble flour; and this is the yeomanry-this the plebian bran?"

CONVERSIONS FROM POPERY.—One hundred and forty-four more adults have renounced the errors of Popery in St. Paul's, Bermondsey, since the last published report in January last. の二十四次二日というにはしなく一切なら

Editor's Garner of Gleanings.

BRITISH BAPTIST ANNIVERSARIES.—These were held in Excter Hall, London, during the early part of May. S. M. Peto, Esq., M. P., presided at the anniversary of the Missionary Society. It was stated in the annual report that several native churches in India have, within the year past, declared themselves independent, and of course selfsupporting—indicating an advancing era in missionary developments. The proposal to send out twenty additional missionaries to that country promises realization. The report states that:

"In nearly all the missions of the Society, considerable additions have been made to the churches, and in some the word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the church, who in former years had fallen away. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel, the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of Divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the Gospel is able to subdue the savage, to change his nature, and while blessing him with life eternal to elevate his entire character. At Clarence, a deep and solemn feeling pervades all classes of the community. The Society's mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbors in the word of God. Candidates are numerous, but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion."

THE BRITISH HOME MISSIONARY SOCIETY, has, "Central stations, 101; sub-stations, 134; members in home mission churches, 4476; additions during the year, 452; average weekly attendance, 17,535; Sunday schools, 113; teachers, 1112; scholars, 7255. The balance-sheet showed that the subscriptions and donalions for the year amounted to £4376 11s. 3d., the expenditure being in excess of that sum by £438 5s. 11d.

BRITISH AND FOREIGN BIBLE SOCIETY.-The receipts of this Society from all sources during the last financial year, were about \$1,100,000. The issues of the Society during the year amounted to 1,367,528 copies. Total issues of the Society up to this time, 27,938,631 copies.

WESLEYAN MISSIONS.—The contributions to the English Wesleyan Missionary Society for the year 1853, amounted to about five hundred and seventy-three thousand dollars, being an increase on the preceding year of \$45,000.

A "RAGGED CHURCH" has been projected for Spitalfields. It seems the poorest people in that region tell their pastors that their want of decent clothes prevents them from going to the regular churches! So a special church for ragged Christians is to be built. Five hundred pounds has been subscribed.

ANOTHER MISSIONARY GONE.—A letter from St. Helena of April 3d, announces the death of Mrs. Martha F., wife of the Rev. John S. Beecher, Missionary at Bassien, Burmah, of the American Baptist Missionary Union. She died March 3d, on her passage to the United States, in company with the Rev. Judson Benjamin and his family, her husband remaining at Bassien."

GERMAN AND HOLLANDICH CHURCH, Buffalo, N. Y.-Rev. C. Schoemaker became Pastor of this church in Aug., 1852, at which time it numbered (Hollandich and German together) 58 members. It now numbers 110 members, 42 having been received by baptism.

THE FUNERAL of a deceased colored man named Joseph Abrams, which took place in Richmond, Virginia, a few days since, is said to have been the largest ever seen in that city. At the African Church, where the services were performed, eight thousand persons were present, and a train of over fifty carriages followed the corpse to the grave.

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RIGHMOND FEMALE INSTITUTE. — A new Collegiate Female School, of which Rev. Basil Manly, Jr., has been elected President, has been commenced in Richmond, Va. A liberal subscription has been made for the buildings and endowment, and it is expected that the main edifice will be ready for occupancy in October next.

The plan of the edifice is a beautiful one. The architect, Mr. Thomas A. Tefft, of Providence, R. I., was selected in consequence of his experience in school-building; his skill in that department particularly, being attested by the voluntary recommendation of several of the superintendents of public schools at the North. The building, as designed, presents a front of 185 feet. A main passage, running this whole length, gives access to two ranges of rooms in each story. Entering at the centre-a wide entrance leads between two parlors to the hall, or principal school room-a large airy apartment, 60 feet by 40, extending nearly to the rear of the lot; the whole building being thus somewhat in the form of a T. In consequence of the limited time intervening before the proposed commencement of the exercises of the Institute, the whole of this design could not be completed this year. Thirty feet of each wing have been deducted-leaving the front, as at present proposed, 125 feet. The lot, extending from street to street, is in the very heart of the city, yet as retired as the country itself, from all annoyance. The Institute is to be provided with all the conveniences and accommodations which are employed in the best modern establishments of this sort. And the trustees having spared no pains to secure a well considered plan, will be careial to have it accurately carried out. The cost of ground, and of erecting, and furnishing the portion now under contract, will be between \$55,000 and \$60,000. The building will be an ornament to the city, and to the state; and it is believed that the enterprize itself, appealing to so many elevated and honourable feelings, cannot fail to receive, as it certainly deserves. the attention and co-operation of Chriscians in Virginia. Every motive which urges as to provide for the education of one sex, requires similar care for the other. Nor can any good reason be given for neglecting to provide schools for female instruction, or for assigning them a lower grade.

This is a great and noble enterprize; and if, by the blessing of God, the brethren should be enabled to rear up an Institute, where truly elevated learning may be imparted to numbers of young ladies—where sound, practical, energetic characters may be formed, and where deep piety may be planted—all who engage in it will have abundant rewards for all the sacrifices it may require.

MORAVIANS.—The United Brethren are followers of Count Zinzerdorf, and constitute the first Protestant Church engaged in the missionary work in modern times, having begun their foreign operations as early as the year 1732, and counting among the missionary heralds, some of the most devoted and zealous men the world has seen since the time of St. Paul. According to their last report, their income last year was 86, 221 rix dollars, or as the rix dollar is seventy cents of our currency, \$60,354; their expenditures, \$3,419 rix dollars, or \$58,393. Their different fields of labor which they occupy are:

occupy are.	Sta's.	Miss.	Mem.
Greenland,	4	23	2,017
Labrador,	4	30	1,308
United States,	4	15	499
Danish West Indies,	3	8	2,595
St. Croix,	3	13	5,591
St. Juan,	2	5 -	1,901
Jamaica,	13	36	13,311
Antigua,	7	19	8,021
St. Villes,	4	11	4,045
Barbadoes,	4	12	3,710
Tobago,	4	6	2,100
Mosquito,	1	. 4	20
Surinam,	S	55	17,933
South Africa,	9	5.5	6,160
New Holland,	1.1.1	11 2.0	1171-0-
Total,	Tan 70	296	65,149

THE OLDEST BOOK IN THE UNITED STATES, it is said, is a manuscript Bible in the possession of Dr. Witherspoon, of Alabama, written over a thousand years ago. He describes it as follows: "The book is strongly bound in boards of the old English oak, and with thongs, by which the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses. The first chapter of every book in the Bible is written with a large capital of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colors; and no two of the capital letters in the book are precisely alike."

THE REPORT OF A DESCRIPTION OF A DESCRIP

METHODIST LITERARY INSTITUTIONS.-The friends of the proposed new Methodist College in Troy, N. Y., are successfully engaged in promoting the plan, about \$40,000 having been already pledged by the citizens of that place. The terms are, if Troy raises \$100,000, the institution will raise an equal amount. Hopes are entertained that the State Legislature will afford it some aid.

The Educational Committee of the Methodist Episcopal Conference on the 17th ult. made a report in favor of raising \$100,000 for the endowment of a Methodist University; \$50,000 of which is to be raised in New York and the balance in Brooklyn.

The Methodists of Boston have pledged themselves to raise \$50,000 towards an endowment for the Wesleyan University, provided New York will do the same. One gentleman offers to give \$15,000 of the amount.

ACADIA COLLEGE.—We learn from the Visitor that the endowment for this institution (additional to that received last year) is steadily advancing. It already exceeds \$8,000.

REV. A. M. POINDEXTER, of Va., has accepted the appointment of Assist. Cor. Sec. of the For. Miss. Board of South. Bap. Convention.

DEATH OF DR. NEWTON.—Dr. Newton the contemporary of Dr. Bunting, and one of the greatest preachers ever connected with the Wesleyan Methodists, died in April last, at Easingwold, in Yorkshire. He entered the ministry in 1799, being then about eighteen years of age, and was three times elected President of the Conference.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The whole number of laborers sent by this Board from this country is 407. During the last year there has been circulated 37,127,251 pages of the scriptures. The society have 9 seminaries, 29 boarding houses, 712 schools, and 24,000 pupils, under the care of 103 teachers. The receipts from August 1st, 1853, to May 1st, 1854, were \$215,200,17, being \$3,845,32 more than they were last year; their expenditures amounted to \$330,000.

AN EXCELLENT PORTRAIT, of Rev. Dr. Staughton was presented to the American Baptist Historical Society, at its anniversary, by W. M. Fahnestock, Esq., of Bordentown, N. J. PRESEVTERIAN TROUBLES ABOUT BAP-TISM.—The Presbyterian General Assembly, (New School,) sitting at Philadelphia, had under consideration a report from a Special Committee on "Popish Baptism." The report was read by Dr. Hatfield. The question submitted for the consideration of the Committee was as follows:

"Is the administration of what is denominated Baptism in the Roman Catholic Church, to be recognized as Christian Baptism?"

The forms of the Church of Rome were considered mummeries by the committee. In conclusion, they say, "The ministers of the church of Rome are not authorized to administer the sacraments ordained by Christ, our Lord, in the Gospel, and that the administration of what is denominated baptism in the Roman Catholic church is not to be recognized as Christian Baptism."

The report was signed by Edwin F. Hatfield, D. D., and Samuel H. Cox, D. D, the majority of the committee.

A minority report, by Prof. H. B. Smith, takes a different view of the subject.

Would it not be wise for the Assembly to enquire into the validity of baptism as administered in the Presbyterian church? For our own part we are fully convinced that Roman baptism is of equal validity with Presbyterian, and that neither of them are baptism at all, in any scriptural sense.

THE OLD SCHOOL ASSEMBLY, meeting in Buffalo, were also in trouble on the subject of baptism. Dr. S. F. Day, an elder of the Presbyterian church in Wooster, O., had been deposed from his office because he had refused to have his children baptized. The Presbytery directed the church to restore him, and the Synod of Ohio sustained the Presbytery. Rev. Mr. Baird, of Obio, stated that the evils to the church did not end with the family of the elder whose case is in question; the example had a very deleterious influence in the congregation, so that after some time it was ascertained that there were one hundred children in the church who had never been baptized.

The assembly sustained the church and thus decided that neglect of Infant Baptism is a disciplinable offence.

Observance of a mere human ordinance, for which there is not the slightest warrant in the word of God, is thus made as essential as repentance and faith, to worthy membership in the Presbyterian church.

BAPTISMS BY METHODISTS .- Last month a number of candidates for admission into the Methodist church in Charlestown, Mass., were immersed in the Mystic river, and on the previous Sabbath, the minister of the Pine St. Methodist church in Portland, Me., immersed nearly forty. This practice is becoming more common among our Methodist brethren: we hope the day is not far distant when it will become general .- More is to be hoped, however, from the tender conscience and common sense of the candidates for baptism, than from the church itself. A young convert, whose heart is warm with the love of Christ, and guided by the new Testament alone, can hardly be persuaded that any other thing than immersion fulfils the Saviour's command.

INFANT MEMBERSHIP AND COMMUNION .-At a Conference of the Unitarian ministers, lately held, a gentleman from Charleston, S. C., stated that he had "three hundred white members, two hundred of whom were communicants, and the remainder minors and infants." He also said that "the same proportion (one-third) of the colored members were communicants." Here there is an acknowledgment that one-third of the members of that church have no right to church ordinances; one third of the members are debarred from the communiontable. Now, in the name of consistency, what business have they in the church? Or if members, why keep them from the " communion-table ?"

FINANCES OF THE POPE.—From the large sum of forty millions of dollars, the debt has now swelled, it is said, to the enormous one of a hundred millions; so that his extrication is morally impossible. The Roman Pontiff is a bankrupt. The interest of the debt alone is stated to be about twenty millions of dollars a year, a sum which his ordinary revenue would be quite unable to meet. So that it is altogether a helpless, hopeless, case. It is said that if the whole Papal territory were brought to the hammer to-morrow, the proceeds would scarcely realize enough to pay a dividend of twenty per cent. of the debt.

RESIGNATION.-Rev. M. R. Forey has resigned his post as Principal of the Chowan Female Institute, Marfreesborough, N. C., to take effect at the close of the session, in order to take charge of the Chesapeake Female College, Hampton, Va. Spacious buildings for this new College are now in progress. NUMBER OF MISSIONARIES.—The whole number of Protestant missionaries employed by all the societies in Europe and in America; is thus given in an English paper:

There are laboring in Africa, 236; in Western Asia, 41; in India proper, 365; in Burmah and Siam, 33; in China, 100; in the South Sea Islands, 120; in the West Indies 331; in Greenland, 50; in North America, 105; among the Jews, 70; assistant missionaries, 233; native assistants, 1958; total, 3642. Leaving a broad margin for any errors in the calculation, supposing there are 4000 missionaries and assistant missionaries employed, still the number is extremely small compared with the vastness of the field; and if they were equally distributed, there would be only one missionary, assistant missionary, or native assistant for 157,500 souls. But instead of this, they are extremely scattered ; and the language of Nehemiah might be applied to them: " The work is great and large, and we are separated upon the wall, one far from the other."

AN OPEN DOOR.-Mr. Dwight, missionary to Constantinople, concludes a letter to the Missionary Herald by saying that an Armenian of Constantinople, well acquainted with public affairs, has given it as his opinion that now is the time for American missionaries to work. The government will place no obstacles in the way. The whole Armenian population, he thinks, may easily be made Protestants.

HEATHEN STUDENTS.—A small class of theological students has been formed at Serampore College, under the care of Mr. Denham, which, at the present time, he is anxiously seeking to enlarge.

CALIFORNIA.—The Rev. O. C. Wheeler, has resigned the pastoral care of Sacramento City Baptist Church, in order to engage in the work of an exploring agent in the State of California. By the request of his brethren he visited the American Home Missionary Society at its late Anniversary, and attended the Anniversaries in Richmond. He is striving to excite in the Domestic Boards north and south, more interest in that interesting and growing field from which he comes. Men are much wanted there.

REV. DR. HAMILTON, of Mobile, has been deposed from the Presbyterian ministry for immortality. OUTHERATIONS STUDIEDVI 1932 AV

The LATE REV. DR. COX.---A MURAL TABLET, of chaste and elegant design, has been erected in Mare Street Chapel, Hackney, in memory of the late Rev. Dr. Cox, for so many years pastor of the church assembling in that place. The tablet is without any other symbol or ornament than a laup, emblematic of immortality, with which it is surmounted, and it bears the following inscription :

IN LASTING MEMORY OF FRANCIS AUGUSTUS CQX, D.D., LL.D., Born March 7, 1783; Died September 5, 1853. His Mortal Remains, interred in the Adjoining Ground, Await the Resurrection of the Just. Converted in Childhood, At the age of 15 he entered Bristol College, Graduating afterwards in Edinburg University. His Labours in the Christian Ministry Begun in 1804 at Climpstone in Northamptonshire, Were in 1806 Transferred to Cambridge, and in 1811 to Hackney. In this building, Erected and Twice Enlarged during his Pastorate, His last Sermon was Preached July 31, 1853. Commanding in Person, Winning in Address, Eloquent and Learned, Blameless, Humble, Amiable, Devout, By Example Confirming whom he Persuaded by Appeal, He Turned many to Righteousness. Prompt in Every Good Cause, his Chief Delight was in Proclaiming the Gospel of the Grace of God. Having Finished his Course, He Came to his Grave in a Full Age, Like as a Shock of Corn Cometh in his Season. Honored and Lamented by All, Chiefly by them that have Erected this Tablet, His Church and Congregation.

Another tribute to the memory of his departed friend, is offered by Mr. Percival Daniell, under whose direction Mr. Joseph Pitts has modelled a fine bust of the deceased divine, which, from whatever quarter it be viewed, will, we think, be as much appreciated for its lifelike accuracy of facial and cerebral development, as it will doubtless be admired for the artistic beauty of the execution.—London Patriot.

BURNING OF THE RANGOON MISSION HOUSE.—A letter from Dr. Dawson informs us, through the Magazine, of the destruction of this building by fire on the 12th of February last. It was occupied by Mr. Ingalls, who succeeded in saving nearly all its contents from the flames. The fire broke out near the premises, and was probably the work of an incendiary. About thirty houses and huts were swept off in the course of an hour. A REMARKABLE MAN.—A London correspondent of the Western Christian Adeocate, in noticing a late publication written by Rev. John Hunt, for many years a Wesleyan missionary in the Feejee Islands, gives the following brief view of the work accomplished by that eminent servant of Christ. What a comment is here furnished of the transforming efficacy of Divine grace, in rousing dull natural powers into wonderful activity and energy:

John Hunt was, taking him all in all, the most remarkable man in the Methodist ministry. A singularly stupid plough boy, who searcely could be intrusted with such simple errands as are usually performed by plough-boys, he might be seen sitting on the gate of the field, staring into vacuity. All at once, when the love of Gold touched his heart, the powers of a noble, dormant intellect were aroused. He quickly learned to read and write, began to preach and was recommended as a candidate for the ministry. When he came up to London for examination, every one said, "He is too raw; he must go home again," except Dr. Hannah, who begged to take him a while on trial at the theological institution; "for," said the doctor, "I believe there is something in him." He was right. John Hunt commenced a course of theological study; corrected his barbarous dialect; studied the Greek Testament on his knees, with prayers and tears; preached with amazing zeal and power; offered himself as a missionary to the Feejee Islands, then sunk in cannibalism; proved himself a superior linguist; reduced the barbarous jargon of these islands to a grammatical form, turned thousands from darkness to light; and expired, crying, "O, that I could run up to the Vewa hill, and fill the whole Island with a shout of glory."

CONVERSION OF ROMAN CATHOLICS TO PROTESTANTISM, —A correspondent of the London Christian Times, writing from Geneva, under date of April 6, says:

"I recently gave you an account of the abjuration of Romanism by thirty-nine persons in one of our churches. Before Easter, 50 new proselytes are to be received, having undergone a six months' course of instruction in the church of St. Peter, and the names of more than thirty are already secured for the ensuing half year. Several colporteurs are employed in visiting the Roman Catholic houses of this city, and the whole canton, and many persons are found buying copies of the sacred Scriptures."

EDITOR'S GARNER OF GLEANINGS.

PALESTINE MORTGAGED TO THE ROTHS-CHILDS.—It is said, abroad, that Palestine has been mortgaged to the Rothschilds, as security for a loan advanced to the Sultan. The rumor further asserts that, among the possibilities of the future, is the crection of Palestine, on the conclusion of a peace, into a Jewish Kingdom, under the dynasty of the Rothschilds.

That Palestine should fall into the possession of some other people than the Turks is desirable, on many accounts. Situated, as it is, at a distance from the central government, and liable continually to the exactions of Pachas, or the indifference of Governors, it offers no sufficient inducements for capital to settle there, or industry to remain. Agriculture is neglected, trade finds little to support it, and ignorance, superstition and vice domineer over the land. From the furthest shores of Nazareth to the southern waters of the Dead Sea, a curse seems to hang over the country, blighting it like a pestilence, or a flight of Egyptian locusts.

There was a time, however, when Palestine was the most flourishing region, perhaps on the face of the globe. Its vallies were filled with the low of cattle-its terraced hill-sides glowed with golden crops; the vine dotted the landscape with purple grapes; and an almost continuous line of villages crowned the acclivities, in sight of each other, from the Desert of Idumea on the south to Mount Libanus on the north. There is reason to believe that at the beginning of the Christian era, the whole land was like a vast suburb. But now desolation broods over the entire prospect. The foot-prints of successive invaders have deeply dented the surface of the country. The round, battlement towers of the Crusaders rise amid the ruins of old Roman works, while modern Turkish fortresses lift themselves above the blackened walls of Roman castles. The axe and fire have gone over this once fair region, in repeated surges of blood and conflagation. Centuries of war and oppression have exhausted the spirit of the people, have destroyed the old improvements, have turned what was once a continuous garden and vineyard into a comparative desert. No man can remember what Palestine once was, and recall what it is at present without wishing that equal laws and liberal institutions might restore it to its former splendor.

The creation of a Jewish Kingdom promises the speediest method of arriving at this. There are millions of Hebrews scattered over Europe, who would avail themselves of such a restoration, to return to the land of their fathers. Poland and Russia, especially swarm with them. The oppression under which they suffer, whereever the Czar holds sway, would be an additional inducement for them to emigrate to Palestine. A Jew in Russia cannot wear a beard as he wishes, cannot appear in certain garments, cannot import even the Hebrew Scriptures, cannot enjoy the common rights of a citizen. When we consider the adventurous character of the race, and recall the great Jewish Exodus which is even now going on, we cannot see any difficulty in the way of a Jewish emigration, such as would re-populate Palestine in a very few years.

There are difficulties in the way, however, and serious ones. A small kingdom, like Palestine proper would be, would hardly sustain itself against it mightier neighbors. But if, as ap earances begin to indicate, the present war will end in the re-construction of Tarkey; and if that reconstruction of Tarkey; and if that reconstruction should be based on a federal union, under the Sultan, of various independent provinces, then we see no reason why a Hebrew principality might not take its place in such a union, side by side with a Servian, a Russian, or an Albanian one.

MINISTERS' CHILDREN.—There is a proverbial saying, quite current in some places, reflecting severely upon "Ministers' sons, and Deacons' daughters." The following facts show that it is a slander:

Out of 206 families of ministers and deacons in Connecticut including 937 children over 15 years of age, 20 had become dissipated and otherwise immoral. Others might have departed for a period from the pathway of rectitude, but they had been reclaimed and hopefully converted .- Out of 433 families of ministers and deacons in Massachusetts, including 1598 children over 15 years of age only 20 became immoral. A large majority became churchmembers and honored their profession by blameless lives. The result of this investigation, which was published in a religious periodical shows that of 2,535 children over 15 years of age, out of 639 families of pastors and deacons. only 40, (not two and a half per cent.) turned out vicious. The notion then is a fallacy. People take special notice if any of the sons of ministers of the gospel turn out badly, and overlook the thousands of ungodly and profligate youth who get their early education in the school of vice.

Editor's Book Shelf.

GOULD & LINCOLN OF BOSTON keep their presses laboring in the production of firstrate works, of which we find upon our shelf the present month:

1. The Evidences of Christianity as exhibited in the writings of its apologists down to Augustine by W. J. Bolton, Professor in Gonville and Caius College Cambridge.

This is a prize Essay, on the foundation of a legacy bequeathed by Rev. John Hulse of England, in 1777, providing for "An Annual Dissertation on the Evidences in general, or on the Prophecies or Miracles in particular."

The plan of this work is novel and it seems to us very useful, giving in a clear analysis, the views and arguments of the early apologists for christianity. As a compendium of these arguments, it is a very valuable book of reference.

2. Guido and Julius, or Sin and the Propitiator; exhibited in the true consecration of the Sceptic. This is a translation and republication of a work of Dr. Tholuck of Germany. In the correspondence of two earnest students are brought out clear and profound views on the subjects, indicated in the title page. The following extract, while it gives a specimen of the style of the work, also, furnishes an idea of the miserable inanity of German Theological instruction.

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"Within the precincts of their school was no Emmaus; no spring flowers flourished there, nor groves of Academus. The new philosophy which they studied had established itself on the mouldering ruins of the ancient Stoa, and the deserted walks of the gardens of Epicurus. The director of the Gymnasium, an aged man, revered the pineal gland as the seat of the spirit; and had often indulged the speculation, whether the Creator, instead of a heart, should not have furnished man at his creation with a third hand or a third foot. It was his office to teach religion. Most assiduously he dragged a skelton, his own workmanship, day after day, into his lecture-room, and shook the man of bones so often as to fill his pupils with dismay. Nor were the other masters of a better kind;-philologers, who in all their vocabularies had not one word of life-giving power. The preachers of the town were part orthodox, part neological,

but all lukewarm and devoid of energy. What they had of religion was nothing beter than cold lava, picked up at foreign volcances. No wonder that the flame in the souls of these youths shone more faintly, as it vainly turned to the right and left, eager for fuel, but finding none."

3. Seed Time and Harvest, or Sow well and Reap well, is a book for the young, by Rev. Dr. Tweedie, of Edinburgh. It is full of incident, beautifully illustrative of evangelical principles.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY have just issued "The Cross," by Rev. R. B. C. Howell D.D., of Richmond, Va. This is a 12mo. vol. of 226 pages. The Southern Publication Society have issued a series of works, well adapted to the membership of our Churches—works written for the people rather than for the preachers, the circulation of which cannot fail to be widely useful.

This new work by Dr. Howell is on the most important subject that has ever claimed the attention of men; no other theme will for a moment compare with it. We cannot say that Dr. Howell has done full justice to his glorious theme; that, no man, even though inspired, has ever done; but he has given a precious contribution to our theological literature on this subject; the style is clear, the thoughts are well, sometimes eloquently, expressed; the points intended to be enforced are prominently brought out, and the book cannot be read, without endearing to the christian heart that sublimest, most affecting fact, in the universe-the sacrifice of our Lord Jesus Christ.

We find on our shelf a number of smaller volumes, hand books, which we are gratified to see, as an indication that our ministers are contributing to the wants of the people; such works as may be easily read and understood by those who have not the leasure or disposition to study fuller and larger books. Among them are "The Jewish and Christian Churches," by Rev. Dr. Sherwood, of Missouri, in which, the doctrine of the identity of the two, upon which Infant Baptism and Infant membership is based, is effectually demolished.

"A Review of Dr. Cielland on Baptism" and an "Address on Education," by that most industrious and studious of our Pastors, Rev. J. M. Pendleton, of Bowling Green, Ky.

" The Church of Christ" showing it officers laws, duties and form of Government, as taught in the Holy Scriptures, by Rev. Dr. W. B. Johnson of South Carolinia.

"The Stranger in the Synagogue," describing and explaining the rites and ceremonies of the Jewish Worship dedicated to Rev. Dr. Conant, and written by Simon Tuska, the son of a Jewish Rabbi, of Rochester, N. Y.

T. B. PETERSON & Co., of Philadelphia, have issued two more works from the inexhaustible brain and never-tiring pen, of Mrs. Southworth, viz: "The Curse of Clifton" and "The Mother-in-law," also, "A Year after Marriage," by the equally indefatigable writer, T. S. Arthur.

Among the serials that have found their way to our shelf, and that often have to be laid away with a sigh, because there is no time for their perusal, are the "Western Literary Messenger," National Magazine," Godey's Lady's Book," Evangelical Repository," "Christian Repository," "Parlor Visitors," and a score of others, of which we hope to find space for a kind word occasionally.

Our Oun Mook.

TO THE FRIENDS OF MISSIONS.

600 NEW SUBSCRIBERS WANTED.

WE announced in our last, that the Publisher of the Memorial had resolved to devote the whole of his proceeds from the Memorial to the cause of Missions, and with this view he has pledged himself to build a Chapel for Mr. Oncken, with the first six hundred dollars which he receives.

Now in addition to asking all in arrears to pay up, he needs 600 new subscribers to enable him to redeem his pledge, all of whose dollars he will devote to this purpose, and he requests every one who is friendly to Mr. Oncken's missionary efforts, to make a little exertion to get one or two subscribers towards that object, sending the names as soon as possible, and stating when the money is sent, that it is for the "Memorial Chapel." By so doing, they will be aiding one of the most promising missionary enterprises of the present age.

Let us now see what the subscribers of the Memorial can do for a good cause!

Any person sending five dollars for five new subscribers for this object, shall receive a beautiful Mezzotint Portrait, printed on large size paper, suitable for framing, as a token of Bro. Oncken's thankfulness, as the Chapel is to be erected at Varel, in Oldenburg, the birth-place of that faithful and successful servant of the Redeemer.

The new subscribers will thus receive the Memorial for one year, and at the same time have the pleasure of knowing that the whole of the money sent, goes to build the Lord's House.

A YEAR'S SUBSCRIPTION to the Memorial, may be commenced with any month. July is a good time for commencing. We have, however, still on hand a supply from March, and will commence with that month or with the May number, which contains the beautiful portrait of Rev. J. G. Oncken. Subscribers will please designate particularly, when they desire us to commence the year's subscription.

COMMENDATIONS.—We are still cheered with numerous voluntary testimonials to the worth of the "Memorial," a few of which we insert in "Our Nook."

Rev. J. W. Nye, Tazewell, Ill.-The Memorial is doubly dear to us in our far-off home, as it brings fresh to memory many of our early associates.

A. Judson Ward, Newport, R. I.—I cannot help acknowledging the high value I set on the "Memorial." I am more pleased with it than ever. I consider it the most valuable periodical for the Baptist Denomination.

Rev. P. S. G. Watson, Helena, Ark.--I am as well pleased with the "Memorial" as I could be with any publication whatever. It fills its place to perfection. して中かってなかった。

Rev. J. F. Christian, Cloverport, Ky.-I know of no better plan to adopt for benefitting the cause of God and truth, than to seek for a general perusal of the "Memorial," among the Baptists in my field of labor.

J. T. Bullock, Shelbyville, Ia.--I think it should be in every Baptist family in the Union.

Jas. M. Griffin, Penfield, Ga.—It is well worthy of the patronage of the Baptist denomination.

Rev. A. A. Mc Whorter, Montgomery, Ala. -You ought to have at least a thousand subscribers in Alabama.

Rev. R. Pulley, Warren, Ark .- I consider the Memorial well worthy of support.

Silas Howe, Charleston, S. C.-I know nothing equal to it. I could wish it was in every family in our denomination.

Baptisms Reported.

Churches. Counties. Administrators. No. 2d Falls, St. George, N.B., D. Thompson, 5 Nictaux, N. S., W. G. Parker, *125 C. W.,

Milledgeville, Baldwin, S.G. Daniel, 21 the worth of the "Manaral" a few of ILLINOIS. Martine and delay Chicago, (2d ch.,) A Kenyon, *50 Bond Co., R. C. Keele, 17

Petersburgh, Pike, P. H. Evans,

West Fork, Ripley, Wm. Golding,

Hartford, Warren, B. B. Arnold, 27

Cascade, Du Buque, J. Bates, 15

Carrollton, Carroll, A.Smith, 12

LOUISIANA.

Tunica, glinad saidquat yrane Clark, blue 8

Biddeford, York, Carmel, Penobscot, E. Dewhurst, 7 Damariscotta, Lincoln, G. A. Kingsberry, 9 Warren, Lincoln, A. H. Granger, 7

Little Deer Is., Hancock, S. Macomber, 13

Palermo, (2d ch.) D. Farnham, 14

Springvale, York, A. Dunbar, 5

York, J. Keely, 14

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INDIANA.

BRITISH PROVINCES.

GEORGIA.

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Ghent, Carroll,

Brush Creek, Mercer,

Simpsonville, Shelby,

Providence, Henry,

Van Buren,

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Che Monthly Record.

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W. Johnson, 6

Wm. B. Smith, 13

W. W. Foree, 19

D. S. Snodgrass, 15

E. B. Stratton, 38

24

MARYLAND.

Churches.	Counties. Administrators.	740.
Baltimore Cl	hurches,	9
Rockville,	Montgomery, F. L. Kregel,	2
	MICHIGAN.	a
Leslie,	Ingraham, H. B. Fuller,	100
	MASSACHUSETTS.	
	DIADOAUHUDEIID.	

Boston,	(Union ch.,)	Wm. Howe,
Cambridge,	(2d ch.,)	A. F. Spalding,
Cambridgep't,	Middlesex,	J. W. Parker,
North Cam'ge,	Middlesex,	
Amherst,	Hampshire,	E. A. Cummings,
Pittsfield,	Berkshire,	L. Porter,
Tewksbury,	Middlesex,	J. E. Wood,
Billerica,	Middlesex,	Sears,
Chelmsford,	Middlesex,	J. C. Boomer,

MISSOURI.

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Richmond,	Ray,	R. C. Hill,	
	Jefferson,	J. Williams,	
Bethel,	Chariton,	T. S. Allen,	

EW			

Deerfield, Rockingham, J. N. Chase, Milford, Hillsboro' Anderson, NEW YORK. \$60 New York, Laight st., I. Westcott, R S Williams, Plymouth.

and monthly	Unenango,	D. D. 11 11	*67
Buffalo Ch's,	(In 3 months,) and all all the	4
N. Chatham,	Columbia,	A. Virgil,	11
S. Bainbridge,	Chenango,	G. Balcomb,	21
Westfield,	Chatauque,	L. Rathbun,	11
Tarrytown,	Westchester,		3
Cold Spring,	Putnam,	13 Minor.	
Mooer's,	(French ch.,)	M. B. Czechousl	d, 10
	wan lawan	q on the spalag	

NORTH CAROLINA.

Burningtown, Haywood, Murfeesboro', Hertford, M. R. Forey,

* Including former reports.

THE MONTHLY RECORD.

Names.

West Point,

Оню.	
Churches. Counties. Administrators.	No.
Rockville, Adams, T. M. Erwin,	3
	*34
Springfield, Galia, H. T. Vose,	6
Xenia, Greene,	3
PENNSYLVANIA.	
Philadelphia, (2d ch.,) A. C. Wheat,	4
Philadelphia, (1st African,) R. Vaughn,	6
Philadelphia, (Shiloh,) J. Asher,	10
Caernarvon, Chester, J. Duer,	2
Mt. Pleasant, Clarion, J. B. Hunt,	2
N. Ten Mile, Washington, S. Kendall,	12
Troy, Bradford, W. H. H. Dwyr	
Stone Creek, Huntingdon, J. B. Williams,	
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RHODE ISLAND.	
	1000
N. Scituate, Providence,	.50
South CAROLINA.	
CIEL OIL PROVINCE TO THE TO TH	T
Charleston Churches,	18
TENNESSEE.	
	Test
Chatanooga, Hamilton, E. Strode,	5
Murfreesboro', Rutherford,	11
Texas.	
	3
Mt. Zion, Smith, Contraction, Smith, States	12
Ceal Col Virginia.	
Elk Union, Amherst, J. Hopkins,	8
Charlottesv'e, Albemarle, J. A. Broadus,	
617 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	
WISCONSIN.	
Dell Prairie, Adams, C. L. Fisher,	20110
TOTAL, Listanola	1100
111 28 12	
Ileb Church Edifices.	
toxe to the toxe	Cost
Where. When. Newtown, Worcester, Md., May 14, \$	2,700
Montgomery, Montgomery, Ala., May 7, 2	21.00
	ata
Burnsville, Dallas, Ala., May 14,	

(12th ch.,) Mass., June 1,

(Col. ch.,) Ill., May 28,

(German,) N. Y., June 18,

1,350

Boston,

Alton,

Rochester,

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100576	When. Me	mb.
rk.,	April 15,	10
Ill.,	April	

ł		Bond Co., Ill.,	April	
	Oramel,	Allegheny, N. Y.,	May 10,	40
1	Grand Chute,	Wis.,	May 10,	16
1	Oshkosh,	Winnebago, Wis.,	May 13,	11
1	Sand Point,	Carleton, N.B.,	May 15,	
	Newtown,	Worcester,	May 15,	15
	Richland Pra'e,	Filmore, Min.,	May 17,	18
	Greenville,	Bureau, Ill.,	May 20,	
2	Indian Prairie,	Wayne, Ill.,	May 21,	8
	Charleston,	(4th ch.,) S. C.,	May	
	West Hoboken,	Hudson, N.J,	June 1,	
	Lynn,	(2d ch.,) Mass.,	June 1,	41
	Zion,	Burke, N. C.,	June 3,	14
	Cherry Flatts,	Tioga, Pa.,	June 7,	31

Churches C Where

White, A:

Ordinations.

Names.	Where.	When.
J. R. Webb,	Newport, Ia.,	April 19.
F. Tolhurst,	Cleveland, O.,	April
H. H. Stockton,	Winchester, Ill,	April 27.
H. R. Autery,	Sumter co., Ala.,	April 30,
J. H. Spencer,	Hopewell, Allen co. Ky	. May 6.
Wm. H. Cooper,	New Market, Ala.,	May 14.
A. E. Dickinson,	Forest Hill, Va.,	May 14.
Rowland Hill,	Bl'k Earth, Dane Wis.,	May 17.
S. C. Bryant,	Atlanta, Ga.,	May 19.
J. H. Weaver,	a and built	4
T. C. Skinner,	Hertford, N. C.,	May 19.
J. D. Fulton,	St. Louis, Mo.,	May 21.
G. A. Faverty,	Indian Prairie, Ill.,	May 21.
C. Longyear,	Woodstock, N. Y.,	May 31.
C. Perkins,	N. Paris, Me.,	June 6.

Deaths of Baptist Ministers.

Names.	Residences.	Time. Ag
R. M. Baker,	Adrian, Mich.,	May 29,
T. S. Callaway,	Jonesboro', Ga,	May 23, 6.

Ministers Bec'd from Other Benomin's.

Names.	From u	hat Body.	Where.
	Methodist,	Cape Haytien,	Feb.
	Methodist,	Deep Creek, Ky.	, Ap. 24.
	Ministers	Deposed.	

Tyrone, N. Y., N. Granville, N. Y., F. Kent, O. Adams,

May June 10.

Clerical Remobals and Settlements.	Associati	innal	Rece	ard.
Names. Whence. Where.		RNS OF		askines.
Alden, J., Westfield, Mass., Agt. Mis. Union.	Associations.			Total
Andem, Jas., Neenah, Wis.		IRGINIA.		
Barker, F. W., Liberty, Va,	Accomac,	10	172	989
Blood, Caleb, Indianapolis, Elliottville, Ia.	*Albemarle,	28	332	514
Bly, W. T. Burr Oak, Io.	*Appomatox,	30	181	3771
Bond, P., Hillsboro', Keene, N. H.	Broad Run,	36	67	122
Bolton, L., Jordanv'e, N.Y.	*Columbia,	17	74	176
Burton, N. S., Ohio City, Granville, O.	*Concord,	17	69	2069
Brown, H., Manlius, N.Y.	Dan River,	13	115	1383
Bryant, Z. A., Triangle, Friendship, N.Y.	Dover,	42	983	1542
Cady, E., Augusta, N. Berlin, N. Y.	Goshen,	40	535	938
Callender, N., N. Milford, La Porte, Pa.	Green Brier,	24	87	159
Carey, C L., Charleston, Eden, Me.	*James River,	15	112	303
Carpenter, G., Rome, N. Scituate, Mass.	Judson,	26	90	131
Carson, W. B., Gillisonv'e, S. C.	Lebanon,	17	33	76
Catlin, S. T., Hudson, Wis., Pembina, Min.	Middle District,	23	321	353
Chapman, I.M., Streetsboro', Wilmington, O.	Parkersburgh,	21	106	106
Clarke, W., Whitesboro', Cazenova, N. Y.	Portsmouth,	44	238	952
Clutz, C., Alabama, N. Y., Eaton Rapids, Mich.	Rappahannock,	33	364	1095
Cornwell, H., Preston Hollow, Otsego, N. Y.	Roanoke,	22	159	221
Cummings, E. A. Amherst, Mass.	Salem Union,	21	10	177
Deming, D. P., Hollis, Goffstown N. H.	Shiloh,	27	217	3420
De Witt, J. V., Marion, Io.	*Strawberry,	32	40	231
Dodson, O., Logansport, La.	*Teay's Valley,	28	170	184
Douglas, W.H., Brockport, N.Y., Janesville, Wis.	*Union,	19	70	133
Dye, E. P., N. Brookfield, Bark River, Wis.	Valley,	23	. 117	1914
Dowling, T., Agawam. Mis., Tolland, Ct.	Total,	608	4692	87860
Eschmann, J., New York, (Mission West.)	North	H CAROL	INA.	
Fuller, U. H., Davisonv'e, Mi.	Beulah,	21	148	1579
Grant, J., Lodi, N. Y.	Brier Creek,	18	137	1333
Hall, J. P., Cape Island, N.J., Colerain, Pa.	Cape Fear,	.52	410	3896
Howd, J. E., W. Somerset, Mendon, N. Y.	Catawba River,	16	51	527
Ingliss, J., Hamilton, C. W., Detroit, Mich.	Chowan,	43	553	9031
Jones, R., Mad. Univ., Penn Yan, N.Y.	Flat River,	19	126	2395
Kendrick, J.C., (1st to 4th ch.,) Charleston, S. C.	French Broad,	20	426	1468
Kinne, J., Unadilla, Le Roy, Mich.	Green River,	. 29	105	1595
Knapp, H. R., Willimantic, Ct., Greenport, L. I.	Hiwasse,	35	186	1681
Leake, J., Lancaster, Preachersv'e Ky.	*Jefferson,	8	5	313
Lewis, E. M. Lancaster, Wis.	King's Mountain,	18	132	1666
Macomber, S., Bluehill, Me.	*Lewis Fork,	18		775
	*Liberty,	. 13	64	827
and the second s	Lower Creek,	13		360
	Pamlico,	25	21	1266
A REAL PROPERTY AND A REAL	Pee Dee,	20	105	1326
	*Raleigh,	32	255	3822
	Roan Mountain,	17	26	570
D	Salem,	21	33	571
	Sandy Creek,	28	119	1886
	Tar River,	19	62	1884
	Taylorville,	12	32	299
Scofield T T T	*Three Fork,	17	44	848
Simson I m	*Tuckeseege,	25	103	921
Tolhurst P m	*Union, East,	50	198	3877
Whitney, J. G	Union, West,	22	186	1051
Wilds, Z. P. Santa	Yadkin,	17	111	1206
Wing, Otis, W. Doylston, Mass.	Total,	628	3538	46974
Battle Ck., Mich.	* From these Ass	ociations	we have I	not been

Battle Ck., Mich. * From these Associations we have not been able to obtain minutes for 1853. Will not our brethren send them ?

ILLA WP ! (A A MAN AN AN PAIL

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AUGUST, 1854.

Religions Freedom.

BY REV. R. FULLER, D. D. BALTIMORE, MD.

E deem the following article which has appeared in several of the papers, secular and religious, as too valuable to be left floating in the uncertain current of newspaper literature, and we therefore arrest and fix it for preservation and reference in the columns of the Memorial. It is an able exposition of Baptist and Scriptural views, for which as a denomination we have for centuries contended ; and definitely settles the controverted question, whether to Rhode Island or to Maryland belongs the credit of legislatively establishing the doctrine of entire religious liberty.

"MESSRS. EDITORS :- Should I consult my own feelings, I certainly would not allow my name to be mixed up in the somewhat angry controversy between Archbishop Hughes and Mr. Cass, published by you. As, however, I had the honor to be charged by my brethren with the duty of writing the Memorial of the Maryland Baptist Union Association, I have been requested to rectify an error of the Archbishop's as to that document. This prelate has correctly ascribed to the Maryland Baptists the first movement with reference to religious liberty in other countries; but he has entirely misapprehended that movement. He says, "I think it not improbable that such report would have been in consequence of the reference of a petition from the Maryland Baptist Union

Association, which General Cass had so eloquently recommended to the appropriate committee, in a speech delivered January 3, 1853, just four days previous to the Madiai meeting. The petition alluded to had reference especially to the condition of the Baptists under the Protestant government of Prussia."

Now, neither the Report nor Petition had anything to do with the Baptists in Prussia. Here is the language of the petition, which I must suppose Mr. Hughes had never seen, though he speaks so positively about it.

"The Memorial of the Maryland Baptist Union Association respectfully sheweth: DUTH PARTED COMMANY I TODAR

"That your memorialists are members of a religious body which embraces a large and respectable portion of the citizens of the United States. The object of their petition is one which, in the estimation of your memorialists, and in that of hundreds of thousands of Christians in this land, embraces interests of vast importance.

"That object is religious toleration for American citizens residing in foreign countries:

"Multitudes of your constituents, and your memorialists believe even some members of Congress, have lately advocated an interference with the politics and wars of other nations, and in matters not at all affecting this country. Your memorialists seek at your hands no intervention of this sort. They request only that our own citizens may be allowed to worship God without

No. 8---16

molestation or restriction in foreign countries."

"It is one of the noblest pages of English history which records the cessation of persecution even in Piedmont, through the interposition of Oliver Cromwell. And, if the Commonwealth of Great Britain could secure religious liberty for foreign Protestants, may not your memorialists hope that this Republic will exert its vast influence, and obtain this privilege for her own citizens among all those nations with which she sustains relations of comity and diplomacy."

Such is the Memorial of the Maryland Baptist Union Association. It asks no interference in behalf of foreign Baptists, but in behalf of all American citizens, Baptists or Pedobaptist, Protestants or Romanists, Christians or Jews. And it seeks for such citizens a right more sacred than any mere civil franchise, and which is the birthright of every man, as a man, because he is a man, and because

" Conscience and souls were made To be the Lord's alone."

Man has not only a mouth to be filled, and body to be clothed; he has a soul, the offspring of God. To approach that Father, and worship him in any form of individual or social homage which he may think acceptable, is the privilege of every human being, and with this privilege government ought not to interfere.

Now that persecution for worshipping God according to conscience is not confined to Roman Catholic countries, I know too well. Mr. Oncken has just left this city, and we heard from his lips the cruelties which disgrace the Protestant name in Germany. But no Protestant in the United States defends those cruelties. All condemn them. It is a Catholic Archbishop who defends the doctrine that governments have the right to propagate and regulate religion; a doctrine which involves, of course, and irresistibly, the right to proscribe and punish on account of religion.

It would be a source of grief to me should I utter a word which may even seem to do injustice to the author of the Letter before me. I am not ignorant of the fact that, in a recent address, this prelate spoke of "religious liberty" as a "clear and justly cherished privilege of the American people," and claimed for Catholics "the palm of having been the first to preach and practice it in America." But the whole tenor of this article against General Cass shows that the address was only a flight of oratory; it proves that the Archbishop of New York has the crudest conceptions of religious liberty, and that even his crude conceptions are utterly distasteful to him.

In proof of what I affirm I refer any impartial reader to the two letters of Bishop Hughes on religious freedom. Let the reader examine these documents. Let him first observe the sensitiveness and bitterness with which General Cass was wantonly assailed and insulted, for seeking to obtain for our citizens the right to worship God without molestation in other lands. Why this? What does this betray? Let him next ponder the word " drivelling," which the Archbishop applies to this movement. Should a foreign despot violate the rights of an American citizen as to his person or property, I am sure I do Bishop Hughes only justice in saying, that he would advocate a prompt redress of the wrong by our government. But is not the soul of more worth than person or property? Why then is it drivelling to interpose for the rights of the soul? Why, but that, in the Archbishop's system, those rights have no existence.

"Religious liberty," (I quote from one of the chief organs of the Roman Catholic Church in England, the Rambler,) " in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain acts, ought to be ban-

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ished from the domain of religion." *

* * * * * * "Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he will not meddle with mine?— Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood."

These are the views of that church of which the author of these Letters is a dignitary; and, cherishing these sentiments, he cannot but regard the assertion of religious freedom as drivelling.

But we are not left to inference in the matter before us. We have the distinct, unequivocal avowal of the Archbishop as to his views. Our Constitution, for example, secures no rights more dear to every American heart than those of conscience; and it asserts those rights as innate and inalienable for every citizen, proclaiming the great truth, that government has no right to interfere with them. Archbishop Hughes degrades all this into an "arrangement in regard to liberty of conscience suited to the policy of the country." Of course, had "policy" suggested any other arrangement, even the extinction of religious freedom, it would have been equally right and proper to adopt it. It is with him, a mere matter of government arrangement and policy.

The ends of civil government are manifest .- It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose .- Religion has to do with another world, with spiritual things. These two objects are entirely distinct. Those who are entrusted with the government are not entrusted with religion. They are seldom fit to have such a duty confided to them; or, if fit, God has made every man accountable to Him, and Him only in matters of religion. All this is selfevident to American citizens. But Archbishop Hughes places the authority of Civil Government over religion on the same footing with its supremacy over commerce or trade. "Does General Cass mean to say that, because it?' (religious liberty,) "suited us, all other nations must adopt it, whether it suits them or not? As well might England say that because it suited her finances to adopt free trade, all other nations must do the same." That is to say, governments have the same right to impose restraints on religious worship, which they have to regulate a tariff and establish the revenue.

I will only add here, that these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded he says, "that they might not be compelled to do any act which the law of God and the law of their consciences had forbidden. At one time for instance some glorious confessor of the Christian name, was called upon by the civil magistrate to offer sacrifice to the Pagan Gods." * * "At another time some tender Christian virgin was required to sacrifice her chastity." This, we are gravely told, was all the freedom which the first Christians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom, and is not required to do any act forbidden by God, let him rejoice in his liberty. Apostles and Martyrs desired no more! If an American lady is permitted to indulge her private thoughts, and not compelled to become a prostitute, let her be grateful for her liberty. The heroines of the Bible sought no nobler privilege! O, but if those "early Christians," - apostles, and confessors, and martyrs could speak, they would rebuke this libel upon their truth and loyalty to Jesus! And surely he never drew his first breath in this land, who thus interprets freedom of soul, and would propose such models for our imitation.

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To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of Justin and Tertullian. To those Apolo-

gies I, at once, and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the Emperor, Tertullian one; and both plead for the right to worship and serve God freely according to conscience. The object of these apologies was, to vindicate the Christian religion and to secure, for Christians, freedom from persecution for their worship. Nor were these applications in vain. Heathen Emperors granted privileges which are now denied in Europe by Kings and Rulers miscalled Christian.

The best, the only authentic church history is in the Bible. It is, "The Acts of the Apostles." And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect, and not to be coerced to deeds of idolatry and vice? By no means. On every page we find those inspired men claiming the very right for which we now plead the right to worship God according to their consciences. Nay they went much farther. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrim, and wherever they travelled, between them and the governments, the whole controversy turned upon religious liberty: the Sanhedrim and the Rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming. "Whether it be right to hearken unto God or unto you judge ye. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Those who presented the Memorial to Congress entertain the same views of religious freedom which the apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of Church and State.—The Archbishop has referred to Tertullian; but what does he say? *Humani juris et naturali potestatis,* unicunque quod potuerit, colere. Sed nec religionis est cogere religionem, que suscipi sponte debet, non vi." "It is the natural civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force." This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

First, it is said that the liberty of conscience is only the right to judge of the character of actions, and "is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience." Here is one argument, but what has it to do with the object for which Congress has been memorialized?

It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The Gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances; and to punish for obeying these, is as tyrannical as it would be to inflict penalties for the inward processes of thought. Jesus requires not only "faith in the heart," but "confession with the mouth." His disciples are not only to believe, but to be baptized, to meet and partake of the supper, and " not to forsake the assembling of them. selves together" for worship. What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience cannot be infringed. Would our Roman Catholic fellow citizens be satisfied, if the liberty of conscience guaranteed in the Constitution of the United States were thus construed? Would it not be an insult to them and

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to all decency ?- "No man nor angel," says Milton, "can know what acts of worship are pleasing to God, except he reveal them." When revealed, however, it is our first duty to obey. And who knows not that in all ages, it has been against this visible homage and obedience that persecution has been levelled? Again and again have martyrs been told that the heart was all, and exhorted only to abstain from the outward acts of religion .- But they have repelled this pernicious falsehood, and true to conscience, and truth, and God, have welcomed death in every form, rather than be recreant to him who says, "Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But (the only alternative) he that denieth me before men, shall be denied before the angels of God."

I pass, now, to the other argument.— It is, that, if religious freedom be more than the right to think, then we are asking too much; we are pleading that American citizens may have liberty to preach everywhere their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says :—

"If he should happen to be a Millerite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's church, then and there, under the protection of Gen. Cass' doctrine, to speak and act according to the dictates of his conscience. He will undertake to prove that the end of the world is at hand," &c., &c., &c.

Now, as freedom peaceably to worship God and to obey the ordinance of Jesus, is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress simply to say, that all this reasoning is wholly irrelevent, a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry, and bury their dead with their own religious forms, and let them be protected in these privileges. This is what we ask. That it has to be asked, is a disgrace to the nineteenth century, to the Christian name, and to humanity. And that a Christian bishop should assail and abuse a Senator in Congress for advocating, in his place, this privilege for American citizens, is a thing which I will not believe that Catholics themselves, if they be American citizens, can be brought to commend.

Lest it should be supposed, however, that we Protestants see any force in this logic of Mr. Hughes, let me consider it for a moment. What is it but the stale sophistry of reasoning against a thing from its abuse?

In his Encyclical letter of 1832 the Pope declares that liberty of the press is "never to be sufficiently execrated," and that "unbridled liberty of opinion" is "that pest of all others most to be dreaded in a State." The Archbishop will, of course, not complain if I suppose, that, between the Pope and himself, there is no difference of opinion on these points. And, I presume, his defence of a view so abhorrent to Protestants is to be found in the argument of his letters. He will say that such liberty may be abused. Now, passing the freedom of the press, I maintain that full liberty of religious opinion,yea, full liberty to preach and advocate religious opinions,-is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them with spiritual things. But government is not organized to regulate spiritual things The Banks. the Railroad Companies, and other organizations, are contrivances for certain specified. objects; and they will best accomplish these ends by attending to the office for which they were created. It is so with civil government. It is an apparatus for temporal ends; and

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it will best subserve its design by adhering to the purposes for which it was ordained. Banks, Railroad Companies, and other corporations may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the State. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the Bank or Railway Company to prescribe religious creeds or forms.

It is just nothing to reply, that, if States be not sovereign over religious matters, then licentiousness and infidelity and a thousand abuses may be rampant. Be it so, what then? All liberty may be abused, and civil liberty is constantly abused. If one sort of freedom is to be extinguished, for fear of its abuse, so must all sorts of liberty, and thus arguing against a good thing because it may be abused, it will follow, that absolute despotism is preferable to free institutions.

Admit possible abuses of religious freedom; better bear them, than inflict the blight and curse of religious bondage; the subjugation of the immortal soul to Czars, and Kings, and Rulers, who are, generally, of all men, the least fit to regulate, or even comprehend spiritual truths, and who have constantly prostituted religion into an instrument for the gratification of their own passions.

But, in reality, those who advance this shallow sophistry, greatly exaggerate these possible abuses. The most "unbridled religious liberty" can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States, compared with the history of Europe.

"What, in effect, are these dangers?" "What? exclaims the author of the letters. "Why the Millerite will pitch his tent in front of St. Peter's in Rome," and "undertake to prove that the end of the world is at hand." Well, and what is there so terrible in this? If our Millerite be wrong, surely there are *ecclesiastics* enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious as we know that of Rome is, to be admonished the "day of the Lord is at hand," and be warned "to flee from the wrath to come?" But hold, replies the Archbishop, this Millerite may not stop there.

"He may, by applying figures which never lie" to the Book of Daniel and of Revelation, and elucidating the subject still more by exhibiting appropriate drawings of the big horn and the little horns, with various references to the number of the beast, descriptiveof Anti-Christ-prove that his doctrine is right. In the meantime it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, imitate Peter, and expose the ignorant ranter? Crowded as Rome is with ministers of religion, the truth would at once be vindicated and falsehood be placed upon an eminence of derision. "Let truth and error, have a fair field, truth will never have anything to fear." Would it be necessary, even in Rome, to interfere by physical violence lest it should be proved that the man "looking down from some window" is indeed the Anti-Christ? Say you so? rejoins the prelate; well then apply this doctrine at home. Be a prophet in your own country. Transfer the case from Rome to South Carolina. Suppose an Abolitionist from Massachusetts to preach his doctrine there, how then? Most assuredly his preaching would be arrested, the government would be bound to stop him; not, however, because government has

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any right to encroach upon the province of religion; but because the religionist has trespassed upon the province of Government, and assails those rights which government has been organized to protect.

Suppose some one should take it into his head, that his duty to God calls him to break up a railroad track, or to set fire to a Bank. These corporations would assuredly admit neither the plea nor the duty; yet they have confessedly no right to interfere in religion. And just so with the State. The end of government is to protect the citizen in his rights of person and property. This end it is to keep steadily in view; and, whenever these rights are assailed, no matter under what plea, the government is bound to interfere. This interference is not based upon any authority to regulate theology, but upon the right and duty of government to secure to the citizen the safety of his life, and the peaceable possession of his property. To decide between truth and heresy, to be casuists in divinity, to settle polemical dogmas, to promulgate or propagate religious orthodoxy-all this is no more the end for which magistrates are appointed, than it is the end for which the President and Directors of the Baltimore Water Company are elected. And one of these machinaries is just as unfit for that work as the other. This is a fact taught by reason and the philosophy of government, and which all history corroborates ; whether we examine the manner in which governors have obtained or have employed their power.

Archbishop Hughes chuckles hugely over General Cass' alleged confusion of ideas as to religious freedom. Yet, with all his great talents, it is manifest that he, himself, does not comprehend. those glorious words. How can it be otherwise? I would not utter a word which is injurious to this prelate. I respect and esteem my Catholic fellow citizens. I love them; but it is because I love them, yea in proportion to my love for them and for my country, that I grieve to see them involved in a system which combines Church and State; which invests civil governments with the right to propagate religion; which violates that sublime proclamation of the Redeemer, "My Kingdom is not of this world;" and which must, if unrestrained in its workings, annihilate, first, all religious, and then, all civil freedom.

Now, under this system the Archbishop has grown up, has grown old. And it is expecting too much, to suppose, that with him, religious freedom is any more than a name. Protestants have reviled him as a hypocrite, because on a late occasion, be pronounced an eloquent eulogy on religious liberty, as "a justly cherished privilege of the American people," Far be it from my heart ever to indulge in such accusations. But, after all, if religious freedom be such a blessing in America, it would be equally a blessing in other lands-in Italy, and Spain, and Austria. Now, would Bishop Hughes extend this boon to those countries? Will he come out and advocate the extension of this "justly cherished privilege" to the population of those States? If he does, he shall have the admiration and applause of all freemen throughout this and all lands. But he will not. He cannot. He dare not.

Whatever may be urged about the abuse of "religious freedom," every page of the New Testament shows, that this was the right for which the first Christians contended and suffered. It was only after the corruption of Christianity, by an unholy alliance with the State, that a professed Christian could be found so utterly apostate as to advocate the right of propagating religion by coercion. The weapons of apostles were not "carnal but spiritual." No sooner, however, were Church and State combined, than other arms were employed. The sword and the musket, bayonets and gunpowder, the inquisition, the axe, the scaffold and the fire-these were the arguments to, HILLEADTCOM PUT MALATTIC 1 1000 &

enforce truth, and to compel men to be orthodox.

Upon these dismal scenes-scenes which have rendered the history of Christianity the darkest page in the annals of the world-arose, at length the Reformation. But, alas, how soon was that Reformation tarnished and shorn of half its glory. How soon was its power paralyzed. How have its fair promises been blighted. And why? Because the Reformers, themselves, had no just conceptions of soul liberty. The wicked union of Church and State was still maintained ; and hence, Protestants were found, and are still found, persecuting each other with a rancor as inveterate and cruel, as that which they had execrated in the Church of Rome.

This is not the place to speak of the noble spirits who first comprehended and advocated true religious freedom. My communication has been extended beyond all my expectations. But I must not finish before vindicating the title of one Christian hero to an honor, of which Archbishop Hughes and others have sought to deprive him.

In an oration to which I have more than once already adverted, Archbishop Hughes thus speaks : "If civil, but especially religious liberty be a clear and justly cherished privilege of the American people, the palm of having been the first to preach and practice it is due, beyond all controversy, to the Catholic Colony of Maryland." Now, not only would I not wish to withhold from the Catholic founders of Maryland their due praise, but on a recent occasion, when addressing some of my fellow citizens, I delighted to honor them publicly ; especially, did I rejoice to applaud the patriotism and virtue and manliness of Cecil, Lord Baltimore. That nobleman, however, would have been the last man to filch from another his hard earned glory; and neither Archbishop Hughes, or any one else, must be allowed to perpetrate this injustice to his name.

The "palm of having first preached

and practiced religious liberty in this country" is not due to the Catholic founders of Maryland, but to the Baptist founders of Rhode Island. "Roger Williams," says Bancroft, "was the first in modern Christendom to assert, in its plentitude, the doctrine of liberty of conscience, the equality of opinions before the law; and in its defence, he was the harbinger of Milton, the precursor and superior of Jeremy Taylor." (See Bancroft's History of the U. States, vol. 1, p. 376). Such is the verdict of history, and a single glance at facts will attest its justice.

In deciding this matter, the first question is one of dates. The Archbishop says: "The Catholics of Maryland, by priority of time, have borne away the prize;" but incontrovertible facts refute this assertion. I have now before me the boasted statute of Maryland. It was passed 21 of April, 1649.

Now, in 1636, more than ten years anterior to this date, Reger Williams founded the town of Providence, "to be," in his own language, "a shelter for persons distressed of conscience." In 1644 he published his celebrated treatise, "The Bloody Tenet," denouncing the sins of persecution for religion. Lastly, in 1647, two years before the Maryland Law, the Civil Code of Rhode Island was enacted, proclaiming to all men perfect liberty in religion.

The question of priority is thus far settled. But this is comparatively little. When we examine the Maryland Statute, we find, that it not only does not recognize the rights of conscience in man, but sanctions persecution and tyranny over conscience. It was a strange and noble thing that Catholics should grant any freedom, and so far, we yield our tribute to the founders of Maryland. But what was this Act, which Mr. Hughes thus extols? Here are some of its provisions, and, surely, of this Act the Archbishop declaimed, as he wrote about the Maryland Baptist Memorial, without ever having seen it. The act is 16 and 17 Cecilius, Lord

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Baltimore. (See Laws of Maryland at Large, by T. Bacon, A. D. 1765). Here are some of its clauses:

"Blasphemy against God, denying our Saviour Jesus Christ to be the son of God, or denving the Holy Trinity, or the Godhead of any of the three persons, &c., is to be punished with death and confiscation of lands and goods to the Lord Proprietary. (2) Persons using any reproachful words or speeches concerning the Blessed Virgin Mary, Mother of our Saviour, or the Holy Apostles or Evangelists or any of them, for the first offence to forfeit £5 sterling to the Lord Proprietary; or, in default of payment, to be publicly whipped, and imprisoned at the pleasure of his Lordship, or his Lieut. General. For the Second offence to forfeit £10 sterling. or in default of payment, to be publicly and severely whipped and imprisoned as before directed. And for the third offence to forfeit land and goods, and be forever banished out of the Province."

These are some of the provisions of this famous enactment, which only secures to Catholics and Trinitarians the rights of worship, consigning all others to fines, imprisonment, scourging. and banishment.

What a contrast between the Act, and the law of Rhode Island, whose sublime words no true man can read without feeling his heart burn within him. "All men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk in this Colony without molestation, in the name of Jehovah their God, for ever and ever."

These facts settle the question, as to the honor of being the pioneers, in the promulgation and practice of religious liberty. This honor belongs to Roger Williams and the Baptist Colony of Rhode Island. I will yield to no one in honoring a Catholic when he deserves it. For advocating religious freedom I would honor a Catholic even more than a Protestant; it would be a nobler triumph of truth and principle in him. But let no envious hand seek to pluck his crown from the brow which ought to wear it. Lord Baltimore needs no borrowed plumes. The Catholics of Maryland covet no surreptitious honors.

Having been called upon to write this paper amidst multiplied pastoral urgencies and activities, I am aware that I have only indicated what seem to me to be the great principles without doing any justice to them. Composing in haste, some expression may have escaped me to offend my Catholic fellow citizens. If so, let them believe me that I harbor no sentiment of unkindness toward them ; and, as men speak from their feelings, I know that I have employed no word not intended to breathe esteem and affection. In fine, I have, in this discussion, avoided the word Toleration, and I have done so purposely, instinctively. Not but that the phrase may well apply to the boon which we now seek from foreign governments. Toleration, however, recognizes the right of civil government to tolerate, that is to regulate, and of course, to restrain, and even abolish religious freedom. The term, therefore, has no place in my vocabulary. Freedom is the word, a good Saxon, a good American word ; and I have therefore, preferred it.

Of this highest style of freedom it was, that Cowper uttered those noble lines,

"A liberty unsung By poets, and by senators unpraised, But liberty of soul derived from Him, Bought with His blood, who gave it to mankind,

And sealed with the same tokens."

Since Cowper wrote, however, it cannot be said of this freedom, that it is "unsung by poets."—And now, since General Cass has spoken, it ceases to be true, that this liberty is "by senators unpraised." God grant that the time may soon come, when this great gift of Jesus to our race shall be no longer misunderstood and bartered and BUILDER OFFENSE OFFENSION AFTAL & PORT

trampled under foot; the period when all men everywhere, shall comprehend, that the direst curse of tyranny is not upon person and property but upon the scul, the conscience, the immortal mind; when all shall assert "the liberty wherewith Christ hath made us free," and shall rejoice in the sublime consciousness of this truth felt, experienced in all its emphasis. "If the Son shell make you free, ye shall be free indeed."

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THE only ministers amongst the United Baptists, who preached in Missouri, on my arrival at St. Louis, in December, 1817, now living, are David Doyle, James E. Welch, James P. Edwards (now living in Ballard county, Ky.,) and the writer.

Many of these servants of Christ were active, devout, self-denying men, and were truly pioneers in the Gospel. in this Territory. Thomas R. Musick visited the territory when a province under the Spanish government, and preached some 10 or 15 times in the country, in 1800 and 1801. He was the first minister of the Gospel of any sect, who removed his family and settled in the country in 1804, after it was ceded and transferred to the United States. Rev. John Clark, then an Independent Methodist, was the first man to preach the Gospel in Missouri, then called Upper Louisiana. He crossed the Mississippi for that purpose in 1798, and made repeated visits and preached in three settlements, somewhat regularly, in St. Louis county. In 1804, Clarke became a Baptist, and subsequently organized a church on Cold Water, in that county, and died there in good old age, and strong in faith and hope, in 1833.

He was conscientiously opposed to slavery, but his style of preaching, bland manners, devout piety and courteous intercourse, gained the affection and confidence of all classes of citizens. A memoir of this good man, under the title "FATHER CLARK: or the Pioneer Preacher," will appear in a few months.

Lewis Williams commenced preaching about 1816, and was a pioneer in itinerant missionary service from 1822 to the time of his disease, in 1838. He showed much originality of mind, and was a self-denying and successful preacher.

David McLain was the first preacher who migrated to the Boone's Lick country, in 1810. In March, 1813, in company with Mr. Young, he started on a journey to Kentucky. A short distance beyond the Kaskaskia river, in the present county of Clinton, they fell into an ambuscade of Indians. Young was killed, and the preacher, after a severe chase, was severely wounded.

I was at his log cabin and formed an acquaintance with him and his wife, and preached there and in the vicinity, the last of December, 1818. In the February following Elder McLain, and his wife, both died of the winter fever, and left their little children, orphans.

Luke Williams was a very self-denying and successful pioneer preacher, and instrumental in gathering the first churches South of the Missouri river, and raising up the Concord Association. He died in 1824, leaving a helpless family without a home. He was so much beloved, and his memory so fragrant, that the brethen in Mount Pleasant, Concord and Fishing River Associations, raised contributions and purchased the land he had improved, for his family.

Perhaps there may be two preachers still living, who were preachers in the territory before 1818, but who, many

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years since, declined union and mutual co-operation with United Baptists, on the anti-mission and non-fellowship platform. I refer to Elders Felix Redding and William Thorp. They were good men and laborious preachers when I knew them.

Of the Baptist ministers who came into Missouri between 1818 and 1830, l recollect the names and became personally acquainted with Peter Woods, Peyton Nowlin, John Greenhalgh, John B. Longan, Absalom Bainbridge, Jeremiah Taylor, William Duncan, Jesse Sitton, David Biggs, James Suggett and Jeremiah Vardeman-some were eminent, and all have received the plaudit: "Well done, good and faithful servant-enter into the joy of the Lord." To these add-David Orr. William Coats, Anderson Woods, A. McGuire, William Fuqua, and others. But last, though by no means least, among the pioneer and self-sacrificing preachers in Missouri, in early times, Ebenezer Rodgers and John B. Meachum, have recently been called away by the "Master of Assemblies."

Elder Rodgers was an emigrant from Great Britain, in 1818. He spent some time preaching in Kentucky, and called on me in St. Charles when he entered Missouri on the 19th of November, 1819, spent a day with me and preached his first sermon in Missouri at night, from Gen. 42: 36-"All these things are against me."-For 15 years he was truly a pioneer missionary in the Boone's Lick country, and the region west, and was one of the most energetic and successful laborers that could be found in any country ; going the warfare, and making long journies at his own charges. He was the first to preach the Gospel to the frontier population west of Grand river. When he arrived in Missouri he was only a licentiate, and was ordained in the old village of Chariton, in 1820. To use his own language in a communication to the " Triennial Baptist Register," of 1835, he "enjoyed many happy days in en-

deavoring to preach in the log cabins and under the trees of the forest, and in baptizing converts in the great river Missouri, and in almost every creek on both sides of it, to the western boundary of the State." He aided in the organization of a large number of churches in that field, and baptized more than 500 converts. And it is here proper for me to state, that the idea of a general organization of the working . Baptists in Missouri originated in a correspondence between him and the writer, in 1833; and that he was the moving spirit by personal visits and by correspondence in bringing together the Convention, held in Galloway county, in 1834, that gave origin to the body, called in the Constitution, "The Central Society," in 1835, and the "General Association," in 1839. Though he left Missouri to take charge of the church at Upper Alton, in the autumn of 1834, he retained to the end of life strong attachment to, and deep interest in the progress of Missouri Baptists, and the General Association.

Elder J. B. Meachum, although a descendant of the African race, and apparently of unmixed blood, was certainly no ordinary man. He was one of the constituents of the First Baptist church, organized in St. Louis, the 6th of February, 1818; and soon evinced talents and the true spirit of doing good, among his own color, both free and bond, in giving instruction to them under the supervision of the writer and his colleague, Elder James E. Welch. I know of no man of color in the United States, who has made deeper impressions, or done more to instil right principles and guide the colored people in the right path, than this excellent brother. He was ordained to the ministry as Pastor of the First African church in St. Louis, on February 5th, 1826, by the writer and a visiting minister.

But as a Book is in preparation to contain a memoir of his eventful life and labors, with suggestions on the importance, and the best mode of comBUILD ADDITIONS COMMINISTERS & SUBSISSION

municating religious instruction, and forming the habits and morals of this class of people, it is unnecessary for me to say more in this communication.

This brief and imperfect review of the names and labors of our ministering brethren who have been pioneers in Missouri, and have finished the work given them to do, admonishes the living of their responsibility, and urges them to continue working while the day lasts.

Rock Spring, Ill., May 15th, 1854.

Elephanta—A Windon Cemple.

RLEPHANTA is an island about seven miles from Bombay and five from the Mahraita shore. A celebrated stone elephant, carved out of the rock, has given an imperishable name to this island. The statue of the elephant is situated on the declivity of a hill, about 250 yards from the water, and no doubt was the first object of worship to those landing on the island. Among the Hindoo deities we find that Ganesa, who is a portly personage with the head of an elephant, was at one time so honoured and revered that no religious work could be undertaken without first invoking a blessing from him. Hence we may conclude that the stone elephant here had peculiar honours paid to him before the devotees climbed the hill to the temple.

" Numberless pilgrimages have been made by the lovers of antiquities, to this subterranean temple termed by Mr. Maurice, 'the wonder of Asia,' the excavation of which has been attributed to Semiramis as well as to the great Alexander. Three spacious entrances are afforded between four rows of massive columns in the brow of the hill, about half-way up its steep ascent from the shore. For a few seconds after entering the cave, I could distinguish nothing, the change was so sudden, from the broad light outside to the darkness within ; but at length its extent and extraordinary sculptures gradually revealed themselves to my astonished gaze.

"The length of this temple measuring from the entrance, which is on the north side, is 130 feet, and its breadth 123 feet; the floor not being level the height varies from fifteen to seventeen and half feet. The roof was supported by twenty-six pillars and eight pilasters disposed in four rows ; but several of the pillars are broken. Each column stands upon a square pedestal and is fluted; but instead of being cylindrical, is gradually enlarged towards the middle. Above the tops of the columns a kind of ridge has been cut to resemble a beam about twelve inches square, and this is richly carved. Along the sides of the temple are cut between forty and fifty colossal figures, in height from twelve to fifteen feet, none of them being entirely detached from the wall. Some of these figures have on their heads a kind of helmet, others wear crowns, with rich devices, and others again are without any other covering than curled and flowing hair. Some of them have four, and others six hands, holding sceptres, shields, symbols of justice, ensigns of religion, weapons of war, and trophies of peace. On the south side facing the entrance, is an enormous bust with three faces, representing the triple deity, Brahma, Vishneu, and Siva. Brahma, the creator, occupies the centre position. This face measures five feet in length, the width from the ear to the middle of the nose is three feet four inches, the width of the whole figure is nearly twenty feet. On the right hand is the preserver Vishneu ; and Siva the destroyer is on the left having in his hand a Cobra di Capello, or hooded snake, and on his cap a human skull. To the left of this bust, amid a group of uncouth figures, is one, a female form, to which Niebuhr has given the name of Amazon, from the fact of its being without the right breast. This figure has four arms. The right fore arm rests upon the head of a bull; the left fore arm hangs down and once contained something which is now mutilated and undistinguishable. The hand of the hinder right

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arm grasps a Cobra di Capello, and that of the hinder left arm holds a shield.

"At the east end is a passage about eighteen feet long, terminating in an open space, which admits the light through a sort of shaft hole in the rock, and containing a spring of the finest water to be found in this part of India. The approach to this place is guarded by four figures, fourteen feet high, beautifully executed, and more perfect than any to be found in this temple. At the west end, and almost opposite the passage that leads to the well is a room or recess about twenty feet square, having in the centre of it an altar upon which are placed symbols of a worship 'offensive to European notions of delicacy.' The entrance to this recess is also guarded by eight naked figures, each 130 feet high, sculptured in a manner which shows that the people by whom they were executed must have made considerable progress in the statuary's art. This as my friend privately told me is the temple of abominations. I have heard it stated that when the Portuguese visited this island, they were so horrified by the character of this heathen temple, that they ordered a piece of heavily-loaded cannon to be planted opposite the entrance, with the hope of destroying the principal pillars that support the roof, and burying the cave in the ruins of the mountain above it. No such violence, however, is now needed. The rock itself is fast perishing from age and long exposure to the atmosphere; and the cave has long been deserted by the infatuated worshippers of the strange gods which it contains.

"The triple figure has been to some writers a source of strange conjecture as to its real meaning, and was long supposed to represent the Hindoo triad, though many believe it to be simply a figure of Siva, to whom the temple, and almost all similar structures in the west of India are dedicated. In the Hindoo trinity Brahma who stands at the head is looked upon as the author of the world. He is represented as having produced every thing out of himself, and all that was or is partakes of his essence. We cannot but smile at the history of his origin. The supreme mind is said to have deposited an egg in the waters which it created, and which egg remained there inactive for many millions of years, till Brahma who was snug inside of it, willed that its shell should break; and thus was he born in the form of a divine male, to be for ever famed, throughout all worlds as the great forefather of spirits. Brahma, considering his high position and his relation to the supreme mind, has but few honours paid him ; only two or three temples having been erected to his special service in India.

" Vishneu on the contrary has many followers. He is represented in the sacred books as the deliverer ever ready to interpose between man and any danger that threatens his race. He is thought to descend frequently to this earth in various animated forms ; for marvellous and amusing are the transformations ascribed to him. He first made his appearance as a fish of such small dimensions as to be easily placed in a chalice of water; but he gradually expanded until a cistern, a pool, and a lake were too small to hold this growing god. He was consequently thrown into the sea when he destroyed a giant and appeared blazing like molton gold a million of leagues in extent. Changing here to a boar, he raised, with his tusks, from the bottom of the sea our earth, and then sank out of sight.

"Siva, to whom the temple of Elephanta is supposed to be dedicated, is represented as of a bright silver color, sometimes having five faces, and at other times only one with three eyes. The history of Siva's exploits is strange and unnatural, from the circumstance of a female partner called Doorga being mixed up with his adventures. This Doorga, who is now the principal of the female deities worshipped in India, TILLER & STEEL COMMINSION & STEEL & STEEL &

is reputed to be a warlike and terrific creature. She was originally called Parvati, until she slew the giant of that name who had made slaves of the gods. To overcome this enemy, Doorga caused 9,000,000 of warriors to issue from her body, to fight against Parvati's army of 100,000,000 of chariots and 120,000,000 of elephants. After this fierce contest Doorga took the name of her huge enemy, which was graciously bestowed on her by the emancipated gods.

" Parvati and Kalee have more worshippers than any other god or goddess in India, and their temples flow with the blood of animal sacrifices. Dacoits. thieves, and all the worst characters that spread terror throughout Hindostan, pay peculiar honors to this horrid woman and her friend Kalee. They recognize the latter as the only goddess endued with power sufficient to protect them from discovery, during their pillaging excursions. Consequently, Kalee is a most popular divinity invoked by dark incantations for blessing and aid on every unlawful occasion or adventure in which Hindoo robbers engage.

"Thousands of devotees are said to have annually visited this temple of Elephanta from all parts of the country ; and even after the breaking up of its shrines, and the scattering of its priests, the cave was not entirely deserted by the deluded worshippers, who still fancied its headless gods had power enough left to hear their prayers and to accept their vain oblations. Now, its glory has departed from it, and 'the sound of the church-going bell' stealing across the slumbering water from Bombay is alone heard to echo among the mountains and caves, and once polluted temples, that formerly resounded to the fanatical howlings of its pilgrims, and the dinning tom-tom that attends their ceremonies. Death and time have here hushed all into silence. The people whose boast these wondrous structures must once have been, have long passed away, and their memory has long been forgotten in the land. Let us hope that a brighter and

happier day has dawned upon India, and that its poor and benighted people, so long neglected, may yet live to bless the means that are now working together for their good, and to worship the true and only God who dwelleth not in temples made with hands."—More's Life in India.

Infanticide in India.

ATE in the year 1851, Major Lake, Commissioner of Goordaspoor, in the Punjab, became aware of the existence of infanticide among a class in his own district. He reported the facts to the Board of Administration, and inquiries were immediately commenced. All the Commissioners received orders to report upon the prevalence of the crime within their respective jurisdictions, and to suggest measures for its removal. Considerable delay appears to have occurred in collecting the information required, but at last it was obtained, in a form which enabled the Judicial Commissioner to report upon it. It was found to prevail more or less in the Umballa, Ferozepore, Jullundur, Hoosheapore, Lahore, Mooltan, Jhelum, and Leia districts, in fact over a tract of country as large as an European kingdom. It was not however practised by all the inhabitants. It is confined chiefly to the Bedees or descendants of Nanuk Goorco, men generally of great wealth and influence, and to the Rajpoots, generally poor, but among whom the custom is one of immemorial antiquity. The Khetrees, however, some Bramhuns, and even several of the Mussalman tribes maintain the practice, and the higher the rank the more certain are the female branches of destruction. It is believed; also, by the most experienced officers to have infected all classes in a greater or less degree, and we may readily imagine that even where the motives which influence the highest class were absent, the lower orders would acquire from their example a degree of carelessness for their children's lives. The motive

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for the crime differs among the different classes. With the Rajpoots of the Punjab, as among the Rajpoots every where else, it is simply pride. They must marry their female children, and they must marry them to their equals. This is occasionally difficult, and they slay them to avoid the inconvenience. Then, even if they find bridegrooms, they must give a dower more than proportioned to their means. Their extravagance sometimes reaches a point which is almost incredible among a parsimonious people. One chief gave his daughter seventeen lakhs of rupees, another expended ten lakhs, a third gave a lakh to his niece married to a poor Bramhun of the plains. Their insane pride, to which that of the Highland chief is almost humility, forbids them to diminish its amount. It is a question, as Major Edwards has observed, between the father's wealth and the daughter's life, and the life is taken, and the wealth retained. Then, again, in some instances it is regarded simply as a means of proving the purity of their race, a mere habit of imitating the upper classes. The Munha Rajpoots, for instance, when in the hills are the lowest of their tribe, and their children are consequently safe. But in the plains they become the highest, and in order to prove that they are such, they slay their children. Yet the Rajpoots are the noblest of the Indian races. The same causes are in operation among the Mussalmans. The highest tribes, jealous of the purity of their lineage, are jealous also of their wealth, and the female children are sacrificed to save them from an unequal marriage, and their fathers from too liberal donations. Added to all this, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is the relative of every other, all who are descended from one common ancestor consider themselves blood relations after the lapse of centuries, and down to the last degree, marriage is forbidden. Every Rajpoot Campbell considers himself not only the

kinsman of the Duke of Argyle, but within the forbidden degrees. It is among the Bedees only that a different set of motives appears to come into operation. They are the descendants of Dhurm Chund, the grandson of the great Nanuk Gooroo, and consider themselves of the priestly caste, the Levites of the Punjab. They murder on the strength of tradition, and add occasionally a mocking ceremony to the crime. The child is buried; a piece of coarse sugar is put between its lips, and a hank of cotton in its hand, and the father cries:

"Eat your goor and spin your thread, But go and send a boy instead."

Be the motives what they may, it is certain, that in hundreds of families in the Punjab, there has been no daughter born for generations. It is certain that in thousands infanticide is a custom, to which no member of them probably would hesitate to allude, that all over the Punjab there is a disproportion in the number of female births not to be accounted for by ordinary causes, and that in certain districts this disproportion rises to a height which implies the extinction of the female sex.—Friend of India.

The Revolution in China.

XTE have received intelligence from Hong-Kong to the 27th, and from Shanghai to the 17th December. It does not include the announcement of the fall of Pekin, but it clears away the indistinctness which had previously covered the movements of the insurgents. They are advancing rapidly on the capitol. Within thirty days, they had traversed the greater portion of the Metropolitan province, had taken five cities by storm, and had arrived at the level plain which runs up to the walls of Pekin. The breaking down of the bridges behind them, moreover, is explained. It is policy, and not desperation, which has dictated that precaution. The insurgents have played with the Imperialists the game, which Shere TUP ATTYPAT M

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Singh played with Lord Gough at Chillianwallah. They have marched round them, and the Imperialist army is in their rear, with a broad unbridged river to cross before it overtakes the enemy. Only one narrow stream intervenes between the insurgents and the capitol, and the Tartar Government is adopting active measures to prevent a rising of their partisans within. The next-intelligence expected at Shanghai was the assault upon the capitol.

Meanwhile, the religious aspect of the Revolution continues unchanged. Shanghai is in the possession of a band of the Small Knife Society, one of the greatest of the Secret Societies of China. These men have opened a communication with the insurgents, expecting that with the most important port in the Empire in their hands, their overtures would be instantly accepted. They have to deal with a leader whose principles are stronger than his policy. Thae-ping-wang, it is said, has utterly rejected their offers, has declared that their immorality debars them from the smallest connection with his cause, and that unless they submit to his discipline and his creed, they must expect neither favour or protection. How deeply he has impressed both upon his followers, may be conceived from a letter communication recently published by Dr. Medhurst. It contains neither theories or fancies, but a simple statement of what he saw with his own eyes, and heard with his own ears. Its evidence cannot be set aside, except upon the single supposition that one of the most estimable and clearest-headed men in China is deliberately lying. We need scarcely say that such a theory is preposterous, and if the evidence is accepted, the conclusion is inevitable. The new ruler of China is a Christian, after a strange and imperfect fashion it may be, but nevertheless a Christian, who will be open, when his political career has terminated, to a purer faith and a more perfect instruction. The single fact related by Dr. Medhurst, of a Chinese soldier standing up amidst a band of hostile countrymen, denounc-

ing their vices and appealing to "the faith of Jesus," is worth a thousand theories. Such at least appears to be the belief of Europeans on the spot. It may be remembered that when England at last awoke to a comprehension of the importance of the movement, a project was started for circulating a million of Testaments throughout the Chinese Empire. Denounced even by religious men as unthinking fanatics, the projectors adhered to their scheme, and the result proves that their views were founded on accurate information. The Missionaries at Shanghai, instead of declaring it absurd, or "unsuited to the times," have determined to bring it at once into practical operation. A hundred and fifteen thousand copies are to be printed in Shanghai, 50,000 more in Hong Kong, and 85,000 under the auspices of the Bishop of Victoria. This is a quarter of the million. Another quarter will be impressed on stereotyped blocks prepared in London, and this half of the edition is to be completed within eighteen months. The remaining half million will probably be printed in England, and the Bible Society at Shanghai urges strong ly the necessity of raising separate funds for the printing of the old Testa-With deference to the ment also. opinions of those upon the spot, we believe a grave mistake will be committed by their separation. The Christianity of the insurgents, like the Christianity of the Puritans, is strongly tinged with Judaism, and the circulation of the entire Scriptures is necessary to correct the sanguinary spirit they have occasionally exhibited. We are not concerned to defend the propriety of the original project, wild as it appeared. Those who deny it must disbelieve all that we have written of the Revolution, and refuse to credit evidence more complete than any we possess about the war in Europe. If any Missionary movement was ever right, that was right, and we point only to the fact, that in Shanghai itself it is considered not only right but practicable .- Friend of India.

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Walnut Street Baptist Church, LOUISVILLE, KY.

THE magnificent church edifice, of which the above engraving is a representation, is finely located at the corner of Fourth and Walnut streets, on a lot 164 by 100 feet. The architectural style is the pointed Gothic, of which this is a very fine specimen. The building is 72 by 140 feet. The basement is entirely above ground, and is thirteen feet high, divided into leeture and Sabbath School rooms, and offices for the general denominational institutions of the State. The main audience room is 62 by 96 feet, and without side galleries will seat comfortably 1000 persons. It is finished and furnished in the very finest style.

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The spire, not yet complete, is to be 220 feet in height. It is to be furnished with a fine bell and clock. The organ, of fine tone and great power, was built by Simmons, of Boston.

It is altogether one of the richest and most convenient church edifices in the country, has cost about \$90,000, and is, as we understand, paid for. The Pastor, Rev. W. W. Everts, D. D., has the satisfaction and the responsibility of seeing gathered before him Sabbath after Sabbath, perhaps the largest congregation in the city.

American Young Men.

A MERICAN history presents many remarkable instances of young men taking prominent and commanding stations at an age which would be thought very young in other countries. We subjoin a few very striking examples from the list of those who have passed off the stage of human action :--

At the age of twenty-nine, Mr. Jefferson was an influential member of Virginia. At thirty, he was a member of the Virginia Convention; at thirtytwo a member of the Continental Congress; and at thirty-three he wrote the Declaration of Independence.

Alexander Hamilton was only twenty years of age when he was appointed a Lieut. Colonel in the army of the Revolution, and aid-de-camp to Washington. At twenty-five he was a member of the Continental Congress; at thirty, he was one of the ablest members of the Convention of the American sages who formed the Constitution of the United States; at thirty-two he was Secretary of the Treasury, and organized that branch of the government upon so complete and comprehensive a plan that no great change or improvement has since been made upon it.

John Jay, at twenty-nine years of age was a member of the Continental Congress, and wrote an address to the people of Great Britain, which was justly regarded as one of the most eloquent productions of the times. At

thirty-two he prepared the Constitution of New York, and in the same year was appointed Chief Justice of the State.

Washington was twenty-seven years of age when he covered the defeat of the British troops at Braddock's retreat; and the same year was honored by an appointment of Commander-in-chief of the Virginia forces.

Joseph Warren was twenty-nine years of age when he delivered the memorable address on the 5th of March, which aroused the spirit of patriotism and liberty in his section of the country; and at thirty-four he gloriously fell in the cause of freedom in the battle of Bunker Hill.

Fisher Ames, at the age of twentyseven, had excited the public attention by the ability he displayed in the discussion of questions of public interest. At the age of thirty, his masterly speeches in defence of the Constitution of the United States had exerted great influence, so that the youthful orator of thirty-one was elected to Congress from the Suffolk district, Mass., over the Revolutionary hero, Samuel Adams.

Joseph Story entered public life at the age of twenty-six; he was elected to Congress from Essex district, Mass., when he was twenty-nine; was Speaker of the Massachusetts House of Representatives at the age of thirty-two; and the same year was appointed by President Madison a judge of the Supreme Court of the United States.

De Wit Clinton entered public life at twenty-eight; Henry Clay at twentysix. The most youthful signer of the Declaration of Independence was William Hooper, of North Carolina, whose age was but twenty-four. Of the other signers of the Declaration, Thomas Hayward, Gerry, Benjamin Rush, James Wilson and Matthew Thornton were thirty-one; Arthur Middleton and Thomas Stone were thirty-three.

The joy of meeting pays the pangs of absence; else who could bear it?

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Rev. Win. Godding, of maine ;

TAS born at a place called Notamy -a place at present unknown to Gazeteers and Geographers-in Mass., in Dec., 1761. When five years old, his father located his family in Watertown, and at the age of eleven, his father died. His mother brought him up to the age of sixteen, and then apprenticed him to the weaver's business; which, however, he never followed after he was twenty-one. During his apprenticeship he attended religious meetings one-half of the Sabbaths-that is, every other Sabbath ;- the other half he spent in studying the Bible and Hymn book-a labor from which in after life, he derived immense pleasure and benefit. At a certain time his master was absent from dinner, when his mistress called upon him to "crave a blessing upon the food." This circumstance first led him to think of his condition as a sinner; nor did he find peace to his agitated heart,-though years elapsed before that joyful event-till he found it in a reconciled God.

During three months of the war of the American Revolution, Mr. Godding was a soldier, stationed in Rhode Island; but his master received the wages for his services. He would have been entitled by a law of Congress to a pension during the last years of his life; but so strong were his peace principles, that he declined receiving it, lest such reception should be construed into a tacit approval of the war system.

When he had finished his apprenticeship, he came into the then District of Maine. In the town of Livermore, he became acquainted with Miss Hannah Walker, his future wife. At the age of twenty-six, he was married and settled in the town of Jay.

In about 1783, one of the most interesting revivals ever chronicled, occurred in Livermore, in connexion with the labors of Elder James Potter. Amongst the converts subsequently organized as the First Baptist church in that town,-though some of their number belonged in the adjoining town of Jay-were at least nine, who afterwards entered the Baptist ministry, viz., Otis Robinson, Elisha Williams, Henry Bond, Sylvanus Boardman, William Bray, Ransom Norton, Thomas Wyman, WILLIAM GODDING, and Zebedee Delano-the last named being the only one now living. When that gracious work commenced, though Mr. Godding attended the meetings, he nevertheless arrayed himself powerfully against it. He had been educated to regard the "standing order" as embracing the only real Christians. Hence, the " New Lights" appeared to him to be men and women laboring under strong delusion of mind. He, therefore, arose in their assemblies, remonstrating with them; and, for aught that appears to the contrary, with all the sincerity with which Saul of Tarsus persecuted the followers of Christ-thinking that he was thereby doing God service. But, one night, returning from meeting to his home, in company with his wife, so effectually had the Spirit already convinced him of sin, he said to her, "I am an undone man; if these people are right, at least I am wrong; I have sought and mocked a God Ido not know; I am afraid there can be no forgiveness for me." It need scarcely be added, that in a few days afterwards, he was found rejoicing in hope, and that, without unnecessary delay, he united himself to the very people whom he had so recently considered the victims of frenzied brains. Moreover, he forthwith "preached Jesus;" not, however, that he was immediately inducted into the ministry. But his warm heart would not allow him to keep closed lips. He spake of Christ on every fitting occasion ; especially, in exhortation was his voice heard, with earnestness and power adding to the energy of truth which others had delivered.

When the Baptist church was organized in Jay, he was one of its original members, and was soon called upon to THE PERSONNESS OF ANY AND A PARTY IN A CAPTURE

"exercise his gift" for its benefit. In Sept., 1801, that church called him to ordination as an evangelist.—Soon be received a call from the Baptist church in Wayne, to become their pastor, which he accepted, continuing his labors in that field till 1806, when he became pastor of the first Baptist church in Shapleigh, now Acton. In this relation, he continued till the fifteenth of June, 1849, when he departed this life, aged eighty-six years and six months.

Robert Wall as an Orator.

BY T. NOON TALFOURD.

A RECENT volume of the works of this celebrated Essayist, has the following notice of Robert Hall:

Mr. Hall, though perhaps one of the most distinguished of the Calvinistic Dissenters, does not afford the best opportunity for criticism. His excellence does not consist in the predominance of one of his powers, but in the exquisite proportion and harmony of all. The richness, variety, and extent of his knowledge, are not so remarkable as his absolute mastery over it. He moves about in the loftiest sphere of contemplation, as though he were "native and endued to its element." He uses the finest classical allusions, the noblest images, and the most exquisite words, as though they were those that came first to his mind, and which formed his natural dialect. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style is one of the clearest and simplest-the least encumbered with its own beauty-of any which has ever been written. It is bright and lucid as a mirror, and its most highlywrought and sparkling embellishments are like ornaments of crystal, which, even in their brilliant inequalities of surface, give back to the eye little pieces of true imagery set before them.

The works of this great preacher are, in the highest sense of the term, imagi-

native, as distinguished not only from the didactic, but from the fanciful. He possesses "the vision and the faculty divine," in as high a degree as any of our writers in prose. His noblest passages do but make truth visible in the form of beauty, and "clothe upon" abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. Imagination, when like his of the purest water, is so far from being improperly employed on divine subjects, that it only finds its real objects in the true and the eternal. This power it is which disdains the scattered elements as they appear distinctly in an imperfect world, and strives by accumulation, and by rejecting the alloy cast on all things, to embody to the mind that ideal beauty which shall be realized hereafter. This, by shedding a consecrating light on all its touches, and "bringing them into one," anticipates the future harmony of creation. This already sees the "soul of goodness in all things evil," which shall one day change the evil into its likeness. This already begins the triumph over the separating powers of death and time, and renders the victory doubtful, by making us feel the immortality of the affections. Such is the faculty that is employed by Mr. Hall to its noblest uses. There are no rhetorical flourishes-no mere pomp of words-in his most eloquent discourses. With vast excursive power, indeed, he can range through all the glories of the Pagan world, and seizing those traits of beauty which they derived from primeval revelation, restore them to the system of truth. But he is ever best when he is intensestwhen he unveils the mighty foundations of the rock of ages-or makes the heart of his hearers vibrate with a strange joy which they will recognize in more exalted stages of their being.

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Mr. Hall has, unfortunately, committed but few of his discourses to the

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press. His Sermon on the tendencies of Modern Infidelity is one of the noblest specimens of his genius. Nothing can be more fearfully sublime, than the picture which he gives of the desolate state to which Atheism would reduce the world; or more beautiful and triumphant, than his vindication of the social affections. His Sermon on the death of Princess Charlotte contains a philosophical and eloquent development of the causes which make the sorrows of those who are encircled by the brightest appearances of happiness, peculiarly affecting; and gives an exquisite picture of the gentle victim adorned with sacrificial glories. His discourses on War-on the Discouragements and supports of the Christian Ministry-and on the work of the Holy Spirit-are of great and various excellence.

There is nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engage the attention, but do not promise any of his most rapturous effusions. His voice is feeble, but distinct, and, as he proceeds trembles beneath his images, and conveys the idea that the spring of sublimity and beauty in his mind is exhaustless, and would pour forth a more copious stream if it had a wider channel than can be supplied by the bodily organs. The plainest, the least inspired of his discourses, are not without delicate gleams of imagery and felicitous turns of expression. He expatiates on the prophecies with a kindred spirit, and affords awful glimpses into the valley of vision. He often seems to conduct his hearers to the top of the "Delectable Mountains," whence they can see from afar the glorious gates of the eternal city. He seems at home among the marvellous Revelations of St. John ; and, while he expatiates on them, leads his hearers breathless through ever-varying scenes of mystery, far more glorious and surprising than the wildest of oriental fables. He stops when they most desire that he should proceed—when he has just disclosed the dawnings of the inmost glory to their enraptured minds —and leaves them full of imaginations of "things not made with hands," of joys too ravishing for smiles—and impulses which wing the hearts, " along the lines of limitless desires."

Matagorda Co., Ceras. er de. s. pilkington.

AST year a church was organized here by the name of the Trespalacias Baptist Church, and we have this year erected a good house for public worship, which was dedicated on Sunday the 28th of May. A protracted meeting was held on the occasion, continuing through four days. The ministers present, and labouring in the glorious work, were the Rev. Noah Hill, Pastor of the church, Rev. Mr. Kimball, and the Rev. Mr. Calloway. A large congregation for this sparsely populated region was present, many coming from a distance; and I doubt not that the seed then sown, will, through the grace of Him who first loved us, bring forth fruit to His praise.

This is the fifth original church organized through the labors of Brother Hill, in this field. The first was organized in the City of Matagorda, in 1847, seven years previous to the dedication of the Trespalacias church. It numbered eleven members. The second was organized at Wharton, a short time after. The third on Cedar Lake. The fourth on Old Caney, and the fifth at Trespalacias; there is also a sixth church in this field, formed I believe, by the withdrawal of a part of the members from the Wharton church. There are now three good houses for public worship and about four hundred members. Thus has it pleased our Heavenly Father, through the instrumentality of one faithful minister, to extend the gospel of his Son Jesus Christ over a large extent of country, distant from any other Baptist minister at least 80 or 90 miles. We will go on trusting in God.

Wehraska.

THE information on Nebraska is meagre at the best. Altogether the fullest and most accurate that has met our eye, is that to be found in the large volume of Col. Fremont, containing reports of his expeditions to California and Oregon, in 1842-3-4. The volume contains, in addition to Fremont's narrative, reports on the botany of the country, by those having charge of these departments; also, astronomical observations, &c., &c. Horn's Overland Guide to California is a thin book, and its information is confined to the routes pursued by emigrants. Owen's Geological survey gives information on the geology of Nebraska, and Schoolcraft's large work on the Indians, gives quite full statistics on the Indian tribes of the territory.

Nebraska is so named from one of its largest rivers, the Nebraska, or the Platte. According to the returns of the last census, it contains 136,700 square miles, or territory as large as New England, New York, and South Carolina. It should be stated, however, taking the southern line of 37 degrees, as the new law proposes, the Territory as thus organized, will be much larger than the proportion that has usually been designated as Nebraska, embracing a large portion of Indian territory, and most of the Indian tribes, except the Choctaws, the Creeks, the Chickasaws, the Seminoles, and a portion of the Cherokees.

Nebraska, as proposed to be organized, will be a vast region, having the various climates that are enjoyed in Missouri, Iowa, and Minnesota, that lie on its eastern border; only the climate, like the face of the country, is more Asiatic. The eastern portion of it is chiefly prairie and rich alluvial. The middle is more sandy and barren, containing the great American desert; and the western is mountainous, the highest mountains being covered with almost perpetual snow.

The inhabitants of Nebraska may be 75,000, mostly Indians. The whites are military men, Indian agents, and missionaries. Recently paragraphs have appeared in the papers, announcing that a newspaper is about to be published at old Fort Kearney, called the Nebraska Democrat, and that a Post Office is to be established some forty miles from it, for the accommodation of emigrants—two important elements to begin the work of civilizing the territory.

Nebraska is, and must ever be, mainly an agricultural region. It is far from the oceans, and has no great lakes. The Platte river, though from one to three miles wide, is only navigable for steamboats forty miles.

From what even the Indians have accomplished in agriculture, the country seems to hold out great hopes to the farmer. The Indians there are mostly supported by agriculture, and according to returns before us, four tribes of Christian Indians on the northern and southern banks of the Kanzas, cultivate four thousand acres. From these they raised, in a late year, 80,000 bushels of corn, 2,690 bushels of wheat, and 12,000 bushels of osts, 4,000 hogs, and 200,000 melons of different kinds. They kept 660 working oxen, and a large number of horses. The annual value of their products is put down at \$31,000. The number of these Indians is placed at 1702.

The territory is not well wooded. Poplar, elm, birch, willow, pines, white oak, maple, and other trees, are found here in moderate numbers. The cotton wood tree much abounds on the rivers. Wild animals, such as buffaloes, deer, elk, antelopes, abound in this country.

The territory is capable of supporting a large population. The people are impatient to have an organized territory, that they may make State after State of it. No wonder that the question, if that is indeed a question, whether these shall be free or slave States, should greatly excite the various sections of our land.

Editor's Garner of Gleanings.

CHINESE BAPTISTS IN CALIFORNIA.—Rev. J. L. Shuck writes to the Corresponding Secretary of the Southern Board, soon after his arrival in San Francisco, that he has been looking up the Chinese, and found several Baptists among them in that city and in Sacramento. He has met many who knew him in China. About two thousand Chinese arrived in San Francisco during ten days preceding his date, and three thousand more were on their way. Very few remain in the city now; they proceed to the interior.

Mr. Shuck has decided to settle in Sacramento, and has already removed there. The Chinese of that city are deemed generally of the better class—that is, the more moral and industrious class.

CHINESE IN CALIFORNIA.—The number of Chinese in California is about 30,000; probably 500 women—in San Francisco, about 2,000. The majority are from the neighborhood of the city of Canton and Macao; all but a few hundred from Canton Province.

No idol temples are yet in California, but a few ancestral or spirit tables have been set up. A specimen of these is at the Hyni Kwan (or company's house) of the Yeung Wo Company—near the corner of Filbert and Kearny streets. It is a painted block of wood, perhaps two feet long by four inches broad, with this inscription in gilt raised characters: "Seat of the spirits of the various persons connected with the Yeung Wo Company (deceased) during the period of the Ta-tsing (or Manchu Tartar) Dynasty." The spirits of the dead are also worshipped in some of the private houses, and publicly twice in the year.

There are at present one hundred and seventeen evangelical clergymen in California. Of the Methodist church, south 26; the same, north, 38; Congregationalists, 9; Baptists, 11; New School Presbyterians, 5; Associate Presbyterians, 1; Reformed Dutch, 11; German Reformed, 1; Episcopalians, 6; Cumberland Presbyterians, 4; Old School Presbyterians, 9.

REV. THOMAS M. VAUGHAN, of Versailles, Ky., has been elected Corresponding Secretary of the Am. Indian Mission Association, in place of Rev. S. L. Helm, resigned.

THE GENERAL ASSOCIATION OF VIRGINIA sustained, during the last year, 40 Missionaries, occupied 159 stations in 27 towns and villages, and 51 counties. They preached 4,112 sermons; baptized 921 converts; made 4,391 family visits for conversation and prayer; distributed 281 Bibles and Testaments, and 982 volumes of religious books; constituted 10 new churches, and organized 10 new Sunday Schools; completed 5 new houses of worship, and commenced the erection of 12 others; delivered 352 addresses on Missions, Sunday Schools and Temperance; and collected \$1,192 20 for the Association. Total receipts into the Treasury, including a small balance in hand at date of last report, \$8000.

FREE WILL BAPTIST SCHOOL.—The yearly meeting of the Free Will Baptist denomination in New Hampshire, was recently held at New Hampton. The "Morning Star" says, that among other matters was the transfer of papers which puts pro erty to the amount of \$20,000 into the hands of the denomination. This property consists of the institution at New Hampton. It was also voted by the Education Society to open subscriptions for a \$20,000 fund for the Biblical School, \$10,000 for the New Hampton Literary and Biblical Institutio , and \$25,000 for the Hillsdale, Mich., Institution, the latter in scholarships.

STATISTICS OF CRIME.—New York.—The population of New York is 600,000, of which 30,000 may be classed as floating population. Of the 6,000 persons who are criminals, or in charge of the Governors of the Almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853, there were committed to the prisons of this city, for 93 specified offences, 28,045, of whom 22,291, or nearly four-fifths were foreigners. Of 7,075 liquor sellers, 5,597 are foreigners.

In this city are 50,000 German Infidels, with their poisonous publications; 200,000 Roman Catholics, governed wholly by an insolent and bigoted priesthood; 250,000 who are destitute of any means of grace; 43,000 families are without a copy of God's word.

Philadelphia.—In 1836, the whole number of commitments was 2,373; in 1850 they had increased to 7,687, and in 1853, to 11,-905. Since 1850, the number of disorderly, breach of the peace, and threatening cases, has grown beyond all precedent, the array being more than double that of any year prior to 1850. During the last three years the average yearly commitments of this kind had been 6,224, while before 1850, the average was 2,369 per annum.

The great cause of this increase may be found in the unlimited sale of intoxicating drinks.

AN EXAMPLE FOR DEACONS. — The following extract is taken from a sermon of Rev. D. C. Eddy, pastor of the First church in Lowell, Mass., on the death of Deacon Asa Farr:—

"Our departed brother loved the Sabbath School. The weariness of age did not drive him from his accustomed place beside the pulpit, where he has for so many years been accustomed to lead the studies of his class. Most men, when they become advanced in life, and the cares of fifty years hang on them, leave the Sabbath School; and you seldom find one so old as he was, thus employed. Long after we thought it too great a tax upon his strength, he continued to come, to learn as well as to instruct. A very few Sabbaths before he died he was here, in his place; and though sick and weak, clinging still to the study of the word of God. Sabbath after Sabbath, as I have seen him move slowly and tremblingly up the aisle and take his place with his class, the words 'Faithful unto death,' have been impressed upon my mind, and as I have seen him dying, week by week, with the Christian armor on, I have prized more the doctrines which formed the basis of such devotion. How different was his course from that which many of you pursue. You once attended the place where the Bible was studied. You crowded out an half hour for this service, and though there is not a grey hair on your head, you are too old now to engage in any business so small and trivial as the study of the Bible seems to you-an occupation in which scraphim and cherubim engage with wonder and delight. Or perhaps you live too far from the house of God, and your noon walk would be interfered with; or, perhaps, what is most probable, you do not care about studying the Bible; you know as much as you wish about it. Our brother presents a good example in this matter. He reached

the appointed boundary of life-three-score years and ten, but he still came to the Sabbath School with the spirit of a little child, and should all the church imitate him, we should have a far more active and intelligent piety pervading our ranks, and animating our spirits. The Sabbath School is not designed for children alone; it claims the attention of old men, and wise men. The study of the Bible is not a small occupation, though young men may think so. It is a grand and glorious employment, and no man is too old, or too wise, or too exalted to engage in it. So our aged brother felt, as Sabbath after Sabbath he came with the humility of a child, to learn of Jesus."

PASTOR'S LIBRARIES .- Our Congregational brethren are doing a good thing in an effort now being made to give every pastor, however small his salary may be, a good library. The Congregational Union, which recently met at Brooklyn, made a proposal which is thus stated : " A fund of not less than \$12,000 is to be invested permanently, and the interest, with other subscriptions to be obtained yearly, devoted to the establishment of pastors' libraries. These are designed, not as gifts to individual ministers, but for the use of the pastor of the church, by whom they are established; and will, therefore, be under the charge of the church-officers. The plan provides for granting not more than \$50 in one year to a congregation, upon condition that they raise an equal amount themselves, and the whole collection to revert to them in the event of the church becoming extinct. The design is, to purchase those standard works in theology, Biblical literature, church history, etc., which are of constant use as works of reference, but are often too rare and costly for the minister's slender purse. Nor is it proposed to limit the choice to strictly orth dox books, but to give the opportunity to "prove all things," as well as to "hold fast to that which is good."

Why may not such a plan be started among us, that our churches may have libraries, and thus every minister when he goes into a place however small, or however poor he may be, will find his tools all ready for his hands.

GEORGIA RUM LAW 100 YEARS AGO.-A correspondent has kindly sent us the following:

"I have just finished the perusal of "White's Historical Collections of Georgia." The following extracts from the minutes of

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the Trustees appointed under the charter, will satisfy your readers that our fathers had an eye to the evils of Intemperance, and further, that they proposed a more stringent remedy than the so called Maine Law.

August 11, 1733. At a meeting of the Trustees, read a letter from Mr. Oglethorpe, with an account of the death of several persons in Georgia, which he attributed to the *drinking of rum*. Resolved, That the drinking of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved.

July 27, 1737. The Town Courts of Savannah and Frederica to be Courts of law, for trying offences against the act for preventing the importation and use of rum.

May 3, 1738. Committee of Correspondence ordered to prepare an act to enable the Trustees to appoint Commissioners for the more effectual execution in a summary way of the act to prevent the importation and use of rum and brandies in Georgia.

FRENCH AND FOREIGN BIBLE SOCIETY.— This Society held its anniversary on the 28th of April, in the Free Church of Paris, with the old pastor, Mr. Audebey, as President. The Society has expended this year, for printing, distributing, and for colportage of the Bible, about 95,000 francs. Since its origin, it has distributed 1,285,599 religious books; this year the number has been 124,790. Its estimated assets are 64,666 frances, in money and in books.

This is not the only Society which spreads the Bible in France. The London Society has at Paris a special agent, who has had this year in charge 97 colporteurs, 84 of whom are converted Catholics. They have sold 81,242 religious books, producing 50,129 francs. The two Societies have together sold 115,042 good books this year. One person in England gave a thousand pounds sterling to be devoted to the distribution of the Bible in France. A third Society also spreads the Bible in France, the Protestant Bible Society. This, as its name imports, confines its work to the care of Protestants. Every newly-married person receives a Bible, and the number of distributions, though not large, is very respectable.

THE religion with which our holy Redeemer invests his followers, softens the character, sweetens the temper, and enlivens all the tender affections of the soul, filling it with kindness and love.

FRENCH EVANGELICAL MISSIONARY SO-CIETY .- This Society held its anniversary on the 27th of April, under the presiding officer, Mr. Leconte de Laborde. The Rev. Mr. Grandpierre read the report. An Englishman who assisted, and who was present at the germination of the Society, has told us that this Society owed its existence entirely to the exertions of a young American. A young American student in Paris felt himself called to devote his life to the work of missions, and decided to go out as missionary if five Christians, belonging to different provinces to whom he wrote, would consent to furnish the means. All the answers proved favorable, and thus there was found in Paris a missionary ready to leave before there was a Society to send him. This first effort was the occasion of the formation of the Society. The student who originated this happy idea was the Rev. Mr. King, missionary at Athens.

The Society at Paris has for its field of labor the south of Africa, and the missionaries have succeeded admirably well. These missionaries, who have been there twentyfive years, will soon find need of substitutes. In view of this necessity, the Society has at present eight missionary pupils in different institutions; one of these is the son of the missionary Cazaleis. He has come to Europe to study medicine, in order to join his father. A missionary has died, leaving 4000 francs. which were due to him, saying that he had practised the most rigid economy for the purpose of getting this money, and he wished it devoted to the advancement of the kingdom of God on the earth. The receipts have been 84,000 francs, and expenses 90,000; but as the Society had a reserve of 90,000, it has 86,000 francs on hand. This year the Society supports a new missionary, who is to be occupied expressly with the labors of the press. It publishes two journals in France-one for adults, containing current accounts of the labors of the missionaries, and the other for children.

PROGRESS.—The Members of the Brumna Somaj, India, satisfied of the evils created by the institution of caste, intend to abolish it. They will pay no regard to its restrictions, throw aside the Braminical thread, and introduce the remarriage of widows.

POPULATION OF CUBA.—The white population numbers 500,000; the free negroes, 200,000, the Bozales, natives of Africa, illegally held as slaves, 180,000; and the slaves, 250,000.

PREACHING ON CHARITY .- "Why can't you do as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give about seventy dollars. His year was out, and the church was about to call him for another year. "How do you mean?" said the preacher. "Why, preach on , charity; just let nothing be said about salary or money, any way; let each one give what he feels like giving without letting the right hand know what the left hand doeth. That's what I call preaching on charity; it's the way our fathers did, and the preachers were supported well." The pastor agreed to it. The year passed on. At the close he found he had received one dollar and seventy-five cents for his year's labor, to perform which he had to ride five hundred miles. This was what he called preaching on charity ; and the members' right hands never knew what their left hands did.

Rev. DR. COOLEY, of Granville, Mass., who has just retired from active ministerial labor, after a pastorship of some fifty-nine years, says, in his parting address to his parish, that it has been his fixed rule never to be guilty of angry words with a parishioner, nor to indulge a secret gradge in his heart, and never, in any case, to contend about dollars and cents. To the people of his charge he awards the praise of having been tender of the character of their minister and his family, not recollecting, he says, an instance in which his feelings have been injured by any unkind word from any of his people.

GOLD AND THE GOSPEL. - The Rev. Robert Young was recently sent over from England to Australia, by the Wesleyan Missionary Society. On landing at Melbourne, he was waited upon by a gentlemen, who stated that when a poor man he had been happily converted to God, under Mr. Young's ministry in Great Queen street, London. He next expressed his desire to defray the expenses of another minister being sent from England to the gold diggings, and handing a cheque for £100 for this purpose to Mr. Young, he said, with deep emotion, "O Sir, when you found me in London, a poor sinner, no person would trust me the value of a joint of meat; but now my banker will trust me for thousands

Great success has attended the missionary efforts of Mr. Young. He was for many years a missionary in Jamaica, and there both in spiritual and temporal church matters he was most successful. On his return to England he received marks of attention from the denomination to which he belonged; and more than one was sent to important places to aid the great work in which he has been engaged for so many years.

ST. SERGIUS CONVENT .- Advices from St. Petersburg, of May 27th, says :-- "The Grand Princess Cesarevna, wife of the successor to the throne, the Grand Princess Alexandra Josephovna, and the Grand Princess Maria Nikolajevna of Russia, have gone on a pilgrimage to the celebrated convent of Troitsk, near Moscow, (Troitzkoi Sergiev Lavra, i. e., the Trinity Convent of St. Sergius, who lies buried there, and which he himself founded in the fourteenth century.) Peter the Great took sanctuary here during the insurrection of the Strelitzes. This convent the largest in Russia, contains within its close wall nine churches, an imperial palace, a seminary, and numerous dwellings for the pilgrims. In the Empress Catherine's time, the convent possessed more than 100,000 male serfs as its private property. The walls are more than four thousand feet in length, from twenty-five to forty feet in height, and twenty in thickness. Eight lofty towers flank the wall. The entire roof of the principal church, in which is the tomb of St. Sergius, is gilt, and the building contains church vessels of plate, that Russian exaggeration estimates at the fabulous amount of 600 millions of silver roubles. Ascension Church is celebrated for its bells, the three heaviest weighing respectively 140,000 lbs., 64,000 lbs., and 54,000 lbs. In the seminary there are over 300 students, in the convent 1,100 monks, while crowds of pilgrims are constantly coming and going.

UNPARALLELED IMMIGRATION. — During the month of May, fifty-seven thousand five hundred and sixty-six passengers from foreign countries arrived at New-York alone. Of these 3,937 were citizens of the United States, and 53,629 aliens. There were 22,129 aliens from ports in Great Britain; 18,320 from German ports; 12,846 from French ports; 250 from the West Indies; and 84 from South America. We think the whole number exceeds by some 10,000 the greatest number ever before recorded for one month

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Dr. Dawson.—The Rangoon Chronicle has the following notice of the Hospital established by Dr. J. Dawson.

"The Most Noble the Governor General, on his late visit to Rangoon, was pleased to undertake upon the part of the Government of India, that the institution at present known as the 'Hospital for the Poor," shall be maintained permanently upon the footing on which Dispensaries in large towns in India are maintained by the Government, subject to the usual condition that a fixed monthly contribution shall be subscribed by the residents in token of their desire for the establishment, and of their readiness to cooperate in the work.

The liberal aid which the community of Rangoon have hitherto afforded to the Institution, through all the difficulties with which it has had to e ntend, leaves no room to doubt that they will cheerfally come forward with the requisite support to insure its being placed on a more certain and permanent basis.

Dr. Dawson, to whose philanthropic exertions the original foundation and subsequent maintenance of the 'Seaman's Hospital' and 'Hospital for the Poor,' are mainly owing, has now relinquished his charge of these Institutions, in order that they may be both merged in the Government Charitable Hospital, which will, as regards matters of general management and finance, be placed under the control of a Local Dispensary Committee to be appointed by Government, and composed partly of its own- officers and partly of subscribers unconnected with the service."

THE HONORARY DEGREE OF DOCTOR IN DIVINITY has recently been conferred upon the following Baptist Clergymen: Rev. Jeremiah Hall, President of Denison University, Ohio, by Shurtleff College, II...-Rev. W. F. Broaddus, Fredericksburg, Va., and Rev. J. G. Binney, Augusta, Ga., by Columbian College, D. C.-Rev. W. W. Everts, Louisville, Ky., by Franklin College, Ia.-Rev. W. G. Howard, Rochester, N. Y., Rev. E. Lathrop, New York, Rev. J. N. Murdock, Hartford, Ct., by Rochester University.

BAPTISM.-Of forty-seven converts recently baptized by Rev. R. Furman at Greenville, S. C., twenty-eightwere students of Furman University.

BASSEIN.-Mr. Beecher, under date of March 3, and Mr. Van Meter, of March 15, give accounts of the general meeting of pastors and delegates of the Karen churches connected with that mission. Fifty churches were represented by delegates and letters, forty-five pastors were present, and eight preachers of the native Home Missionary Society. During the past year 519 had been baptized, 200 of them converts from heathenism, the remainder from the Christian community. Three pastors and 288 members of churches had died; cholera and smallpox had raged with unusual violence during the year.

BAPTIST FEMALE COLLEGE.—The citizens of Anderson, S. C., have taken measures for securing the location, in that town, of the Female College, an institution which the Baptists of South Carolina propose immediately to establish. They recommend that the new institution be connected with the Johnson Female University, already permanently established and chartered, and in a prosperous condition.

THE SINGAPORE FREE PRESS publishes a decree of the King of Siam, conceding to Protestant Christians a place for the burial of their dead. While Spain refuses to Protestants a place of sepulture ; while Rome objects to the erection of a Protestant chapel; while the son of Charles Albert is denounced for permitting the Vaudois to worship as they will; the King of Siam utters sentiments like these :--- "Of whatever language or race they may be they all are allowed to worship as they please." Therefore, the King has presented the Protestants with a cemetery, ample in size, and convenient in situation. Which is the barbarian, the civilized Spanish Catholic, or the uncivilized Siamese Buddhist?

THE FIRST BAPTISM IN TOUNGOO, BURMAH. —The ordinance of baptism was first performed in Toungoo, January 16. The subjects were the two oldest members of the school.

"The ordinance," says Dr. Mason, "was administered by Sau Quala in the presence of more than fifty Burmans, whom he addressed in a most judicious and eloquent manner. In the evening he administered the Lord's Supper to the little church in Toungoo, in the hope that 'the little one would soon become a thousand.' It was one of the Sabbaths that will not be forgotten in eternity, one that I bless God for being permitted to see. The ancient kingdom of Toungoo has now been taken possession of in the name of the Lord, and faith sees the topstone brought forth 'with shoutings and great joy.'"

THE KAREN CHURCHES. - "No equal number of churches within a single district are equally prepared, the Deputation believe, to forego the supervision of a missionary. The membership in the churches constitute one-tenth of the Karen population; the community associated in the Christian families, one-half. The churches, twenty in number, are mostly supplied with a native ministry, well trained and of comparatively ripe experience in the pastoral office. They are in a healthy condition, with just views and correct usages of church discipline. The churches and other institutions are generally self-supporting. There are numerous schools. No where else could it be safer to try the experiment, whether, with the general superintendence of a missionary, a body of native churches can go alone."-Drs. Peck and Granger.

PERSECUTION OF BAPTISTS IN GERMANY. -These persecutions appear to be intense in a ratio inverse to the importance of the States in which they rage. Thus, the petty principality of Schaumburg Lippe, of the very existence of which any man might confess himself ignorant without damage to his reputation for geographical knowledge, claims the pre-eminence for the virulence of its crusade against this most formidable sect. Let no foreign missionary show his face, or he will be arrested and imprisoned -for the first offence, one month; for every subsequent offence, three months. With the natives it fares no better, even though they be mothers with infants at the breast. One woman had a double term, because she would not reveal where she had last received the Lord's Supper. Four other women were cast into prison, one with an infant in her arms only four months old, another with an infant only six weeks old. The First Minister of State, even while acknowledging that, besides their religion, there was no cause of complaint against the sufferers, was not ashamed to defend such measures, on the ground that neither the Lutheran Church, nor the State which protected it, could allow of any dissent. And on its being remarked that this determination was opposed to the fundamental principle of Protestantism-the right of private judgment-he had either the audacity or the ignorance to deny that this principal was ever maintained by Luther!

At Hersefield, in Hesse Cassel, a women was sitting in Mr. Beyebach's house, reading a hymn-book. A policeman appeared; and, though no other person was present, he insisted that there was a religious meeting; for she was reading a religious book. At Ludwigslust, in Mecklenburg Schwerin Mr. Wegener was apprehended and sentenced to fourteen days' imprisonment, every other day on bread and water, (for, which diet he had to pay,) for having administered Christian ordinances. Another person in the neighboring town of Eldena, was summoned for not having brought his infant to be baptized, and was ordered to take it for baptism within a week, under a penalty of twenty-five dol-A lars, or a fortnight's imprisonment. third person was at the same time, by the same Court, commanded to provide his child with a Lutheran Catechism within three days, or pay a fine of ten dollars.

THE HURKARU, INDIA, tells an amusing story of native ingenuity in cheating. A rich native ordered a goldsmith to make a gold idol for his family, and placed a guard over the man to prevent fraud. The goldsmith, however, was allowed to return home at night, and he employed his leisure in making another image in mosaic gold. This he sunk in a tank. When the real image was completed, he begged permission to perform the first poojah. It was granted. The image was dipped under the water, the mosaic imitation snatched up, and the counterfeit quietly carried to the household shrine.

Our Own Hook.

THE GERMAN CHAPEL.--We are much obliged to our kind friends who have made special efforts for raising the six hundred subscribers, whose subscriptions all go towards the building of a chapel in Germany, the birth place of Rev. J. G. Oncken. The dollars so appropriated will be sacredly consecr that purpose by the publisher, and each subscriber may felicitate himself that while he contributes to a most worthy object, he shall at the same time secure the Memorial for a year.

THE REMOVAL of the Editor to Richmond, Virginia, will not interfere with his relation to the Memorial. The work will be published after the close of the present volume simultaneously at Philadelphia and Richmond. After the first of October next, communications may be addressed to either place, superscribed simply, AMERICAN BAP-TIST MEMORIAL.

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Editor's Book Shelf.

History of the Israelitish Nation from Abraham to the present. By Isaac M. Wise, of Cincinnati, in three volumes, about 600 pages each.

The first volume of this highly recommended work is out of press; the other two volumes will follow in the course of this year. It purports to be a History both of the Ancient and Modern Israelites, and exhibits patient research and thorough scholarship. The style is clear, chaste and often eloquent. The whole subject is evidently familiar to the mind of the writer from long study, and the book supplies a want in our English historical series. We think that the work will take rank with those of Gibbon and Hume, and we are sorry to say that it must be placed in the same category in regard to its influence upon revealed religion. We should not of course expect from a Jewish Rabbi a defence of Christianity, but we confess to some surprise to find a repudiation of the doctrine of the inspiration of his own scriptures. He admits no miracle, allows no direct personal intercourse of the Patriarchs and Prophets with the Deity. His stand point is Neological, Deistical. Yet with much of this that is decidedly objectionable, there is to the bibical student as well as to the historical reader, much that is of great value. The following brief extract concerning Moses, will give a slight idea of the style of the book, while at the same time it is a just tribute to perhaps the greatest man that the world has ever known.

"And here we stand, at the distance of thirty-four centuries, and look back with astonishment upon the man who stood as high above his own age as Mount Blanc over the hills; whose words have reached the ends of the earth, and whose doctrines and principles have laid the basis to civilization, and now for the first time pervade the civilized world. Liberty, justice and fraternity were his watch words, now the nations re-echo them; mental, moral and physical strength, constitute the proper man, to which superstition, immorality, opulence and luxury, are the greatest enemies; wherefore the latter must be effect. ually opposed; only proper men can make a proper nation. This is the doctrine of Moses, which the world now begins to understand. Still he said it thirty-four centuries ago. If he were not a prophet, he certainly was the greatest man of antiquity. If it were not a history that we write, recording only what has been done, we would say without fear, Moses was a prophet, and his words are divine; and it is extremely easy to justify this idea by a legal process of logical reasoning."

The work is published by subscription, and Mr. Isaac Strouse, 15 Green street, Philadelphia, is the sole agent for Pennsylvania.

The Christian Review for July is a most excellent number. The articles are-I. Coleridge as a Thinker. II. Notes of a week in Palestine, by Prof. Hackett, of Newton. III. Francis Horner, by Prof. Lincoln, of Brown University. IV. An Exposition of Rom. ix. 3, by Rev. W. M. Smythe, of Catawba, Ala. V. Bishop Butler, by Prof. J. T. Champlain of Waterville College. VI. The Work of the Holy Spirit, a Review of Archdeacon Hare's "Mission of the Comforter," by Rev. W. C. Child, of Farmingham, Mass. VII. The Preaching of Ecclesiastics, by Rev. J. A. Goodhue, of Norwich, Ct. VIII. Jacob Behmen, the Teutonic Philosopher, a Review. IX. New Publications. X. Literary Intelligence.

Household Words for July has a continuation of Dickens' new work, "Hard Times," and a variety of other original matter, of first class belle lettres character. Published by T. L. McElraith, 17 Spruce Street, New York.

The Foreign Reviews, republished by L. Scott & Co., New York, are essential to the book table of every man who intends to "read up" even with the current literature.

The Mysteries of a Convent, by a noted "Methodist Preacher" is a book on the characteristics of Jesuitism, published by T. B. Peterson, Philadelphia.

Che Monthly Record.

Roak Spill.

Baptisms Reported.

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	Churches.			No.
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1	N. Cambridge,	Middlesex,	A. M. Averell,	3
	Cambridge, Salem,		A. F. Spalding,	11
	Springfield,	Essex,	W. H. Eaton,	20
	N. Uxbridge,	Hamden,	G. B. Ide,	8
1	Charlestown,	Worcester,	J. M. Chick,	2
	Chelsea,	Middlesex, Suffolk,	H. Hutchins, J. P. Mason,	8
	Waltham,	Middlesex,	M. L. Beckford,	5
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	all had a more a	South CAR	OLINA.	47
	Greenville,	Greenville,	R. Furman,	41
		TEXAS	5.	~
	Marshall,	Harrison,	G. Tucker,	24
		VIRGINI	IA.	
	Richmond,	(1st Af. ch.)	R. Ryland,	22
	4	(2d Af. ch.)	J. Porter,	16
	Bethel,	Russell,		20
	Cross Roads,	Halifax,	D. W. Scott,	14 24
	Olivet,	King & Queen		11
	Mangohick,		n, W. S. Briggs,	13
	Mt. Moriah,	Amherst,	A. Thomas,	
		FOREIGN BA	PTISMS.	-
	Rangoon,	Burmah,	L. Ingalls,	2
	Prome,		J. M. Haswell,	40
	Toungoo,	"	F. Mason,	_

TOTAL,

THE MONTHLY RECORD.

Churches Constituted.

37	1171	When, Memb.
Names.	Where.	when. memo.
Aberdeen,	Ark.,	Mar. 18, 7
Greenville,	Bureau, Ill.,	May 20.
Mt. Lebanon,	Rutherford, N. C.,	··· 27,
Bridgton,	Park, Ia,	June 3, 42
Salt Fork,	Vermillion, Ill.,	" 4,
Wawkon,	Alamakee, Io.,	"
Zion, (col. ch.)	New Haven, Conn.,	4 7,
Buckhorn,	Hertford, N.C,	" 11,
Washington,	(4th ch.) D.C.,	" 12,
Olive Branch,	Vermillion, Ill.,	" 16,
Brooklyn,N.Y.	(Bushwick, Av.,)	" 15,
Enon,	Smith, Tenn.,	" 30,
Brooklyn,	(Atlantic st.,) N.Y.	July 9,

New Church Edifices.

Wh	iere.	When.	Cost.
Henderson,	Jefferson, N. Y.,	Feb. 22,	\$3000
Trespalacias,	Matagorda, Tex.,	May 28,	
Waltham,	Me.,	" 30,	
Busti,	Chatauque. N. Y.,	June 1,	13 00
Bangor,	(2d ch.,) Me.,	" 15,	13000
Caton,	Steuben, N. Y.	" 27,	
Yaphank,	Suffolk, N. Y.,	July 4,	
Madison Sq.,	(chap.,) Balt. Md.,	, " P,	
Phœnixville,	Chester, Pa,	" 16,	6500

Deaths of Baptist Ministers.

Names.	Residences.	Tim	eA.	ge.
W. Williams,	Wilson co., Tenn.,	Feb.	16,	61
N.E.Woodruff,	Bankston, Miss.,	Mar.	21,	45
C. R. Kellam,	Franklin co., Ark.,	Apr.	6,	45
John Halsted,	Aurora, N. Y.,	May	17,	40
W. Balderson,	Rappahannock, Va.,	44	26,	73
W. Jackson,	Chambers co., Ala.,	June	14,	75
H.D.F.Roberts	Society Ridge, Miss.,	ec	17,	64
Henry Leach,	Smithfield, Me.,	66	28,	67
E. G. Perry,	Franklindale, N. Y.,	July	5,	55

Ministers Deposed.

S. R. Herrick,	Peterboro', N. H,	June 3
E. T. Lamb,	Pike co., Mo.,	June 3

Ministers Rec'd from other Denomin's. Names. From what Body. Where. W.B.Carson, Presby'n, Coosawhatchie, S.C.

e e	Fluinations.		
Names.	Where.	When	
M. W. Sams,	Smyrna, S. C.,	Feb.	5
F. M. Logue,	Friendship, Tenn.,	Apr.	80
Wm. T. Wright,	Prairie Lea, Texas,	May	14
W. W. Bolls,	Warren co., Miss.,	66	14
C. B. Kendal,	Montpelier, 0.,	"	27
A. Beard,	Centre Point, Tenn.,	**	27
W. H. Barnes,	Pittsburg, Pa.,	Jun.	6
W. B. Carson,	Coosawhatchie, S. C.,	"	10
J. J. Bullington,	Talladega co., Ala.,	**	11
G. Tillinghast,	Exeter, R. I.,	**	15
Orlando Mack,	Northampton, O.,	**	15
Edwin Beardsley,	Fishkill, N. Y.,	**	21
A. B. Degroat,	Prattsburg, N. Y.,	**	21
J. W. Bolster,	Kalida, O.,	"	28
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Ardinations

Clerical Remobals and Settlements.

Names.	Whence.	Where.
Adams, J.Q.	Caldwell,	Keyport; N. J.
Baker, C. L.	Bernardston,	N.Prescott, Mass
Barlow, J. L.	Humphreyville	, Ct.
Bennett, O.	McGrawville,	Walesville.
Bill, G. B.	Moriah, N.Y.	Williamantic,Ct.
Bloomer, J.	Cherry Valley,	, Jefferson, O.
Bowles, A. G.	Glen's Falls,	Canadaigua, N.Y.
Brayton, G. F.	Door Village,	Byron, Ia.
Curtiss, A. S.	Westmoreland	, Belleville, N. Y.
Eakin, E. B.	Lafayette Spg.	, Cherry Ck., Miss.
Everitt, Wm.	Warren, Pa.,	Hector, N. Y.
Farnham, F. L.	Cushing,	St. George, Me.
Gibbs, B. B.	Natchez, Miss.,	N. Norwich, N.Y.
Gibson, A.	E.Greene,N.Y.	, Hudson, Wis.
Greer, T. V.	Versailles,	Wheatland, Mo.
Gregory, T.	Richville, N.Y	, Lee, Ill.
Griffiths, J. T.	Milwaukie, Wi	s., Du Buque, Io.
Hall, A.	Georgetown,	Boonville, N. Y.
Harris, J.		Climax, Mich.
Hill, J. N.	Dover,	Albany, N. Y.
Holmes, J S.	Watertown,	Brooklyn, N. Y.
House, A. H.	Mason, N. H.,	Pasumpsic, Vt.
Jackson, A.	New York,	Oyster Bay, L. I.
Johnson, J.	Beech Branch,Ga	., Grimesville, Tex
Jones, Wm.		Vestal Cen., N. Y.
Leach, S.	Honesdale,	Pittston, Pa.
Leavensworth,	H. Warsaw,	Darien City, N.Y.
Lerned, J. H.	Brentwood,N.I	I. Cambridge, Mass.
Low, A. D.		airie DuChien, Wis.
Lucas, E.	Middletown,	

Marriott, J. B. Carlton,	Ashford, Ct.	Schofield, E.	Danby,	Pavillion, Ill.
Mason, S.G. Petersburg, Va		Scott, O.	Mallett Cr'k, 0.	
McLelland, J. B. Louisville,	Macon, Miss.	Slade, T.	Davenport, Io.	andle
Meacham, A. W. Fruit Hill,	Bellview, Ky.	Smith, P. A.	Arkansas,	Belton, Texas.
Miller, E. L.	Attica, Ia.	Varnum, G. W.		Ellery Cen., N.Y.
Morton, Z. Alfred,	W. Gardiner, Me.	Wade, I. M.	Vienna, N. Y.,	Clinton, Mich.
Mosher, H. G.	W.Somerset, N.Y	Wheeler, B.		Caldwell, N. J.
Page, S. B. Norwalk,	Ohio City. O.	Wilder, Wm.	New Britain,	Upland, Pa.
Park, J. T. S. Olustee,	Helicon, Ala.	Winham, A.	Pineville,	Rocky Mount. La.
Parshall, R. T. Sloansville, N.J.	Ζ.	Winston, M.		Norfolk, Va.
Persons, R. Jr.	Henderson, N.Y.	Wisner, W. G.		Milford, Mich.
	. Washington, D.C.	Wood, J. H.		Cuttingville, Vt.
Sams, M. W. Pilatka, Fla.	Grahamville,S.C.	Wright, L.		Norwich, N. Y.
Sanders, E. T.	Oshkosh, Wis.	Wright, Steph.	Whiting, Vt.,	Ticonderoga, N.Y.

Associational Record.

RETURNS OF 1853.

TEXAS.							
Associations.	Chs.	O.M's	Bap.	Tot.			
Bethlehem,	5	3		88			
Central,	14	9		502			
Cherokee,	5	4		190			
Colorado,	26	13	91	745			
†Eastern,	16	13	57	587			
Elm Fork,	8	4		297			
Judson,	17	9		723			
Red River,	17	10	43	531			
Sabine,	13	7	54	340			
Soda Lake,	28	13	895	828			
Sister Grove,	4	4		145			
Trinity River,	21	9		355			
Union,	29	21	268	1711			
	909	ATO	000				

203 119 602 7006 From the above items we gather the folabout a construction of the second Rev. J. W. D. Creath, to whom we are

Churches not represented in the Minutes, and for new Churches organized in the Sections of the above bodies, we have Churches in all, 240. Add one-fifth to the number of Communicants for Churches newly orstructure and those ready to go into a con-stitution, and we have, 8400. Add also one-sixth for Ministers who have recently moved in and those not mentioned in the Minutes, and we have, 140; Licentiates, 14; Total, 154. "There are three anti-Mission Associations,

numbering forty or fifty Churches, and some two thousand members—which will make in all over ten thousand Communicants in the Baptist Churches in Texas, which agrees with a former communication to you."

0	HIO.			
Associations.	Chs.	0.M	"s Ba	p. Tot.
Auglaize	22	9	42	
Cæsar's Creek,	12	5	17	
Cleveland,	15	11	103	
Columbus,	13	20	90	1189
*Coshocton,	16	9	50	979
E. Fork Little Mian	ni, 19	12	/80	979
*Geauga,	12	8	42	531
Grand River,	17	14	35	1121
Huron,	16	13	62	914
Lorain,	15	13	38	873
Mad River,	25	18	232	1727
Maumee,	10	6	17	332
Meigs Creek,	24	13	166	1889
Miami,	17	19	108	1916
Mohecan,	13	7	43	607
Mount Vernon,	18	13	99	1261
Ohio,	29	15	101	1748
*Portage,	16	14	144	829
Salem,	11	5	40	391
†Scioto,	14	6	22	561
†Seneca,	11	8	2	327
Straight Creek,	12	- 7	52	642
Trumbull,	9	6	5	340
Upper Miami,	(No M			780
Wills Creek,	21	16	237	1293
Wooster,	16	8	59	689
Zoar,	21	10	108	858
TOTAL,	434	275	1987	24196
*1852.	+1	851.		
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PAULTON STATISTICS

SEPTEMBER, 1854.

The Cross of Christ. ITS THREEFOLD RELATION.

HERE is no object in the world so L contemptible and so glorious-so repulsive and so attractive-so little regarded and so inestimable-so neglected and so momentous, as the cross of Christ. Most contemptible as the instrument of punishment for the worst of criminals; most glorious as the means of the Redeemer accomplishing his great mission ; most repulsive to the self-righteous, the carnally wise, the proud ; most attractive to humble, believing penitents; most worthless to the creatures of time and sense, the rich in their own eyes; most inestimable to those feeling their spiritual poverty; most neglected by the world; most momentous as the world's life. To the Jew it is a stumbling-block, to the Greek foolishness ; but to every one that believes it is the power of God unto salvation. Surely, then, if there is a subject which demands the consideration of mankind, this is that subject.

I. THE CROSS OF CHRIST IN RELA-TION TO GOD.

It displays God's highest wisdom.— Christ cracified is said in the sacred oracles to be the wisdom of God. It is the very consummation, the perfection of infinite wisdom. If true wisdom consists in employing the best means to accomplish the best end, we have it here. If we reflect on the end for which Christ was crucified, we shall perceive it to be the best. That end is so to develop the attributes of God as

No. 9--17

that his rational creatures may discern his excellence, and yield him the glory due unto his name. A better end there cannot be. It is the highest. Then, if we examine the means by which this end is effected, we shall see that Christ crucified is the best. We cannot conceive of better. In the cross may be seen one ray of Him, who is light shed forth, which gives a beautiful tinge to all the other rays emanating from Him, -mercy so manifested as to cast a lustre over the rest of the Divine perfections-the exhibition at once and in exquisite harmony of the natural and moral attributes of Jehovah-pardon, sanctification, and life, for guilty, polluted, ruined man-influences fitted to subdue the hostile spirit of the sinner, humble his pride, lay him low in the dust of self-abasement, soften his obdurate heart, bring him to repentance, inspire him with love to God, and lead him to respect and obey the law, which before he despised and trampled under his feet-Satan and his emissaries defeated, the death-blow they aimed at Jesus proving their own overthrow, the means of man's deliverance, and the death of death. Here then is there not the exhibition of the profoundest wisdom?

It opens up the way for the most glorious display of God's power.—Christ erucified, or the preaching of the cross, the apostle terms the power of God. It is a matchless manifestation, the very concentration of Almighty power. The splitting of rocks, the removal of mountains from their base, the shaking of

the earth to its centre, the speaking of worlds into existence, invested with laws for their regulation, and the destruction of others, are not such displays of Divine power as the cross of Christ. To create a world requires stupendous potency; but to recover an apostate world requires much more stupendous potency. It was far easier to produce man than to redeem him-to form man a loving, obedient creature, than to render rebellious man such-to create man holy than to free him from guilt and pollution-to make man a child of God and an heir of heaven, than to cause man, a child of the devil and an heir of hell, to become a child of God and an heir of heaven. "Let," said Jehovah, "light be, and light was;" he spake and worlds sprang into being; he commanded, and they stood fast; but when he wished to ransom fallen man, he had to put aside his glory, stoop from heaven to earth, assume and unite humanity with Divinity, live the law among those who were wilfully violating it, and present himself an offering for sin by agonizing in the garden, and laying down his own soul. To give existence to worlds he only had to exert his energetic word; but to give life to a perishing world he had to withdraw the symbols, or outward expressions of his majesty and glory, to take upon him all the attributes of man and the condition of a servant, and be obedient unto death, even the death of the cross. Though the Jews said tauntingly they said rightly, "he saved others, himself he cannot save." For would he rescue the sinner from ruin he could not release himself from the accursed tree. Then the cross affords God a power over man and devil he could not otherwise possess .- It enables him to change men from enemies to friends-from a state of ignorance, guilt, and pollution, to one of knowledge, pardon, and holiness-from subjection to everlasting shame, contempt, and misery, to the possession of endless honour, commendation, and felicity. It empowers

him to defeat the designs of Satan—to foil him with his own weapons—to drive him from his usurped throne in the heart of man—to seize the prey out of his mouth—to overthrow his kingdom on the earth, and rear for himself a kingdom out of the materials—and to heap upon him the woe and infamy he thought to bring on man, and the dishonour he intended to pour upon his Creator.

It presents God's justice in its most awful aspect .- Who can think of the worth of Christ's character, the dignity of his person, the close and endearing ties between him and God, and the cross he had to endure on taking the transgressor's place, without being constrained to exclaim, How awful is Divine justice! Such a death borne by such a person, and on such an account, clothes the equity of God with a majesty, a sacredness, not to be gained even by the everlasting punishment of the whole human race, and calculated to strike the very arch-fiend with the greatest alarm, and the mightiest angel with the most profound reverence. If the justice of heaven would ever relent and waive its claims, it certainly would have done so when the sinner's Judge, the coequal with the Father, presented himself as his substitute. But did it? When the Lord of Hosts cried, "Awake, O sword, against my shepherd and against the man that is my fellow, and smite the shepherd," did it slumber on? Did it not awake and sheathe itself in his very vitals? If, then, it shrunk not from exacting its demands from the Judge himself on his becoming the criminal's surety, must not its rights be inviolable, and does not the Judge, willingly satisfying them in the manner he did, invest it with the highest sanctity-a sanctity the offender's death could not have conferred ! Sinner, weigh well this. If the Son of God escaped not when he stood in your room, how will you escape if you avail not yourself of what he has done on your behalf? If justice spared not him, how will it spare you should you

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THE CROSS OF CHRIST.

appear at the bar of God in your iniquities? Verily, if there is everything in the cross of Christ to prove the boundless mercy of the Almighty, and to inspire the penitent and believing with a blessed hope, there is everything in that cross to demonstrate the strictness of his equity, and to fill the obdurate and faithless with black despair.

It sets forth God's mercy in the most amiable form .- Christ crucified prepares the way for the exercise of mercy not towards afflicted but guilty creatures. The death of our Lord, it is true, furnishes means for the support, relief, and deliverance of creatures in distress; but its main intention is to provide for the pardon of rebels-the salvation of those who deserve to perish. Then this is accomplished, not at the expense of justice, or by making void the law, but so as to satisfy the demands of the one and the claims of the other. A sovereign, when he forgives a criminal, does so without comrensating either. At the sacrifice of the principles of both, he shows mercy. Not so here. Such is the respect paid to the requirements of justice and law by the Lord of Glory dying, that God can, without infringing in the least on the rights of either, extend mercy to the worst of offenders. "Ile can be just, and the justifier of the sinner who believeth in Jesus,"

It exhibits the attributes of God to perfection and in harmony at once .-Here may be seen the wise Governor, the just Judge, and the merciful Father -mercy and truth meeting together, righteousness and peace embracing each other-infinite wisdom, spotless justice, and boundless mercy shining in all their perfection, and so mingling their beams as not to eclipse, but to add to one another's brilliancy. Where else is to be obtained such a light as this? What other object affords so glorious a view of the Divine perfections at once? Does earth, heaven, or hell? In the two latter, there are striking manifestations of God's equity in the rewards and punishments they respec-

tively yield to the obedient and disobedient angels; and in the former, there are some faint indications of his lenity in the herbs ; the skill and selfrestoring power of the body which administer relief and health to those who have brought on disease through pursuing a vicious course ; but in not any one of them, or in all taken together, have we so exquisite and harmonious a display of Jehovah's attributes as in the cross of Christ. Well, then, might the celestial inhabitants desire to look intently into the wondrous plan of redemption ! Yea. the cross of Christ will not only be the constant theme of the everlasting song of the redeemed, but attract the reverential gaze, and excite the wonder, admiration, and praise of the whole of the heavenly hosts throughout the countless ages of eternity.

II. THE CROSS OF CHRIST IN RELA-TION TO HIMSELF.

The cross was to him a source of indescribable distress .- The crucifixion. with the whole of its introductory and attendant evils, was fitted to fill the spirit of the blessed Redeemer with overwhelming anguish, and, from his conduct, undoubtedly did. Added to this must be that which would spring from its being previously known to him. Not a few have to pass through great troubles; but they are not aware beforehand that they have. Hence, they are preserved from all that anxiety, fear, and misery which arise from anticipating them, and which would, in most instances, be worse than the troubles themselves, as the anticipation generally far exceeds the realization in regard either to good or evil.

"Man feels a thousand deaths in fearing one."

Unlike all others, Christ was expressly born to endure inconceivable sufferings, and knew he was. He not only had to sustain, but to expect them —not only to bear the cross in reality at the termination of his career, but to bear the cross in anticipation from the beginning of it. This deeply affected him, and increasingly so as the time approximated. Soon after he had commenced his ministry, he discovered he was perfectly conscious of what awaited him, and looked forward with extreme solicitude to the awfal and important crisis. "I have," he remarked, " a baptism to be baptized with, and how am I straitened till it be accomplished." So uppermost was it in his thoughts that, whenever a favourable opportunity occurred, he referred to it in his private and public discourses. On one of those occasions he seemed to have so vivid a view of it, that the words burst from his lips, " Now is my soul troubled, and what shall I say? Father, save me from this hour! but for this cause came I unto this hour." When entering the garden, perceiving, as he did at that moment, the agonies and conflicts of Gethsemane, the traitorous conduct of one, the denial of another, the unfaithfulness of the rest, the unfair trial, the cruel mockings and scourgings in the judgment hall, the shame and insult connected with dying publicly as a malefactor, the pain of being crucified, and the hidings of his Father's face while in these afflictive circumstances, "he began to be sore amazed, and to be very heavy," and said to the three disciples he took with him, "my soul is exceeding sorrowful, even unto death." The greatest dejection, the most fearful consternation, the deepest horror of mind, and the most violent distress, apprehended and completely hemmed him in. Then it was that the world's grief, Satan's assaults, and God's just displeasure against guilty man, met upon his devoted head. But who can measure the heights and depths, and lengths and breadths, of his sufferings? Behold, and see if there be any sorrow like unto his sorrow !

It shows the regard He has for his Father's claims.—If Christ's heart beats towards the sons of men, it beats towards God; if he sympathizes with mankind in their miseries, he sympathizes with Jehovah under his injuries; if he was prepared to meet the wants of sinners, he was prepared to meet the

wants of the Almighty; if the cross he bore is an exemplification of his boundless compassion for rebels, it is an exemplification of his boundless respect for the claims of the moral Governor of the universe; if he died that those who deserve to perish might live, he died that Deity's demands might be so entirely satisfied, as that in their very redemption his attributes might be exhibited to such perfection, and in such harmony, as to redound to his glory. The course he pursued, and the manner in which he ended it, prove, that while he felt the profoundest concern for the welfare of man, he considered the Creator had a right to be obeyed by his rational creatures; and the law he required them to observe was holy, equitable, and good, and just the law they ought to have, and that in becoming their surety he had no wish to set it aside, but was quite ready to obey it to the furthest extent, and to endure its curse, and did. From the preceding may be inferred sufficient to convince the most gainsaying of the high estimation in which Jesus held his Father's requirements.

It bespeaks his love to man .- While Jesus assures us God loves us, and points to himself as the expression of that love, he does not tell us in so many words that he loves us; but assumes our nature that we may be partakers of his nature; lecomes poor that we may be made rich ; encounters the arch-foe that we may be delivered out of his hands; humbles himself that we may be exalted; submits to be houseless and homeless that we may have a mansion and a home; sustains Jehovah's just displeasure that we may enjoy his favour ; weeps that we may rejoice : receives the traitor's kiss that we may experience the Father's embrace; allows himself to be condemned at Pilate's bar that we may be acquitted at God's tribunal; suffers disownment and desertion that we may be owned and befriended; wears the crown of thorns, has on the purple robe, and bears the mock sceptre, that we may wear the

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ADT ABRIED NOT SHOW

crown of glory, be clothed in the white robe, and bear the palm of victory; bows to reproach and shame that we may be commended and honoured ; permits his name to be cast out as evil that ours may be had in everlasting remembrance; dies an accursed death that we may have a felicitous life-and leaves us to conclude whether or not he loves us. He does not love in word, neither in tongue; but in deed and in truth. With him love is not a mere profession. It led to the most wondrous sacrifices on behalf of its object-sacrifices which have no parallel. You who doubt this, think of his stooping from heaven to earth, laying aside his glory, and taking the form of a servant-accompany him through his public and private life. and observe his devotions and temptations, his miracles and instructions, the reception they met with from the people and his disciples, and the way he actedgo with him to the passover, and notice his sympathies for the disconsolate eleven, and forbearance of their ignorance and waywardness, his solemn warning to one, apprisal of another of his danger, and encouragement to the rest, the things he taught them by word and example, and his intercessions for them and those who should believe on his name through their instrumentality-follow him to the garden, and mark his overwhelming anguish, his agony, his bloody sweat, his prayers and supplications, with strong crying and tears, his deep solicitude for those with him, his betrayal, his apprehension, his being forsaken of the apostles-proceed with him to the judgment-hall, and witness the false charges brought against him, the impatient, incessant, and peremptory cry for his crucifixion, his offering nothing in his own defence, his condemnation, the thorny crown pressed on his sacred brow, his back smitten with the scourge, the gross insults poured upon him, and his being nailed to the tree-stand by the cross, and note the scoffs of the populace, and of the two in the like circumstances, the pardon he bestows on one, his

mourning the loss of his Father's presence, the care he manifests for his mother, his entreaty for his murderers, and the manner in which he expires; and remember all this he endured for us while we were yet enemies, and see if ever there was such love as his!

It yields Him the most precious return. -It secures to him the desire of his heart, the redemption of a number which no man can number, from every nation, kindred, people, and tongue. and the promotion of his Father's glory - the exquisite pleasure resulting from seeing them saved and the felicity they enjoy-the constant gracious feelings of their renewed nature and their perpetual praises-the eternal gratitude, love, and adorations of the heavenly hosts for his amazing sacrifices for the recovery of the lost-the highest approbation of his own mind-and the unqualified commendation of God. Indeed, it is impossible to entirely know the character and extent of the joy and the honour that will ever accrue to him from the cross.

III. THE CROSS OF CHRIST IN RELA-TION TO MAN.

It commends God to man .- God is the embodiment of every excellence in perfection. Self-existence, immutability, omnipresence, almightiness, omniscience, rectitude, justice, veracity, goodness, mercy, and wisdom, are his. In him is no darkness at all-no intellectual darkness-no moral darkness-no spiritual darkness-no darkness of death. He is replete with beauty, and altogether lovely. So overflowing with all good is he that he is continually calling myriads of creatures of various kinds into being to share in his happi-. ness. Numerous as are the products of his hands, each bears the impress of consummate skill, benevolence, purity, and grace. From what may be seen in his works, there is everything to attract mankind to him and to cause them ardently to long to enjoy his favour. Yet sin has so jaundiced the eye and warped the judgment, that he is taken to be "a hard master reaping where he

has not sown, and gathering where he has not strewed." The cross, however, presents him in an aspect calculated to give the very opposite view. It shows that so far from wishing to exact more than his due, he was ready to forego his rights, as far as regards requiring them from sinners themselves, and even to furnish at immense sacrifice One who would satisfy his claims for them, and be able and willing to save them from the evils to which they were deservedly exposed.

It makes man displeased with himself. -In proportion as the cross raises God in the estimation of men, it sinks men in their own estimation. No person can be pleased with Jehovah without being displeased with himself. He cannot perceive the excellency and loveliness of the Divine character without being struck with the turpitude and hatefulness of his own. He cannot consider the Lord's gracious dealings towards him without remembering his ungracious dealings towards the Lord. Like Job he is led to exclaim, " Behold, I am vile." "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself."

It renders man contrite.-There is a power in the dying love of Jesus none can withstand. It melts the icy heartchanges the heart of stone into a heart of flesh-smites the rocky heart, and the waters of repentance gush forth. "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, es one that is in bitterness for his firstborn." Bilney, an English reformer of the sixteenth century, was prevailed on to recant on the ground he would convert more by living than by dying the martyr's death. "He returned to Cambridge tormented by remorse; his friends in vain crowded round him by night and by day; they could not console him,. and even the Scriptures seemed to utter no voice but that of condemnation. Fear made him tremble constantly, and

he could neither eat nor drink. At length an heavenly and unexpected light dawned in the heart of the fallen disciple; a witness whom he had vexed -the Holy Spirit-spoke once more in his heart. Bilney fell at the foot of the cross, shedding floods of tears, and there he found peace. But the more God comforted him, the greater appeared his crime. Only one thought possessed him, that of giving his life for the truth. He had shrunk from before the burning pile; its flames must now consume him." Nothing so effectually brings the wicked to repent as a sight of Christ crucified. It overcomes all opposition, slays the enmity of the carnal mind, and produces in the most obdurate and insensible a broken and a contrite spirit.

It frees man from the burden of sin. -To the awakened, sin is a burdenan intolerable burden. It is as lead at the heart, or as a burning coal in the breast. Such is its pressure on the mind, that they know not what to do. The arrows of conviction pierce the soul, and cause pain not to be equalled, much less surpassed. No wound is so deep as that inflicted by the sword of the Spirit-the word of God. Of this the bitter tears of Peter, the despairing cry of the multitude on the day of Pentecost, the inability of Saul of Tarsus to eat or drink for three days after Christ had met with him in the way to Damascus, the alarm and agitation of Felix under the reasoning of Paul, the first stages of the experience of Christians generally, and the attempts of many to effect self-destruction, supply abundant proof. Gay society, light reading, amusements, pleasures, recourse to excesses, the observance of rites and ceremonies, the afflicting of the body, or anything else of man's devising, can convey no permanent relief. All sorts of means-means, in many instances, extremely repulsive and grievous to flesh and blood-have been had recourse to, but without success. The instant, however, a glimpse of Christ crucified, "the Lamb of God

THE CROSS OF CHRIST.

which taketh away the sin of the world," has been obtained, the burden has been lost, fear has given place to a peace which passeth understanding, and sorrow to a joy unspeakable. The Philippian jailor, the eunuch, those pricked in their heart under the preaching of the apostle, and, indeed, every true believer, are striking illustrations. It is at the cross, and only there, sinners can get rid of their load of guilt, and realize peace with God.

It delivers man from the dominion of sin .- Jesus not merely saves from the punishment, but from the thraldom of iniquity. By his sacrificial death he atones for our trespasses, secures grace to enable us to purify ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, and supplies us with such motives as will prompt the effort necessary for the obtaining of forgiveness and the attainment of sanctification. Blood flowed from his wounds for the expiation of our crimes, water ran out of his side for the cleansing of us from pollution, and incentives arise from his vicarious sacrifice to urge us to labour to realize the one and to attain the other. While the cross makes way for the remission of offences, and for the communication of the aid of the Holy Ghost to assist in effecting deliverance from its power, it evinces the exceeding sinfulness of sin, indicates the impossibility of escape it found in transgression, presents a surpassingly amazing proof of the strength of Divine love, holds out invaluable blessings, and inspires with a most potent love, and thus stirs us up to exercise that faith in Christ which insures our pardon, and so to seek and follow the gracious influences of the Spirit as to become holy. Are instances called for ? Turn to the biography of a Saul, a Newton, a Bunyan, a Williams, or to the past and present conduct of many in our churches.

It gives man life.—The explation of Christ is the vitality of sinners. Had he not died, they must. Through pouring out his soul unto death, he is enabled to quicken the dead in trespasses and sins, to reanimate all that are in their graves, and to rescue man from hell-the second death; and where a sight of the cross is gained, the soul springs from the death of sin into spiritual existence; the body, though ultimately sown in corruption, in dishonor, and in weakness, will come forth in incorruption, in glory and in power, and both will be reunited and raised to eternal life. "I am," says the Redeemer, "the resurrection and the life; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die."

It raises man to glory .- Iniquity clothes men with shame and everlasting contempt. The cross loads them with honour and unceasing praise. The one sinks them to the lowest depths of infamy and disgrace; the other raises them to the highest pinnacle of excellence and glory. How has the former even here degraded some, and the latter elevated them ! Of this each can easily supply himself with apt examples. A glimpse of Christ crucified never fails to exalt the most abandoned, now as well as in eternity. Through the Messiah having borne the ignominy of the cross, every one who will only have faith in him may and will share in his ineffable and unfading glory.

In conclusion,

1.—If such be the effect of the Cross, should it not be the constant theme of the Christian teacher?

Other preaching may attract and please, but it will not meet the wants of man, much less prove successful. Only so far as Christ is set forth crucified will the people be enlightened, renovated, and saved, and God glorified. Let those who are disposed to question this attend the ministry of the moral essayists and that of the gospel preachers, and they will soon see sufficient to scatter every doubt. "And I, if I be lifted up from the earth," said the Lord, " will draw all men unto me."

2.—Reader, what influence has the Cross on you?

Has it exalted God and sunk self in your estimation, caused you to be humble and contrite, reconciled God to you and you to God, freed you from the guilt and dominion of sin, filled you with peace and joy, inspired the hope of perpetual felicity and eternal glory, and led you to pray and labour for the salvation of those out of the way? Or has it had no effect on you? If it has, you are truly blessed, and should rejoice and be exceedingly glad; if it has not, you are in a perilous state, and should tremble for yourselves, and instantly flee to the Redeemer.—Evan. Ma.

Church Bentilation. BY DR. J. H. HANAFORD. OF NANTUCKET, MASS.

THAT improvements in the construction of our Church edifices have not kept pace with the progress of the age in relation to architecture, and in other departments of the arts, cannot be questioned. In the arrangements of our various other public buildings, there has been a progress within the last few years, an application of the principles developed by scientific research, nearly or quite corresponding with the general advancement of the present century. There is no suffi-cient reason for this difference, this almost utter neglect of external relations and physical causes, as seen by an examination of most of our Church edifices, even those recently erected. Though the gospel had a divine origin, and is under the control of the "King of Kings," it should contend with no unfavorable circumstances, in addition to the natural obduracy of the human heart. The conscience is sufficiently dormant under all circumstances and all audiences sufficiently drowsy without the aid of external conditions admirably calculated to produce such results. Let it not be supposed that this idea tends to "fatality," or that the writer would substitute physical

causation for the appropriate office of the Holy Spirit,-far from it. It cannot, however, be denied that the body and mind sympathize, that certain physical conditions nearly or quite prevent its appropriate influence on the human heart. I need only refer to those causes which produce insanity, intoxication, or to many of the craniary diseases that manifestly destroy the equilibrium of the mind, in proof of the proposition. And even the impure air of most of our Churches and Conference rooms, may have a more intimate connection with the "coldness" and "stupidity," too extensively existing, than is usually supposed. God is the author of physical as well as moral law, and will not ordinarily grant full success to his cause when either are violated. It is absurd to suppose that he will repeal or even suspend any of his laws, to accommodate the freaks or the ignorance of his children, however devout they may be. It is more than probable that there are more alarming evils connected with this disregard of physical conditions, than are apparent to ordinary observers. Defective ventilation constitutes one of these, by no means the least disastrous in its consequences. A reference to physiological principles and to facts will render this more apparent. An adult will render about 60 feet of air unfit for respiration in one hour. Add to this the fact that a gas burner will destroy about as much oxygen as four adults, and that the exhalations from the skin sensibly vitiate the air, and we may form a tolerably correct idea of the demand for the ingress of pure air, during the evening, when large audiences are assembled in unventilated rooms. In a vestry 50 feet in length and breadth, and 10 in height, where 625 persons would be accommodated, allowing each 4 square feet, the whole volume of air would lose its vitality, and consequently become injurious, in the short space of half an hour, if lighted, and so tight that fresh air could not be ad-

CHURCH VENTILATION.

mitted. Many of our basement vestries, with walls of masonry, will admit but little, if any, fresh air, unless ventilated on scientific principles. And when we remember that many of these are not even 10 feet in height, and that each individual cannot have the four square feet allowed in the above estimate, when these are crowded, and that when ten per cent. of carbonic acid gas exists in any room its inhalation must prove fatal, the drowsiness. the headaches, the nausea of such close air will not be deemed remarkable occurrences. Again, it is not a little remarkable that persons who profess a tolerable regard for neatness, should be willing to inhale the putrid exhalations of all classes, even of those of doubtful physical purity-and such will frequently be found in such assembliesthe air positively saturated with particles of effete matter, to say nothing of those from persons whose systems are but general receptacles of the most putrid diseases; in an incipient state, all of which must enter into the circulation. to some extent, at least, of every one confined in the close atmosphere of an ill-ventilated room. Such persons can have but a vague idea of the impurity of the air thus inhaled, and of its tendency to induce and aggravate some of the most terrible diseases to which humanity is subject. They know not that it is often impregnated with health-destroying effluvia, escaped from marked victims of death, or that, under these circumstances, the system is peculiarly fitted to receive the germs of putrid diseases. They know not that consumption, that giant disease of modern times, in all of its forms and stages, is always aggravated and even induced by inhaling just such air as may be too often found in our churches, or that fearful pestilence, the cholera, finds its victims among those accustomed to breathe such putrid exhalations. Their ignorance of these facts, however, will never avert the terrible consequences of this species of disobedience.

At this age of the world, when architects understand, or may understand, the proper means of ventilating apartments, but little need be said in regard to the precise methods of securing this desirable object. The great error is in regard to the amount of ventilation positively required. The flues should be ample in capacity, and sufficient to exhaust the entire volume of air of a crowded room, in an ordinary vestry, at least in the space of twenty minutes. In Churches where there is a volume of pure air above the audience, its removal at longer periods, may be amply sufficient, but no such room is of sufficient capacity to need no ventilation, if occupied by an ordinary audience, for the space even of half an hour. Such air may be endured, and even produce no perceptible results, save drowsiness and "lukewarmness," but remote results are certain to follow. It is not sufficient merely to avoid pestiferous air, that which will produce immediate disastrous effects, while a bountiful Creator has supplied us with such a vast quantity of pure atmospere, encircling the earth for more than forty miles. None of his children should be satisfied without an abundant supply, and in its natural purity.

It may also be added, that ventilators extending only to an upper apartment, however spacious, are by no means sufficient. There should be a free ingress of pure air, and as free an egress of the impure, which can only be effected by a direct communication with the external air. Its ingress can be secured from above, and in small quantities from below, with perfect safety. Indeed, few persons ever "take cold" simply from a "draught of air," though that may not be desirable. They are first prepared for such a result, by the enervating tendency of a warm and ill-ventilated room, and then even a slight exposure completes the work already commenced ; while constant exposure seldom produces such "colds," as experience amply testifies. Comparatively few colds are ever con-

tracted on leaving well-ventilated rooms, if they are not kept at too high a temperature. The danger, therefore, is in having too *little* rather than too *much* pure air, even though it may be cool.

The writer is firmly of the opinion that attention to *physical* relations, will not only secure more health among Church-goers, and perhaps increase their numbers, but positively increase religious devotion and devout zeal.

Bingraphical Sketches.

REV. CLARK CARR, OF NEW YORK.

IN a biographical sketch of this good I man, and father in the ministry, it may be proper to say, he was born in East Greenwich, R. I., where he spent most oi his youthful days. In the vigor of manhood, he was brought under the power of Divine grace, into the Church of Christ; and soon, to the consecrated work of the sacred ministry. At this period, he resided in the town of South Durham, Greene co.; N. Y. In 1811, he came into the wilderness of Western New York, and located in the town of Hamburg, a few miles from Buffalo, and become associated with the few members of a Baptist church-over which he presided as pastor for several years, and where his labors were greatly blessed. He was a member of the Holland Purchasenow Buffalo Baptist Association, from its rise, and progress, and changes, till his death. In these new settlements, he left the marks of his faithful ministry, in almost every direction.

In 1819, he became the pastor of the church in Boston, Erie co., where he labored affectionately, and successfully for several years.

In 1831, he labored as a missionary, among the feeble and destitute churches, in the Association, to the satisfaction of all interested, and the great joy of many souls.

For several years past, he has been comparatively retired from the more

public duties of the Christian ministry. When he could be induced to occupy the pulpit, to aid a pastor, or supply a vacant pulpit, he was cheered with the earnest attention of all, and the glow of joy, or tearful eye of many.

His last sermon before his death, only a few months since, was preached in Boston, to the last people of his charge, from those precious words of John, Rev. i. 5, "Unto him that loved us, and washed us from our sins in his own blood." He spake as though it was his last message as a minister of Christ; his last public testimony to the efficacy of that blood !

In his last, and almost the only severe sickness of his long life, he was calm and confiding—self-distrusting, and relying upon Christ.

In the domestic circle, he moved with meekness and dignity, as a husband and father beloved and revered. Always social and cheerly; even in the midst of privation, and affliction, a placid look, and some apt and peculiarly adapted expression from the Bible, would create a smile from a sad heart.

As a citizen and neighbor, he was kind, courteous and fraternal. As a minister, he was humble, and unaspiring; blending the simplicity and the dignity of the gospel, with the urbanity and magnanimity of the Christian. As a preacher, he was, as some of our fathers and mothers would say, "old fashioned." If he possessed not the eloquence of the schools, he felt the power of "the truth as it is in Jesus," and his hearers too! If he possessed not the style of the scholar, he understood the idioms of the Bible! If Bible preaching is old fashioned, then father Carr was such. If preaching Christ is, to so exhibit him, that the hearer will think more of Christ than of the speaker, then father Carr preached Christ. Christ and his cross was his theme. He was blessed with a retentive memory, a sound logical mind; with great argumentative powers, and that Christian candor,

that prepared him to speak to one or more, few or many, so as to be feared, and loved.

He died in Concord, Erie county, March 13, in the 80th year of his age, and 47th year of his ministry, in the joyful hope of eternal life, through the merits of the Saviour's blood.

REV. J. M. WEBE, OF NORTH CAROLINA. BY REV. T. DAVIS.

REV. J. M. WEBB, after a long confinement by that fatal disease consumption of the lungs, died on Monday evening, 24th April, 1854. It is not the writers object to go into detail of the many virtues of that great and good man; but simply to say, through a long acquaintance with him, he always found him what he professed to be, a Christian Minister and a worthy citizen, well qualified in all the relations of life to discharge the duties that devolved upon him.

Bro. Webb's usefulness commenced in early life. He was in early life elected to the Legislature ; which station he filled to the general satisfaction of his constituents. After serving three or four years in that capacity he joined the Baptist church, and was baptized by the Rev. John Padgett, at High Shoal Church. In a very short time thereafter he commenced his public ministry,-about the year 1832 or '33. He distinguished himself in the commencement, and took a very high stand in the Broad River Association. Shortly after he entered the Ministry, and being poor-his friends thought it advisable he should run for the office of county clerk, which office he filled with honor for sixteen years.

In the formation of the Green River Association, he acted as Moderator of that body; generally acting in that capacity, up to the time of his death. He also was highly esteemed in the Western Baptist Convention of N. C.; always acting as the presiding officer of that body when present at its meetings. But the most distinguishing feature in the character of Bro. Webb's ministry was the building up of Churches, and the talent he displayed in the discipline of them. Bro. Webb has, perhaps, baptized more members than any Minister of his age in Western North Carolina. As a revivalist, he had few equals and no superiors. His work never seemed too hard when his feeble strength would enable him to perform it. In all the relations of life in which he was called to act; whether as Legislator, Clerk of the Superior Court, Moderator of the Association, or President of the Convention, it was all filled in such a way as to give general satisfaction.

TWAY POH.—THE KAREN PASTOR. BY REV. ELISHA ABBOTT.

LETTER from Bassein informs A me of the death of Tway Pob, one of the ordained Karen pastors. O, how I loved that man! I baptized him in 1842, I think, at a village in Arracan, opposite Bassein. He was, as I recollect, one of the seventy-six baptized at one time, within the space of a little more than an hour. He began preaching to the church at Ongkoung, and I ordained him the second year following. He was with me a good deal at Sandoway, and constantly with me when in the Karen jungles. He was the companion of my missionary labors, in travel, in sickness and sorrow, by night and by day. He was my counsellor in all matters relating to the organization and discipline of the Karen churches. He apprehended the great truths of the gospel, the mysteries of redemption by faith in the blood of atonement, with a clearness and strength seldom surpassed even in Christian lands. His unimpeachable character, as a man of prayer and of entire devotion to the cause of Christ, his aptness to teach, his goodness, his sound judgment, his wisdom in counsel, his capacity to govern, his reputation-" well reported of by them that were without"-his meekness and humility, which covered him as a garment of loveliness-all recommended him as

a candidate for the ministry. He and Myat Kyau were ordained about the same time, the first from among the Karen people. As I was alone, I could call no "council of ministers and laymen;" could only call upon the triune Jehovah, and rely on the indications of his Providence and Spirit. I saw the necessity of the case, and ordained those men to meet it, but with a depth of fearful anxiety which cannot be communicated.

Tway Poh increased in wisdom and knowledge, and usefulness as a pastor. He had my entire confidence, and soon won the confidence and love, not only of his own church, but of all the churches and preachers among the Karen people. When I left the country in 1845, I relied upon him to take my place. During my absence he and Myat Kyau baptized many hundreds, formed churches, and set over them preachers and teachers, as much to my satisfaction as if I had been on the ground. During that time one of the native preachers subjected himself to censure by improper conduct. Under the direction of Tway Poh a council of his brother preachers was called, and the whole case was disposed of in as orderly and as wise a manner as could have been done by any council of ministers in America.

Tway Poh was sustained by a company of native preachers, worthy to bear the name and to be his successors. It was through their influence, guided by him, that I found the churches in so prosperous a state on my return in 1847. I arrived at Sandoway in the evening, and walked up to my old house in the dark. Tway Poh was in the house, having just come to Sandoway. He heard my footsteps and voice in the verandah, and ran out, clasping me around my neck, but could only articulate, "O, Teacher Abbott!"

It may be easily conceived how the news of the death of Tway Poh must have affected me. My heart mourns for him as for a brother.

Bistorical Notices.

BAPTIST CHURCH, MERIDEN, CONN. BY REV. HARVEY MILLYR.

THE first Baptist Church within the limits aforesaid, was organized in 1739, and the Rev. John Merriman was ordained their Pastor, in the same year. Of their numbers and their subsequent history, we have little definite information, except of their removal from the place in 1750. The Rev. John Merriman was subsequently Pastor of the Baptist Church in Southington, and probably for many years. The following record is taken from his tomb-stone, in a small burying ground in the western part of that town. "The Reverend John Merriman, died on Feb. 17, 1784, in the 89th year of his age. He was a Calvinistic Antipedo-Baptist minister.

Here lies the body death has bound, Whose soul with ministerial gifts was crowned, His life his Master's doctrine did adorn, And waits his last reward till the auspicious morn."

This church in Wallingford is memorable for an ecclesiastical controversy, of which it was incidentally the occasion, and which is illustrative of the intolerance of the times. The account which follows, is condensed from the Abridgment of Backus' Church History of New England, and mainly in the words of the author.

In December, 1741, Rev. Philemon Robins, pastor of the Congregational church in Branford, received a letter from the pastor of the Baptist church in Wallingford, informing him that Dr. Ballamy had preached to their Society to mutual satisfaction, and desiring that he would do the same. He was pleased to accept the invitation, and appointed a meeting for the purpose, Jan. 6, 1742. But two days before the time specified, a deacon from Wallingford brought him a letter signed by forty-two men of the town, and another signed by two ministers who lived by the way, desiring him not to preach to those Baptists, without assigning any reason for the request but their own

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wishes. Seeing no valid reason why he should violate his promise, and disappoint the people who were desirous to hear the Gospel, he fulfilled his arrangement, and preached to them two sermons. For this he was complained of to the Consociation of Congregational Churches of New Haven County, February 9th, ensuing, as a disorderly person. He alleged in defence of his procedure, that he preached to a religious society, and at the request of their pastor. It was asserted by the prosecutors, that it was not a lawful society, but a disorderly company. He replied, that Governor Talcott had advised the Wallingford collectors not to distrain ministerial taxes from them; and that the public authority of the State sent their annual proclamations for Fasts and Thanksgivings, as to other societies.

The complaint was sustained, however, and he was expelled from the Consociation. Yet he was sustained in his course by his own church. In May, 1746, the matter was resumed by the same Ecclesiastical body, with a view to secure a confession of his fault, or his deposition from the ministry. During the prosecution of this affair. Mr. Robins offered four confessions to the Consociation, going as far as he could towards giving them satisfaction, short of confessing that he violated the law of God, in preaching to the people before named. But no acknowledgment would satisfy them, which did not involve the confession that he violated the divine law in thus preaching as aforesaid, without their consent. This admission he could not be induced to make. Hence, after further prosecution of the affair, the Consociation proceeded to depose him from the ministry and the communion of their churches. The record is as follows: "This Consociation do now upon the whole judge and determine the said Robins unworthy the ministerial character and christian communion; and accordingly do, in the name of the Lord Jesus Christ, according to the word of God, and the powers invested in this Consociation by the ecclesiastical constitution of this government, depose the said Robins from his ministerial office, and ministerial and pastoral relation, to the first church in said Branford, and debar and suspend him from communion, in any of the churches of our Lord Jesus Christ." This occurred in 1747. Subsequently a petition was preferred before the General Court, that they would eject Mr. Robins from his meeting-house, that a regular minister might be settled in his place.

It should be observed, that his church had previously voted to renounce the jurisdiction of the Consociation. The General Court, however, ordered a council to be called from other counties, which prevailed with the New Haven Consociation, to restore Mr. Robins to a seat with them, which he held until the time of his death, in 1781, yet his church sent no messenger with him. This affair produced much excitement, and gave rise to a printed volume from both of the parties.

It will be readily seen, that New Haven county was not specially favorable to Baptist principles a century ago.

Whether the church now under consideration had any influence in the subsequent formation of a Baptist church in Wallingford near fifty years later, it is impossible to determine. Such influence cannot certainly now be traced. This immediate cause of the organization of the church, whose history is now to be sketched, may probably be found in the occasional labors of certain Baptist ministers attached to other churches in the State. Among these, the influence of Rev. Solomon Wheat is most apparent from the records. The first conversions to Baptist principles among those who afterwards constituted the church, appeared to have occurred under his preaching. And the first two candidates baptized, repaired to Glastenbury, his place of residence, for the ordinance.

The earliest records of the church, commence with Aug. 23, 1786, when seven males, and five females whose names are given, met and spent the day in fasting and prayer, and entered upon covenant relations with God and with each other, as a church of Jesus Christ, bearing the name of the First Baptist Church of Christ in Wallingford. The form of covenant adopted by them, is very full and explicit, and expressed in language of great strength and solemnity. Their articles of faith and practice, which were adopted a few weeks later, are also very full, and would be sanctioned by the churches of the Association, as harmonizing with the inspired Scriptures, in spirit and meaning; and generally well expressed, a form of sound words which cannot be condemned. It should be remarked that the church was formed. their worship held, and their first house of worship erected within the limits of the present town of Meriden.

Their recognition as a church, which took place on the 7th of October, following their organization, was witnessed by Rev. Mr. Wheat, and a delegation from the church over which he presided.

They seem to have been without a house of worship for many years, and hence must have held their meetings in private dwellings, school-houses, etc. For several years they were generally held in the southeastern part of the town of Meriden, at the residence of one of their members.

In the year 1801, fifteen years from their organization, a dwelling-house was purchased and located near the division line of both towns, but within the limits of Meriden, and refitted as a house of worship. As may be supposed, it was of moderate size, and devoid of all ornament. Yet it served about fifteen years as a shelter and a rallying point for disciples of our Lord, who gathered from Meriden, Wallingford, Cheshire, Hamden, North

Haven, Westfield and Berlin. And there God was pleased to reveal himself in power and mercy to the souls of the humble. And unpretending as the building was, yet the language of the admiring Israelite concerning Zion, might be accommodated to the works of saving mercy wrought within it. "The Lord shall count when he writeth up the people that this and that man was born there." To many it proved, "the House of God and the gate of Heaven."

It is somewhat remarkable that this church remained without the regular services of an ordained minister, for even a longer period than they lacked a house of worship. It was not until May 20th, 1816, that their first pastor was ordained, making in all twenty years from the date of their organization. Yet it should not be inferred from this, that they were wholly destitute of the preaching of the gospel, and the administration of the ordinances of Christ. Doubtless these were enjoyed by them at stated seasons, in the days of their greatest destitution.

But during their comparative, and even their greatest destitution, we have cause to regard them, as on the whole a prosperous church. It appears from their records, that their discipline was eminently Scriptural and laborious. We have evidence also, that they practically recognized the right of the church to the gifts of its members, to a degree by no means common among us at the present day. Brethren of tried character and ability, were regularly appointed by vote of the church, to conduct their religious services, in the absence of ministerial aid. And the memory of many of these members is still fragrant, as characterized by eminent purity and devotion of life, and by the habit of frequent and powerful exhortation from the Word of God. And it may be doubted whether in any recent period it has been favored with as many able Christian exhorters, as it had at the beginning of the pres-

ent century. Moreover, in view of the disadvantages under which they labored for many years, from the want of a house of worship, and of needful pastoral service, and added to this, the strong prejudices and civil disabilities with which they were called to contend, we may regard them as prosperous in point of numbers. Five years after their organization, a second church was constituted from, and with the approbation of the first, and took the name of the Second Baptist Church of Christ in Wallingford. This second body is first introduced to our notice, in the records, as the Lower Branch of the first Church. At the time of its organization, it consisted of thirteen males and eleven females.

In 1793, seven years from the formation of the first church, it had numbered in all sixty-four members.

The original location of their house of worship, may have been favorable on the whole, for the attendance of the greater part of those who were disposed, at the time, to attend on their worship. But it was found at length to be unfavorable with respect to the centres of the population around them. It was nearly three miles from Meriden centre, and nearly four miles from the centre of Wallingford. Hence, after long, perhaps too long delay, it was resolved to rear the banner which had been given them to be displayed because of the truth, in the centre of Meriden. This appears to have been done also, with the view, to a separate organization for the centre of Wallingford. Accordingly in 1815, measures were taken for the erection of a house of worship in the village of Meriden. This appears to have been done mainly at the expense of that part of the members who resided in Meriden, and who would naturally attend at the new place of worship. The building was probably erected the same year; and although left unfinished in the interior, was applied to the uses for which it was designed.

Henceforth, the paths of the two

bodies diverge, or rather run distinct, though parallel.

The Rev. Samuel Miller, remained pastor of the church in Meriden. Greatly weakened by the loss of onehalf or more of its members, the progress of the church was not rapid, if indeed it has ever been so, in point of enlargement. Two other churches preceded it, in the village, in the order of time, and one of them which had existed from the year 1725, more than fifty years before the existence of the Baptist Church, had gathered around it the mass of the population. The small Meeting House, for two or three years naked in the interior, and the small number of attendants, presented a painful contrast with the numbers and circumstances of their brethren adjoining them. Many pronounced the attempt a failure, at the beginning, and probably for some time afterwards, had little apprehension of proving false prophets. Years of toil, and apparently of unrequited toil awaited the brethren. Yet amid periods of comparative weakness and barrenness, there were seasons of limited success, and of brightening prospects.

A revision of the roll of members, reported Oct. 3d, 1819, showed the whole number of members to be 73. But the year 1820 appears to have been one of increase, both in point of numbers and of strength, and hence of reviving hope and courage. About twenty persons were added to their number by baptism. Some of these were eminently useful in the Church; and several of them still remain, after the lapse of thirty-three years, to bless the church and the world, by their steadfast devotion to the cause of the Redeemer. Some valuable additions were made to the church in succeeding years; but no general revival followed until the year 1829.

The period had now come for songs to take the place of sighs. In the autumn of this year, a more extensive revival of religion commenced, than the Church had before witnessed since

its organization. Both Pastor and Church girded themselves for the labor of the harvest. Very many of the youth were hopefully converted; many also of middle age, and some further advanced in years.

But in the midst of this work of mercy, they were called also to sing of judgment. While the work was rising and spreading rapidly, the Pastor of the church was suddenly summoned to his account. The short interval of four days only, occurred between vigorous health, and active labor, and his entrance on the everlasting awards.

This was Rev. Russell Jenningswho took the pastoral charge in June, 1830. During this year, the house of worship was removed, and received an addition to its length together with a spire, and a basement room used as a vestry.

From this time during eight years, the church changed its pastors after short intervals. Yet during these years, two revivals were enjoyed; one during the pastorate of Rev. Nathaniel Hervey, in 1834, and the other during the pastorate of Rev. George B. Atwell. The numbers added to the church during the former, cannot be ascertained with entire certainty. But more than twenty were received by baptism; and during the latter revival, something more than forty.

In August, 1838, the Rev. Harvey Miller, the present pastor, was called to the pastoral relation. The general course of the church since that time may be briefly traced. It has witnessed seasons, of comparative inefficiency and barrenness, relieved at intervals by special manifestations of divine favor. One of these was experienced in the winter of 1839-40, during which a work of religious revival began in the church, and was extended to the adjacent congregations.

The Baptist Church received an accession of forty-nine members by baptism.

Two years later, in '42, hopeful conversions occurred, and twenty-two were

received into the church by baptism. During several succeeding years, although favored with general harmony, and external prosperity, very few were hopefully converted in the congregation.

In 1848, the church was again visited by a season of refreshing from the presence of the Lord, during which sixty-nine were added to the church by baptism. In April of the same season, the church took possession of a new house of worship, which the increase of the population and of their congregation had rendered needful. It was expected that its accommodations would suffice for the growth of many years to come.

Very valuable though not numerous accessions have been received from time to time, without an extended revival. But the past winter of 1853, has been a period of deep interest.

During the progress of the work one hundred and thirty-four were received to the church, in the ordinance of baptism, and eleven by experience. It is pleasant to record that this precious work was not confined to this church, but extended to the others in the town, and they participated largely in its benefits.

Continued prosperity would demand either an enlargement of their house of worship, or the formation of another church at no distant day, in order to the largest amount of usefulness.

BAPTIST CHURCH, SOUTH BERWICK, MAINE.

BERWICK was settled about the year 1630, and for more than a century was under the influence of the Congregationalists. The introduction of Baptist sentiments into Berwick was owing to an incident in the life of Mr. Joshua Emery, who separated himself from the Congregationalists. For this act, he was stigmatized as a "New Light." He invited Rev. Mr. Smith, of Haverhill, to visit Berwick. He came—God was with him—the Holy Spirit descended—souls were converted,

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and the Apostolic ordinance of baptism began to be administered in the Province of Maine. In the midst of persecutions, Mr. Smith proceeded, in 1768, to organize the Baptists of Berwick into a regular Church, composed of eleven males and six females. Joshua Emery was chosen Elder, and John Knight, Deacon.

Under the ministry of Mr. Emery, this little band, undaunted by fines, threats and imprisonments, so rapidly advanced that a division was soon found necessary. The brethren in the north part of the town were dismissed to unite with the Baptists in Madbury, N. H., to form one church, known as the "Berwick and Madbury church." Over this church, Mr. Wm. Hooper was ordained at Berwick, August 14th. 1776. He was the first Baptist minister ordained on the soil of Maine. The original church took the name of the "Berwick church, at the Great Hill," and continued to enjoy the preaching of Elder Emery until the settlement of Wm. Batchelder as Pastor, November 30th, 1790. Prosperity attended them,. and soon the gentle influences of the Spirit descended. The years 1800-1804-1806 were especially marked by the Spirit's power, one hundred and twelve being added by baptism.

In the fall of 1805, the church were obliged to part with their loved and successful pastor, Mr. Batchelder. He felt it his duty to remove to Haverhill, Mass., and received a recommendation to the church in that place. The church now were destitute for about two years, when Elder Joshua Chase settled among them.

He remained about five years, being dismissed at his request in 1812. In the early part of his ministry, the church enjoyed some prosperity; soon, however, difficulties arose which spread and increased to such an extent that the church was rent asunder, and in 1818 it was suspended from the Association. In 1821, it was restored, with but twenty members, under the name of Berwick and York church. On the

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7th of June, 1826, Rev. Joseph Gilpatrick was ordained as their pastor, and the church again enjoyed a season of refreshing from the presence of the Lord. In 1830, there were received into the church about forty members, so that when Mr. Gilpatrick left them in 1832, strong and united, they were ready to move forward. The following vear, Mr. Nathaniel G. Littlefield, was settled as their pastor, the church assuming the name of South Berwick and York. Mr. Littlefield closed his relation with the church, June 4th. 1836. The next year, Elder John Hubbard was settled over the church, now known as the South Berwick Church. During his ministry, the church had great prosperity, and in 1839, a powerful revival, during which about seventy members were added to the church. In 1841 Mr. Hubbard was dismissed.

In June, 1844, Rev. J. M. Wedgwood became their pastor. He took his dismission in July, 1846. The next spring, Rev. Gideon Cook assumed the pastoral office of the church; he remained until April, 1849. Rev. Wm. Copeland commenced his labors May 4th, 1850.

Since the church was organized, it has contained in all, three hundred and eighty-four members. It has had eight deacons. Elder Joshua Emery, although a man of talents and eminent piety, sound in faith, was never ordained. He sustained the office of Elder, with dignity and usefulness, ness, though himself fined and imprisoned, and his property seized and sacrificed to sustain the intolerant spirit of ecclesiastical bigotry.

The following ministers originated in this church: Jedediah Goodwin, never ordained, Joshua Goodwin, John Hubbard and B. F. Hubbard.

This is the oldest church in the State of Maine. It has passed through much persecution and many severe trials. It has had precious seasons of divine mercy. Here was built the first house for the worship of God, erected among the Baptists of Maine.

Works of Faith.

PADDY, a new convert from Popery in Ireland, shows himself a very tolerable theologian :--

"Now, Paddy, stop and tell me what you mane by that," said Tom. "Sure you don't mane that wicked doctrine of the protestants, that we are saved by faith without works? Why the priest tould me that was the worst of all their bad doctrines. Sure, if that was thrue, a man may rob and plunder, and do everything that is bad, and be saved by faith after all—I tell you, Paddy, if I thought that doctrine was thrue, I'd never do any good work again during my life."

"Why, then, Tom," said Paddy, "I'm just thinkin', that if ever you gets into heaven you'll be turned out again, upon your own showing."

"Why do you say that, Paddy?" said Tom, with indignation.

"Why, you just now said you'd never do a good work if you hadn't a heaven to purchase by it. Now, if you gets there, you'll have no more heavens to purchase, and so your only rason for doing good will fail you, and you'll be bad there as Satan was; and take care for fear they'd turn you out like him."

"And why wouldn't they turn yourself out, Paddy, as well as me?" said Tom, in a tone of anger.

"Oh, because if I gets there through God's marcy, I'll love Him for putting me there, just as I now loves Him and tries to plase Him, for givin' me a title to go there, through Christ's merits, and not by my own works. You see Tom, my rason for doin' good won't fail me then, as yours must."

"Well," said Tom, "the priest says the protestants' doctrine of justification by faith without works must make 'em all bad people, and keep 'em all out of heaven."

"Oh! Tom," said Paddy, "you don't understand the thing at all, at all, nor the priest nather, or you'd not say that. at the last meetin' at the school-house, the minister made that quite plain to us by a parable. Here it is, Tom, I remembers it well.

"There was once a kind-hearted man," says he, "who used to take pleasure in helpin' poor people out of misery. When he heard of any poor family beggared by misfortune, maybe he'd pay all their debts for 'em, and put them in their house again. Well, one time, he wanted to have something done to a nice kitchen-garden he was very fond of, and he bade his steward get men to do it. In the mornin' he looked out to see how the work was goin' on ; and he noticed that when the steward turned his back all the men idled except one; and this poor fellow wanted to spread himself over all the work-like; he went on so careful and busy whether the steward was there or no. With that the masther come down and went into the garden, and says he to the idle fellows, 'What brought you here to-day, boys?'

"'To get our hire, to be sure, masther,' says one of 'em.

"'I believe you, my man,' says he; 'for all your thanks are to your hire, and none to me, and so you don't care how my work is done, so you get the hire.'

With that the masther turned to the poor fellow, who was working with all his heart-like, and says he, 'Was it to get your hire you come here to-day ?'

"'Ah, masther,' says he, 'it must be you don't know who I am, or you'd not ask me that.' 'And who are you?' 'Oh, masther,' says he, 'I'm poor James O'Brien, that your honour got me and my family out of the misfortune, when we wor just goin' to be ruined and turned out to beg; your honour paid our debt for us and got back our cabin, and set us up againever since I'm watchin' to do something to show how thankful we are to your honour. If there was any occasion, we'd loose our lives for your honour.'

"Now, Tom," says Paddy, "don't you understand that; don't you see that the poor fellow was working for love—and he'd give all he had in his heart for his masther?—that's like the

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true Christian, Tom, that would wish to live and die for his Saviour only, because he believes the Lord Jesus paid his debt on the cross, and set him up like, as a pardoned child of God ; now that's the right protestant doctrine of faith. 'Tis a faith without works, to be sure, so far as James O'Brien did no works for the payment of his debts, or gettin' his house back ; that was all the masther's doin'; and still 'tis a faith that brings forth good works, so far as poor James lived and died so thankful to his masther that he couldn't find it in his heart ever to offend him afther: and it was his delight to do all he could to show his masther how thankful he was to him."-Paddy's Cabin.

Carly Controversy on Baptism in England.

) EFORE the Reformation from D popery, there is historical evidence, there were, baptists in this country, but they only dare speak in whispers. As soon, however, as anything like freedom of speech was allowed they began to speak out; but they were sadly abused and maligned by the ruling ecclesiastical powers. Even during the reign of Henry VIII., in the year 1538, Cranmer and others were commanded by this haughty king to hunt out the baptists, and "burn their books." During the reign of his imperious daughter Elizabeth, the separatists-for that was their proper name-were numerous, especially in some parts of Lincolnshire. Mr. John Smyth, a clergyman of the established church at Gainsborough, published a work to confute some of the positions maintained by them. Controversy led him to investigate more closely the points in debate, and he began to disapprove of several things in the doctrine and discipline of the episcopal church : a further examination confirmed his former doubts, and in compliance with the dictates of conscience, he resigned his benefice, and was soon called to be the pastor of a church of reparatists. But being harassed by

the High Commission Court, he and his church passed over to Holland in 1606, and joined a society formed by those who were driven from their own country by the harsh measures of Elizabeth. In reviewing the subject of separation from the church of England, Mr. Smyth discovered that he and his friends acted inconsistenly in rejecting the ordination of that church because they estemed it an unscriptural church, and yet retaining its baptism as true baptism. He examined the nature and ground of baptism, and perceived that neither infant baptism nor sprinkling had any foundation in scripture. He was no sooner convinced of this important truth than he openly professed and defended it; urging on his friends the inconsistency of their practice. This he did so clearly and forcibly, that bishop Hall told Mr. Robinson (one of the leading members of the society) "there is no remedy; you must either go forward to anabaptism or come back to us: all your rabbins cannot answer the charge of your rebaptized brother, Mr. Smyth." This alarmed those with whom Mr. Smyth held communion, and he was expelled from the church. Mr. Smyth wrote several treatises in defence of his opinions, and boldly preached what he thought to be the doctrines of inspiration. In a short time several were converted to his sentiments, and their numbers rapidly increasing, he formed them into a distinct church in 1607 or 1608. This appears to have been the first baptist church composed of Englishmen, that was formed in this century. Mr. Smyth laboured with diligence and success: a contemporary writer affirms that "Mr. Smyth and his party do at once as it were swallow up all the separation besides."

The decided and uncompromising testimony of Mr. Smyth and his friends against infant baptism, aroused the animosity of the pædobaptists; and, to justify their practice, the latter accused the baptists of having "proclaimed open war against God's everlasting covenant, and of murdering the souls

of babes and sucklings, by denying them the visible seals of salvation."

To this Mr. Smyth replied in a work entitled "The Character of the Beast," in which he thus expresses his reasons for separating from the pædobaptists : "Be it known, therefore, to all the Church of the separation, that we account her, in respect of her constitution, to be as very a harlot as either her mother of England, or her grandmother of Rome is, out of whose loins she came. The true constitution of a church is of a new creature baptized into the name of the Father, Son, and Holy Ghost: the false constitution is of infants baptized," &c. Both these quotations may sound somewhat harshly; but it was the custom of that age to use strong language and to indulge in a satirical strain, which the politeness of modern polemics might perhaps condemn.

Soon after the death of Mr. Smyth, his followers—to vindicate themselves from extravagant charges made against them—thought it necessary to publish a confession of faith; which was supposed to have been chiefly drawn up by Mr. Smyth himself. It was published at Amsterdam in 1611.

The date of Mr. Smyth's death is not known: he was succeeded in the charge of the church in Holland by Mr. Helwissee, who had been his associate and fellow-labourer in its formation. About 1614, Mr. Helwisse and his friends left Holland and returned to England: they continued their church-state and held public assemblies as regularly as the intolerant spirit of the times would permit.

In 1614 was published a treatise entitled "Religious Peace: or a plea for liberty of conscience," by Leonard Busher. It is said that this able pamphlet is the earliest treatise known to be extant on this great theme. The author was a citizen of London, and had been in exile; from some of his remarks he appears to have been a General Baptist, but it is not ascertained whether he was a member of Mr. Smyth's church.

The Crue Standard.

Our idea of the nature of earnest individual piety must be taken, not from the conventional standard of the age, but from the Word of God. It must be so, whether we admit it or no. Once give up the Bible as the only true standard of personal religion, and there is no rule left but custom, which is ever varying with the opinions and corruptions of the times. On this principle all but the very lowest stages of apostasy might be justified, for they were the conventional notions of their day. No, the Bible, the Bible alone, is the religion of Christians. "To the law and to the testimony ; if they speak not, and act not, according to them, it is because there is no light in them." Yet how prevalent is the disposition to conform ourselves to the prevailing religion of the day and of the church to which we belong, and to satisfy ourselves with the average measure of piety around us. "I am as good as my neighbors," is the shield with which many a man repels the charge of deficiency. "I am as good as my fellow-members," is the self-same shield with which a professor of religion wards off the allegation of his being below his duty. The very same conventionalism which ruins the world, corrupts the church. That which keeps down the standard of morality in the one, depresses the standard of piety in the other. This has been the fatal practical error of the church through every age of its existence, and by which its beauty has been disfigured, its power weakened, and its usefulness impeded : its members, instead of looking into the perfect law of Scripture, and seeing themselves reflected from that faithful mirror, and adjusting their character and conduct by its infallible revelations, have placed before themselves the glass of the Christian profession as it was found in the church of the day, and have regulated their behavior by what they saw in the prevailing character of their fellow-Christians. Thus a constant multiplication of corrupted copies is going on, and religion as seen in the conduct of its professors, and as it is described in the pages of its own inspired rule, are quite different things -James.

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RICHMOND FEMALE INSTITUTE.



Richmond Female Institute.

THIS Institute, of which we give an engraving, had its origin in the desire of a number of gentlemen, residing in Richmond. Va., to establish in their midst a seminary of learning of the most elevated character, which should offer to ladies the facilities for instruction usually to be found in our best colleges for young men.

As a first step they secured, what must be conceded to be, an admirable location. A large lot was purchased on Tenth street, embracing the whole front (326 feet) from Marshall to Clay streets, beautifully shaded, in an elevated, airy and commanding position, and surrounded by a class of residences, which make the neighborhood one of the most eligible and delightful in the city. It is immediately opposite the Richmond Athenæum, and in close proximity to the Capitol Square, the new Public Square, and the churches of various denominations; yet, by a happy combination of circumstances, though so central and accessible, it is almost as retired and free from annoyance as the country itself.

The building was plannel with much care. Before fixing on any plan, the

present President of the Institute, Rev. Basil Manly, Jr., then Pastor of the First Baptist Church, Richmond, was commissioned to visit all the principal Female Seminaries, in those parts of the country where most attention has been paid to building schoolhouses, so as to compare the various plans, and obtain the most recent and valuable improvements, which have been suggested by the experience of others. Consultation was also had with several eminent practical teachers, and with architects; and finally a plan was matured, combining the results of all these inquries, so as to afford the greatest advantages to the pupils, while having due regard to taste, and economy of construction. In this building, provision will have been made, at an expense of about sixty thousand dollars. to promote, as far as possible, the health, comfort, and security of the pupils as well as their advancement in learning.

The design is by Mr. Thomas A. Tefft, Architect, of Providence, Rhode Island. The sketch accompanying this exhibits only a part of the plan, the part which is now actually erected. It is proposed to add, hereafter, a wing of thirty feet front to each end,

which will increase greatly the beauty as well as the convenience of the whole. It will then present a noble front of one hundred and eighty-five feet.

The present building is three stories high, besides attic, basement, and subbasement; and offers a front of one hundred and twenty-five feet. In the centre the building extends from front to rear one hundred feet. The visitor, passing through the Loggia, or covered porch between the two towers, reaches the main entry. On his right and left are two parlors for boarders and visitors. In front of him is the principal school room for the collegiate department, forty feet by sixty, well lighted and ventilated. On the same floor, there are four recitation rooms. At one end of the long hall, reached by a separate door from the outside, are a parlor and sitting room for the President's family; and at the other end, a private parlor and sitting room for the young ladies. In the basement, (which is so arranged as to be high and dry above ground by the removal of the earth in the rear,) are two school rooms for the preparatory department, each about 40 by 20 feet. There also are the dining room, store rooms, bathing rooms, chemical laboratory, &c. Still underneath the dining room, in the sub-basement, are the kitchen, fuel rooms, &c .- The whole building is lighted by gas, provided with the city water, and warmed by four of Bolton & Yale's Patent Furnaces, which are thought to furnish a more equable and healthy temperature than any other furnace now in use.

In the second story, a large and commodious room is set apart for a library and reading room, and four apartments for musical instruction. The remainder of the second and third stories consists of chambers; only two young ladies occupying one room. In the attic, or fourth story, two rooms lighted by sky lights, are arranged for drawing and painting, and one large room is designed for calisthenics and exercise, especially in unpleasant weather. One of the towers will be used as an observatory—commanding an extensive view of a most beautiful landscape, and suited also for astronomical observations.

The institution, it is expected, will be opened, for purposes of instruction, the first Monday in October next: and it may be presumed, that those who have taken so much pains in securing a suitable building, will not neglect to provide superior facilities for a sound and liberal education of the mind and of the heart.—We most heartily wish them success.

AMERICAN INDIANS .- According to the best statistical reports to be obtained, the whole number of the Aboriginal population of the western continent is not far short of twenty millions of souls. This, of course, includes the British, Russian, Mexican and United States possessions in North America, and all of Central and South America. The mission of the Indian Mission Society is to all these tribes. The most accessible of these at present are within the United States and Territories; but the time is not distant, when we should be ready to send our missionaries to all the other countries above named.

THE JEWS IN JERUSALEM .- The present Jewish population of the Holy City amounts to five thousand souls of the Sephardim congregation, two thousand of the Russo-Polish, and seventy of the German-Dutch congregation. All taxes are paid by the Sephardim, the others being considered as strangers, who enjoy the protection of European consuls. Heavy taxes are paid for the permission to pray in sacred localities and ruins. This congregation has thirty-one synagogues and colleges. The chief Rabbi, who must be confirmed by the Sultan, is elected by the members of the congregation. At least three-fourths of the congregation live upon Charity, and the congregation is deeply in debt. This year everything is exceedingly dear, so that the fate of the poor is very melancholy. Everywhere one sees pale, emaciated faces.

Editor's Garner of Gleanings.

BETTER HEART THAN TONGUE.—What can be more truly Irish than the expedient of the good natured farmer who did not dare to speak to a neighbor because he had been cursed from the altar on the previous Sunday, and yet wished to assist him and his starving family ?

"I came to him," says poor Paddy O'Connor, " and says I, 'Jerry, won't you lend me your turfrail to-morrow?""

"Not a word out of Jerry; but he looked kind at me, and pointed with his finger at the turfrail in the yard; but it seems he thought of himself, and that maybe I might keep it longer than one day, and so he walked overright me, and up he goes to the turfrail; and sure I wondered what he was going to do ; he put his hand on it, and just as if it was a livin Christian, says he to it, 'Now, turfrail, you may go with Paddy to-morrow, but be sure you comes back to me before twelve o'clock at night, for I want you the day afther.' 'Oh !' says I to Johnny, that was waitin on the road with the car, "'thar a leah a hyaaneen agus thogue eh sho," (come here, Johnny, and take this).

"Well, when Johnny was gone, I stayed a little after him, thryin to thank poor Jerry, but not a word out of him for the world! And after I got outside of the back haggard, who should go in at the front but the priest! Says I to myself, some of them spies that is always a watchin poor people must be gone to bring him to threaten poor Jerry. With that I crept in close behind the hedge, to hear the skelmishing poor Jerry would get.

""What a purty fellow you are, Jerry,' says he, 'to go talk to that souper and turncoat, Paddy O'Connor.'

"'Is it I, your reverence,' says Jerry, smart enough, 'wisha I'd be long sorry to do that.'

"" "Why then, Jerry, ain't you ashamed to tell me such a lie?—you not only *spoke* to him, but you gave him your turfrail—I just met it going to his house."

"Oh! is that all, your reverence?' says Jerry; 'why then, sure, your reverence, if Paddy come and whipped away my turfrail, sure Jerry wasn't the man to go for to say, "Paddy, don't take away my turfrail." Ah! to break your reverence's commands and the commands of my church, I knows my duty to my clargy betther nor that.'

""Well, Jerry, I don't like the thing much,' says the priest; 'but, indeed, I don't wonder at anything that turneoat Paddy O'Connor would do-he's enough to corrupt a barony.'

"'Oh! yes, your reverence,' says Jerry 'he'd corrupt the side of a country, your reverence.' With that the priest rode away, and I saw poor Jerry and his wife a laughin together at the door. 'Ah!' says I to myself, 'Jerry, you're a betther man nor your religion, any how, for you have a good heart still for your ould neighbor.'"

How CONVERSIONS ARE EFFECTED IN IRELAND .- There was a very prejudiced Roman Catholic, who, upon going into a town where placards were posted, was met by the priest, who said to him, "Take care, and don't look at those placards; there is heresy in them all." "Oh," said the man, "they are posted on both sides of the road." "Then look you straight on as you pass." Well, by and bye, he came to the corner of two of the streets, and there he saw, on one of the placards, "Thereligion of the Roman Catholics is not to be found in the Douay Bible." Sir, this man instantly bought a Douay Bible. He read it, and found that Jesus Christ is the only ground of hope, as proved from that Douay Bible. He was in great trouble for some time, and at last he communicated his feelings to his wife. He plainly told her of the change which had taken place in his sentiments, and declared that he was a Protestant. With tears in her eyes she exclaimed, "Bless God for what you have said; I have been a Protestant for two years." She then related her case. They had been staying in a Protestant lodging house, when, in a china closet which separated their room from another, she heard prayer and the Scriptures read. Being struck with what she heard, she went in secret at the same hour every day, and became so impressed as to procure a Bible. "And," said she, "God has shown me the way of justification by faith in Christ Jesus." Then what was to be done with the daughter of these people? The parents wrote to her, informing her of their spiritual change, and what was their surprise and pleasure to find a letter in return

saying that she had been a Protestant for seven months. And how do you think that had occurred? After her marriage she went to reside in a certain town, and the priest there invited her and some of her friends to spend the evening with him. This young woman went, and, while on the visit, took up a book-Gibbon's Decline and Fall of the Roman Empire. On the priest approaching, she said, "I beg your pardon for having taken up a book that perhaps is not allowed to be read by us." "Oh," said the priest, "you and I, who are educated, may read any thing; it is only those poor devils (pointing to the gentlemen who sat at the other end of the room) who may not read such books." She pondered over the expression, " You and I, who are educated, may read anything,"-"Then I should like to read the Bible." She at once procured one, and read, and was converted. Thus father, mother, and daughter were brought into the family of God .- Paddy's Cabin.

LETTER FROM THE CHINESE EMPEROR TO MR. ROBERTS.—As some doubt has been cast by the Orerland China Mail, on the substantial accuracy of Mr. Roberts' summary of the letter, we print the translation, verbatim, as it appears in that paper.

"Though it is long since we parted, yet I constantly cherish a remembrance of you. Now that the grateful breezes of spring salute men, while distant, I have thought of you, my venerated elder brother. It is indeed praiseworthy that you have traversed myriads of leagues of ocean, to publish the true doctrines of the Redeemer, and that you with all your heart serve the Lord. I respectfully make known to you, that notwithstanding my unworthiness and incapacity, the Heavenly Father has not cast me off, but in the fulness of His grace, has enabled me to obtain possession of the extensive region embraced in the Liang Hu and Kiang-nan, (i. e. Hunan, Hupih, Nganhuui, and Kiang-su.) I have written to you several times, but have yet received no answer to my letters.

In consequence of the multiplicity of public affairs engaging my attention, I have not had leisure to instruct (the people) morning and evening. But I have promulgated the Ten Commandments to the army and the rest of the population, and have taught them all to pray morning and evening. Still those who understand the Gospel are not many. Therefore I deem it right to send the messenger * *

* The name purposely left blank.

in person to wish you peace, and to request you, my elder brother, if you are not disposed to abandon me, to (come and) bring with you many brethren to help to promulgate the Gospel, and administer the ordinance of baptism. So we shall obtain the true doctrine.

Hereafter, when my enterprise is successfully terminated, I will disseminate the doctrine throughout the whole empire, that all may return to the one Lord, and worship only the true God. This is what my heart truly desires. I refrain from alluding to other matters than the above, and say no more at present. Wishing you happiness, I am your humble servant,*

HENG SIU-TRIVEN." Over the name is stamped a large seal, about two inches square, with the following six Chinese characters, in the old seal character, Tien Teh, Tai Ping Hwang, Yin, i. e. the seal of Tien Teh and Tai Ping Hwang.

GOD AND THE GODS OF CHINA .- The Gods of the three orthodox sects are these, and others like these: Heaven, Earth, Ancestors, -these are the great gods ; next come gods of the hills, the rivers, and the seas; the god of fire; god of rain; god of thunder; god of the kitchen; and so on, to the very lowest objects, and to things innumerable. The common name for these deified objects, to which they offer prayers and sacrifices, and for which they build altars and temples, is Shin, a generic term of wide extension; and, in both the colloquial and classical language of the Chinese, this word, Shin, holds the same place as Elohim did in the Hebrew, Theus in the Greek, Deus in the Roman, and our plain old Saxon God and gods in the English.

Centuries ago very strong efforts were made by certain Jesuits to set aside this term, Shin, and substitute the title Tien-ti, "Celestial Ruler," as a translation to the common name God; and within the last twenty years these efforts have been renewed by some Protestant missionaries. At present, the Jesuits and all the other Romanists use Tienchu, "Heavenly Lord ;" the few Protestants who contended for Sieu-ti, now use Shang-ti, "High Ruler;" while a large majority of their Protestant brethren adhere to Shin, as the only suitable word for God. It is now the settled opinion, I believe, of all our Protestant missionaries in China, that, in translating

[®] Lit. your ignorant younger brother HUNG SIU-TSIEUN salutes you.

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the Hebrew scriptures into Chinese, the proper name Jehovah should be transferred, and Elohim always translated. We can say in Chinese, "Jehovah our Shin," just as we doin English, "Jehovah our God." Nothing can be more plain, and simple, and unmistakable than this, and withal it corresponds well to Chinese usage.—Dr. Bridgman.

THE GRAND LIGNE MISSION Was commenced about the close of 1825-for the first five years there was only one minister in the field, aided by a couple of teachers. During the second five years, three other ministers, two of whom were the fruits of the mission, entered the work, and, from that time to the present, there has been an addition of four more, three of whom are the fruits of the Mission. And now the Missionary corps consists of six ordained ministers, two licentiates, ten teachers, three colporteurs; who, in their endeavors to spread the pure knowledge of the Gospel, have to encounter one archbishop, five bishops, and five hundred and fifty priests, besides an innumerable host of nuns and teachers, who are all devoted, soul and body, to the interests and aggrandizement of their Church.

Considering the mighty obstacles in the way of truth, shall we not rejoice and bless God, the master of the harvest, in seeing already four organized churches, into which have been received 370 converted Canadians; and which number yet 200 members, notwithstanding deaths, exclusions, and immigrations into the United States. Many others have been also bronght to a saving knowledge of Christ, though they have not joined the Mission Churches; and we number besides over a thousand more who have abandoned the errors of Popery, and who are under the influence of the Gospel.

MAJOR VETCH, Deputy Commissioner in Assam, had recently a singular escape from a tiger. The brute reached the pad of the elephant, seized the barrel of Major Vetch's gun, and twisted it round. Meanwhile, the elephant in his struggles, contrived to throw off both the tiger and his rider. Major Vetch was stunned, and on his recovery, found elephant and tiger gone, and himself unhurt.

THE Karen Bible, by Francis Mason, D. D., is finally completed. Thus a nation unknown 30 years ago, and without a written language, have the whole of God's word in their own tongue. A New KAREN ASSOCIATION, of thirteen churches, called the Maubee Association, was organized in February last. This makes the record of the Karen department of the Rangoon mission,—2 associations, 23 churches, 413 baptized the past year; 28 have been baptized since the association was formed;—total, 1,467 communicants.

PRAYER IN THE ARMY.—It is stated on good authority that there as 305 military officers in the present Eastern expedition, who are bound together in solemn concert and commuion, that they will remember and pray for each other once a week; —and also that on the eve of battle, they will lift up their hearts to God in prayer and will love, protect, and shelter each other. The naval service are 310 similarly bound to God, their country, and one another.

A BAPTIST FAMILY .- Judith Fariss, who was born, we believe, and raised on James River, not far from Richmond, Va.; was married to Luke Smith, by whom she had eleven children. They were members of the Baptist church, and also nine of their children, one of whom was a preacher. The whole family resided in South Carolina for many years, where Mrs. Smith died in 1811; Mr. Smith having died many years previous. She was believed to be about 100 years of age. A calculation of the number of her offspring, having been made a few days previous to her death, it was found that she had 93 grand children; 45 of whom were Baptists; 298 great-grand children, and 20 of the fourth generation ; making an aggregate, including her own children, of 422!!!

There are now living, in Alabama and Mississippi, a number of her posterity, among whom are five ministers of the gospel, and we know of three or four more in South Carolina. One of her grand children, now living in this state, who, with his wife, ten of their children, three grand children, three sons-in-law, and seven daughters-in-law, are all members of the Baptist church; three of the family are ministers of the gospel!

WHO IS TO PAY? Haward's Massachusetts Gazetteer gives the following, as copied from the ancient Town Records of South Reading, Mass.:

"1667.--- This year the town contained 59 dwelling houses. It was ordered that every dog that comes into the meetinghouse in time of service shall pay six-pence for every time he comes.'"

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep Our hearts in apathy, our eyes in sleep; The dull will yawn, the chapel-lounger doze, Attention flag, and memory's portals close.

It should be warm; a living altar coal, To melt the icy heart and charm the soul; A shapeless, dull harangue, however read, Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear; No fine-spun theory to please the ear; No curious lay to tickle letter'd pride, And leave the poor and plain unedified.

It should be tender and affectionate,

As his warm theme who wept lost Salem's fate;

The fiery law, with words of love allay'd, Will sweetly warm and awfully persuade.

It should be manly, just, and rational, Wisely conceived, and well express'd withal; Not stuff'd with silly notions, apt to stain A sacred desk, and show a muddy brain

It should possess a well-adapted grace, To situation, audience, time, and place; A sermon form'd for scholars, statesmen, Lords,

With peasants and mechanics ill accords.

It should with evangelic beauties bloom, Like Paul's at Corinth, Athens, or at Rome; While some Epictetus or Sterne esteem, A gracious Saviour is the gospel theme!

It should be mix'd with pure and ardent prayer,

To reach the heart, and fix and fasten there; When God and man are mutually address'd, God grants a blessing, man is truly bless'd.

It should be closely, well applied at last, To make the moral nail securely fast; *Thou art the man*, and thou, alone, will make, A Felix tremble, and a David quake!

Rev. J. S. REYNOLDSON, who was a passenger on board the ill-fated City of Glasgoro, was peculiarly successful in his labors as an Evangelist, some four thousand persons having been received into different Baptist churches through his instrumentality. Mr. R. had been heard to say that he should like to be buried in the ocean. A funeral sermon was preached in the Baptist Church, in Petersburg, Va., by Rev. Thomas Hume, of Portsmouth, Va. After the sermon a subscription was taken up for the benefit of the widow and children of the deceased, realizing about \$300 thereby. Notes of a Sermon By the Rev. G. S. Bailey, D. D. Acts xvii., 6. "These that have turned the world upside down have come hither also."

THEME. — Leading features in which Baptist churches are after the model of the primitive and apostolic churches, and that the fundamental principles of these churches, are the fundamental principles of all true religious reformation.

I. Baptist Churches are after the model of the primitive and apostolic churches:

1. In regard to their membership; the material of which they are composed.

2. In regard to discipline and government.

3. In regard to the kind and grade of their church officers.

4. In regard to the Ordinances of the Gospel.

In maintaining liberty of conscience.
 In advocating the purity and spirituality of the churches and opposing the union of Church and State.

7. In making the Bible the only standard of faith and practice.

8. Inteaching personal responsibility ; no religious duties to be performed by proxy.

9. In their efforts to spread the Gospel from the days of the apostles till now.

II. That the principles of the Baptist Churches are fundamental in every genuine religious reformation.

THE FAIRMOUNT THEOLOGICAL SEMINARY was opened on the 27th of October last, under the instruction of Profs. Turney and Stone. The number of students has been seventeen, in three classes, to wit: Junior theological class with five members, and two preparatory classes with six each. The beginning and the progress thus made afford ample encouragement for the future. A Professor of Theology is to be chosen as soon as a suitable candidate can be found.

A beginning for the Library has been made. On the shelves of the commodious room in the Seminary building set apart for this purpose, are about 1300 volumes a large part of them new works, donated by publishers, obtained by the agency of Mr. D. Anderson. It is understood that the Covington library, of three or four thousand volumes, is to come to Fairmount.

WE learn from the Tennessee Baptist, that the corner stone of a new Baptist College was laid with impressive ceremonies on the 4th of July, in the town of Cassville, Ga.

EDITOR'S GARNER OF GLEANINGS.

ROCHESTER UNIVERSITY .- An incident of peculiar interest occurred during the late commencement exercises of this Institution. One member of the graduating class, Mr. R. C. Fenn, of Rochester, is totally blind. When his theme was announced, President Anderson remarked to the audience that Mr. Fenn, at the close of his junior year, in performing some chemical experiment in private, lost his eyesight entirely, from the effects of an explosion ; but that from unflagging energy, and by the aid of a devoted brother, and attached classmates, he had been enabled to complete the studies of the course with honor to himself, and satisfaction to his teachers. He was then led forward by his brother, while there was scarcely a tearless eye in all that vast assemblage of near 2000 souls. His subject was "The Lost Senses," the object of which was to demonstrate the proposition that blindness is preferable to deafness. It was discussed in an agreeable, able, and earnest manner, after which Mr. Fenn retired amid the prolonged applause of the audience.

San Francisco, including one composed of colored members, three; Sacramento, one white and one colored; and at San Jose, Santa Clara, Stockton, Marysville, Nevada City, Placerville, Johntown, Napa, Sonoma, Santa Rosa, Bodega, and Petaluma, each one.

HONOR TO WHOM HONOR, ETC.—Speaking of a Baptist book recently published, the Independent remarks: "We will say that the Baptist churches have always contributed their full quota to the noble army of martyrs; and that to them the Universal Church is much indebted for their steadfast, consistent, and unflinching assertion of the principle of religious liberty."

A MUNIFICENT DONATION of a house of worship, which cost about \$20,000, has been made by Matthew Vasser, Esq., to the Central Baptist Church, Poughkeepsie.

ROSWELL S. BURROWS, Esq., of Albion, Orleans county, has made a munificent donation of three thousand dollars for the benefit of the Neander Library in the University of Rochester. Mr. B. is one of the corporators of the University, and among the most liberal of its friends.

HARVARD COLLEGE .- The triennial catalogue of Harvard contains the names of 8,369 persons who have been connected with the Institution. Of all these there are living now only 3,566. The whole number of alumni, according to the catalogue, is 6,612, of whom 4,339 are sleeping with the dead. The number of clergymen who have gone out from the College is 1707-but 351 of whom are now alive. The number of those not graduates, who have received honorary degrees at Harvard, is 498. Of the surviving alumni, five are nonagenarians and thirty-two are octogenarians. The oldest is Thaddeus Fiske, of West Cambridge, who was born at Weston, in 1762, and graduated in the class of 1785.

THE Burlington University, under the control of the Iowa Baptist Education Society, has just completed its building, which was dedicated with appropriate ceremonies on the 4th of July. The building is a beautiful edifice, covering an area of 45 by 64, and three stories in height above the basement, and was erected at a cost of about ten thousand dollars.

THE WESTERN ASSOCIATION of Nova Scotia, reports 477 added by baptism the past year. The Central and Eastern Associations have also received large accessions.

THE Baptist Education Society of Virginia, since its organization in 1832, has aided in the education of one hundred and twenty eight ministers. The present number under their charge is sixteen.

PROFESSIONS IN THE U. STATES.—There are in the United States 2,363,000 farmers; 100,000 merchants; 40,000 physicians; 24,000 lawyers; 30,000 teachers: 27,000 clergymen; 70,000 mariners; 10,000 fishermen, and 10,000 State and Federal Officers.

GROWTH OF FOREIGN INFLUENCE.—The Christian Times of Chicago says, that the official statement of the recent census of that city, is as follows: Males, 28,899, Females, 32,657; Americans, 25,677; Foreign, 35,879; Mariners, 4316; Total, 65,-872.

It will be seen from this that the foreign population of Chicago exceeds the American by ten thousand—quite a preponderance for that growing city of the West, ECCLESIASTICAL STATISTICS.—The following table from the census of 1850, exhibits the number and nativity of each class of foreigners in the United States in the year 1850.

England,	277,676	Holland,	9,884
Ireland,	961,719	Turkey,	106
Scotland,	70,650	Austria,	964
Wales,	29,868	Switzerland,	13,358
Germany,	573,225	Norway,	12,678
France,	54,069	Denmark,	1,838
Portugal,	1,274	Italy,	3,645
Belgium,	1,213	Spain,	3,113

This table shows that the Irish in the United States number less than one-half the foreign population. Within the last two or three years, the emigration from Germany alone has outnumbered the Irish. As to the religious condition of the people, the Protestant influence vastly preponderates. The Catholics are not equal to any one of our five leading denominations. Thus, the leading sects stand about as follows, according to the official Census returns of 1850.

Number of Church Protestants	nes.	Value of Church Property.
Methodist,	12,467	\$14,634,671
Baptist,	8,791	10,900,382
Presbyterian,	4,584	14,369,889
Congregationalist	8, 1,416	7,970,962
Episcopalians,	1,474	11,251,970
Roman Catholic,	1,112	8,973,838

The conclusion is still more encouraging when the whole number of churches in the United States, (all which may be considered Protestant) except the Roman Catholic, is compared with the latter body :

Number of churches, 36,011. Aggregate accommodation, 13,489,896. Average accommodation, 384. Total amount of Church property, \$86,416,637.

Number of Roman Catholic Churches, 1,112. Aggregate accommodation, 620,950. Average accommodation, 558. Total amount of church property, \$8,973,838.

GROWTH OF PROTESTANTISM AND ROMAN-ISM IN CANADA.—Mackenzie's Weekly Message says on this subject, that in 1820, the population of the Canadas may have been 520,000, of whom, perhaps, 380,000 were Papists, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Popish Church, its doctrines and worship. In 1853, this people may be assumed to number 2,000,000, of whom 940,000 belong to the Popish religion, and 1,060,000 to the Protestant, showing nearly 11 Protestants to every 9 Papists—the latter having gained 560,000 in 39 years, the former 920,000.

ROMISH PROPAGANDA .- It will be of interest to our readers to note what this engine for putting forward Romanism is doing and where. It is principally worked in Europe, whence it obtains its largest supplies. A writer to the N. Y. Evangelist says the annual report of the Propaganda has been published. The figures it presents are worth studying. The receipts of the Propaganda amount to the sum of 3,335,-149 francs. France alone has given 2,364,148 francs. After France come the Sardinian States, for the sum of 257,114 francs; Prussia for 200,998 francs ; the British Isle for 193,746 francs. Belgium is on the fifth line, its contribution is 150,629 francs.

Adding to the receipts of 1853, f 3,953,149 The balance of 1852, 1,245,112

The total is, 5,198,262

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The "Annals of the Propagation of the Faith" are issued every two months to the number of 172,000 copies—viz: in French, 106,500; in English, 16,000; in German, 15,200; in Spanish, 1,200; in Flemish, 4,800; in Italian, 24,300; in Portuguese, 2,500; in Dutch, 200; in Polish, 500.

INTERESTING FROM GENEVA.—Geneva is becoming, as it was in the times of the rigid reformer, Calvin, the bulwark of Protestantism, and the Rome of Evangelical doctrines. —The long existing controversy and division between the so-called National Church and the Orthodox, i. e. between the Church of Socinianism and that of Evangelical

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AND THE SHOP I SHOP

truth, is disappearing day by day. The Trinitarians have conquered the field, and to their labors and the will of God, we owe the great revival manifested in our cantons, not only among Protestants, but even among our enemies.

In April, 1854, the old temple of St. Peter, the walls of which, two centuries back, resounded with the voice of Calvin, Theodore de Beza, of Diodati, and of many other Christian reformers, witnessed a grand and imposing ceremony which will long be remembered by us, and will be transmitted as a glorious legacy to our descendants. Fifty Roman Catholics publicly abjured on that day, the faith of the Antichrist, and were admitted to the Holy Communion, surrounded by a large audience, who listened with great attention to the sermon preached by the eloquent pastor, Mr. Duby. Last Christmas day another equal number of Catholics became members of our Church and thirty more applied last Sunday to be instructed in the evangelical doctrines.

WESTERN FEMALE UNIVERSITY. — The Baptists of Indiana, propose to establish at Lafayette, Tippecance county, a school for young ladies, worthy of the name of University. The project ofiginated with Rev. Anson Tucker, who is Secretary and general agent of the Board of Trustees.

It is proposed to raise an endowment of \$200,000, in shares of \$100 each. A building is to be erected, in octagon form, forty feet sides and five stories high, at a cost of \$70,000. The internal arrangements are to be after the most approved models and on the amplest scale. A library is to be established, chemical and philosophical apparatus furnished, with all the facilities for instruction common to schools of the highest grade. Lafayette, the "Star City" of the West, which has been chosen for the seat of this institution, is a very accessible, healthful and beautiful town.

CHILDREN OF DR. JUDSON.—For the surviving children, of whom there are six, suitable provision has been made. Five of these are the children of Sarah B. Judson; the youngest of whom, a son of eight years, has been adopted by Professor Dodge, of Madison University. The sixth only, a little daughter, born in 1847, is the child of Emily Judson, and she has been taken home by Miss Anable, of Philadelphia, to whom she was long ago given. We are also informed that abundant materials are left for a life of Mrs. Judson herself, and suitable precautions have been used to secure a complete and anthentic memoir, the avails of which shall be secured to the surviving children. The public will look for its appearance, therefore, with great interest.—N. Y. Rec.

RELIGIOUS TOLERATION.—The Freeman's Journal some time since, contained a paragraph denying that the St. Louis Shepherd of the Valley had ever published articles denouncing the principle of religious toleration, and asserted that the United States Senators who commented on its alleged opinions, had been misled. The following, from a recent number of the Shepherd of the Valley, reiterating and defending its previously expressed sentiments, tends to convict the Journal of making statements which facts will not sustain:

"Well, then, is this doctrine of toleration a Christian doctrine or is it not? Does it come from heaven or hell-from God or the devil? Do we see anything of it in the Bible, in the fathers, in the actions or writings of the saints, in the treatises of the doctors of the Church? Was it heard of before the birth of Protestantism? Has it not been condemned by the council of Constance and repeatedly by the Supreme Pontiffs? Is it anything more than a convenient theory got up, that Catholics living amongst Protestant may meet with less ill will? Are not the French Philosophers and their disciples its most zealous advocates? Has it ever had any more than a theoretical existence, except where it has been practically impossible to carry into active operation the principles which it condems? Was St. Thomas right when he said that, 'It is a much worse thing to corrupt the faith by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?' Did he reason correctly from these premises, when he argued that temporal princes might justly punish convicted heretics? Is it not our boast that the Church never changes? And is not her history an open book which all may read, which we cannot close if we would, and of which we have no cause to be ashamed?

We will say, however, we are not in favor of roasting heretics; and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but

we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the Church, for what they have done and sanctioned. We say that the temporal punishment of heresy is a mere matter of expediency: that Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause that we wish to serve."

THE RIGHT KIND OF PREACHING .- It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He says, the people would go from one of Cicero's orations. exclaiming, "What a beautiful speaker; what a rich fine voice, what an eloquent man Cicero is !" They talked of Cicero ; but when they left Demosthenes, they said : "Let us fight Philip !" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavour to send away from our ministrations the Christian, with his mouth fall of the praises-not of "our preacher," but of God; and the sinnernot discanting upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work ; and when called to leave the watchtowers of our spiritual Jerusalem, through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard :

"Servant of God, well done !"

BAPTISM IN ENGLAND IN 627.-In the famous "Ecclesiastical History of England," by the venerable Bede, edited by J. A. Giles, we find the following statements in chapter XIV., viz:

"King Edwin, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord, 627, and about one hundred and eighty after the coming of the English into Britain." Bede also states, in the same chapter, that "Paulinus for the space of six years preached the word of God, and all that were preordained to eternal life believed and were baytized. Among

whom were Osfrid and Eadfrid, King Edwin's sons, who were both born to him, whilst he was in banishment, of Quenberga, the daughter of Cearl, King of the Mercians." Again he states that "Paulinus at a certain time, coming with the king and queen to the royal country-seat, which is called Adgefrin, stayed there with them thirty-six days, fully occupied in catechising and baptizing; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places, in Christ's saving word; and when instructed, he washed them with the water of absolution in the river Glen, which is close by. These things happened in the province of the Bernicians; but in that of the Deri also, where he was wont to be with the king, he baptized in the river Swale."

RECEIPT FOR A HAPPY HOME.—Six things are requisite, says Hamilton, to create a happy home. Integrity must be the architect, and tidiness the upholster. It must be warmed by affection, and industry must be the ventilator, renewing the atmosphere and bringing fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.

Our Own Rook.

As we have run entirely out of Nos. of the Memorial for January and February, any of our friends who may have either of them to spare, will oblige us by sending them to us directed, "A. B. Memorial, Philadelphia," stating whence they come, and we will send in return a handsome steel mezzotint engraving of Bro. Oncken.

We have had several complaints lately that the Memorial has not been delivered from the Post Office, and we would here say to all subscribers that we are particularly careful to send every man his book. Our plan is to enter the names under the place of residence, then with the list before us, while one person pastes and wraps up the book, another calls off the names to see that all are correct. So if in future any more miscarriages occur, we will be exonerated from a blame which belongs solely to the Post Office department; yet when a number fails to come to hand we will cheerfully send another to the same address, if notice is given early of such failure.

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RABIT ABRAILES NOTISM

Che Monthly Record.

NEW HAMPSHIRE.

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Baptisms Reported.

Churches. Counties. Administrators. No ALARAMA. Pittsfield, Merrimack, J. K. Chase, 5 Churches. Counties. Administrators. No NEW YORK. Natasulga, D. B. Culbertson, 11 Macon. Penn Yan, Yates, C. Morton, East Leon, Cattaraugus, S. Akerly, AREANSAS. New York, (Broadway ch)A. D. Gillette, Pine Bluff. Jefferson, N. M. Lea, 13 Rochester, (German ch.,) A. Henrich, 6 GEORGIA. NORTH CAROLINA. Van West, Paulding, Jas. Barrow, 30 Buncombe, Thos. Stradley, 8 Asheville, Richmond co., W. L. Tucker, 7 Bainbridge, Decatur, W. S. Leggett, 16 OHIO. Lumpkin, Stewart, 14 A. S. Moral, Bethel Marion, J. S. Gillespie, 21 15 Bethel Marion, New Vienna, Clinton, J. B. Sutton, 4 Seville. Medinae, N. Barrell, 2 McIntosh, Darien, Merriwether, A. R. Callaway, 38 Greenville, C. H. Stillwell, 10 Floyd. Rome, N. W. Collier, 34 Bethesda, Baker, RHODE ISLAND. (1st ch.) S. Adlem, ILLINOIS. Newport, Warren, Bell Plain, Marshall, Will Brooks, 7 Bristol. M. M. Dean. Bostwick, Monroe, D. M. Howell, 5 SOUTH CAROLINA. INDIANA. . Charleston, (Morris st.,) A. D. Cohen, Hamilton co., J. H. Ralston, 7 Middle Fork, Jefferson 6 VIRGINIA. Brown, Evan Sneed, 18 Harmony, Little River, Louisa, Turner, 13 Fayette, M. Bible, 5 INDIAN TERRITORY. Alexandria, Alexandria, H II. Tucker, 6 Mill Creek, Botetourt, Dempsey, 35 Dog Creek, Choctaw Na'n, S. Wallace, 12 Jonesboro' Brunswick, S. B. Rue, LOUISIANA. WISCONSIN. New Orleans, Coliseum Pl. c., Duncan, 6 Walworth, Walworth, E. L. Harris, 3 44 44 2 Col. ch., 5 Winnebago, E.C Sanders, 4 Oshkosh, Winnebago, M. Terwelleger, 2 Utica, MASSACHUSETTS. Grand Chute, (3 ch.), D. C. Eddy, Lowell. MISSISSIPPI. Ministers Deposed. Names. Residence. Time. Age. Brownsville, (in one year,) Rev. J. Williams, 150 James Shank's, Troy, Ala. July. MISSOURI. Columbia, Boone, T. C. Harris, 16 Ministers Bec'd from other Denomin's. Mt. Pleasant, Harrison, W. H. Robertson, 9 New Hope, Chariton, A. T. Hite, 8 Names. From what Body. Where. Time. Bonhamme A. R. Anderson, 30 Dr. B. H. Banks, Meth't. Barbour, co. Ala. Ap. 16.

Ch	urches Constitu	ited.	
Names.	Where.	When. Me	emb.
	Hamilton co. Ia.	June 3,	
Bethel,	Clay co., Mo.,	June 17.	
Clearfield,	Pa.,	June 21,	11
Hazelbottom,	Barry, Mo.,	June 24,	18
Flat Run,	Marion, Va.,	June 25.	
Prairie Valley,	Chariton, Mo.,	June,	21
Lodiville,	Park, Ia.,	July 4,	43
Ellington,	Chataugue, N. Y.	July 6.	
Mt Pleasant,	Green, Wis.,	July 8,	27
Coliseum Place	New Orleans,	July 9.	
Bostwick,	Monroe, Ill.,	July 15.	
Utica,	Winnebago, Wis.	July 15.	13
Knoxville,	Ill.	July 24.	10
Newark,	(3 ch.,) N. J.,	July 26,	50
Leigh st.,	Richmond, Va.,	July 30,	100
Third Col'd ch.,		July.	-00
Bowling Green,		July.	

New Church Edifices.

Where.		When. Cost.
Sacramento,	Cal.,	June 18.
Urbana,	N. Y.,	June 28.
Rich Square,	North'n, N. C.,	July 9.
Eaton,	Wyoming, Pa.,	July 20.
Mill Creek,	Botetourt, Va.,	July 23, \$1,500
Frankford,	Pa., (lecture room) July 25.
Bristol,	Bucks, Pa.,	July 27, 6,000
Hickory Grove		July 20.
Wilmington,	Clinton co., O.,	July 30, 4,500

Ordinations.

WART ABAILTON NATIONS

Names.	Where.	When.
H. C Lollar,	Lawrence c., Mo.,	March 19.
Wm. May,"	Deep Creek, Ky,	June 5.
A. B. Hogard,		June 24.
B. A. Jackson,	Marion co. S.C.	June 25.
J. F. Boulding,	Philada, Pa.,	June 27.
Wm. D. Stout,	Amboy, Mich.,	June 28.
E. Bell,	Chariton co., Mo.,	June.
J. Ables,	Wash'n co., 0.,	July 1.
N. F. Ravlin,	Plato, Ill.,	July 4.
David Runkle,	Mt. Pleasant, O.	July 5.
Ezekiel Dodson,	Kane, Ill.,	July 7.
E.C. Mita	Prairie Center,	July 9.
E. C. Mitchell, J. B. Simo	Calais, Me.,	July 12.
Ira W Simons,	Providence, R. I,	July 12.
- wimpson.	Knohford MT TT	
2 4049	Unarlottosy Vo	7.3. 24
	N. London, N. H., Flora, Clay co. Ia.,	
3.	ting ciay co. Ia.,	July.

Peaths of Baptist Ministers. Names. Residences. Time. Age. C. R. Kellam, Franklin co. Ark. April 6, 44 J. R. Eskew, Barneville, Ga. June 13, 41 B. M. Alden, Petersburg, Va. June 20, 38 J. H. Horn, Barbour co. Ala. June 21, 58 Wm. P. Buell, Hardeman co. Tenn. July 1. D. Goddard, New Ipswich, N. H. July 4, 75

E. G. Perry, Franklindale, N. Y. July 5, 55 Abner Fant, Anderson, S. C. July 10, 80 O. H. Capron, Hebron, N. Y. July 19, 47 B. F. Keeling, Washington co. Ky., July 22, R. F. Ellis, Clark co. Mo. July 24, 45

Clerical Bemobals and Settlements.

Names.	Whence.	Where.
Babcock, O. W	Frenhlin	Madrid, N. Y.
Booth, J.	· Franklin.	Elkhart, Ia.
Boyd, R.	London.	Hamilton, C. W.
	Litchfield. N	V
Brown,		Mass.Peterboro.
Cartwright, E.		
Cheney R.		Norristown, Pa.
Crandall, E. B	Springfield,	
Crocker, G. D.	S. Grotor, M	
Cutler, S.	and a second second	N. Marshfield, Ma
Dalton, A.	Spencer.	
Eaton, J. S.	Augusta, Me Portland, Me	
Forbes, M. P.	Fortiand, Me	Read's Corners, NY
Hall, Abijah	Georgetown,	Booneville, N. Y.
Hodge, M. G.	Albany,	Brooklyn, N. Y.
Howard, J.	Randolph,	Stockton, N. Y.
Kendall S. F.	C. Nedick, Me	
King, W. H.	Athens, Pa.,	Oswego, N. Y.
Knapp, A. S.	Otselic, N. Y.	The second string
Lane, H. F.	Newton Sem.	New London, N. H.
Lea, W. M.	TIER FOIL DOTA	Pine Bluff, Ark.
Mason, S. G.	Petersburg,	Charlotte, C. H. Va.
Merrit, C. D.	restroand,	Metamora, Ill.
Murphy, D. R.	Fremont.	Bondark, Mo.
Negus, M. H.	Geneva, Wis.,	
Parmly, W. H.	Burlington, J	ersey City, N. J.
Persons, R. Jr.,		Henderson, N. Y.
Potter, A.		Ann Arbor, Mich.
Reynolds, J.	Newtonville,	Clifton Park, N. Y.
Rogers, T. S.	Schurlorsville	N.Y.P. Amoy, N.J.
Smith H.	Williamsville.	N.Y.Valparaiso, Ia.
Smith, S.	Fredricksburg	Parkersburg, Va.
Smith S.	N. Y.	Hardwick, Vt.
Spratt, Geo. Sr.		Great Valley, Pa.
Stearns, 0. 0.	Thomaston Me	Racine, Wis.
Skinner, H. C.		Wabash, Ia.
Townsend, B. C.		Mecklenburg, N.Y.
Tyler Payson,		Cold Brook, Mass.
	Red Bank, Va.	and the
Winston, M.		Norfolk, Va.
Welker, W. N.	RichlandCente	r, Auburn, 1a.

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War R. C. E. W. E. E. C.

OCTOBER, 1854.

The Need of the Age FOR AN EDUCATED MINISTRY.

No. 1. BY THE EDITOR.

THAT it is the duty of every Christian to publish the Gospel of Christ by direct teaching and exhortation, as well as to illustrate its blessed truths by a pious life-to proclaim its requirements and enforce its sanctions -to press its claims wisely upon the consideration of all with whom he may associate in the social or business relations of life-is as clearly the teaching of the Holy Scriptures as that it is his duty to pray or to repent of sin. Every renewed sinner out of whose heart the devil has been cast. should cheerfully obey the exhortation of Jesus, "Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion upon thee."1 It is made the duty of every Christian "to warn them that are unruly, comfort the feebleminded, support the weak, edify one another."2 Every one whose ear and heart catch the joyful sound is under scriptural obligation to echo it back again upon the world. "Let him that heareth say come."3

To obey these injunctions is to preach the Gospel, and obedience to them is required of every disciple of Jesus Christ.

But that there is to be perpetuated a distinct class or order of men, who

> ¹ Mark v. 19. ² 1 Thes. v. 11-14. ³ Rev. xii. 17. No. 10-19

are especially required to devote all their energies, talents and time, to the work of preaching the Gospel, is with equal emphasis, taught in the New Testament. 1-They are called of God. "No man taketh this honor to himself but he that is called of God, as was Aaron."1 2-They are to relinquish all secular pursuits. "No man that warreth entangleth himself with the affairs of this life."2 "Meditate upon these things, give thyself wholly to them."3 "It is not reason that we should leave the word of God and serve tables, but we will give ourselves continually to the word of God and to prayer."4 3-Their temporal support is to be contributed by the churches to whom they minister. "So hath the Lord ordained, that they who preach the Gospel shall live of the Gospel." "If we have sown unto you spiritual things is it a great thing that we shall reap your carnal things ?"* 4-Their relation to the churches is of special appointment. The subjective appointment is the call of God. " The Gospel whereunto I am appointed a preacher."" "Pray ye to the Lord of the harvest that He would send forth la-borers into the harvest."" The objective appointment is the sanction of a Presbytery. "Thou shouldst set in order the things that are wanting and ordain Elders in every city as I had appointed thee."" "When they had

4 Heb. v. 4. 21 Tim. ii. 4. ² 1 Tim. iv. 15. ⁵ 1 Cor. ix. 12, 14. 4 Acts vi. 2, 4. 6 2 Tim. i. 11. 7 Mat ix. 38. " Titus i. 5.

ordained them Elders in every church, and had prayed, with fasting, they commended them to the Lord on whom they believed."" "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the Presbytery."2-"The things which thou hast heard of me, the same commit thou to faithful men, who may be able to teach others also."3 5-Their relations to the churches, as Elders or Bishops, are not merely fraternal, but official. They are proclaimers of the Gospel, but they are more. They are Teachers. "God hath set some in the Church, first, Apostles, secondly, Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."4 "He gave some, Apostles, some, Prophets, some, Evangelists, and some, Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."" 6-In their official relations they are to rule-they have authority. "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."6_ "If a man know not how to rule his own house, how shall he take care of the Church of God ?"" "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account.""

We do not now attempt to define the character or limits of this authority, but simply adduce the passages to show that the relations which the ministry sustains to the churches is appointed and official.

Now, have we not in these passages scriptural warrant for contending that it is according to the plan of Jesus Christ in the establishment of His churches that there shall be perpetuated a class of men in all ages, who shall be called of God, prayed for, approved and supported by the churches,

1 Acta -	CIN
Acts xiv. 23.	² 1 Tim. iv. 14
2 2 Tim. ii. 2.	
* Eph. iv. 11, 12.	* 1 Cor. xii. 2
7 1 The mark 11, 12.	6 1 Tim. v. 17
*1 Tim. iii. 5.	8 ILch will 1

sanctioned and endorsed by their presbyterial brethren, who shall devote themselves without being entangled or encumbered by secular pursuits to the work of the ministry, and who shall have an official, ministerial relation to the churches of Christ. To define all the duties that are involved in these relations is not the object of this discourse. We have presented them as patent, fundamental principles, which must underlie all correct views of the office and work of the ministry, and consequently of the qualifications necessary to those who would enter it.

Allow us to suggest another principle which we think important to be borne in mind. All the qualifications necessary to his efficiency and usefulness, the minister of Christ must find in himself. There are no external aids or influences that will compensate for inherent ignorance or imbecility. We do not mean that he is not fitted for his work and aided in it by the Holy Spirit. But we do mean, that the Holy Spirit never so fits and aids a man as to dispense with the exercise of his own faculties and affections. The operations of the Holy Spirit in the soul of man, stimulate, bring into intensest activity, all his energies of mind and affections of heart, but these are all his own energies and affections. The Spirit of God can educe or educate no faculty or affection that the man does not possess, nor communicate directly any knowledge to the mind. The Holy Spirit never teaches a man orthoepy, philology or grammar. Knowledge must be acquired by the regenerate man, by the minister of the Gospel, through the same methods as by the ungodly. The theologian must learn by the same processes as the philosopher. Exceptions to this principle there have been indeed in the inspiration of the holy writers and in the miraculous endowments conferred upon the Apostles, but he who claims any such aid in this day, must, before we will believe it, prove his claim by preaching in some language never

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APART ABRIETS NOT

studied, or by some other evident miracle. No man in the ministry more than elsewhere can exercise any powers which he does not naturally possess, nor communicate anything which he has not by ordinary processes learned. Yet there seems an impression on many minds that a minister may expect some sort of supernatural aid, in acquiring or communicating truth, which it would be presumption in the lawyer or lecturer to expect. That in reliance upon this kind of aid he may somewhat modify, if not dispense with preparatory studies or mental labor. The Spirit of God does not so operate. That He aids, enlightens, even suggests, is all true, but He does this in the line of his own mental and spiritual activities, not without them. The man who without study or thought, tells us that he casts himself directly upon the inspiration of the Holy Spirit, and means to utter only that which is supernaturally communicated to him. is likely to express such thoughts, in such forms, as would degrade even an ordinarily intelligent mind, and such as are characteristic, not of divine wisdom, but of his own unmistakable ignorance, presumption and folly. It is an insult to the Holy Spirit to attribute the inanities of an ignorant or indolent mind to His inspirations, or to make His promised aids an excuse for leaving the mind unfurnished and inactive.

When we say then, that the minister of the Gospel must find in himself all the qualifications that are necessary to his efficiency and usefulness, we mean that he can in his preaching impart nothing which he has not learned, and learned, too, by the ordinary methods of study and thought, that he can give no more power to the truths of revelation than he himself possesses, and that it is in the line of his own mental activities and affections, and not beyond them or aside from them, that he may expect the aid and blessing of the Spirit of God. The minister of the Gospel of Christ is a Teacher; he must

know in order to teach, and he must learn that he may know.

If these principles are correct, then the minister must be an intelligent man, as well as a man of right affections, in order to efficiency and usefulness. He must be educated.

A Baptismal Scene.

ELDER JOHN LELAND.

BY J. M. PECK, D. D.

TERY few persons are now living. who saw the scene we are about to describe. It occurred more than seventy years by-gone, in old Virginia. but in which of the numerous revivals of that region, when the haleyon days of perfect religious freedom had appeared, and converts under the zealous and successful ministrations of baptist preachers were multiplied like drops of the morning dew, we know not. No man was then more efficient in the ministry, and none stood forth with a bolder and more decided front against every form of oppression, and in vindication of the honor and authority of Christ over his people, than JOHN LELAND. From 1777 to 1790, he had preached extensively, from the Blue Ridge to Yorktown, and from the Northern Neck to Peedee, in South Carolina, and baptized, (so says his journal,) just 700 disciples. Of these, 130 were in the county of York, from November, 1779, to July, 1780; 300 in Orange County, and 200 in Louisa.

It was while a Mr. Bowles was preaching to the people, previous to baptizing on some of these occasions, that Leland composed three stanzas of the hymn we are about to copy. Three other stanzas he added subsequently.

It was in the midst of a severe winter, when the ice had bound fast in its chains the smaller rivers and streams, and the earth was covered in its white wintry garb; the baptismal grave had been opened in the ice-bound stream, and a number of obedient disciples were about to put on the Christian profes-

sion, and swear allegiance to Jesus Christ, in the most solemn oath ever taken by mortal man; and while the preacher was pouring out from a full heart, and to a weeping congregation; that the administrator sitting by his side, with the ink horn and pen of a ready writer, struck off the stanzas we quote. Let the reader, if he can, imagine the emotions of the candidates and of the congregation, as the tall form of the administrator stood on the bank, preparing to descend into the water, he gave out the words, and struck up a familiar tune—

> Christians, if your hearts are warm, Ice and snow can do no harm; If by Jesus you are prized, Now arise and be baptized.

Jesus drank the gall for you, Bore the curse to mortals due; Children; show your love to him-Never fear the frozen stream.

Never shun the Saviour's cross, All on earth is dung and dross; If the Saviour's love you feel, Let the world behold your zeal.

In years long since gone by, we have seen not a few aged Christians, men and women, who remembered John Leland, and his eccentricities in Virginia. At that period he was truly an evangelist — a missionary at large, without any society to guarantee his support—without a stipulated salary, performing a most successful, though laborious warfare, and relying wholly on the gratuitous aid of his brethren, and those to whom he ministered, for his support, and that of a rapidly increasing family.

In his personal appearance, dress and style of preaching, he was in advance of the Baptists generally in the "old dominion." He had never received a classical or a collegiate education, as some have fancied, but he had been well trained in a New England school, was a habitual reader, with a singularly tenacious memory, a vigorous mind, and an original thinker. His eccentricities indicated genius of a peculiar order.

Due regard to his peculiar temperament, and to the idiosyncracy belonging to him, and which neither training nor religious principle could destroy, will lead us to judge charitably of those turns of thought and action, which became so objectionable in the latter period of his public ministrations.

In the autumn of 1775, he made a preaching tour on horseback, from New England to Virginia, and returned the next season, after an absence of six months. He then married, and immediately after set off for Virginia, with his young wife, for a residence, and in the autumn of 1776, became a member of Mount Peoney Church. He had not been ordained in the customary way of "laying on the hands of the presbytery," and having some scruples against that mode, (as others had in Virginia in those days,) the church ordained (appointed) him pastor to administer ordinances, by a unanimous vote. This being contrary to the established rule of the Ketocton Association, the messengers at the next meeting were rejected. This caused a division in the church, and a secession of twelve members. This difficulty was eventually settled, by the ordination of Elder Leland, by laying on hands of a presbytery, composed of Elders Nathaniel Saunders, John Waller and John Price, in June, 1787.

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Mr. Leland was dressed in the style of a New Englander, with a three-cornered hat, turned up in the correct revolutionary form, dark clothes, and a white cravat around his neck; and as the climax of heterodoxy, he wore a gold ring on one of his fingers. This was all doubtless very naughty on his part, for he ought to have " become all things to all men," thrown off these anti-Virginia Baptist items, and donned the hunting shirt and other habiliments befitting the godly. But he, honestly no doubt, thought that as the Scriptures had given no precept or example in such external matters, and Baptists

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ABOT ASPRING TO ADDI SHORE

PASCAL.

were sticklers for liberty, every one might dress as suited his convenience or his resources, without offence.

But in the estimation of these plain old-fashioned Virginia brethren and sisters, there was a singular contrast between his dress and his preaching; and they never could solve the mystery. His sermons got right into their hearts, and stirred up their religious sentiments. He described an "experience of grace" with singular accuracy, and filled them with joyful emotions. He could portray the grace of God in the salvation of sinners with thrilling effect, and his affectionate and persuasive admonitions to the ungodly, to turn from their sinful ways, and receive Christ as their Saviour, brought tears to eyes that never wept before. One seriously afflicted brother took the liberty of giving the preacher an admonition about the "cocked hat," and received the response in the softest language, with a warm and affectionate grasp of the hand,-"O, my dear brother, I want everything about mes looking right up towards heaven." .

A sister who loved to hear him preach, but felt grieved at the gold ring, ventured to remind him of its worldly indication. "Why, my dear sister, just look at it. It's like God's love to us, round and round, without end." If any one told him a real fault, no one was more humble, more prompt to confess, and more ready to forsake it. We have had this trait of character reported by so many that knew him intimately in Virginia, that we cannot doubt it: whatever obstinacy he might have acquired in a later period of life.

In a note to his Journal, page 20th, Leland writes, (1779)—"In June, this year, the first *Camp Meeting* was attended in Caroline County, Va., that I ever heard of. By arrangement, eight or ten Baptist preachers held the meeting, three days and nights; but as nothing extraordinary followed, it was not repeated; and it was a number of years before those meetings arose in the west, which have spread all over the United States." Perhaps at some future time we may give more incidents of the olden time.

Rock Spring, Ill., Aug. 1, 1854.

Pascal.

PASCAL, with his almost superhuman genius, was the least subtle, and most transparent of men. In wisdom almost an angel, he was in simplicity a child. His single-mindedness was only inferior to, nay, seemed a part of, his sublimity. He was from the beginning, and continued to the end, an inspired infant.

Children feel far more than men the mysteries of being, although the gaiety and lightheartedness of their period of life prevent the feeling from oppressing their souls. Who can answer the questions, or resolve the doubts of infancy? We remember a dear child, who was taken away to Abraham's bosom at nine years of age, saying that her two grand difficulties were, "Who made God, and how did sin come into the world ?" These, an uncaused cause, and an originated evil, are the great difficulties of all thinking men, on whom they press more or less hardly in proportion to their calibre and temperament. Pascal, adding to immense genius a child-like tenderness of heart and purity of conduct, was peculiarly liable to the tremendous doubts and fears forced on us all by the phenomena of man and the universe. He felt them, at once, with all the freshness of infancy and with all the force of a melancholy manhood. He had in vain tried to solve them. He had asked these dreadful questions at all sciences and philosophies, and got no reply. He had carried them up to heights of speculation, where angels bashful look, and down into depths of reflection such as few minds but his own have ever sounded, and all was dumb. Height and depth had said, "Not in us." The universe of stars was cold, dead, and tongueless.

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He felt terrified at, not instructed by it. He said, "The eternal silence of these infinite spaces affrights me." He had turned for a solution from the mysterious materialism of the heavenly bodies to man, and had found in him his doubts driven to contradiction and despair; he seemed a puzzle so perplexed, a chaos so disorderly. He was thus rapidly approaching the gulph of universal scepticism, and was about to drop in like a child over a precipice, when hark ! he heard a voice behind him; and turning round, saw Christianity like a mother following her son to seek and to save him from the catastrophe. Her beauty, her mildness of deportment, her strange, yet regal aspect, and the gentleness of those accents of an unknown land, which drop like honey from her lips, convince him that she is divine, and that she is his mother, even before he has heard or understood her message. He loves and believes her before he knows that she is worthy of all credence and all love. And when, afterwards, he learns in some measure to understand her far foreign speech, he perceives her still more certainly to be a messenger from heaven. She does not indeed, remove all his perplexities : she allows the deep shadows to rest still on the edge of the horizon, and the precipices to yawn on in the distance ; but she creates a little space of intense clearness around her child, and she bridges the far off gloom with the rainbow of hope. She does not completely satisfy, but she soothes his mind, saying to him as he kneels before her, and as she blesses her noble son, " Remain on him, ye rainbowed clouds, ye gilded doubts, by your pressure purify him still more, and prepare him for higher work, deeper thought, and clearer revelation; teach him the littleness of man and the greatness of God, the insignificance of man's life on earth and the grandeur of his future destiny, and impress him with this word of the Book above all its words, "That which I do thou knowest not now, but thou

shalt hereafter know, if thou wilt humble thyself and become as a little child." Thus we express in parable the healthier portion of Pascal's history. That latterly the clouds returned after the rain, that the wide rainbow faded into a dim segment, and that his mother's face shone on him through a haze of uncertainty and tears seem certain; but this we are disposed to account for greatly from physical causes. By studying too hard and neglecting his bodily constitution he became morbid to a degree, which amounted, we think, to semi-mania. In this sad state the more melancholy, because attended by the full possession of his intellectual powers, his most dismal doubts came back at times, his most cherished convictions shook as with palsy, the craving originally created by his mathematical studies for demonstrative evidence on all subjects, became diseasedly strong, and nothing but piety and prayer saved him from shoreless and bottomless scepticism. Indeed his great unfinished work on the evidences of Christianity, seems to have been intended to convince himself quite as much as to convince othe s. But he has long ago passed out of this mysterious world; and now, we trust, sees "light in God's light clearly." If his doubts were of an order so large and deep, that they did not "go out even to prayer and fasting," he was honest in them ; they did not spring either from selfishness of life or pride of intellect; and along with some of the child's doubts, the child's heart remained in him to the last.

R & K K

His "Thoughts"—what can be said adequately of those magnificent fragments? They are rather subjects for thoughts than words. They remind us of aerolites, the floating fractions of a glorious world. Some of them, to use an expression, applied to Johnson's sayings, "have been rolled and polished in his great mind like pebbles in the ocean." He has wrought them, and finished them as carefully as if each

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PASCAL.

thought were a book. Others of them are slighter in thinking, and more careless in style. But as a whole, the collection forms one of the profoundest and most living of works. The "Thoughts" are seed-pearl, and on some of them volumes might be, and have been, written. We specially admire those which reflect the stedfast but gentle gloom of the author's habit of mind, the long tender twilight, not without its stars and gleams of coming day, which shadowed his genius, and softened always his grandeur into pathos. He is very far from being a splenetic or misanthropic spirit. Nothing personal is ever allowed either to shade or to brighten the tissue of his meditations. He stands a passionless spirit, as though he were disembodied, and had forgot his own name and identity, on the shore which divides the world of man from the immensity of God, and he pauses and ponders, wonders and worships there. He sees the vanity and weakness of all attempts which have hitherto been made to explain the difficulties and reconcile the contradictions of our present system. Yet without any evidence-for all quasi-evidence melts in a moment before his searching eye into nothing -he believes it to be a whole, and connected with one infinite mind; and this springs in him, not as Cousin pretends, from a determination blindly to believe, but from a whisper in his own soul, which tells him warmly to love. He believes the universe to be from God, because his soul, which he knows is from God, loves, although without understanding it. But it is not after all the matter in the universe which he regards with affection, it is the God who is passing through it, and lending it the glory of his presence. Mere matter he tramples on and despises. It is just so much brute light and heat. He does not, and cannot believe that the throne of God and of the Lamb is made of the same materials, only a little sublimated, as yonder dunghill or the crest of yonder

serpent. He is an intense spiritualist. He cries out to this proud process of developing matter, this wondrous Something sweltering out suns in its progress; " Thou mayst do thy pleasure on me, thou mayst crush me, but I will know that thou art crushing me. Whilst thou shalt crush blindly, I should be conscious of the defeat. Thou shouldst not be conscious of the victory." Bold, certainly, was the challenge of this little piece of inspired humanity, this frail, slender, invalid, but divinely gifted man, to the enormous mass of uninspired and uninstinctive matter amid which he lived. He did not believe in law, life, or blind mechanism, as the all-in-all of the system of things. He believed rather in Tennyson's second voice-

> "A little whisper breathing low, I may not speak of what I know."

He felt, without being able to prove, that God was in this place.

The "Provincial Letters" are, on the whole, the most brilliant collection of controversial letters extant. They have not the rounded finish, the concentration, the red hot touches of sarcasm and the brief and occasional bursts of invective darkening into sublimity which distinguish the letters of Junius. Nor have they the profound asides of reflection, or the impatient power of passion, or the masses of poetical imagery to be found in Burke's " Letter to a Noble Lord," and "Letters on a Regicide Peace," but they excel these and all epistolary writings in dexterity of argument, in power of irony, in light, hurrying, scorching satire, a "fire running along the ground," in grace of motion, and in Attic salt and in Attic elegance of style. He has held up his enemies to immortal scorn. and painted them in the most contemptible and ludicrous attitudes on a Grecian urn. He has preserved those wasps and flies in the richest amber. Has he not honored too much those wretched sophisters by destroying them with the golden shafts of Apollo? Had

not the broad hoof of Pan or the club of Hercules been a more appropriate weapon for crushing and mangling them into mire? But had he employed coarser weapons, although equally effective in destroying his enemies, he had gained less glory for himself. As it is, he has founded one of his best claims to immortality upon the slaughter of these despicabilities, like the knights of old who won their laurels in clearing the forests from wild swine and similar brutes. And, be it remembered, that though the Jesuits individually were for the most part contemptible, their system was a very formidable one, and required the whole strength of a master hand to expose it.

We close this short notice of Pascal with rather melancholy emotions. A man so gifted in the prodigality of heaven, and so short lived (just thirtynine at his death), a man so pure and good, and in the end of his days so miserable! A sun so bright, and that set amid such heavy clouds! A genius so strong and so well-furnished, and yet the slave in many things of a despicable superstition ! One qualified above his fellows to have extended the boundaries of human thought, and to have led the world on in wisdom and goodness, and yet who did so little, and died believing that nothing was worth being done! One of the greatest scholars and finest writers in the world, and yet despising fame, and at last loathing all literature except the Lamb's Book of Life! Able to pass from the Dan to the Beersheba of universal knowledge, and forced to 'exclaim at the end of the journey, " All is barren !" Was he in this mad or wise-right or wrong? We think the truth lies between. He was right and wise in thinking that man can do little at the most, know little at the clearest, and must be imperfect at the best; but he was wrong and mad in not attempting to know, to do, and to be the little within his own power, as well as in not urging his fellow men to know, be, and do the like within theirs. Like

the waggoner in fable, and Foster in reality, while calling on Hercules to come down from the cloud, he neglected to set his shoulder to the wheel. He should have done both, and thus if he had not expedited the grand purpose of progress so much as he wished, he would at least have delivered his own soul, secured a deeper peace in his heart, and in working more would have suffered less. While Prometheus was chained to his rock, Pascal voluntarily chained himself to his by the chain of an iron-spiked girdle, and there mused sublime musings and uttered melodious groans till merciful Death released him. He was one of the very few Frenchmen who have combined imagination and reverence with fancy, intellect and wit.-Eclec. Rev.

A Mother's Care.

D⁰ you remember, mother, when God gave you your child, the new pulse that was stirred,—the new affection kindled? Do you remember how your heart almost ached with its new load of love?"

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As you lay then in your weakness, the web of life was all unrolled before you; but your eyes were riveted only on one bright thread running through it, so fresh and so bright, that not till the first gush of emotion had passed, did you remember that it could be tarnished. The low wail of your little one fell on your ear, and instinctively you stretched out your arms to gather it to your sheltering bosom. That act revealed to your consciousness a new pride,-the pride of protection. Do you remember it? Till now you had leaned ; but now who so strong to support as you? You fastened your gaze on its placid, unconscious face, and there was awakened within you a feeling akin to the divine; a feeling of love, -love, absolute in its power over its object. But, twin-born with that, do you remember how in your breast there sprang up another, the feeling of re-

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sponsibility? The child was yours; your love would cherish it; your love guide it; your love shield it; your love mould it. But it was yours, also, to account for. The more intense your love, the lower sank your heart under this heavy burden. How unlike the divine, were now your feelings of weakness, and incapacity, and fear.

God has intrusted to your care this fragment of his spiritual creation. It is an atom, perfect, complete in itself, because He made it. But, in giving it to you, He has severed it from Himself; and now in a world where spirit is the servant of sense, must it feel its way back, or never reach again the source from which it sprung. What a responsibility, then, was imposed on you when such a gift was intrusted to your care. A responsibility which cannot be transferred, because no one else can feel it as you do. On you has God charged it; and, alas, for the forlorn child if you feel it not! The sweet care of this young body you may commit to another. Another may robe the round limbs, may lave the smooth cheek, may weigh the weary eyelid down with soft lullabies, may give the good-night kiss, may even tend the little couch where life and death are struggling for the victory. Does your wounded heart cry. 'No ?' Do you shrink from committing to another the care of that which the tenderest solicitude cannot long withhold from the banquetings of worms; and can you trust to the devotion of another that young, radiant spirit, which is made to reap light and gather gladness on its homeward travellings, but which can be so easily dragged down, trailed in the dust, and spoiled? Oh, no; the wisdom of God guiding you, be you the instructor of your child's conscience, that conscience which worms cannot destroy, but which will be to him a life-joy or a death-torture for ever.

The serpent's eye is an ornament when placed in the dove's head. - W. Secker.

A Mother's Dream.

FOUND myself in a narrow road, with my Willie by my side. In company with me, a train of mothers were travelling slowly along, each with her little ones gathered closely around her. I trembled; for the way seemed long and full of dangers. I looked forward. where it passed over rugged steeps, and through unshaded meadows. I saw deep pitfalls stretched across it, screened with waving flowers. Here it wound along abrupt precipices, and there by the side of dark, still waters. As we journeyed on, a murmuring sound fell on my ears, like the soft harmony ofwinds. By degrees, I distinguished the mothers' low-voiced teachings. One, as she culled the fragrant flowers, exposed the dangers underneath; another dipping the clear, cool water, pointed out the perils of the slippery banks; and all alike, with murmured words, gazed ever and anon towards heaven. I looked, and, for an instant, within a cloud, beheld a form more glorious than I can describe, and at his feet a cross. He was their guide; that cross their light in darkness, their shadow in the fervent heat. For days we journeyed on. Just before me walked an orphan group. I watched, and wondered at their safety among the hidden snares, till I saw the path of light that streamed before their steps. Then I knew they went not unattended, and remembered that He within the cloud,-their mothers' trust,-had said of such, "In heaven their angels do always behold the face of my Father." But now my Willie faltered, weary with his walk. His eye grew dreamy, and his smile faint. With troubled heart, I bore him in my arms; and then I heard a voice, "Suffer little children to come unto me." But before I understood the summons, with mingled agony and rapture, I gazed on his radiant form, borne upward from my arms, till, through the parted clouds, he was lost to my view.

Bistorical Notices.

BAPTIST CHURCH IN HAMPTON, CT.

THE earliest record of this Church, bears date Jan. 22d, 1770. On that day, Silas Record, Nathan Dean, Aboyal Dyon, James Raymond, Nehemiah Dodge, Thomas Grow and William Grow, met at the house of James Raymond, and "Agreed to visibly denominate themselves as a Baptist Society, unitedly to carry on the worship of God, Elders Ledoyt and Jacobs being present, and giving them fellowship in the act." For two or three years we find no record of meetings for worship, though they probably had occasional preaching. Some additions to the Society are noted. In Dec. 1773, at a society meeting at the house of Thomas Grow, they unanimously agreed to have the Gospel preached among them; and applied to Mr. Elisha Ransom, who consented to labor with them. He continued to preach for them until sometime in the year 1775. In Nov. 1775, at a meeting of the Society, Br.W. Grow was requested to serve them as their Preacher. In December following, at a meeting of the Brethren "in Abington and vicinity," it was agreed to apply to the Church at Woodstock (1st Church) for a dismission from them, with leave to embody into a Church State." At a subsequent meeting, Jan. 4th, 1776, the vote or letter of dismission from the Church in Woodstock was received, It was also agreed to request the Baptist Churches in Royalston, New London and Woodstock, to meet with them on the 18th inst., and assist in their organization. It was also agreed to set apart the 9th day of the month as a day of Fasting and Prayer on the solemn occasion. Royalston Church was in Massachusetts, and appears on the minutes of the Warren Association in 1772; Whitman Jacobs, Pastor. New London Church is now (1854) 1st Water-

Jan. 18th, 1776: The brethren met at the house of Thomas Grow, with those invited from abroad, and after prayer chose Elder Jacobs, Moderator, and Elder Ransom, Clerk. The record reads:

1st. "Looked into the circumstances of the people, to see if they were in proper circumstances to embody into a Church State; Judged in the affirmative.

2d. "Voted that they would come together by telling their experiences.

3d. "The Church harmoniously came together by telling their experiences, and signed the Covenant."

This was the short and simple method of its organization. The names or the precise number of the constituent members cannot be definitely ascertained. There were at least nine or ten brethren, and six or seven sisters. Some five or six more were added during the year. In February following, Thomas Grow was chosen Deacon. In March of the same year, the Church gave their Preacher, Wm. Grow, a call to settle with them by ordination, and administer to them in the word and ordinances of the Gospel. On receiving an affirmative answer from him, the Church at a subsequent meeting passed the following votes with reference to his support:

lst. "Voted, to adopt the Scripture rule, 'that he who administers to us in holy things, we will administer to him of our carnal things.'

2d. "Voted, that we will support our Elder by the rule of equality, according to our ability and his necessity.

3d. "Voied, That the Church shall compute what every man's estate is worth, in order to know what is their duty if need be.

4th. "Voted, That if any of the Church should refuse to do his part, he is to be esteemed a covetous person, and dealt with accordingly by the Church. Voted, also, that it is the duty of the Deacons to take care of this with other affairs of the Church."

By letters from this Church (which was then called the Church in Pomfret), a Council was convened on the

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18th of June, 1776, for the examination of Br. Wm. Grow, and on the following day (19th) he was set apart by ordination to the work of the Ministry. President Manning, of Providence, R. I., preached the Ordination Sermon.

Elder Grow continued in the Pastoral office for about seven years; when being charged by the Church with immoral conduct, he was excluded from their fellowship either as an Elder or as a Brother in the Church. It appears from records that he subsequently made satisfactory confessions, and was restored again to their fellowship. He never afterwards exercised his ministry among them, and the only record we have of his subsequent history, is that he "moved away."

During the pastorate of W.m. Grow, there were probably additions to the Church; but in the absence of dates where the names of members are entered, nothing definite can be determined. It is presumed that no general revival was enjoyed during this period, as the Church was involved in vexatious and protracted disciplinary labors much of the time.

After the defection and dismissal of Elder Grow, it does not appear that the Church had any Preacher, until in May, 1786, Elder Whitman Jacobs came among them, united with the Church, and it was voted that he serve them as their Elder one year. How long he continued to labor with them, we cannot ascertain.

In July, 1787, it was voted in Church Meeting, to request Br. Graftont "to preach with us further." In September following, it was again voted to have him continue his labors, and voted to raise funds for the support of the Gospel. He continued to preach for them till some time in the winter of 1788, during which time the Church had repeated her calls for him to settle with them; but he did not accept, though the Church voted to contribute so

* He was pastor of the Church at Newton, Mass., for a number of years, where he died in a good old age. generously of her wordly things that he might wholly devote himself to the work of his office. From this time, to the summer of 1794, they had no settled Minister. Among those who supplied them, more or less, we find the names of Philip Slade, Simeon Brown, Abel Palmer, Elder Moffat, Thomas Baldwin, and Daniel Colton.

In August, 1794, it was "voted to have Elder Peter Rogers come and live with us." In the March following, 1795, it was "voted to have Elder Rogers continue with us as our Elder for one year."

It does not appear that the Church was connected with an Association until 1789. In Sept. 1789, a delegation was appointed to attend the Association in Exeter, and in the following year at Stonington. This was of course, the then Stonington Association; though we find no further record of representation after 1795.

In May, 1796, Elder Abel Palmer moved to Hampton, and became Pastor of the Church, and remained with them until the first Sabbath in June, 1811, when he preached his farewell sermon, and soon after removed to the State of New York .- During his ministry the Church enjoyed a good degree of prosperity. In 1799, there were some twenty-five added to the Church; in 1800, ten more-seven of them, by the name of Bennet, from Mansfield ; among whom was the late Rev. Alfred Bennet, of Homer, N. Y., and his brother, Rev. Alvin Bennet, of Wilbraham, Mass. During the succeeding years of his ministry, there were some additions to their numbers. It may be proper here to state that the members of the Church were found in Pomfret, Hampton, Canterbury, Mansfield, Chaplin, and Eastford, and perhaps some other towns, there being no. other Baptist Church in the vicinity at that time. The salary of Elder Palmer was at first \$230, but decreased from year to year, until it amounted to only \$50. From this time to 1816, it does not appear that the Church had any

pastor, but were occasionally visited or supplied by Elders N. Cole, W. Bently, Daniel Putnam, Isaac Dwinel, and probably others. In 1813, their funds were paid to Daniel Putnam, and in 1814, to G. F. Davis and others. In 1815, Elders James Grow, Reuben Palmer and Isaac Dwinel, were the principal supplies.

In the spring of 1816, it was voted to give Elder Wm. Palmer, or Isaac Dwinel, \$150, provided one of them should supply them with preaching one year. We do not learn from the records whether either of them responded to the call.

Oct. 27th, 1817, a subscription was raised for the purpose of having the Gospel preached in the First Baptist Meeting house in Hampton, for six months from date; the subscribers agreeing to pay the sums annexed to their names for each Sabbath to support preachers of the following denominations, viz: Baptists, Friends, Methodists, Christians, Episcopalians and Universalists; and any one of the subscribers was to have the privilege to invite any preacher of either denomination, but not to interfere with previous appointments. Under this arrangement, Elder Elias Sharpe and Wm. Whitton (or Whiton), and Mr. Blue (it is so written-perhaps it should be Ballou), supplied them several Sabbaths; though we have no record after the 2d Sabbath in January, 1818.

In 1818, the Committee were directed to apply to Elder James Grow to preach for them; and in 1819, Br. John Paine, a licentiate of the Church, commenced preaching for them, and continued their preacher and pastor until the spring of 1827. He was ordained Oct. 28, 1819. Elder Amos Babcock supplied a part of all the time for the years 1827-28-29. In 1830-31-32-33, they had preaching a part of the time, but were in a low and declining state. In 1834-35, they had no pastor and but little preaching; were much discouraged and thought of dissolving the

Church. In 1836-37, their prospects were brighter; Rev. Dexter Munger was their pastor, their congregation gathered numbers, and some additions were made to the Church by baptism and by letter. In 1838, they were supplied by Elder James Grow. In the spring of 1839, Ralph V. Lyon, a licentiate from the Church in Southbridge, Mass., came among them and commenced his labors, and continued with them until April, 1841. In June, 1840, a Council was called by the Church, and he was ordained to the work of the ministry. He was succeeded in 1841, by Rev. B. N. Harris, who remained with them until January, 1842, when at his request he was dismissed.

During the year 1842, Elder Edgar Cady preached for them a part or all the time. In 1843-44-45, they were supplied a part of the time by Br'n B. Goff and R. V. Lyon. In 1846, Br. B. Goff was with them a part of the time, since which period they have had no preaching except occasionally, and the Church has been declining. They have sometimes made a little effort and felt encouraged to go forward, but removals and deaths have greatly reduced their numbers, until only a remnant is left. This Church for a number of years after its organization, was the nucleus for the Baptists scattered over a large territory, and was quite large and flourishing. It has enjoyed several considerable revivals, though we can at this time gather very few facts connected with them. In 1794-95, there were about 120 members. In the fall and winter of 1799 and 1800, there was probably a revival within the bounds of the Church, as there were quite a number added, several from Mansfield, including the late Rev. Alfred Bennet, and his brother, Rev. Alvin Bennet. In 1801-2, a number were added; among the number was the son of the pastor, the late Rev. Wm. B. Palmer, of Norwich. In 1805, there were a number added, and in 1809-10, also, there were considerable additions. The formation of a Church in Mansfield in

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1809, must have reduced its members considerably; so also the gathering of the Church in Pomfret, in 1806, probably took some from its numbers.

In 1825, at the first session of the Ashford Association, they reported sixty-eight members, and their numbers have been diminishing since that time. In 1841-2, there was quite an ingathering; 25 were baptized by the pastor into the fellowship of the Church.

For a number of years no distinction is made between the records of the Church and Society, and probably they did not act distinctly, though the records are "*Church Records*" after the Church was organized. The records of the Society commence April 25th, 1791, with a subscription to build a meeting-house.

Some fifteen or twenty members of the Church now remain, but they are as sheep having no shepherd, and but little prospect at present of their resuscitation as a visible, active Church of Christ. This ancient Church has been the home of the Baptist Fathers and mothers in this vicinity, and has sent out from her membership a number of devoted and faithful heralds of the Cross. It should be cherished in our memories as one of the precious relics of our denominational history.

BAPTIST CHURCH, PARIS, MAINE.

BY REV. C. B. DAVIS.

THE town of Paris, incorporated by this name, June 16, 1793, but previously known as No. 4, began to be settled in 1780; and among its first inhabitants were seven members of the Baptist Church in Middleborough, Mass. These members, with a few others who had moved into the settlement from different places, very soon established public Sabbath worship, though with many preventions and discouragements, having no minister, and the country being then an almost impassable wilderness. In 1790, it pleased God to direct Rev. James Pot-

ter, of Bowdoin, to this place, whose preaching was in demonstration of the Spirit, and of power, and several conversions to Christ were the result.— Nov. 18, 1791, the church was organized, under the direction of Rev. Elisha Snow, and composed, according to the most reliable accounts, of twenty members, ten males and ten females, only two of whom are now living.

In 1792, the church was admitted to the Bowdoinham Association, then the only Association of the denomination in Maine, and continued this relation till 1810, when it was among the churches dismissed to form the Cumberland Association. Subsequently, in 1828, it was again dismissed with other churches to form the Oxford Association, with which it still remains in happy fellowship.

Places of worship .- An early church register thus speaks :-- " For a number of years we met in the summer in a barn, and in the winter in a private house; then for several years we met in a school house; in the year 1803, our meeting-house was built." This first meeting-house, having become dilapidated and inconvenient, gave place, in 1838, to our present sanctuary. Ministers : For three years from its origin, the church was favored with the occasional labors of several of the pioneer ministers in the state, among whom we find the venerated names of Potter, Case, Snow, Macomber, Stinson, and Woodward. In the autumn of 1794, Rev. James Hooper first visited the church, and in a few months became its pastor. He found a wide field of usefulness opening around him. and preaching the Gospel in all the region round about, it was made the power of God unto salvation to many who believed. The word of God grew. and the church, walking in the fear of the Lord, and in the comfort of the Holy Ghost, was established in the faith, edified, and increased in numbers.

From an autobiography which Mr. Hooper has left in print, the following extracts, illustrative of himself and his

ministry, have been taken. "Soon after I obtained a hope, I was baptised. and joined the church. I thought before I experienced a change, that I should like well enough to be a preacher; but now I began to shrink back. But texts of scripture opened to my mind, and I used to go off at a distance alone and preach aloud when I had none to hear. At length, I found, preach I must, to beings accountable to God." "I was advised by some to obtain a college education; but my health was so poor, that I did not expect to live long enough to go through college, and therefore I thought it was my duty to spend my time in preaching. I loved the Bible, and other good books and had a strong thirst for study and its effects. If obliged to work days, I studied nights." "I came to this place. Nov. 6, 1794. In March, 1795, the church and town gave me a call to settle with them. I complied with their request, and was ordained at Paris, June 25, 1795. The ordination was in old Mr. Jackson's barn. I have continued upon the same principle upon which I was first settled. By settling in Paris I was entitled to a right of land, which was then worth £400 lawful money. One half of the land I gave back to the town. I then began to clear up my land, and I labored very hard from 1795 to 1806. During this time I received no salary from the people, but occasionally some small presents. The Lord so prospered me, that I was as well able to help the people as they were to help me." "But I should not advise any minister to buy and sell so much as I have." "I view myself an unworthy and unprofitable minister of Jesus Christ. If I have freedom in preaching, I am apt to take the glory to myself. If I am embarrassed, I am tempted to give up preaching." "I have not been so successful in winning souls to Christ as some of my brethren in the ministry. I have never baptised so many as some of my brethren; and I never have kept an account of those I have baptised ; but I think, no doubt, I have baptised several hundreds." "If I had my life to live again, I could preach no other doctrine, than that which I have preached."

Mr. Hooper continued the minister of the church, subject to frequent interruptions by sickness, forty-three years. At intervals, and in some instances for several months together, he received the very valuable aid of other ministers; and during the latter years of his charge, owing to his feebleness, his pulpit was almost wholly supplied by other ministers, whose services are held in grateful recollection. Besides his ministerial work, Mr. Hooper was a decided and active politician, and served in several responsible civil trusts. 'Though afflicted from his youth by bodily disease and pain, he was a man of strong mental energies, and capable of much exertion, and though naturally impulsive, blunt-spoken, and authoritative, he was sincere, frank, and generous in his feelings; an ardent lover of good men, and a patron of the poor and friendless. He was distinguished usually for the clearness of his thoughts, and for an apt and forcible expression. As a preacher, he was a bold defender, of the gospel, thoroughly doctrinal, and most at home among the deep things of God. Great fundamental principles were more attractive to him than the preceptive parts of religion, and the details of pastoral life. He was born in Berwick, December, 1769; professed the christian change at twenty; commenced preaching at twenty-two; lived in Paris fortyeight years; and died, after a prolonged and distressing sickness, in which the triumphs of faith were signally manifest, December 24, 1842, aged seventy-three years.

The successor of Mr. Hooper, and the present pastor of the church, commenced his labors in Paris in October, 1837, and received ordination June 27, 1838.

Revivals .--- These seasons of divine interest have been repeatedly enjoyed

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by the church. The times specially favored by conversions and additions, reckoning by the Associational year, and its returns, are the following. From 1794 to 1798 appears to have been a nearly continuous scene of gracious manifestation : in 1794, six were added ; in 1795, eight; in 1796, nine; in 1798, seven. These accessions were in the infancy of the church, and increased the membership to forty-six. In 1803, six were added : in 1805, ten ; in 1806, eleven. From 1814 to 1819 seems to have been another protracted season of the Holy Spirit's favor, there being added in 1814, twenty; in 1816, thirteen; in 1817, twenty-six; in 1818. fourteen; and in 1819, eight. In 1823, there were seven accessions ; and in 1825, sixty-four, the greatest increase of any single year, and perhaps the most memorable year in the history of the church. The number of members at this period was 191. In 1830, ten were added; and in 1831, fifty-two. From 1833 to 1837, was a time of much discouragement; by dismissions and otherwise, the members were reduced to 116, the smallest number for the last thirty years, and many of these were lost to the church. But God was pleased to appear again in his glory, and build up his Zion here. From 1838 to 1843, there were 135 additions. 112 of them by baptism ; constituting what may be regarded a third prolonged period of merciful visitation, and giving the church, if these additions consists of vital christians, an augmentation of strength that demands the profound and constant gratitude of its members. During the four years there were, up to 1847, but eleven additions, and three of these only by baptism. "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine, and the vineyard which Thy right hand hath planted; and the branch which Thou madest strong for Thyself."

Aggregate Membership and Changes.— The whole number that have belonged to the church from its origin to the present time is 497. Restored, 4. Dismissed, 167. Excluded, 44. Died, 69. Unknown and dropped from the records, 24. Largest number at one time, 201, in 1843. The present number is 179. The restorations in proportion to the number of exclusions have been as one to eleven. The excluded and dropped in proportion to the membership have been as one to seven and one-third.

Churches and Ministers proceeding from the Church.—The churches that have been successively formed from this, as the parent body, are the present Baptist church in Buckfield, in 1802; Norway church, in 1806; a church in Poland, now merged with the Oxford church in 1824; Woodstock and Greenwood church, in 1828; Hamilin's Gore church, in 1828; Paris and Woodstock church, in 1829. The Baptist church in Lincoln, Penobscot county, was also formed by a colony from this church in 1830.

Of ordained ministers proceeding from this church, considering its age and numbers, there has been a marked paucity. Two only are known, and two or three others who have held meetings to some extent as licentiates.

Rev. George Ricker, of Auburn, in this State, was originally of this church. He was baptised by Mr. Hooper in Oct. 1799; and April, 1802, it is recorded that "brother George Ricker preached among us." He was dismissed at the formation of the Buckfeld church. Mr. Ricker is still living, respected and beloved as a good minister of Jesus Christ.

March 7, 1810, Deacon Willis was ordained as an evangelist. But his labors from this date were brief. He died July 23, 1812, in his fifty-seventh year. Of his christian excellence, Mr. Hooper, among other things, wrote as follows : "Deacon John Willis and his wife were the first family that came into the town of Paris. He had great knowledge of the Bible, was a sound predestinarian, and was able to

vindicate the cause of God, and would not yield a hair's breadth to any man. He was meek and humble, and hore the infirmities of his brethren beyond any man I ever saw. Brother Willis was the most like his Master Jesus Christ, of any man I ever saw."

General Characteristics. — Though we suppose cur general character as a church corresponds with other churches with similar faults to abase us, and similar excellencies and prospects to animate us, yet the statement of three or four particulars may not be amiss.

One feature, that has ever existed with this church, is the dispersed location of its members. Previous to the formation of the neighboring churches, its membership had spread into the surrounding towns in opposite directions from the centre of seven, ten, and fifteen miles. At the present time, the main body of the church reside from one to four and five miles in opposite directions from our place of worship, which is central and satisfactory. But a membership so dispersed, passing over its inconveniences for pastoral duties, is a perpetual obstruction to our social meetings, and, during quite a portion of the year, to our Sabbath assembly.

Another thing, and one that we gratefully notice, is, that this church has never suffered the despite and proscription for religious faith, to which a large proportion of the early Baptist churches in our country were subjected. The Roger Williams principle of religious tolerance, or rather the New Testament principle of the inviolability of the human conscience in religious worship, was understood and evinced by the first inhabitants of these mountain regions, and we hope will ever be by their descendants.

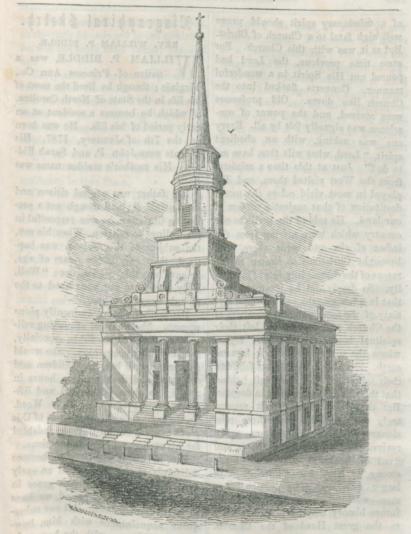
A third feature deserves to be noticed. The church, as a body, has been harmonious in its progress. It has had its difficulties, its alienations of individual members, its numerous defects in brotherly love, its trials in discipline, and its diversity of views as to what its own exigencies have demanded. But there has been no general schism or dissension. In the formation of the seven churches that have proceeded from this, entire amity of feeling prevailed. In the settlement of the present pastor, several members either refused to act, or dissented ; with scarcely an exception, however, these have for years moved cordially with the church. From fostering and giving growth to the spirit of faction we have been mercifully preserved. In no instance thus far has the church been compelled to seek the council of other churches to adjust its wrongs.

We venture, in the spirit of meekness. to name a fourth particular. It is the general staidness of the church, or its aversion to changes and experiments. As one instance, the church, during the fifty-six years of its existence, has had but two pastors, the second succeeding the first, not from caprice, but from the necessities of age and infirmity. Another and a more important instance relates to the faith and practice of the church. If we understand ourselves, we adhere to the same doctrine,-to the same propitiating Mediator,-to the same holy sovereignty of purpose, regeneration and perseverance,-to the same personal and irrevocable obligations,-to the same church institutions - to the same conflicts, failures, and triumphs of the christian life in this world,-to the same complete redemption in heaven, -and to the same eternal judgment of the righteous and the wicked ; as were first delivered to the saints, and embraced by the primal members of this church. So far as the cultivation of the christian heart, and a just devotion to the interests of human salvation, may lead to a modification of faith and conduct, we pray to be changed more and more; but in the great principles of our church compact, change to us would be despair. "For other foundation can no man lay than that is laid, which is Jesus Christ."

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BAPTIST CHURCH, PITTSFIELD, MASS.



Baptist Church, Pittsfield, Massachusetts.

Baptist Church Pittsfield, Mass.

THIS new and beautiful meeting House was dedicated January 10, 1850. It is a noble building on North street, in the centre of the village. It is built of brick; is 60 feet wide by 82 long; has a steeple 166 feet high, surmounted by a gilt cross. The bell weighs about 2,300 pounds. It has an organ, large Vestry, Committee rooms, &c., and is in every way suited to the wants of the Church.

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In 1772, or 81 years ago, Pittsfield was a wilderness, timidly inhabited by white men. Now it is a city in everything but name. Then the infant Church was struggling in obscurity for existence. Now it is among the important and favored Churches of the land. How eventful has been its progress! Once in 1798, it was lost to view. Again, in 1835, it was so feeble as to receive aid from the Convention, and it was actually proposed to dissolve it. It is singular that the prevalence

of a missionary spirit should prove well nigh fatal to a Church of Christ. But so it was with this Church. For some time previous, the Lord had poured out His Spirit in a wonderful manner. Converts flocked into the Church like doves. Old professors were revived, and the power of conscience was signally felt by all. Every one was asking, with an obedient spirit, " Lord, what wilt thou have me to do?" Just at this time a minister from the West visited them, and displayed in most vivid colors the moral destitution of that majestic portion of our land. He told of the perils to our country which were arising from the influx of sin and error there, and besought Christians to hasten to the rescue of the dearest interests of humanity. So deeply did he interest them, that in a few months one hundred and sixty of the most valuable members of the Church took letters and left their spiritual homes for the vast region where the sun seems to look last on earth. The next spring others followed their example. So few are left behind that the Church was almost in despair. But that God whose Spirit seemed truly to have influenced these missionary brethren and sisters, again revived His work among them, and "out of weakness they were made strong." Now few Churches have larger numbers, more influence, or more worldly prosperity. What its future history may be is known only to the great Head of the Church. May it ever be sound in doctrine, correct in practice, and holy in life. May Jesus continue to walk in its midst.

AMOUNT OF COIN IN THE WORLD.— It is estimated that the whole amount of coin in the world at this time is \$525,000,000 of which 380,000,000 is in circulation, and 245,000,000 is in bank. If the earth's population is 800,000,000, each individual's share of coin, if the whole were equally divided, would be 78 cents.

Wingraphiral Sketch.

REV. WILLIAM P. BIDDLE.

WILLIAM P. BIDDLE, was a native of Princess Ann Co., Virginia; though he lived the most of his life in the State of North Carolina, of which he became a resident at an early period of his life. He was born on the 7th of January, 1787. His parents were John P. and Sarah Biddle. His mother's maiden name was Scott.

His father was a good citizen and kind neighbor; and though not a professing Christian, he was respectful in his feelings to religion. When his son, the subject of this sketch, was baptized, then only fifteen years of age, he gave him this good advice: "Well, Billy, you have put your hand to the plough, never look back."

His mother was an eminently pious woman. She was fond of reading religious books; and the Bible, especially, was her daily companion. She would gather around her, her children and servants, and devote many hours in reading to them the sacred and lifegiving truths of God's Holy Word. To the example and instructions of this pious mother, our brother was indebted for his earliest religious impressions.

Bro. Biddle, it will be seen, became a disciple of the Saviour, at an early age. Of the work of divine grace in his soul, at this early period, we have no particular account. All our subsequent acquaintance with him, however, furnishes us with the happy assurance that he was led, at this critical period of his life, to rest his hopes for eternity, upon the only safe and unfailing foundation. Neither are we informed respecting the exercises of mind and views of duty, which led him, at an early age, to devote nimself to the Christian ministry. We know that he embarked in this sacred work, in the morning of his life, when the dew of his youth was yet fresh upon him. Though not particularly advised on the subject, we think it proba-

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ble, from our own recollections, that, at the time he engaged in the ministry, he was not more than twenty years of age.

Early after he began to preach, he travelled, in the course of his ministry, into North Carolina. This was the occasion of his becoming acquainted with Mr. Simpson and his family; and of his forming the connection, by marriage, in this family, which was the cause of his settlement and subsequent residence in this State.

He was married to Mary N. Simpson, daughter of Gen. Saml. Simpson, of Craven county, on the 7th of Feb., 1810. They lived together nearly forty years. Mrs. Biddle was also a member of the Baptist Church. She died on 6th of January, 1850. They were the parents of twelve children, seven of whom survive them. Several of these. happily, are following in the footsteps of their pious parents, to that land of rest, into which they-we are happy in believing - have already entered. Let us hope that the many prayers of the departed parents, in which they have plead with God for his blessing upon their beloved offspring, may descend in mercy upon their heads ; and that this family, now divided by death, may all meet again together in heaven, where friends shall meet, never more to part.

What remains to complete this hasty tribute of respect and affection, to the memory of our departed brother, must refer to his character as a minister and a Christian.

In speaking of Bro. Biddle, as a minister, the writer must be permitted to form his estimate, from his general reputation, and from a few sermons only, which, in the course of his life, and at long intervals, he heard him preach. For though his first knowledge of him, reaches into the days of his early boyhood, he has but rarely heard him in the pulpit, and has enjoyed but little opportunity for an intimate acquaintance.

Bro. Biddle belonged to a class of

ministers, the race of which is now nearly extinct. They were the actors of a past generation. They were distinguished for strong religious feelings -for their spiritual exercises of mind -their knowledge of the work of grace in the soul-and for their implicit reliance upon the Spirit of God, as the great source of all light and grace-to sanctify and save them, and to impart to their ministry all its efficiency. They possessed a deep acquaintance with the depravity, guilt, and ruin of human nature; and entertained a lively apprehension of the mercy of God, in giving his son to die for sinners, and of the grace of the Lord Jesus Christ, in becoming the willing friend and Saviour of a ruined world; as well as of the sufficiency and adaptation of his salvation, to the necessities of the perishing sinner. Their advantages for education were, generally, very defective: and in this privation, they studied more assiduously, for divine knowledge, in the Word of God, and in the operations of his Spirit in their own souls. They were therefore intimately acquainted with the Sacred Scriptures, and possessed a happy knowledge of the nature of the kingdom of grace, as established in the soul. They loved to contemplate the gospel, simply, as a scheme of redeeming mercy; a proclamation of the glad tidings of salvation to a guilty world. They rejoiced in its promises, and feasted on its rich and heavenly consolations. Their hearts reposed with sacred pleasure, amid the storms and convulsions of earth, upon the stability of God's throne, and the immutability of his counsel. They delighted to contemplate his cause and his glory. as safe in his own Almighty and sovereign hands: and while affected with the ravages of sin, as having reigned unto death, they rejoiced in the ultimate and certain triumphs of Divine Grace, as reigning, through righteousness, unto eternal life, by Jesus Christ. our Lord.

Such-or something like this-was the type of their personal religion, and

the character of their ministry. If, while their thoughts were occupied with the gospel, as a system of grace, they did not apprehend it with equal clearness and sensibility, as a system of godliness; or if, when in happy contemplation of its riches of mercy and glory, they were elevated to heaven, they forgot, to some extent, the duties of earth ; when we consider the disadvantages of their condition, the imperfection of man at his best estate, and the necessary limitations of human virtue and wisdom, we shall not be likely to think such deficiency, a matter of any great surprise.

Let it not be supposed, however, we mean to say that our venerable fathers did not understand the gospel as teaching holiness; much less that they tolerated positive immorality .-- Very far from it. They were, many of them, men of eminent piety. Happy shall we be, if, in this respect, we may emulate their virtues, and attain to equal excellence. But they had not learned to elevate sufficiently the standard of practical godliness. Their's was not the age of missionary operations, and enlarged evangelical effort. They possessed the principle of piety; and it manifested itself in their peculiar sphere: but did not experience its full development in those schemes of religious action which distinguish the present day. The period to which they belonged was one of reflection rather than action. Piety displayed itself more in feeling, and contemplation, and less in effort. It consisted more in simply believing the gospel, and rejoicing in its salvation, than in comprehending the full import of the obligation, involved in the possession of these blessings, to do whatever we can to impart them to others. The Church, especially, was asleep on this subject. What was done, was accomplished entirely by the ministry. If they chose to travel abroad and preach the gospel, they might do so; and their brethren would approve of their piety and zeal; and in some cases some little pittance

of remuneration, mostly as a matter of personal kindness, was awarded them. But the idea of an obligation upon themselves, to promote the gospel, correspondent and equal to that of the ministry, seems to have been remote from the apprehensions of the Church.

The character of our brother's ministry partook of the general likeness, which we have assigned to the family, to which, we have considered him, in some good degree at least, as belonging. In his religious views and style of preaching, it bore the stamp, and savored of the spirit, of the ministry of those venerable men of a former generation, who were the pioneers of our Church, and are well entitled to be called the fathers of our denomination. His ministry, we would say, in attempting to define it somewhat more particularly, was decidedly evangelical. We mean by this, that he preached what he professed to preach-the gospel of Jesus Christ. Christ crucified was the great theme of his ministry. To this was he directed, not more by his ministerial vows, than by his personal feelings. He abased the sinner, as a guilty transgressor of God's law. He stripped him of all his self-righteousness, and showed him to be exposed to the penal justice of God. He exalted divine grace, and elevated before men's eyes, the Lord Jesus Christ, as the atoning Lamb of God, and as the only name by which a guilty world can be saved.

We have sometimes heard preaching distinguished as doctrinal, practical and experimental. By that which is doctrinal, is meant an exposition and defence of the great cardinal truths of the gospel. The practical, refers to an exhibition and enforcement of the duties of Christianity. While the experimental, consists more particularly, in portraying the feelings and exercises of a soul, in its experience of converting grace. We could not, according to our conception of brother Biddle's ministry, assign it exactly to either of these specifications of ministerial gifts. It was not of a high doctrinal cast.

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Neither should we suppose - in the sense in which we have employed the term-it was decidedly practical; nor yet especially experimental. If, however, practical preaching might be subdivided into two kinds; the one, consisting, as above stated, of an enforcement of the precepts of the gospel; and the other, of an exhibition of the excellence of religion, and the happiness of the believer; his joys and sorrows; his trials and consolations; his fears and hopes; his conflicts and triumphs; the character of his preaching might perhaps find its definition in this latter division. In this sense therefore, we would speak of his ministry, as being practical.

There was, however, we think, in his ministry, a union in different degrees, of the qualities which constitute ministerial excellence, farther than any one strongly marked peculiarity. There was a combination of what is instructive with what is affecting; of sentiments with feeling; of that which is calculated to interest the intellect, with that which is calculated to gratify the heart .- His ministry, however, we should suppose, was distinguished less for its intellectual, than for its moral power : less for its assaults upon the understanding, than its appeals to the heart. He affected us less by the terror of the law, than by the charms of the Gospel. He did not so much awe as melt the soul. There was, in his preaching, a sweet, evangelical strain, which insinuating itself through an easy and fluent elocution, and in the tender and affecting tones of his voice, won its way to the heart, and held the affections in pleasing captivity ; and if this had been cultivated by greater attention to early improvements, and by a more constant habit of preaching, few ministers, perhaps, would have excelled him in his power to affect the heart, and in his soul-subduing pathos. His ministry, therefore, though not deficient in reasoning, allied itself, we think, more particularly with the feelings; and as such, the character of

pathetic, may be assigned to it, as one of its distinctive qualities.

The views of Christian doctrine entertained by our brother, were those which were universal among the particular Baptists, which have been designated by the term Calvinistic. The Baptists of this day were almost, perhaps altogether, as much united in their belief of this scheme of doctrine, as in their views respecting Baptism ; and we suppose that no dissentient from these views would at that time, have been admitted into their ministry. The absolute and entire depravity of man; the sovereignty of God in salvation, as displayed in his electing love; the free and full justification of the sinner by the perfect righteousness of Jesus Christ, apprehended by faith; regeneration by the grace and power of the spirit of God ; the certain perseverance in grace of every believer, to the ultimate attainment of glory; these were the doctrines which they believed to be revealed in the Scriptures of Truth ; which they loved and preached : and upon which they insisted as essential to the interests of truth and holiness. These we have no doubt, were to his dying days, the doctrines held, preached, and loved, by our departed brother ; the source of all his strength while living, and of all his hopes when dying. In this respect, his feelings were similar, no doubt, to those of the great and excellent Andrew Fuller, who said, when in the immediate prospect of death : "I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation and all my desire. I have no other hope for salvation than by mere sovereign, efficacious grace through the atonement of my Lord and Saviour." These sentiments, we entertain no doubt, found a ready and cordial response, in the heart of our departed brother.

Respecting the *Christian character* of brother Biddle, one impressive fact, will tell, with a happy distinctness and effect. From the tender age of fifteen, to the patriarchal age of sixty-

six, he sustained a character of irreproachable piety. Through all this long period of duty and of trial; of sorrow and depression; of temptation and conflict, he has passed unscathed; and has left a name to his children, and his brethren, the sound of which need never to crimson their cheek. He has bequeathed them, in an unblemished reputation, a legacy more precious than gold and silver.

We do not mean, however, to say, that our beloved brother was without faults. The God of truth and righteousness forbid, that we should indulge in any such heartless adulation. He may not have trod with all the firmness he ought to have done the Christian path. He may not have pressed on, with all the ardor he might, to the Christian goal. Who, alas ! does ? But whether or not, he complied as strictly as possible, with his kind Father's seasonable admonition, at the time of his Baptism, that, having put his hand to the plough, he should never look back ; of this, we are sure, that he never let go; and when we consider that he discharged the duties of his ministry for nearly half a century; that throughout all this period, he was entirely dependent upon his own exertions for the support of his family ; that he was thus bound, by a relentless necessity, to engagements so well calculated to secularize the heart and draw down the affections from Heaven to earth; oppressing the heart, at one time, with anxiety, and plying it at another with the allurements of worldly gain ; when these things are considered, that under such circumstances of trial he should, through this whole period, have persevered faithfully to the end of his course ; and that to his last day, he was found mingling, with increasing zeal, among his brethren; and uniting with them in promoting the Kingdom of Christ; this, we think, is no small praise. If there are others who may claim more, happy shall we be, if we shall not be found entitled to less. How many, alas ! instead of such a course of

steady light, increasing in brightness even to the end, shoot by us with a meteor-like glare, vanishing soon in interminable darkness ; or, what is equally affecting-after having outrode every sea, and weathered every storm, from some fatal leak, go down, in very sight of the harbor. Happily different was the case with our departed brother. He is found among those who have endured to the end; and we rejoice in the assured hope, that now, after all his toils, he has received the reward promised to the militant Saint, in the inspiring words of the great Captain of our salvation : "Be thou faithful unto death, and I will give thee a crown of life."

Brother Biddle entered readily into the enlarged views of Christian philanthropy, which distinguish the age. He was the decided friend of the great cause of Christian Missions, and a ready coadjutor in every plan for improving and elevating the character of man, and for promoting knowledge, virtue and happiness in the earth. He was one of the number, who, in the year 1831, met in Greenville, Pitt Co., and organized the North Carolina Baptist State Convention ; and though, for unfortunate reasons, which we suppose seemed good to himself, he subsequently declined, for a time, attending its meetings, there is no reason for believing that his views of the importance of the Institution, or his attachment to it, ever underwent any change. There is indeed, decided evidence to the contrary. He was too, one of the founders of Wake Forest College, and continued its friend and supporter to the end.

Firmly established in the great doctrines of the gospel, which he had early embraced, he stood—in his principles and influence—a barrier against the various forms of heresy and false religion, with which the Church, in later years has been assailed. He combated, on the one hand, the *deadly Antinomianism*, which, by its torpedo touch paralyses all effort, and annihilates

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all obligation; arresting the gospel in its progress and triumphs, and by a false reliance upon benefits which, apart from effort, God has never promised, consigning the world to the consequences of a hopeless and fatal inaction; and not less did he combat, on the other, the *deceitful Arminianism*, which insinuates into men's minds, its leaven of pride and self-righteousness, swelling their hearts with a vain conceit of human ability—exalting the powers of man, while dishonoring the grace, and arraigning the sovereignty of God.

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About the year 1835, the doctrines of Alexander Campbell were embraced by a few preachers in the region of his labors: and it was his misfortune to see several churches, which he had assisted to build up, torn assunder and distracted by its ravages. This he deplored as long as he lived; and he labored zealously—not by violence and angry clamor—but by faithfully and affectionately preaching the truth, to stay the deadly plague.

About the time that Rev. Luther Rice returned from India to this country, for the purpose of exciting the attention of the Baptists to the subject of Missions, and of inducing them to organize themselves for missionary purposes, there arose in the Neuse and Kehukee Associations, a spirit of violent opposition, not only to all missionary operations, but to Bible Societies, Sunday Schools, and all kindred institutions. Excited and angry controversy succeeded. An implacable warfare was waged by the enemies of missions against all these institutions, and they were determined no longer to affiliate with those who were their advocates and friends. In the unhappy excitement which prevailed, our brother, (who belonged to the Neuse Association) endeavored to act the part of a peacemaker. For many years, he labored to persuade his brethren, that on this subject they might differ, and still live together in peace and union. But all in vain. The elements of discord were too fierce for his peaceful counsels; and nothing would satisfy the enemies of missions, but total separation from all the friends and abettors of the missionary cause.

For some months before his death, brother Biddle complained of severe pain. This was supposed, at first, to be dyspepsia, as he had once been brought to the brink of the grave by that disease. It proved, however, to be cancer of the stomach. He attended the Southern Baptist Convention, in May, at Baltimore; but was quite unwell all the time, and returned much worse than when he left home.

During his last sickness he manifested great composure of mind, and resignation to the will of God. Cut off from food, by his terrible disease, his friends were painful witnesses of a daily diminution of his strength. But as his bodily powers declined, his confidence in Christ, and the sufficiency of his atonement became more strong. He was fully aware of his approaching end, and conversed with his children, as one about to set out on a journey.

It was his happiness to see five of his children members of the Church; and he expressed great concern for their religious welfare, and a hope that they might be more faithful than be himself had been: regretting that he had not served the Lord with more zeal and to more effect. He died August Sth, 1853, in the 66th year of his age.

A PICTURE OF ROMANISM. — Professor Schaff, of Mercersburg, has been visiting different seats of learning in Europe since the commencement of this year, and in a letter, dated Paris, 13th February, 1854, speaking of the numerical strength of the Roman Catholics in England, he says: "The result of the last census is more unfavorable to the Roman church than had been expected. According to the census the Roman church scarce numbers onehalf the number in England usually accorded her, whilst she furnishes the largest number *Galfaenguiss kandiatan*, (candidates for prison!) According to a Report of Parliament published in the Catholic Tablet Dublin, Feb. 25, 1852, out of a population of 21,000,000, in England and Scotland, whereof the Roman church claims 1,000,-000, she supplies the prisons with 2,955 candidates. Three Romans to one of all the other churches."

Editor's Garner of Gleanings.

BAPTISM-AN ADMISSION.-The July Number of the London Quarterly, the organ of the English Tories, in an article on Latin Christianity, compares the baptismal rites of the Latin and Greek Christians. The reviewer says, pp. 27, 28 :

" There can be no question that the original form of baptism-the very meaning of the word-was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional. almost a monstrous case. To this form the Greek Church still rigidly adheres; and the most illustrious and venerable portion of it-that of the Byzantine empireabsolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand-doubtless in deference to the require. ments of a northern climate, to the change of manners, to the convenience of custom-has wholly altered the mode, surrendering, as it would fairly say, the letter to the spiritprefering mercy to sacrifice; and (with the two exceptions of the Cathedral of Milan and the sect of the Baptists,) a few drops of water are now the Western substitute for the three-fold plunge into the rushing river, or the wide baptisteries of the East.

"And when we descend from the administration itself of the sacramental elements to their concomitant circumstances. still the same contrast appears. In the first age of the Church it was customary for the Apostles to lay their hands on the heads of the newly-baptised converts, that they might receive ' the gifts of the Spirit.' The 'gifts' vanished but the custom of laying on the hands remained. It remained, and was continued-and so in the Greek Church is still continued-at the baptism of children as of adults. Confirmation is, with them, simultaneous with the act of the baptismal immersion. But the Latin Church, whilst it adopted or retained the practice of admitting infants to baptism, soon set itself to remedy the obvious defect arising from their unconscious age, by separating and postponing, and giving a new life and meaning to the rite of confirmation. The two ceremonies, which in the Greek Church are indissolubly confounded, are now, throughout Western Christendom, by a salutary innovation, each made to minister to the

edification of the individual, and completion of the whole baptismal ordinance."

VALUE OF BAPTIST PRINCIPLES.—Rev. Dr. Brown, the Moderator of the British Congregational Union, in an address recently delivered before that body, paid the following noble tribute to Baptist principles :

"Thus modified by Christian charity, the prominence given by the Baptist, to the personality of the Christian character and profession, becomes a valuable force arrayed on the side of Scriptural Evangelism against human traditions, sacerdotal pretensions, and ecclesiastical superstitions. It is the direct antidote and antagonist to that official virtue and authority upon which the Church of Rome has based the grand apostasy, and from which neither the Church of England nor even the Church of Luther, to name no other man-made churches, has purged, or will purge, itself free. On this principle, perhaps, we may acount for the dawn of a new Reformation in Germany, being apparently identified with the diffusion of Baptists sentiments in so many of its States, and for the virulence with which those persons who teach, and those who adopt them, are persecuted and oppressed by Governments inspired by ecclesiastical jealousies and alarm."

Dr. HODGE, of Princeton, says the Christian Era, has renounced utterly the argument for infant baptism, drawn from circumcision, which has been the main bulwark of defence hitherto in the Presbyterian church. He asserts that "when Christ came, the Jewish commonwealth was abolished, and there was nothing put in its place. There were no external rites." Having thus abandoned the argument from the New Testament, from the analogy of circumcision, and from early church history, we need not be surprised that Pedobaptist teachers find it difficult to persuade parents that infant baptism is a church ordinance.

RE-BAPTIZING.—Bishop Green, of Virginia, states in his last annual address, that he had recently re-baptised several persons, who had received the ordinance from nonepiscopal hands. Among the bishop's subjects was his own sister, who had been once duly baptised by a Presbyterian, but needed

EDITOR'S GARNER OF GLEANINGS.

in his pious opinion, to be baptised over. Who are the "Ana-baptists" now?--The title we think must be shared between Episcopalians like Bishop Green, and those of our Methodist brethren who *immerse* candidates that have been *sprinkled* in infancy.

"I'LL NEVER BAPTIZE ANOTHER THAT CAN TALK."-We recently listened to the relation of a little tragedy of which Dr. Green of Nashville was the victim, and a young freeborn Tennessean the hero. Not 20 miles away from Nashville, where Dr. G. was holding a meeting, the parents were exhorted to bring their children forward to be rantized. Among the subjects was a youngster of some seven saucy years. He observed the senseless ceremony of putting water upon them with the ceremonies of the discipline, until Dr. G. came to him. Said he, "Look here, sir, you ain't a going to put your water into my face." The Dr. insisting, the fellow abused him stoutly and bade him mind his own business and let him alone; which the Dr. not heeding, the little Christian commenced cursing him, and if he got a drop of holy water upon him, it was as much as ever he could do, and according to the Discipline he was regenerated much against his own will, which is as bad as election that Methodists hate so thoroughly.

The Dr. and Elder I., and an old Bro. S., returning from the scene, for a long time speechless—reflecting upon the beauties of infant baptism—at last Elder Irvin broke the silence. "Well brother, I felt bad this morning and I feel bad yet; how did you feel, Brother Green?" Drawing a deep sigh the Doctor of Divinity exclaimed, "I felt bad enough, and (with great emotion) I will never baptize another child that can talk !" Tenn. Bapt.

SPLITTING THE DIFFERENCE.—At an edueation meeting in Liverpool, the Rev. Hugh M'Neile told the following story :— A child was taken to one of the union workhouses, but, as its parents could not be found no one could tell what religion it was of. A debate arose whether it should be entered as a Protestant or as a Roman Catholic. While they were debating, the Priest came in, and on being informed of the difference and enter it as a Puseyite."

PROME-FIRST FRUITS .-- Rev. Mr. Kincaid writes, May 10: On the 22d of February,

Moung Kong, the first fruits of the gospel in Prome, was baptized,-a man forty-eight years old. Till grown to manhood, he was a priest; then threw off the yellow robe and became a merchant at Shway-doung; was successful in business and, becoming wealthy, built a large kyoung which he took us to see. Last rain he was in Rangoon, heard the gospel frequently for a fortnight, and obtained tracts and the gospel of John. Briefly this is his history. He is well educated, speaks fluently, and in his manners is polished and prepossessing. He is a man of considerable property, and has fitted up a room in which he receives people, and is constantly preaching Christ.

A CHURCH IN PROME.—On the 2d day of April we organized a church, consisting of nineteen members, eleven baptized in Prome, and eight dismissed from the Rangoon church,—the first Christian church in Prome. In the afternoon Koo Poo, from the Rangoon, was unanimously chosen pastor, Moung Kong, deacon. Since that time, twelve others have been baptized and added to the church. So the church now numbers thirty-one. Several more profess faith in Christ, and a large number are hopefal inquirers.

CONVERSIONS IN CHINA .- The Journal of Missions states that twenty-seven persons have been baptized at Amoy, by the Missionaries of the American Board, and of the London Missionary Society. Several others were inquiring after the way of salvation, and much interest was manifested at the public meetings of the missions .- Fifteen miles from Amoy things are said to be still more hopeful, a "remarkable reformation." under the labors of Mr. Burns, an English Presbyterian, having broken out. The people there are so far affected by the truth, that they have begun to burn their ancient idols for fuel to cook their food. These are cheering facts.

A MISSIONARY FAMILY IN GERMANY.-The Rev. W. G. Schaffler, in a letter dated Constantinople, April 20th, 1854, gives the following:

There is a small kingdom in the Germanic Confederation which sends out more missionaries in comparison to its numbers than any other land in the world. It is the kingdom of Wirtemberg, (not Wittenberg, for that is a city in Saxony,) in the south-west of Germany. The pious people of that country, who generally belong to the middle and lower classes of society,

possess eminently the spirit of missions Here is an example : Says a friend, in a letter to me, dated March 2d, of this year: "There died lately in West Africa one of the missionaries educated at Basel, brother to Dauble, who labored in connection with the Missionary Society of Northern Germany. His elder brother died last year, in the east of Bengal, where he had labored as a missionary. A third brother is preparing for the missionary work in the institution at Basel. Two sisters of that family are married to missionaries in Africa and America, and a third sister is ready to leave her country to go to West Africa. The father of this devoted family has five children more, and says the Savior may have more of them for his work if he will have them."

The "elder brother" above referred to was Rev. G. Dauble, who became a Baptist, entered into the service of A. B. M. Union, in connection with the Assamese mission, and died of Cholera at Newgong, March 23, 1853.

CHRISTIANITY IN NEW ZEALAND.—The first night that the devoted missionary, Samuel Marsden, slept in New Zealand, the spears of the warriors were planted around his head. In 1814 he carried missionaries there, and from that time till 1841, so effective had his labors been, that Christianity was spread over the whole newly visited land. There is now scarcely a village there that has not its church bell, its own ministrations and native teachers.

REV. ISAAC R. ESKEW, died at his residence in Barnesville, Geo., on the 13th of June, in the 41st year of his age. He was baptized in 1839, at Sardis, and continued a member of that Church until his death. He was ordained in 1844, and has had the care of this, besides two other churches, for several years. He was a useful and devoted christian, possessed of kind and generous feelings, united with a high regard for the rights and feelings of others, and won the hearts of all who knew him. Indeed, to know him was to love him. He retained perfect possession of his mental faculties until within a moment of his death. He spoke to those standing around his bed and said, "Now I am getting blind." In a moment after, "Now I am passing through that dark valley of death." And another moment after, held up his hands and exclaimed, "Now all is bright-now all is bright!" and his spirit took its flight.

LEONARD WOODS, D. D .- This eminent divine and scholar, died at Andover, Mass., in Augusts last, at the advanced age of 84 years. For a long period he had been one of the Professors in Andover Theological Seminary, and in connection with Drs. Stuart and Robinson, had raised it to a high degree of eminence, and made it one of the first Theological Institutions in the country. As a scholar and author of several deservedly esteemed works, Dr. Woods stood in the foremost rank of Theologians on both sides of the Atlantic. He departs full of years and honors, regretted by the wise and good of all denominations. The Congregational church has lost one of its most learned divines, and devoted Christians.

WISCONSIN .- Rev. C. A. Hewitt writes-

"In Wisconsin, as I learn from the report of the Board of our Convention, in a population of 400,000, we have 84 Baptist ministers, 117 churches, containing something more than 4,722 members. During the past year, 16 churches have been constituted, and 246 persons have been baptized. But the destitution of Wisconsin, as I learn from the same source, is very great. The State contains an area of 33,511,360 square acres, and is divided into 44 counties, 17 of which have no Baptist church, and 20 no Baptist minister. By this you will see that there is still room for laborers here, as well as in other portions of this great Valley. And while the agricultural capacities of the country hold out great inducements to invest money in lands, there is an equal opportunity afforded to invest labor for souls; and although such an investment may not yield an immediate and pecuniary profit, still the ultimate benefits are sure."

BAPTISTS IN SWEDEN.—Two Swedes have recently been ordained in Hamburg. They will return to their own country where hundreds are waiting for baptism. They were members of the National Church of Sweden. Under the persecuting government of that kingdom, theirs will be a ministry of danger and suffering.

A LEARNED LADY.—An American lady, Mrs. Putnam, a Baptist,—some of whose original articles we have been permitted to publish in the Memorial,—has perhaps, no equal in the world for extensive knowledge of languages. She converses readily in French, Italian, German, Polish, Swedish and Hungarian, and is familar with twenty modern dialects, besides Greek, Latin, Hebrew,

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CANDER ABOUT STATES NEELENERS

Persian and Arabic. The extent of this linguistic acquirement is paralleled only by Cardinal Mezzofan, Elihu Burritt, and some half dozen other great names of both worlds.

OLDEST BAPTIST CHURCH IN N. H.—The N. H. Baptist observer says that the oldest Baptist church in that State is the church at Newton. It was constituted in 1755, and consequently will have completed its century in 1855.

COLUMBIAN COLLEGE, D. C.--It is announced that Rev. Joel S. Bacon, D. D., has resigned the Presidency of this institution, and that the Trustees have accepted the resignation, to take effect Jan. 1st, 1855.

A BAPTIST COLLEGE for Wisconsin has been located at Beaver Dam. The citizens of the village have pledged \$15,000 in cash subscriptions, and furnished a site worth at least \$4,000.

KALAMAZOO.—We are gratified to learn that, for the endowment of the Literary and Theological Seminary at Kalamazoo, \$15-000 have been obtained for the Literary department, and about \$14,000 for the Theological. Six thousand more are wanted to complete the proposed amount for the Theological department.

IOWA FEMALE COLLEGE INSTITUTE.—A school to be thus named will soon be commenced in Iowa City. It is to be conducted by Rev. A. R. Belden, pastor of the Baptist church in that city. It is the design to erect an elegant edifice, every way fitted to the purposes of a first-class boarding school. —Thirteen thousand dollars are needed to complete the building, nine thousand of which are already secured.

Usifful Church.—The Flemish church at Brussels, in Belgium, was founded eleven years ago, with twenty members; it now has a membership of a thousand persons, nearly all of whom have gone out from the Roman Catholic church. This work of evangelization has made considerable progress in other parts of Belgium.

RESULTS.—During the twenty-two years' existence of the American Baptist Home Mission Society, 1,966 missionaries have been employed among the destitute; 22,000 have been baptized; 900 churches organized; 500 young men brought into the ministry; 20,000 children gathered into the Sabbath-Schools, and the Gospel preached in 14 different languages. HAPPY DECREASE.—According to Rev. R. Bickersteth, there were, about six years ago, upwards of 5,000 priests in Ireland; last year, as appeared from returns, there were only 2,366.

THE BRIGHT SIDE.—Dr. Johnson used to say, that a habit of looking on the best side of every event, is better than a thousand pounds a year. Bishop HALL quaintly remarks, "for every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck!" When FENELON'S library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man !" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost won the battle of life at the outset.

VAST TERRITORY.—Our entire national domain covers an area of 3,250,000 square miles. The geographical centre of the United States is in the Indian territory, 120 miles west of the western boundary of the State of Missouri, and the centre of our representative population, which in 1700, was in Baltimore county, Md.—is now, from actual calculation, at Dayton, Ohio.

THE DECENNIAL INCREASE .- East of the Alleghany Mountains, it is 10-2 per cent.; of our whole country, 33-3 per cent. ; of the west, 74 per cent; and of the North-west, in cluding Missouri, the increase for the last two decades preceding 1850, has been 108 per cent.; for the last four years it has doubtless been twice as great in proportion, and causes are in operation in this and other countries, which insure a still larger increase for many years to come. In 50 years, at the present rate, our population will exceed the whole of Europe. At present, the population of our entire domain to each square mile, is less than 6, while that of Great Britain is 180, and of the Netherlands, 225. Were it as large as Great Britain, it would be 585,900,000, twenty-five times greater than now; or if as large as in the Nertherlands, then our population would be 734,500,000-thirty-two times greater than now; and there is every reason to suppose that our soil will support as great a population as any other portion of the globe.

Nothing begets confidence sooner than punctuality.

INTERNAL COMMERCIAL RESOURCES .- See our ocean Lakes, one thousand miles above the level of the sea-God's great reservoirs, mysteriously fed, which supply the channels that distil their richness over the prairies of the North-west. And are not the almost interminable rivers, stretching down from the Alleghanies and the Rocky Mountains, like large veins to the great central arteries of commerce, and thence to the ocean, the great highways of trade, civilization, and religion? And then look at 5000 miles of lake-coasts and 5000 miles of navigable rivers for flats, keel-bottoms, or steamboats in the Mississippi valley; and also reflect upon 970 miles of sea coast in California, and 580 in Oregon, making 1550 miles of sea coast upon the Pacific, equal to our entire Atlantic seaboard.

Some conception of the resources developed by these and other facilities of intercommunication may be formed from the facts that the commerce of our Western rivers is not less than \$300,000,000, the value of the steamers is \$20,000,000, the commerce of our lakes is \$200,000,000, and the gross value of the internal commerce in the United States amounted, in 1850, to \$800,000,000 ; this is now much larger, exceeding all our foreign trade by more than one half. And yet but a little more than a beginning has been made in unlocking the agricultural and mineral treasures of our country. Probably not a hundredth part of the arable lands are tilled, nor a thousandth part of the hidden wealth of our country revealed. The flocks of the world might graze upon our hill-sides and prairies, and the population of the world be fed from our granaries.

MINISTERIAL HUMILITY.—At the ordination of Rev. Henry F. Lane, New London N. H., Dr. Stowe of Boston preached the Discourse, of which the following abstract is given in the Reflector:

Acts 20; 19. "Serving the Lord with all humility of mind." The theme of the discourse was, *Ministerial Humility*. The reasons why a minister of the gospel should be humble, were presented in an able, clear and touching manner. 1. His Master was humble. 2. On account of personal imperfections as designed to keep him humble, and few are the preachers who have not physical or montal or moral imperfections. 3. His dependence upon God, for talents, piety, success and position. 4. Responsibilities. 5. Indispensible to a right study of the Bible. 6. That he may fill the right place. A young minister once told an aged one that he thought his present field of labor was not as large as he was capable of filling. Said the old man, "you wish to get out of it, do you ?" "Yes," was the reply. "Well, there are two ways, one is, to grow up out of it, the other, to grow less and drop out." 7. It is necessary to induce a minister to preach the whole gospel. S. Essential to equanimity of mind under all circumstances .- Not to be inflated by prosperity or depressed by adversity. An humble spirit would not lead a minister to report a revival thus :-- " I came to this place and found things in a bad state; but I rallied the church, established prayer-meetings, got the members out to the covenant meetings, reorganized the Subbath school; the congregation has greatly increased and become interested, the church is enlarged and become efficient; my labors have been very successful; I have baptized fifty, among whom are several of the most prominent citizens of the place." The language of humility would be something like this. "I was permitted to enter this field as successor of a pious minister, and gather in some of the fruits of his labors. The Lord has been pleased to revive his work, the prayer of his people have be been answered, and conversions have been frequent. I have baptized fifty, many of whom alluded in their experience to impressions received by the faithful counsels of my predecessor. To God be all the praise." 9. It will give moral beauty and impressiveness to his character and labors.

SHORT MEASURE.—The late Rev. Dr.—, of a certain town in Maine, an eccentric but honest minister, was once preaching on the practical virtues, and having a short time previous bought a load of wood of one of the officers of the church, and finding it fell short in measure, took this occasion to speak thus plainly upon the subject: "Any man who will sell seven feet of wood for a cord, is no Christian, whether he sits in the gallery, below, or even in the deacon's seat."

THE PAVING OF THE BOTTOM OF THE SEA.—The whole channel of the Mediterranean must be strewed with human bones. Carthagenians, Syrians, Sidonians, Egyptians, Persians, Greeks and Romans; there they lay, side by side, beneath the eternal waters; and the modern ship that fetches freight from Alexandria sails in its whole course over buried nations. It may be the corruption of the dead that now adds brightness to the phosphorescence of the waves.— J. A. St. John's There and Back Again, &c.

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LANDERT ABARDER NOTLENENITED

Our Own Nook.

CORRECTIONS.-We owe an apology to Rev. Russell Jennings of Meriden, Ct., for "doing him to death" in the last number of the Memorial-We had no purpose to commit homicide, and we had rather that Brother Jennings should live twenty years than that we should hasten his death an hour.

The last form of the Memorial we were unable to revise on account of absence from the city and there are several mortifying blunders, which vex us more than our readers. Among the rest the paging of the last form was wrong, running from 272 to 201—That is exclusively, and emphatically the printer's fault. We mean to keep a sharper eye upon them.

JANUARY AND FEBRUARY NUMBERS.----We will send by mail, a copy of Oncken's large portrait to any of our friends who will forward us the January and February numbers of the Memorial for the present year. Let them be directed simply, "Baptist Memorial," Philadelphia, Pa., or Richmond, Va., with name and Post office from which they come being distinctly given.

EXCHANGES.---We respectfully request, that our exchange papers, etc., may henceforth be directed to Richmond, Va. Our brethren of the press will oblige us by noticing this at once. Direct "American Baptist Memorial," Richmond. Va.

MINUTES, ETC.--We earnestly implore our brethren to send us copies of minutes of associations, conventions, societies---catalogues of colleges, seminaries, academies, historical sermons,---anything and everything in the line of the Memorial that we may have the material for furnishing from month to month the statistics and progress of the denomination. Direct American Baptist Memorial, Richmond, Va.

COMMUNICATIONS—We shall be obliged to our brethren in all sections of the country for brief, pointed historical notices of the churches, biographical sketches of deceased ministers, accounts of the rise and progress of denominational principle in any given section—the materials for history. The Memorial is designed to be a repository where may be permanently preserved, all matters of this kind.

THE BROTHERS TUCKER.—We have one of these promised biographical sketches complete, that of Dr. Elisha Tucker. It will appear in the January number, 1855, and will be immediately followed by the other two.

The engraving has been delayed in consequence of the difficulty of obtaining good likenesses, but will now be speedily put in hand.

Book Shelf.

THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—Their History, Doctrine, Government and Statistics, with a preliminary sketch of Judaism, Paganism and Mohammedism—By Jos. Belcher, D. D., etc. etc. Embellished with nearly two hundred engravings. Published by J. E. Potter, Philadelphia.

This is a huge octavo volume, of over 1000 pages. It does not pretend to be a critical or philosophical treatment of the subjects indicated, for the use of the student; but a popular treatise for the millions.

There is a vast mass of matter, a great deal of it old, and a great deal of it good, and the Editor might have added to the title page, biographical, anecdotical, poetical, etc. etc, with great propriety.

Some of the wood cuts that are profusely scattered through the volume are very good, others are barely passable.

As a whole the work is well adapted to the purpose for which it was prepared, namely, to furnish to the masses who have not leisure for extensive and thorough reading, a fair popular statement of the views and condition of the various religious denominations in the United States.

THE PRINCIPLES OF ANIMAL AND VEGE-TABLE PHYSOLOGY.—A popular treatise on the Functions and Phenomena of organic life, to which is prefixed a general view of the great Departments of Human Knowledge. By J. Stephenson Bushman, M. D., Physician to the Metropolitan Free Hospital, etc. etc., with one hundred and two illustrations on wood. 234 pp. Published by Blanchard & Lea, Philadelphia.

This is a reprint of a popular English work. It is a convenient Physiological Manual, clearly written and easily comprehended by those who wish to make themselves familiar with the principles of this most important and interesting science.

MERRIMAC, OR LIFE AT THE LOOM. By Day Kellogg Lee, is a neatly printed volume of 353 pp., published by Redfield, 110 Nassau Street, New York. It is a well written tale, showing the lights and shadows of factory life. It will be read; and presents a picture of the habits, tastes and refinement of our operatives in this country the like of which can be found nowhere else on the globe, and which enhances our honest pride in our native land.

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Baptisms Reported.

ALABAMA.

Churches.	Counties.	Administrators.
Liberty,	Chambers,	A. Spalding,
Black Creek,	Choctaw,	a. oparang,
Antioch,	Chambers,	
Mt. Arrarat,		W. Ashcraft,
Tallassahatchie	8.	O. Welch,
Decatur,	Morgan,	J. Gunn,
Marion,	Perry.	trades entrajura
	Lowndes,	J. E. Bell,
Black Creek,	Choctaw,	Wm. Campbel
Plantersville,	Perry,	And States of States
Panther Creek	,	
Ebenezer,	Bibb,	
Union Springs,		J. U. Wilkes,
Poplar Spring,	Talladega,	W. Ashcraft,
Mt. Zion,	46	J. C. Foster,
County Line,		"
Mt. Lebanon,	Russell,	T. Eubanks,
Farmville,		J. M. Jackson,
Enon,	Pickens,	W. F. Spragins
Helicon,		J. T. S. Park,
Weogufka,	Coosa,	J. R. Steely,
Philadelphia,	Russell,	T. J. Miles,
Concord,	"	F. Callaway,
County Line,	66 J	W.D.Harringto
Friendship,		J. Robertson,
	a service to	AND THE AND
	CANAD.	
Berlin,		H. Schneider,
South East Ho	pe,	"

CONNECTICUT. Norwich, J. W. Holman, 11 DELAWARE, Wilmington, (2d Ch) F. Charlton, *80 GEORGIA. Hawkinsville, Pulaski, W. R. Steely, 20 .66 26 25 Antioch, Oglethorpe, P. H. Mell, 25 Mineral Spr'gs, Warren, J. Gunn, 15 Mill Creek, 66 19 Sugar Creek, 14 Providence, Habersham, S. Sisk, 32 C. C. White, P. F. Burgess, Henry, Sardis, 34 Double Branch, Lincoln, 15 Gordon's Sp'gs, Walker, Washington, Wilkes, Z. H. Gordon, 21 H. A. Tupper, 15 Cane Spring, C. H. Stilwell, 10 Falling Creek, Elbert, A. Chandler, McDonough, 6 Newton, L. T. Doyal, Zion, Fort Valley, 5 10 Houston, H. C. Hornaday, 6 Horeb, Talbot, J. Revel, 3

* Including former reports.

	ILLINOIS	· dia ora stats o	
Churches.	Counties. A	dministrators.	No.
Manchester,	Boone,	Wm. Gates,	2
Wethersfield,	Henry,	J. S. Mahan,	31
	and the second se		
	INDIANA.	· dailing section	
Johnson,		D. S. Dean,	50
New Albany, (Bank st. Ch.)	Price,	7
Gilead,	Perry,	W. P. Clark,	7
Lawrence,	Marion,	J. S. Gillespie,	23
Baker's Creek,	Spencer,	D. H. Murray,	5
New Marion,	Ripley,	R. Wilson,	21
Rossville,	Clinton, 2	J. M. Smith,	73
Sugar Creek,	Carroll, 5	o. M. Suitely	
	IOWA.		
Harmony,			18
marmony,	Brown,		10
	KENTUCKY	C. and the local state	
Louisville, (1st	Col'd Ch.)	H. Adams,	7
Baylies,	Washington,	H. Gritton,	26
Elizabethtown Middle Creek,	, Hardin,	G. H. Hicks,	23
Mill Creek,	£6 /	44 A 11 A 11	5
Lovelaceville,	Ballard,	S. A. Holland,	25
Dyersville,	Livingston,	W. Champion,	4
Ebenezer,	Anderson,	J. T. Hedger,	8
Hardin's Cr'k,	Washington,	N.C. Beckhann	
Mt. Moriah,	Shelby,	Wm. G. Hobbs,	34
	MAINE.		
Old Town,		Ten Delahan	-
Springvale,	Penobscot, York,	Jas. Belcher, A. Dunbar,	7
opring raidy	TOTA,	A. Dunbar,	10
	MASSACHUSET	TS.	
Brighton,	Middlesex,	J. M. Graves,	6
Hingham, ,	Plymouth,	J. Tilson,	4
Chelsea,	Suffolk,	A. P. Mason,	3
	aldwin Place,)	T. F. Caldicott,	3
Roxbury, (Dudley St.)	T. D. Anderson,	3
	MICHIGAN.		
Edwardsburg,	Cass,	E. J. Thomas,	5
	10 11 11 11 11		
	MISSISSIPPI	in the second second	
Vicksburg,	Warren,	W. C. Crane,	5
Mt. Pisgah,	Itawamba,	A. L. Stonall,	15
Hickory Grove,	66	54	56

	MISSOUR	ц.	
Concord,	Lafayette,	G. Minton,	5
Bee Branch,	Chariton,	J. Bell.	6
Lee's,	"	T. S. Allen,	10

R. J. Alcorn,

NEW HAMPSHIRE.

So. Hampton, Rockingham, 14

Sunflower,

THE MONTHLY RECORD.

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	NEW JE.	RSEY.		
Churches.	Counties.	Administrato	rs. No	
Scotch Plain		J. F. Brown		3
Greenwich,	Cumberlan	id, H. C. Putn		
	NEW YO	RK.		
Burnt Hills				5
Peekskill,		ter, N. Willmer,		6
Preble,	Cortlandt,	B. Capron,		3
	NORTH CAL	COLINA.		
Cedar Falls,	Randolph.		21	
New Bethel,			10	
Mt. Sinai, Long Creek,	Center		8	
Olivet,	Gaston, Catawba,	A. J. Cansle R. P. Logan		
Mt. Vernon,	Rutherford	, B. E. Rollin		
Lumberton,	Robeson,		6	3
Mt. Lebanor	n, Cleveland,	64 FT 70.1 1	7	
Bethlehem,	cieveland,	T. Dickson, A. J. Cansle	47	
Mt. Vernon,	Rutherford	, B. E. Rollin		
Zoar, Yellow Creel	Cleveland,	T. Dickson,	3	
Antioch,	E, Robeson,	W. K. Adam		
Pine Log Cr'	k, Cherokee,	E. Hedden,	12	
		in neuden,	11	
Cincinnati,	0HI0. (1st Ch.)			
Ebenezer,	Perry,	D. Shephard J. W. Miller		
Baltimore,	Fairfield,	4	, 2 2	
	PENNSYLVA	NTA		
Alleghany,	- salator Litz		-	
Philadelphia,		T. R. Taylor, J. H. Kenna	h for	
.4	(German Ch	.) K. A. Fleisch	man, 2	1
	SOUTH CARO		And and	
Bushy Creek,	, Greenville.	J. D. Durham		
Providence,	Spartanburg	, J. Suttle,	1, 71 57	
Macedonia,	**	T. Lee,	12	1
	TENNESSE	E.		1
New Bethel,	Davidson,	W. D. Baldwi	n, 13	1
New Hope, Union,	Smith,	N. Hays.	11	1
Spring Creek,	Henry,	J. D. Arnold,	13	1
	1000	D. H. Selph,	11	ł
Pleasant Hill,	TEXAS. Grayson,	a server and		I
Bonhom,	Fannin,	G. F. Cailor,	19	l
		J. O. Walker,	48	ŀ
Bethany,	VIRGINIA.			l
Lebanon,	Spottsylvania Lancaster,	L. W. Allen,	101	
Rose Union,	Nelson,	A. IIall, A. Thomas,	6 10	
Lisle's	~	T. Roberts,	21	
Staunt'n Riv'r New Chapel,	Campbell		9	
Fluvanna,	Campben,		5	
Waller's,	Spottsylvania	J. F. Bray.	15 9	
Mine Road,	**	4	15	
Mechanicsville, Providence,		Deserve	10	
Hampton,	Franklin, Eliz. City,	Brown, D. Shaver,	19 86	
lool Spring,	Nottoway, }	T. W. Sydnor,		1
It. Lebanon, Iyrtle Grove,	" 5	-	150	-
Bruington,	Kenawha, King & Queen,	J. E. Ellison, R. H. Bagby.	13 26	1
hiloh,	King George,		42	1
			1	1

3

	WISCON	SIN.	
Churches. Sheboygan Fa		Administrators. A. Lull,	No 16
Orissa, Prome, Ling, Bassein, Akyab, Volmarstein, Total,	FOREIGN BA India, Burmah, " " Germany,	PTISMS. A. Sutton, Koo Poo, (In 3 months,) C. C. Moore, Raushenbuch,	27 25 26 176 3 44 2686

Churches Constituted.

Names.	Where.	When. Me	mb.
Prome,	Burmah,	April 2,	19
Ling,	"	April	
Harmony,	Smith, Texas,	April 22,	
Volcano,	Amadore, Cal	May	
Lone Valley,	44	June 2,	13
Brownsville,	Haywood, Tenn.	July 13,	
Plantersville,	Perry, Ala.,	July	
Southport,	Chemung, N.Y.,	July 23,	74
La Porte,	Sullivan, Pa.,	Aug. 10,	12
Weymouth Lan	d'g. Norfolk, Mass.,	Aug. 17,	
Home Mission,	White, Ill.,	Aug.	
Appleton,	Winnebago, Wis.,	Aug.	
	Cherokee, N. C.,	Aug.	16
Preble,	Cortlandt, N. Y.,	Ano. 22	23

Ordinations.

Names.	Where.	Wh	en.
Sau Doo,	Mergiu, Burmah,	Jan.	
Twah Kyau,	Bassein, "	May	
Thos. S. Wright,	Lexington, Mi.,	April	23,
J. H. Whitmore,	Smith co., Texas,	June	a france of
Geo. Seely,	Carleton, N. B.,	July	
Jos. Murry,	Morris Chapel, N.C.	July	
Jonathan Smith	, Kanawha Co., Va.,	July	15.
W.C. Hendricks,	Lloyd co., Ga.	July	
M. Gregson,	Morgan co., Ia.,	July	
E. Bell,	Willimantic, Ct.,	July	26.
Wm, Dooley,	Freedom, Boone co., Ia.		29.
Simeon Mugg,	Bethany, Howard, Ia.		29.
D. S. Watson,	Northampton, O.,	Aug.	3
S. V. R. Coons,	Wabash co., Ia.,	Aug.	
G. Mills,	Frewburg, N. Y.	Aug.	9.
T. Allen,	Fayette co., Ga,	Aug.	15.
N. Bowen,	Hendersonville, N. C.,	Aug.	17.
J. W. Blythe,	Willow, N. C.,	Aug.	17.
J. E. Moore,	Brighton, Mo.,	Aug.	23.

New Church Edifices.

	Names.	Where.	When.	Cost.
		Bassein, Burmah,	May	
	Santa Rosa,	Cal.,	July 16.	
	New Bethel,	Davidson, Tenn.,	July	
	Niconza,	Miami, Ind.,	July 30.	
	Mt. Airy,	Warren, Mo.,	July 30,	
	South Boston,	(Unapel,) mass.,	July 30,	2,200
	Dubuque, (Leo	ture Room,) Io.,	July 30.	
	Whitney's Pt.,	Broome, N. Y,	Aug. 20,	0,400
1	Bethel,	Clermont, 0.,	Aug. 20,	2,000

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Deaths of Baptist Ministers. Names. Residences. Time. Age. R. T. Anderson, Christian co., Ky., June 1, Jesse T.Wilson, Springfield, Ga., June 1, 24 A. Waters, Miami, Ind., C. O. Kimball, Charleston, Vt., July 11, July 24, 72 D. W. Elmore, Fayville, Ill., July 31, T. T. Hopkins, Galveston, Texas, Aug. 10, 36 Jas. Pulliam, St. Clair co., Aug. 12, 68 H. Crossley, Rockport, Ia., Aug. 12, 61 Thos. Chilton, Montgomery, Texas, Aug. 15,

Ministers Deposed.

Names.	Residence.	Time.	
W. B. Burdin,	Marengo co, Ala.	June.	

Ministers Rec'd from other Denomin's.

Names. From	what Bo	dy. Where.	Time.
		Toronto, C. W. Pulaski co., Ga	

"In mus Gattlamante

Elerical B	lemobals and	Settlements.
Names.	Whence.	Where.
h, Jos. R.,	Paducah, Ky.	Terre Haute, Ia.
ery, E. J.,		Southington, Ct.
ker, A. R.,	Lynn, Mass.	a source lar
xby, G. W.,		N. Fairfax, Vt.
irrows, J. L.,	Philadelphia, Pa	
ldwell, W.A.,		Mt. Pleasant, Pa.
ase, Rufus,	Bluehill,	Surrey, Me.
ark, N.,	Wendall, Mass.	Ira, Vt.
rtis, E.	Ypsilanti,	Niles, Mich.
kie, R. B.,	Johnstown,	Sunbury, O.
chmann, J.	New York,	Racine, Wis.
unce, D. W.,	Somerville,	Worcester, Mass.
rguson, C.,	Greenville,	Glen's Falls, N.Y.
rey, M. R.,	Murfreesb'o, NC	Hampton, Va.
rman, R.,	Selma,	Tuscaloosa, Ala.
eeman, J.T.,	Columbus,	Vernon, Miss.
odhue, J. A.,		Suffield, Ct.
rdon, Z. H.,		Ga. Nickajack, Ten
11, W. W.,	Edgartown, Mas	
tt, J.,	Hoboken, N.J.	
rris, T. C.,	Columbia,	Lexington, Mo.
im, S. L.,	Louisville,	Covington, Ky.
nton, J.,	Waukesha, Wis.	
lt, K.,	and the second s	
oper, W.,	and the second se	Narragaugus, Me.
nes, E. S.,	New Dern,	Murfreesboro, NC
eley, T. E.,	Vinantan	Howard, Ia.
dbury. N.	Kingston,	Medford, Mass.
rtham, G.,	Ashland, Mass.	
esson, C. H.,	Menokin, Va.	
ed, N. A.,	Essex, N. Y.,	Providence, R. I.
os, J. H.,	Winchester, Ma	s. Wakefield, R. I.
	Urbanna, Ill.	
ley, Silas,	L. Thebes, Ill.	
wyer, I.,	Foxboro, Mass	
rff, E. H.,	Dalahi I.	I. Thomaston, Me.
ank, M.,	Delphi, Ia.	Pella, Io.
ne, O. B.,	Manualli	Medina, O.
ylor, D.,	Marysville,	
stin, J. P.,	Terre Haute, Is	· · · · · · · · · · · · · · · · · · ·
linghast, W.,	Savannah, Ga.	-
hite, Wm.,	N. Fairfield o	Wilmington, Vt. Wood's Cor's Mich.
1	annoid, O. 1	wood's Cor's Mich.

Associational Record.

RETURNS OF 1853.

Associations. Churches. Ord. Min. Bap. Total.

ILLINOI	

1	LLINOIS	ł.			
Apple Creek,	25	15	216	1879	
Bloomfield,	11	8	39	508	
Chicago,	25	18	174	1466	
*Clary's Grove,	9	5	70	345	
Clear Creek,	12	3	36	579 178	
*Colored, Edwardsville,	9	9 16	17 177	737	
Fox River,	14	12	141	1420	
Franklin,	50	37	234	2479	
*Illinois, S. B.	9	4	19	314	
Illinois River.	27	24	244	1828	- and
Louisville,	15	6	59	530	
McLean.		G	39	413	
"Nine Mile,	20	17	116	870	2
North District,	12		122	998	
*Ottawa,	19	16	136	81ft	
Palestine, *Quincy,	15 21	11	36	396 141	
Rock Island.			208	14	i ak
Rock Island, Rock River,	20	13	65 70	40 125	10-
Salam	18	10	68	80%	
"Shelby, S. B. South District,	11	4	21	28	m
South District,	11	14	57	82:4-	ear.
"Springfield.	21	15	116	114/14	
*Vandalia,	9	4	50	355	
	-	-		-	me
	407	322	2494	2227 105	ed
				10:	be
	UISIAN	4			
Concord,	19	12	118	888	18-
Eastern Louisiana	19 13	5	50	405	ıld
Grand Cane,	13	6	115	530	
	12	7	11	8261	
Mississippi River,	· 16	8	44 35	67.8	
Ouachita, Red River,	* 18	6	35	403	
Sabine,	183	14	168	1385 4	
saome,	1.13	6	54	304	
	143	64	501	1000	
	110	01	594	5328g	
				-	12
and the second s	ISSOUR				
Bethel,	27	17	97	1673	
Black River,	12	6	51	592	10.1
*Blue River, Cedar,	38	20	298	2545	11 -
Concord,	14 30		97	417	14
Franklin,	20	21 7	296 67	2585	
			01	651	
"Gasconade, *iLoerty, Little Bon Femme, *Middle Fork, *Month Peasant, *North Grand River, North Grand River, *North Union, Osage River, *Platte River,	20	12	58	177 683	
Little Bon Femme.	17	9	192	1667	
*Middle Fork.	15	13	49	542)	
*Mount Pleasant.	18	10	131	1651	
N. Cape Girardeau.	15	6	72	468 i	
*North Grand River.	14	7	21	359	
North Liberty,	16	13	00	1404	
North Union,	14	16	130	1333	
Osage River,	16	15	30	447	
*Platte River,	13	11	81	351	
Bichlands,	5	3	6	136	
	- T	3		55	
St Louis,	12		337	1832	
Sallne.	17	9	112	922 1649	
Salt River,	26	14 15	158	1049	
Spring River, *Third Creek,	23	4	154	128	
Union	18	6	60	534	
Union, South,	10	5	8	162	
West Fork,	11	5	29	293	
Wyaconda,	21	9	67	1013	
	465	268	2643	25387	

* From these Associations we have not been able to obtain minutes for 1853. Will not our brethren send them?

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NAKIT ASAMBETS NOT SHERULADE

DECEMBER, 1854.

The Need of the Age FOR AN EDUCATED MINISTRY. No. 111.

BY THE EDITOR.

HILE there are arguments for an intelligent and able ministry, that are common to all ages and climes, there seems to us to be some peculiar necessities in our day for such a ministry. Without dwelling upon the necessities that are suggested by the desperate strugglings of Popery-by the claims of immigrant hordes washed by every high-tide on our shores-by the peculiarities of our political organization, rendering intelligence and integrity so essential to our well being as a nation-and a dozen other topicspassing by these, we say, there are two or three views which will, we think, demonstrate the necessity for an intelligent, thinking ministry, as well as of a devout, earnest, and godly ministry.

We conceive that the supreme outstanding development of the present age, is this: THAT MAN, IN HIS INDI-VIDUALITY, HAS ATTAINED A HIGHER POLITICAL AND SOCIAL VALUE THAN EVER BEFORE.

In the political theories, in the governmental policy, in the fierce wars and terrible revolutions of former generations, the rights and interests of the masses of the people were regarded only so far as they could be made subservient to the interests of their rulers. The histories of the world are histories of wars, originating among the few ambitions leaders—the kings and lords

No. 12.-23

of earth-waged for their aggrandizement or vengeance ; and the peoplethe masses-without having any essential interests involved, have been drawn or driven into them. Not for their benefit have governments been carried on, or battles fought. The great wars of earth have doubtless ultimately contributed to the good of the race, yet Divine interposition, not human purpose, has secured such results. Whether conquered or conquerors, the condition of those represented by the armies, has seldom been directly ameliorated by national conflicts. They could be debased by foreign victors but little below the position to which the heels of their own princes trampled them. In all ages men have been used but as

"The tools,

The broken tools, that tyrants cast away By myriads, when they dare to pave the way

With human hearts,-to what? a dream alone."

How different is it now ! Humanity is quoted higher in the prices current of all economic theories.

There has been in the past generation an amazing development of individuality. Rights are demanded, and privileges are claimed for men because they are men. The people of almost all nations are feeling — thinking moving. This age has witnessed almost for the *first* time in the history of the *world*, the governed dictating successfully to their governors. Indications promise that monarchs will soon erase from their escutcheons, the

abused motto, "By the grace of God." and if they hold a royal shield at all, will gratefully inscribe upon it, "King by the grace of the people."

Robert Burns' earnest apology for humanity uttered half a century ago, more universally in our day than ever, is felt to convey a heaven's truth.

"What tho, on hamely fare we dine, Wear hoddin gray, and a' that,

Gi'e fools their silks and knaves their wine, A man's a man for a' that,

For a' that and a' that.

Our toils obscure and a' that, The rank is but the guinea's stamp,

The man's the gourd for a' that."

Ebenezer Elliott's anthem for the people utters the intense prayer of millions of hearts. Such fervid utterance are the expression of the aspirations of enthralled humanity, groaning for a wider liberty.

When wilt thou save the people, Oh! God of mercy! when?

Not Kings and Lords, but nations ;

Not thrones and crowns, but men. Flowers of thy heart, O God, are they, Let them not pass like weeds away— Their heritage a sunless day!

God save the people!

Shall crime bring crime for ever, Strength aiding still the strong?

Is it thy will, oh Father,

MARIT ABMINES NEELSESHIMAD

That man shall toil for wrong. "No!" say thy mountains; "No!" thy skies; " Man's clouded sun shall brightly rise And songs be heard instead of sighs,"

God save the people!

When wilt thou save the people? Oh, God of Mercy ! when?

The people, Lord, the people ! Not thrones and crowns, but men ! God save the people ! thine they are, Thy children as thy angels fair;

Save them from bondage and despair ! God save the people!

The salvation of the people is already begun, when they thus cry for it. And it is neither wise nor Christlike, to sneer at these out-gushings of the soul as fanatical, nor to scowl upon them as impious.

Men want change. They will have it. There is abroad an indefinite consciousness of a condition of restraint and thrall. There is restlessness under it, a longing for a larger liberty. The strugglings for civil freedom that during the last decade have agitated the world, may be for a season stifled and suppressed, but they cannot be suffocated. They are after all the longings of Power. The people, the centre and seat of Power, must ultimately obtain what they Will. Hopes and Rights, elastic will rebound from the pressure of despotic Force, and the "green withes" that bind down these aspirations, will be as "flax touched with fire."

What it is that will satisfy these indefinite cravings of awaking mind, the world does not know. But we know. It is the gospel of Christ. The world will never be at rest without it. The heaving nations will never attain intelligent liberty, nor can they be fitted for it without a pure christianity. The gospel pervading the nations, would insure a permanent popular government wall. It would prepare the people to preserve and enjoy liberty. It is doubtful whether any thing else can. The only firm basis of republicanism is a plain Bible christianity. This is the fittest preparative and the surest preservative of popular government.

The gospel is adapted to control this great development of the age, and through the ministry the age must be made to see it. It demands of the individual and works in him the personal self control, the purification from selfishness, the cherishing of good will toward all which are essential elements of a prosperous republic. It deals with men as individuals rather than in masses. It educates conscience. It controls the heart.

You cannot frame a government that will satisfy discontented individuals. To control masses you must control the persons that compose them. This the gospel does. It has this great peculiarity, It isolates man. It always addresses the individual. It teaches him that he must stand by himself.

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Each one it regards as personally responsible for the employment of his talents and influence. Each one it holds directly accountable to God. Thus it induces intelligent submission to a right authority. Thus it prepares each, to work in combination with all for just ends. It lays foundations upon which a structure may be safely reared. And then the laboring intellect and the yearning heart of man the gospel always guides safely. It always reveals to him something beyond worthy his aspirations. It ever allures him onward. At every step of his progress it points to a still higher attainable elevation. It opens new and satisfactory fields to the investigation of his intellectual powers. It discloses new opportunities and new motives for the exercise of his social and benevolent affections. From every stand-point up to which he has struggled it teaches him to say with St. Paul, "not as tho' I had already attained, either were already perfect, but I follow after that I may apprehend that for which also I am apprehended of Christ Jesus." However much then individual mind may be developed in the progress of civilization, we have in the gospel of Christ that which is adapted both to control and purify its powers. to stimulate to further progress, and to widen the fields of its operations. The cheer with which the gospel greets man, as he climbs to every new elevation, is "Excelsior."

Can any thing less than a wise, thoroughly educated ministry, influence and control such social developments and show the adaptation of the gospel to meet and mould them.

THE MELIORATION OF PHYSICAL LABOR, is another characteristic of the age.

The time has been, and not remote, when the *laborer* even in civilized lands, was required to toil wearily through fourteen and sixteen hours of every day, with rude implements, performing his work by sheer strength, and gaining his results by slow and patient degrees, while his scant wages scarcely afforded a sufficient supply of coarsest food to sustain the strength necessary for such protracted labor.

It is sadly true, that we are far from having attained what is practicable for the alleviation and the reward of labor. Yet there are unmistakeable signs of progress. Scientific men are devising a thousand methods by which to moderate the drudgery of physical labor, to augment its efficiency, and lessen the number of its toiling hours. Already, in many departments of labor, tenfold efficiency is gained, with more than ten fold diminution of muscular power. Much of the brute drudgery of toil is abolished by improvements in machinery and in mechanical implements. Wages more ample and food more nutritious and plentiful are provided.

The rude tools of the Agriculturalist, and his methods of cultivating the soil are changed for the better. The clumsy ploughs of our grandsires, rot in fencecorners, and the flail and the sickle are hung up as curiosities beside the old match-lock and spinning-wheel, and agriculture takes its place among the sciences, its learned professors placing their chairs upon the same platform of honor, with those of professors of Mathematics and Languages.

Instead of the old wagons and coaches dragging heavily along their mighty loads and weary passengers, we behold iron roads, stretching along from city to remotest city, along which caravans are hourly flying with easy speed.

Instead of the clumsy barques lying with drooping sails, upon oceans and inland streams, idly waiting for a favoring breeze or tide—instead of the rough arks, dragged against the current, by ropes, strained over the shoulders of men, creeping along the shore—we behold majestic steam-ships vexing the antagonist tides, and snorting defiance in the very face of the hostile winds,

These improvements in themselves, by a thousand suggestions and associations, awaken the mental faculties and increase facilities for intellectual discipline, while at the same time they multiply the hours that may be devoted to direct mental culture and to social enjoyment.

Now it becomes us to ask, What are to be the moral results of this alleviation of physical toil? of this multiplication of leisure hours to the laborer? of this consequent increased activity of intellect? Though admitting that these improvements are attended by some temporary evils, yet we are accustomed to speak of them as blessings, to hail them as manifest tokens of human progress. But suppose these laboring classes, thus aided, thus elevated, to be uninfluenced by the gospel, neglected by the church. These improvements will prove a greater curse to humanity than all the progress they indicate will prove a blessing. Educated depravity, physically unemployed, is most powerful and dangerous.

Dare we close our eyes to the fact, that a cold, silently working infidelity is already distilling its drops of poison into this mass of awaking mind? These stirring activities, are not enlisted for the Church of Christ. To an alarming extent, they are either apathetically indifferent to the gospel of Christ, or arrayed in virulent hostility against it. The literature of labor—and labor has its literature—does not exert its influence in favor of Christianity.

What is needed to make these tendencies of the age a blessing to mankind in the gospel of Christ. They must be met by the church, especially through its ministry.

It is not sufficient nor safe to dogmatise with these classes of men, to demand a subjection of reason to a blind faith. We must be more familiar with their condition and wants, and by sympathy with them, solicitude for their interests—all their interests, by clearer and profounder reasoning than their own, convince them of the admirable adaptation of the gospel to their wants, and allure them into paths of true wisdom and piety.

Let the ministry and the church stand aloof from these laboring classes, learning to think, and feel, and act for themselves; let them regard the complaints of wrong, and the yearnings after a better social condition, as impieties, and there will soon be arrayed against the church, a most powerful enemy. Soon multitudes of these our brethren, will rush beyond the reach of those influences which alone can make their altering condition a blessing to themselves and to the world.

Whether this lightening of the labor of the people, with all its attendant meliorations, shall prove truly and permanently beneficial to the world, depends, I humbly conceive, in a very great degree, upon the teachings of the ministry, the action of the church during the present generation. Controlled by the gospel, these arousing energies will greatly accelerate the coming and triumph of Christ's kingdom. Left uncultivated and rampant, they will curse the world with a new phaze of barbarism.

Biographical Sketches.

REV. SAMUEL R. CLARKE.

BY REV. WASHINGTON BARNHURST, BURLINGTON, N. J.

THE above named servant of Christ, was born in Granville, Washington Co., N. Y., on the 26th of May, 1805. The son of pious parents, he became, as early as the age of ten years, the subject of religious exercises. These, however, took no decided form, until in his fifteenth year, amidst a general awakening in his native village, the lad became earnestly solicitous about his soul. "Now," he says, "I began to discover what the apostle meant by the 'sinfulness of sin,' and ' the justice of God in the sinner's condemnation.' " As a farmer's boy, with a "Testament" in his bosom, he "used to covet the privilege of turning the cattle into the pasture and driving them home again, that he might retire to a beautiful grove of hemlocks, there in reading and prayer, to strive to give himself to God." With fluctuating feelings, vainly

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BIOGRAPHICAL SKETCHES.

striving to reconcile *himself* to God, months rolled away.

One night, oppressed with a sense of his glaring ingratitude, in "having lived fifteen years in sin against a God of infinite goodness," he could not refrain from calling his father to his room and making known his feelings to him who had so often prayed for his conversion. The darkness of night passed. Morning came. Samuel's soul rejoiced in a new light, while his bosom thrilled with a new love. He had seen the shinings of a Savior's face, and felt his heart drawn out in gratitude.

For want of proper instruction and encouragement, it was not until his nineteenth year that he made a public profession of faith, at which time, (Jaly, 1824,) he was baptised into the fellowship of the Baptist Church at Granville.

No sooner was he in the vineyard than the query arose, "what shall I do?" "In vain," says his journal, "I plead my wickedness and poverty; gloom ever hung over my path, until I resolved to tell a wicked world of a precious Saviour." In vain, he plead his ignorance and weakness; the word of God came, "God hath chosen the foolish things to confound the wise, and the weak things to confound the things that are mighty."

Owing to local circumstances his education had been much neglected. Yet with a feeling of "duty to preach," he set about qualifying himself, with commendable diligence. He spent two years studying at Fair Hall Academy, North Granville, "laboring nights and mornings for his board, and vacation, for his books, clothing, and tuition."

The winter of 1827, was passed by him at Deerfield, (now Marcy,) Oneida Co., teaching a common school. In March, of 1828, he entered the Literary and Theological Seminary at Hamilton, N. Y., and was licensed to preach in September, of the same year. Brother Clarke continued a member of the Seminary until June, 1831. During his stay, necessity compelled him to resort to teaching and preaching to defray expenses of board and study. Fourteen weeks were spent teaching in Otsego Co., where he speaks of enjoying precious seasons in preaching the gospel of Christ. Part of the next winter was spent in teaching; he supplied the Pearch River Church, at Brownsville, at the same time. Another precious season was passed with the Church at Ballston Spa.

Immediately upon returning from the visit to the last place, to Hamilton. with kindred spirits ever active in the cause of Christ, he canvassed the whole village, "going from house to house, and calling on men to repent." Brother Clarke, was at this time superintendent of the Sabbath School of the First Baptist Church. Deeply impressed with the worth of souls, the superintendent with a number of the teachers banded together for special prayer in behalf of the school. 'With strong cryings and with tears,' these men of God plead for the salvation of their scholars. A day was set apart and spent in humiliation and prayer. The Lord answered their prayers. Hamilton was blessed with a revival long to be remembered. The Sunday following these pleadings, in the school appeared the first gushes of penitence. Teachers had come, with hearts swelling with the pent-up desires for the conversion of their classes. "The superintendent," says an eye-witness, "stood up before the school, his very look commanding a death-like stillness. He spoke, 'Fellow teachers, I feel that on this moment hangs the weal or woe of immortal beings-let all lessons be suspended, and as far as possible, let every teacher know the standing of his pupils before God.' He sat down. For a few moments the silence was unbroken except by the sighs of teachers or the weeping of some convicted scholars, for it seemed the Spirit of God filled the place where they were assembled. At length a teacher fell upon his knees. He could not address his class, but in a short, humble, and fervent petition, he addressed his Heavenly Father." It

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was the great and good Grover Comstock, who laid down his life for the Savior's cause, and for Burmah. "And then another, in that same fervent manner addressed the throne of grace." It was the kind and beloved William Dean, whose then jetty locks are now whitened by his toils for the cause among the far off Chinese. "And then another." It was Rufus Buell who prayed-he whose labors God has blessed in distant, degraded, but once classic Greece. Those prayers were answered. Scholars were found weeping over sin, and desiring to know the way of salvation. During that "refreshing," "more than sixty from the female seminary were converted-many from the gentlemen's academy, and more than two hundred from the Sabbath School united with the First Baptist Church."

During the last year of his stay, Brother Clarke was again compelled to teach. He opened a Select Evening School, at Shurburn, West Hill, and preached for the Congregational Church at that place. Between forty and fifty were hopefully converted. "So precious," says his journal, "was the work, that out of twenty-five scholars fifteen were rejoicing that God for Christ's sake had forgiven their sins. The work was deep, silent, and progressive."

While at S., by the advice of the professors at H., he engaged to preach at Manlius Square, one-half the time for one year, but was still to continue his studies at H. On the second Sabbath in March, 1831, he preached his first sermon at Manlius. He found the Lord at work, "Saints praying" and "sinners weeping." So urgent was the call for labor, that he preached a fortnight before he could go to H. On the way to his studies he was stopped at Cazenovia. The Lord's work was advancing here, and a help was needed. He says, "by consent of the faculty at H., I toiled here for three weeks longer." While at this place, "a messenger arrived from Pitcher, Chenango Co.,

saying, 'the Lord is come down in great power, and sinners are calling for help, and there is no underhelper.' To this invitation," Bro. C. says, " Immediately, I conferred not with flesh and blood, but went to help them, and found it even as the messenger had said. There I continued for a time, laboring each day, ready to depart on the morrow, but labor increased, and the reward with it." The numerous converts desired baptism. The church asked that he should be ordained, "which," he says, "in accordance with their request, and the advice of my professors at H., took place May 12th, 1831." Brother Clarke continued working successfully in this field, until May, 1832. During the year, this church by God's blessing, was increased 138 by baptism, and 14 by letter. He says, "This was a memorable year to me, -a year in which I closed my studies at Hamilton, received the solemn rite of ordination, became the pastor of a church of Christ, and married me a wife,-a year of God's unparalleled mercy,-a year in which I probably witnessed the hopeful conversion of more than 1,000 souls to God."

In May, 1832, he closed his labors with the church at Pitcher, with a view to labor in the West, having an appointment from the Am. Bap. Home Miss. Society. Owing to the indisposition of Mrs. C., the Home Miss. Board changed for a time his field of labor, and he spent the year in the State of New York.

Immediately upon leaving Pitcher, Bro. C. was engaged as supply at Broad Street Church, at Utica, in absence of Elder Galusha. This was the season of the terrible visitation of the cholera, and his temporary field was not spared its ravages. Upon the return of Elder G. to the pastorate, Bro. C. went to the Pearch River Church, at Brownsville, Jefferson Co., where, for another six months, he labored to build up the failing interest there. After assisting at a protracted meeting at Oswego, he was ready for the journey westward.

In August, 1833, Bro. C. and family,

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started for Ohio, and arrived at Urbanna, in the Miami section, in September. Here he was emphatically a missionary. During the four months after his arrival in Ohio, he travelled 1133 miles in his own conveyance, attended two protracted meetings, two associations, and one general meeting of Western Baptists at Cincinnati, and preached sixtysix times.

He was pastor of the churches at Staunton and Buck Creek, and preached there statedly for one year. Also, at the same time, at New Carlisle, where was a branch of the Staunton Church. This branch received a goodly increase, and hoped soon to go forth a strong and independent church. This Home Missionary was abundant in labors. During the year 1834, and until April, 1835, he travelled in his work, 3041 miles, visited nearly 500 families, and preached 148 times.

In December of 1834, he took charge also of the Baptist Church at Dayton, and engaged to preach for it in connection with the three others, until April of next year, when it was his expectation to become permanent pastor at Dayton. In March of 1835, he removed his family to Dayton, then a flourishing village. In the nine months of his pastorate, this interest more than doubled its members. Pastor of four churches, instant in season and out of season, Bro. C. was making his influence felt, in that, then destitute region ; when God took him to himself, at the age of thirty-one, at the very prime of life. He was seized with bilious fever, and in seventeen days ended his career September 10, 1835,-two years from commencing his labors in Ohio.

An intimate friend, classmate, and fellow-laborer, has recorded of him, "As a man, he was kind and generous towards all; as a husband and father, amiable and faithful; one that ruled well his own house. His life cannot but be regarded by all who knew him, as a lively specimen of consistent piety and ministerial activity and faithfulness."

REV. D. W. ELMORE, OF ELGIN, ILL.

A FEW weeks since the papers announced that "the Rev. David W. Elmore, a Baptist minister living four miles south of Elgin, Ill., was instantly killed by lightning while at work in the harvest field." This occurred on the 29th day of July, 1854.

Brother Elmore was born on the 3d of February, A. D. 1800, in Stephentown, Renssalaer Co., N. Y.

Under pious parental influences, it is not strange that he was early the subject of religious impressions. Studious and thoughtful, his sensitive mind was profoundly agitated by the sober verities of religion. At the age of sixteen he engaged in a correspondence with Elder Stephen Olmstead on the subject of Divine Sovereignty, and its cognate doctrines.—Elder Olmstead was a strong Calvinist, and his doctrine puzzled the mind of the ardent youth, as it has many older and wiser heads since.

In the winter of 1816-17 there was a great revival in the town, which resulted in the conversion of many, and among them the subject of this sketch. He united with the Baptist church, and soon after went to Albany to attend the Albany Academy.

In 1822 he entered Union College, where he pursued a regular course, and graduated with considerable distinction. While pursuing his studies, he found two or three other Baptist students, with whom he soon consulted upon the propriety of attempting the establishing of Baptist meetings in Schenectady. By performing the labor of modern colporteurs, they found a few Baptists in the city. These they collected together, and a conference meeting was established, of which Brother This was the Elmore took charge. germ of the Baptist Church in Schenectady. A few of the old members still remember with lively emotions the zeal and piety of those students, to whose aid they were indebted for denominational privileges.

Leaving College, Br. Elmore entered a law office in Troy, but finding himself fighting against convictions of duty, he soon abandoned the law, and commenced the study of divinity, with Rev. John Findlay, at Albany, after which he entered the Newton Theological Institution with a fixed determination to devote himself to the gospel ministry. Possessed of extraordinary zeal and industry, combined with a fertile imagination, every moment was employed in some useful enterprise. One vacation was spent in Barry, Mass., where his exhortations and private labors were followed by a gracious revival. In all these things he was so approved and esteemed, that overtures were made to him by the Secretary of the Board of Foreign Missions, which resulted in his beingaccepted as a missionary for the foreign field. The declining health of his wife finally forbade his devoting himself to this work.

During his course at Newton he became private tutor to several young men who were preparing to enter the regular classes, among whom was Br. Brown, the gifted and devoted missionary in Assam.

At the age of 34 he graduated at Newton, one of the most finished scholars in the denomination. Prevented from going on a foreign mission, his thoughts were turned to the West, and he resolved to devote himself to the education of the ministry in the Western valley. While maturing his plans he spent one year with the church in Scipio, N. Y., and some time with the church in Onondaga.

In 1836 he went to Illinois, with the view of establishing a school similar to the Oberlin Institute in Ohio. The location selected combined every advantage essential to the success of such an enterprise. Lying on both sides of Fox River, it embraced timber, stone, lime, water power and fertile prairie. The tract claimed was ample, the object noble, the scheme seemingly practicable, and upon its success our enthusiastic brother staked his all.

Unfortunately, the land was not in market, and no valid title could be secured .- The people refused to recognize his claim to land for such a purpose, and as new settlers came in, they were encouraged to take possession of portions of his claimed land. This led to a long and bitter controversy, during which such prejudice was excited against both the enterprise and its projector, that the ministerial influence of our brother was sadly crippled. When this enterprise failed, to his view "life's labor was lost." The great end to which all his study, toil and sacrifices had been consecrated was forever defeated.

Amazed at the short-sighted selfishness of men, overwhelmed by the reproaches which fell upon him from every quarter, he sank into obscurity, and for some years brooded in silence over his disappointment. Bitter experience forced upon him the conviction, that Society needed reorganizing, in order that the benevolent element might predominate. Upon this and kindred subjects his mind labored with extraordinary avidity. His writings were voluminous. He accustomed himself to rise at 2 o'clock in the morning, and as soon as a hasty bath was finished, applied himself to his studies until the family were ready for the day's work .--His views were so radical as usually to be termed visionary, and but few newspapers cared to publish them. Still there was a something so philosophical in his plans, and so benevolent withal, that the easiest way a writer found to dispose of the matter, was jocosely to remark, "We ordinary men must consent to take the world as it is, float with the current, and do good on a small scale. It is only once in a while a man is raised up, to 'change times and seasons,' force society out of its natural currents, and roll the surging waters of depravity back upon their sources."

In the midst of all his plans, pervaded with the thought that his sun would yet rise from obscurity, that the life-

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long yearnings of his soul to be eminently useful to his fellow-men were about to be realized, in a moment he was gone. In one of the most terrific storms ever witnessed in that latitude the chariot of the Lord appeared, and in the whirlwind and fire he went up to glory.

REV. WM. HATCHETT; DIED in Caroline county, Va., on the 15th of August, 1854, in the 66th year of his age.

Mr. Hatchett was born Aug. 5th, 1788, in the county of Charlotte, Va., made a profession of religion in the fifteenth year of his age, and was ordained to the work of the christian ministry, before he had attained his eighteenth year.

In his youth, he removed to the county of King and Queen, where he acted as usher in a classical school, at that time taught by the Rev. Robert B. Semple, under whose auspices, he prosecuted his studies while he aided him in his ministerial labors in that and the adjacent county.

He was a man of more than ordinary talent and moral worth, enjoyed the early and unbroken friendship of Rev. Richard Dabbs, under whose ministry he was converted, and by whom he was baptized,-and was the personal and intimate friend through life of these patriarchs of our churches, Semple, and Broaddus, and both of the Montagues. He was an evangelical preacher, and the acceptableness and profit of his ministerial labors will be long and gratefully remembered by the churches and congregations he served. He was particularly distinguished for his devotion and fervency in prayer, and for the effectiveness of his exhortations : gifts of ministerial excellence very far superior to those upon which higher estimate is usually placed.

Mr. Hatchett would have attained to much greater distinction as a preacher than he did, had he not been crippled by his employment through the greater part of his life in the business of teaching. True, he was generally useful in this capacity, and his pupils always loved him and honored him.

The last six years of our departed brothers' life, were years of infirmity and suffering. His whole constitution was literally worn out by a complication of diseases. But his mind and heart were calm and settled, and his assurance of acceptance with God and glory in heaven, was never shadowed by a cloud. He knew in whom he had believed, and could say with the apostle, "I am persuaded he is able to keep that which I have committed unto him against that day." Early in July, he had with his family repaired to Ellington, the residence of his brother-in-law, Rev. Thos. H. Fox, with a view to recreation and health. But there he was met by paralysis which nearly prostrated him. He continued, nevertheless, to attend family worship, until after a few weeks, a second stroke of the same disease, overthrew his reason, crushed his physical powers, and released him from an earthly pilgrimage, the toils of which he had faithfully performed, and the afflictions of which he had patiently endured.

REV. CALEB NELSON, of oswego creek, N. Y.

THE subject of this brief memoir, was born in Dutchess Co., N. Y., soon after the close of the Revolutionary war. His parents removed to Tioga Co., then a wilderness, while he was in early childhood. His opportunities for mental improvement were but small, as schools in the new settlements were in their infancy, and were often taught by persons but poorly qualified for their office. When about twenty-three years of age, Mr. Nelson was made a subject of renewing grace, and about a year afterwards, he united with the First Baptist Church in Spencer.

His intellectual capacities were far above mediocrity, and as he had few books to study, except the Bible, he devoted himself with untiring assiduity, to the study of the Holy Scriptures, assisted by the guiding and enlightening influences of the Holy Spirit.

Having thus treasured up in his own mind the glorious truths of the blessed Gospel, he felt it to be his duty to communicate them to others, and was ordained to the work of the ministry in the Church at Spencer, in January, 1822, where he performed the duties of Pastor for the ten succeeding years.

He then accepted a call from the Oswego Creek Church, with which he continued his labors (with the exception of four years spent with the Baptist Church in Enfield,) till his labors on earth finally closed.

He was a good Pastor, faithful and beloved; kind and affectionate in manner, and instructive in his conversation.

He made no pretensions to classical learning, but blessed with a strong and discerning mind, well acquainted with Scripture truth, and assisted by the Spirit, he performed the duties of his high and sacred calling to the glory of God, and the spiritual good of those to whom he was called to minister.

In the joyful hope of eternal life, he "slept in Jesus," March 27th, 1854, in the 67th year of his age.

REV. NILES WHITING,

OF GREENVILLE, CT.

REV. N. Whiting, pastor of the Baptist Church, Greenville, Ct., died in the triumph of faith in Jesus, after an illness of about four weeks, of typhoid fever.

He was born in Simsbury, Ct., in 1812. He was brought up a Congregationalist, and having obtained hope in Jesus, he united with the Congregational church of his native town, under the pastoral care of Rev. Mr. McLean, in 1831.

Upon further examination of New Testament doctrines, he became satisfied that there was no water baptism in the teachings of Christ and His apostles, but the immersion of believers in the name of the Father, the Son, and the Holy Spirit. He was baptized into

the fellowship of the First Baptist church, Hartford, by Rev. Henry Jackson, D.D., in 1834. He united with the South Baptist church, Hartford, soon after its organization. In this young church he was faithful in the Sabbath School, and in all his church obligations, performing much lay work and giving promise of usefulness in the ministry.

He received a license to preach the gospel signed by Rev. E. Turney, pastor in 1841.

He began to labor regularly in the ministry with the Baptist church in Avon, in 1842, where God blessed his labors to the conversion of sinners. He was ordained in 1843. He removed to the pastoral care of the church in North Haven, in 1844, to the Bloomfield church in 1846, and to the pastoral care of the church in Greenville, in 1852. After about two years of faithful and successful labor in Greenville, he died on the field with his armor on, in the forty-third year of his age, and the thirteenth of his ministry. His last days were full of reliance and hope in the righteousness and blood of Jesus Christ, and his end not only joy but triumph.

REV. J. G. PIKE,

OF DERBY, ENGLAND.

TR. PIKE was born at Edmonton in 1784. His father was the Rev. Dr. Pike. Having had a good classical education his youth was spent as an assistant teacher in a seminary, where he once had among his pupils, the late Rev. John Williams, the martyred missionary of Eromanga. He afterwards studied for the ministry in the Dissenting College at Wymondly, having become a member of the General Baptist Church, in Church-lane, London, under the care of the Rev. Dan. Taylor. Some time after the completion of his college course, by what seemed at the time a mere accident, (that of being too late for the coach,) he was met by the Rev. John Deacon, of Leicester, who introduced

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him to the then vacant church in Brook-street, Derby. This was in 1809. In the following year he settled over that church. His ministry was successful from the first; for in the next year galleries were erected in the chapel, and even then it was too small to afford accommodation to the hearers. Efforts were made to secure a new place of worship in a more central situation; but failing in this design, the devoted Pastor prevailed on his people to enlarge and repair the old building. Here he preached three times on the Sabbath for about thirty years, and during the middle part of his life he often delivered a fourth sermon, in the summer season, out of doors. Nor did this satisfy his sense of duty to his Lord and Saviour. The missionary spirit had become widely diffused among the Particular Baptist Churches, and Mr. Pike used means to enlist the sympathies and liberality of his own denomination (the General Baptist,) in this enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies ; but as this plan was not cordially approved, the General Baptist Missionary Society was formed. Mr. Pike was unanimously chosen its secretary; and the devotion of the most affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced, to the close of his life, for this small but endeared society. He wrote, travelled, preached, and toiled for the mission as if its wants were the only claims he had to meet.

Yet his pastoral duties were not neglected. His congregation and church steadily progressed in numbers until the Brook-street Chapel became inconviently crowded. At length his people purchased a vacant mansion in St. Mary's-gate, and converted it into the largest Nonconformist Chapel in the town. Here he labored till the last Sabbath, and it might be said, till the last day of his life. For on Monday morning he attended the monthly prayer meeting of the Independent and

Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed he consulted with his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and in the afternoon retired to his study to attend to his correspondence. Several envelopes were directed. and one note was commenced ; but his pen was paralyzed by the stroke of death. Not answering to the call to tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless! His death is supposed to have been instantaneous, and to have occurred without a struggle or a pang. He was in his seventy-first year.

'How many fall as sudden-not as safe!'

In him was realised the devout wish of Wesley, expressed in terms so terse and chaste:

> 'My body with my charge lay down, And cease at once to work and live.'

Or, according to the sublime idea of Paul—'mortality,' in this case, was 'swallowed up of life.'

As a Christian, Mr. Pike was thoroughly catholic in his spirit; nominally he belonged to one of the smaller sections of the Church of Christ, but his sympathies embraced all who loved the Saviour, irrespective of their denominational distinctions.

As a Freacher, he was precisely of the kind which the amiable Fenelon avowed his love of-'a serious preacher' -who spoke for others' sake and not for his own-who sought their salvation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his texts-in the illustration of his themes-and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness. or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail

to 'give the sense, and cause the people to understand the reading.' But while he instructed his hearers, he sought, by an apt iteration of what was most important in the matter of his sermons, to make them impressive. And they were so, in an uncommon degree, to the aged and the young—the sinner and the saint. 'He so spake that great multitudes believed.'

As an Author, his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaption for usefulness; and it is simple truth to say that, as far as man may judge, they have been among the most useful productions of the British and American press. The tract societies of both countries long since showed a high estimate of their worth by including many of them in the lists of their publications. The 'Persuasives to Early Piety' has been circulated by myriads : and how many hearts corrupted by 'all manner of concupiscence,' have been drawn to the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but 'the day shall declare it.' This good and faithful servant of the Lord now rests from his labors, and his works follow him.

"HAYDN I was thinking of,—the bright, brilliant, cheerful Haydn; who, when complained of for making church music into dancing tunes, said, 'When I think of God, my soul is always so full of joy that I want to dance!"

"Some of Shakspeare's finest passages explode all grammar and rhetoric like sky-rockets—the thought blows the language to shivers."

First Sabhath School in Virginia.

THE first Sabbath School in Virginia was organized on the second Sabbath in April, 1816, in the county of Hanover, in the Baptist meeting-house, known by the name of Ground Squirrel, by Major Jesse Snead, then a young man belonging to no church, but now the senior deacon of the Second Baptist church in Richmond, Va., of which Dr. R. B. C. Howell is the pastor.

The circumstances which led to the organization of this Sabbath school were as follows:

In the early part of that year, 1816, Mr. Snead came in possession of a tract which gave an account of a Sabbath school that had been founded in London by the philanthropic Robert Raikes. That tract, he says, made a deep impression on his mind, and suggested the idea that such an institution might be made very advantageous to the people of his neighborhood, many of whom, with their children, were unacquainted with the letters of the English alphabet. Mr. Snead being a young man, only in his 22d year, and a school teacher in his native county, naturally felt a desire for the improvement and intellectual elevation of his neighbors; and it occurred to him that if Raike's plan of instruction could be put into practice, there need not necessarily, be a man or woman among them who might not learn to read and write. He was at that time teaching a school on the farm on which Patrick Henry was born and raised, and in addition to his weekly duties, he resolved on assuming new ones on the Sabbath, provided certain persons would agree to his propositions, and second his efforts. Accordingly, at the April muster of the militia company, commanded by Captain (since Colonel) Charles P. Goodall, Mr. Snead requested that the men he formed into a hollow square, which having been done, he informed the company of what Raikes was doing in London to promote popular education, and then

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gave an invitation to as many as might feel disposed to meet him on the next morning, the Sabbath, at the Ground Squirrel meeting-house, and bring their children with them, with the design of organizing and conducting a Sabbath School, stating also that adults, as well as minors, who wished to learn to read and write, would be taught free of charge. The proposal met with general favor, and on the next day, at the time appointed, the militia of Saturday were busily engaged in devising ways and means to establish the novel institution of a Sabbath school. Funds were subscribed for the purchase of books and stationery, which were procured during the week, and on the next Sabbath, and the first Sabbath school of Virginia went into operation.

Col. Charles P. Goodall, then captain of that militia company, who is still living was made the president of the school. The school continued in successful operation, except during the winters, until the year 1836, a period of 20 years, when all the original teachers had left the neighborhood. It is confidently asserted, that there was not (in 1836) a white child or young person within five miles of that place, having availed themselves of the opportunity, that was unable to read the Bible. Two of the pupils having located in the far west, subsequently wrote to Mr. Snead, expressing their thanks and warmest gratitude for the benefits of that Sabbath school. They said it was the only education they had ever received, and yet it qualified them for business, and by means of it they were doing well in the world.

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Mr. Snead opened a second school of the kind at the Deep Run (Baptist) church, in the year 1818, to which he devoted half of his Sabbaths, giving the other half to the Ground Squirrel meeting-house. The average attendance of this second school, including adults and children, was about *fifty*. This was a large attendance for the *country* at that time. This school was kept up for several years.

Re-Conversion.

BY THE BEV. JAMES SMITH OF CHELTENHAM, ENG'D. "When thou art converted, strengthen thy brethren."-Luke xxii. 32

THE interest Jesus takes in his people is intense. Here it is manifest that his eye, his heart, and his voice were engaged for Peter, though he knew how basely Peter would deny him. Satan was plotting against the apostles, he desired to have them to sift them as wheat, but the eye of Jesus watched him, read the very thoughts of his heart, and determined to frustrate him. His eye affected his heart, and he deeply sympathised with his disciples, especially with Peter, whose weakness and folly he knew. His voice was heard before the Father's throne, that Peter's faith might not fail. What a mercy for us that the eye of Jesus watches all our enemies ; his ear listens to all their purposes, plans, and designs; his heart beats with unutterable love and tender compassion for us, and he intercedes for us before his Father, and our Father, his God and our God. He knew Peter would be recovered, and therefore he directs him what to do after he was restored. He was to turn his shameful fall to account, and to sympathise more deeply with his brethren, watch over them more tenderly, and tend them more wisely. "When thou art converted, strengthen thy brethren." Here see,-

First, what we need, to be re-converted. We can only be regenerated once, we may be converted often. The life communicated at the new birth is immortal and divine ; it never dies ; conversion is the effect of that life, and the evidence of its power. Conversion is a turning to God. We hear his voice, we feel his power, and we turn from self to Jesus, from law to gospel, from sin to holiness, from the world to the church; but we often backslide, wander, and grow cold; then we need afresh the putting forth of the Divine power within us, to renew us in the spirit of our minds, and

bring us back to God. Surely the church needs to be re-converted now. May the Lord confer this blessing upon us.

A re-conversion will produce deeper convictions. Deeper convictions of the sinfulness of our natures, the inconsistency of our lives, and our inexcusableness before God. Deeper convictions of our danger by nature, as exposed to the just wrath of a sinhating God, and of our danger now of falling into sin, folly and mistakes. Deeper convictions of the value of the soul, that soul which came immediately from God. which must live while God lives, and either exist in endless torment, or unspeakable joy. Deeper convictions of the value of the cross of Jesus. That cross on which our sins were atoned for, where our peace was made, and by which our old man is crucified. Precious cross of a more precious Saviour! But for the Cross there would be no light in our dwelling. no peace in our conscience, no joy in our spirits, no love in our hearts, no hope in our souls! No one prizes the cross of Jesus like the re-converted soul.

A re-conversion produces sweeter enjoyments. We shall have sweeter enjoyment of peace with God, that peace which passeth all understanding, and which is a foretaste of the rest that remaineth for the people of God. We shall more sweetly enjoy love to God. which will be rekindled and strengthened by the amazing love which brings us back from our wanderings, and nearer to our Father's bosom. We shall sweetly enjoy zeal for God, for we shall be all alive in his work, full of zeal for his glory, and anxious to extend his cause. A re-converted soul is always a zealous soul. We shall be ready to do anything which God requires, or to go anywhere if God bids. Then we shall be ready to say, "Speak, Lord, for thy servant heareth." " Command, Lord, and thy servant will obey."

A re-conversion will produce greater

power in prayer. There will no longer be dull, lifeless, dronish prayers ; but, with spirit, energy, and determination, we shall go to God for blessings, like the man for the three loaves, taking no denial: we shall plead the promises, like the poor widow with the unjust judge, with the mind made up to prevail. Oh for powerful prayer in God's church! There will be greater pleasure in praise. We shall bless the Lord with all the heart, praise him according to his excellent greatness, according to his unparalleled goodness. Praise will rise up naturally from the gratitude of the heart, flow forth in songs before the throne of God; and this shall please the Lord better than a bullock that hath horns and hoofs. There will be greater enjoyment of the Word. We shall read it with new eyes, hear it with new ears, and feed upon it with new appetites. Its promises will sparkle before the eyes, its doctrines will be music in the ears, and its very precepts will be sweet as honey to the soul. There will be greater attention to ordinances. We shall no longer defy them, or put them in the place of Christ; nor degrade them by trampling them under our feet. But we shall see their value, feel their importance, and enter into their design. The prayer-meeting, the weekly service, the Lord's supper, will be precious to us, and no trifle will be allowed to keep us from them. Lord, re-convert thy people ! Re-convert my soul! Being re-converted, we see,-

Secondly, what we should do. "Strengthen our brethren." We have brethren who are weak in *faith* Most families have one or more weaklings in them, the Lord's family has many. These weaklings are apt to be overlooked, especially by those who are comparatively carnal, cold, and worldly. Oh how many members of our churches neglect that word, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." And that also, "Make straight paths for your feet,

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LANDER ABANDER NEGLENERALING

RE-CONVERSION.

lest that which is lame be turned out of the way, but let it rather be healed." But the renewed soul will pity, compassionate, and strengthen the weak in faith.

Many are feeble in hope. They do grasp the promises with a firm hand. They do not rest steadily on Jesus. They are not looking at things unseen, and for the coming of our beloved Lord; and therefore, they have more fear than hope. These are weak, and need strengthening. Some faint in the way. The road is so rough. Their cross is so heavy. Their strength is so small. Their unbelief is so active. Satan is so busy. Professors are so indiscreet in dealing with them, that they become weary and faint in their minds. They need cordials, and need them administered often. Oh, how many in the present day droop under their duties, and decline, being sick ! These need to be led to the great Physician. To be watched over, cared for, and strengthened. But one evidence that we need to be re-converted is, "All seek their own, not the things that are Jesus Christ's." Whereas the command is, "Let no man seek his own, but every man another's welfare." Oh, for grace to look out for the weak, from love to Jesus; and to be daily endeavouring to strengthen them for Jesus' sake!

We should strengthen them by testimony. Bearing our personal, experimental, heart-felt testimony, to the greatness, freeness, and power of God's love, as made known to our souls by the teachings of the Holy Spirit. Telling them of his woundrous faithfulness, which never falters, never fails ; but remains like the sun which is "a faithful witness in heaven ;" like the rock which defies the tempest and the storm. Reminding them of that precious assurance, "Though we believe not, yet he abideth faithful, he cannot deny himself." Speaking of his divine power, which like the shepherd's arms gathers the lambs to lay them in his bosom, or is stretched out to repulse

and drive back the foe; or like a powerful garrison which preserves the city from the invading enemy: that mighty power by which we are preserved through faith unto complete salvation. Testifying to them of Jesus Of the manner in which he receives sinners, communicates blessings to them, restores them as wandering sheep to his fold, employs them again, though runaway servants, and makes them happy in his own precious love. How much there is in Jesus to strengthen the weak hands, and confirm the feeble knees; and it is by setting Jesus before our weak and feeble brethren, that we shall be able to strengthen them as our Lord directs. To testimony we should add prayer. Prayer with them, and prayer for them. To prayer we should add example, a holy, loving, lamb-like example. Preaching Christ to them by what we do, as much as by what we say.

But some may read these lines who have never been converted at all. My friend, your case is sad, for Jesus says. "Except ye be converted, ye shall in no case enter into the kingdom of heaven." Peter speaks to such as you when he says, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." May God give you the grace to turn to him without delay !-Some may read them who were converted once, and were lively, happy, and active in God's ways; but now they are cold, worldly, and unspiritual. Does such an one's eye now rest upon this page? My dear friend, let me beseech you to hear God speak. He places himself before you." He seems to put himself at your bar. He says in the most pathetic language, Oh, my people, what have I done to thee? wherein have I worried thee? TESTIFY AGAINST ME! What has he done that will justify your conduct? What charge can you bring against him? Hear him again, Have I been a wilderness unto Israel, a land of drought? why do my people say, we

will come no more unto thee? Why do you neglect the closet, the bible, the sanctuary, the work which God has set you to do ?-But some happy re-converted soul may read them. My brother, my sister, I joy and rejoice with you. God has shown you great mercy. Jesus has manifested wonderful love. Realize and exercise your thoughts upon the greatness of the mercy manifested; then you will perceive that your obligations are greatly increased, and feel it to be your imperative duty to do as Jesus commanded Peter, "Strengthen your brethren." Beloved, the great thing we want is power, the power of the Holy Spirit, to bring us back from all our wanderings to the feet of Jesus, to fill us with zeal for his glory, to consecrate us afresh to his service, and make us useful and happy in his ways. As it is, we sow much and reap little. we work hard and witness few results, we employ many means to comparatively little purpose. How many sermons are preached, and not one soul converted ! How many churches decline rather than increase and grow ! What skeletons of Christians many of us are. Verily, many of us resemble the seven lean kine of Pharaoh,-we eat up all, and are none the better for it. May God in his infinite mercy pour out his Spirit, re-convert us one by one, until we all become full "of goodness, able also to admonish one another."

THE HAND THAT SAVES US.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death ; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty, in mercy, dashes out the beautiful images, and draws us, at the time we are complaining of his dealing, into his outstretched arms of compassion and love.

NOTHING BUT AN INSECT .- A French naturalist spent several years in examining the structure of a single insect, and left the work unfinished. In the body of an insect about an inch in length, another naturalist enumerated 306 plates composing the structure of the outer envelope; 494 muscles for putting them in motion; 24 pairs of nerves, and 48 pairs of breathing organs. The number of lenses in the eye of a common fly, is six or seven thousand, of the dragon-fly, twelve thousand, of the butterfly, seventeen thousand. On a single wing of a butterfly have been found 100,000 scales. The house-fly's wing has a power of 600 strokes in a second, which can propel it 35 feet, while the speed of a racehorse is but 90 feet a second. So thin are the wings of many insects, that 50,000 placed over each other, would only be a quarter of an inch thick, and yet, thin as they are, each is double.

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ANDRIT ASNINETS NEFLISERULS

FRANCIS WAYLAND, D.D., LL.D.



Francis Wayland, D.D., LL.D., President of Brown University.

FRANCIS WAYLAND, was born in New York, March 11th, 1796, only a few days after the arrival of his parents from England. His father was a Baptist preacher of the same name, who settled at Poughkeepsie in 1807.

After suitable preparation, young Francis entered Union College, Schenectady, in 1811, at the early age of fifteen, and two years afterwards graduated with distinguished honors.

Immediately after this graduation, he entered upon the study of medicine, with the intention of making that profession the business of his life. God, however, purposed a different course of usefulness for the young disciple, who, with a soul on fire with love to Christ, and a heart yearning with intense anxiety for the salvation of the world, entered the Theological Seminary at Andover, in his twentieth year, in pursuit of that knowledge and preparation which would fit him to become a useful minister of the gospel.

He had scarcely reached the age of twenty-one when his pre-eminent talent for teaching attracted attention, and he was appointed tutor in Union College, from which he had graduated four years before.

But this was not the work for which his soul was longing, and although he remained some four or five years in the performance of his new duties, still he could not be satisfied without a wide sphere in which he could proclaim the riches of the gospel of redeeming love, and diffuse that knowledge which maketh wise unto Salvation. Accordingly, he accepted a call to the pastorate of the First Baptist Church of Boston, in 1821. Here, although the church was not filled by those whose itching ears keep them always on the move, like wandering stars, still, they who did attend, felt that here was a workman who did not daub with untempered mortar, but who seemed by deep thought and thoroughness of preparation, desirous to build not for the changes of time, but for the enduring glories of eternity.

His sermon on "the Moral dignity of the Missionary Enterprise," has exerted, and will long continue to exert,

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a happy influence on Missionary effort both in this country and in England, where it received a wide circulation.

Five years later, it appeared to himself and his friends, that he could best promote the great cause which lay so near to his heart, by employing his talents in preparing young ministers for their arduous labors.

He was elected professor by his Alma Mater, in 1826, and in 1827, he entered upon the duties of his present useful and responsible position as President of Brown University at Providence, R. I., a situation he has now filled for more than a quarter of a century, being now, (1854) in the fifty-ninth year of his age.

He was probably the youngest man who ever received the title of D. D. from any institution in this country, having had that honor conferred when but twenty-nine years old. Some of his writings will perpetuate his name and usefulness long after he shall have rested from his labors; his "Moral Science," and "Political Economy." have been adopted as the best textbooks on their several subjects by many colleges both in America and Europe. "In person, Dr. Wayland is very commanding. He is somewhat above the middle height, is square built and massive in his whole appearance. His hair is iron-grey, every year becoming lighter. His dark piercing eye flashes from his bushy black brows, above which his broad high forehead rises as a well-filled double storied storehouse of wisdom and benevolence.

His whole appearance and manners are highly dignified, and no man can unite authority and courtesy with more effect than does Dr. Wayland when he presides at "Commencement," or occupies the chair in a large assembly.

But the Dr.'s excellencies shine even brighter amid the domestic circle; here, he is thoroughly at home, and makes everybody else feel so too. He has none of those consequential airs, intended to make you feel your inferiority, and which belong only to aspiring pedants; all is ease and digni-

fied familiarity. His children and friends are made happy by his unaffected politeness, which with him is benevolence in little things. He aims to make you feel yourself an equal, and seems to render a kindness without even thinking about it, striving to anticipate your wishes, without allowing you to be conscious that you have them.

Although President of one of the oldest and most respectable literary institutions in the land, still he dreads the idea of putting learning before holiness of heart; he advocates the improvement and employment of the one talent, as well as the ten, and urges that every christian should seek to deserve the approval awarded to one of whom the Master said, "she hath done what she could," contending that when a more educated minister can not or will not go to break the bread of life, that it is the privilege and the duty of the humblest and most unlettered child of God, to stand forth, not only as a living epistle, but being ready to give a reason for the hope that is within ; he even, though unable to read, should preach the gospel by telling what great things the Lord had done for his soul.

Nothing could be more forcible and truthful, and fraught with solemn thoughts, than the question he put to an assembly of his ultra-educational brethren, who opposed so much latitude in preaching the gospel, and would have none but college-bred divines to occupy a pulpit.

After spreading out his mind that where none fitter could be found, we should go back to the customs of former times, when even laymen were permitted to preach, and men with little of worldly lore were filled with the Holy Ghost, and abundantly blessed in leading anxious souls to the fold of Christ. Then, assuming a dignified solemnity, both in his manner and tone, he slowly asked them, "What good does it do to gather men into a fine house, to have them listen to fine preaching and fine music—And then let them all go down to hell?"

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ANNALLT ASNOTES NOTISES MALLEN

Editor's Garner of Gleanings.

DEATH OF DR. NOYES .-- The Rev. Eli Noyes, D. D., who died at Lafayette, Indiana on the 10th of Sept. was one of the most learned and able divines of the country ; and although in the prime of life, being but forty years of age, held the very first rank in his denomination, that known as the Freewill Baptist. Dr. Noyes was one of the first missionaries to Odessa, India, where he remained about six years Upon his return, he was settled over a church in Boston for five years. Subsequently he was pastor of the Roger Williams Freewill Baptist chuch in Providence, R. I., from which he withdrew in consequence of declining health. He continued in this city for some time afterwards, devoted, so far as his health would permit, to study. He left Providence some two years ago for the West, hoping to find a climate better adapted to his health; but disease had fastened upon him too strongly to be removed.

Aside from Dr. Noyes' labors above mentioned, he was several years editor of the Morning Star, and was the author of several highly valued religious works. Among them a Hebrew Grammar.

VIRGINIA BAPTIST GENERAL ASSOCIA-TION.—54 laborers were employed during the year 1,714 weeks' labor performed, 3,841 sermons preached, 2,342 prayer meetings attended, 7,627 pastoral visits made 224 baptisms, 107 member received by letter, 6 houses of worship completed and 6 more in progress.

ANNIVERSARY OF THE BIBLE UNION.— The fifth anniversary of the American Bible Union was held in New York, Oct. 5, 6. The attendance was good, and the number of delegates from abroad quite large. The forenoon of the first day was occupied chiefly with the business of the Society, and the remainder of the time was mostly given to addresses.

The Treasurer's Report states that about \$36,000 have actually been received into the treasury of the Society during the past year, and that the Union has \$140,000 on subscriptions yet unpaid. It is added that of the \$36,000 received, less than \$800 has been paid, in sums of \$100 or more; so that nearly the whole has been paid in small sums. The comparative annual receipts are as follows: First year, \$5,000; second year; \$10,000; third year, \$16,000; fourth year, \$23,000; last year, more than \$35,000.

TREASURER'S REPORT. 1853. CR. Oct. 5, by balance \$4,487 56 1854.-Oct. 4, by interest..... 150 00 By cash from Scriptures sold 650 00 By cash from Life Members, Directors, Churches, Auxiliaries, Associations, etc..... 35,150 63 Total..... \$40,538 19 1854. DR. Oct. 4, to cash paid for Spanish 931 45 Scriptures..... To cash paid for French Scrip-281 05 tures..... To cash paid for Italian Scrip-665 55 tures..... To cash paid for German Scriptures..... 880 63 To cash paid the Rev. J. G. Oncken for German Scriptures 5.000 00 To cash paid the Rev. J. G. Oncken for Mission Chapels by request of contributors 395 00 To cash paid for Home and Foreign Missions 139 50 To cash paid for English Scrip-19,578 43 tures..... To cash paid for Printing and Postage on Bible Union Re-804 00 porter To cash piad for Agents Salaries 3,822 55 and Expenses..... 2,165 47 To cash paid for Salaries 500 00 To eash paid for Rent of Rooms To cash paid for General Expenses, (including counterfeit bills,) etc..... 215 02 Balance..... 5,159 39

BAPTISTS IN OREGON.—The Minutes of the sixth anniversary of the Williametta Association, Oregon, state that the number of organized churches is 16, embracing 442 members. The largest churches are those of Shiloh, Cowallis, and Oregon City numbering 43, 46, and 40 members. BAPTISM OF A JEWISH RABBI.—Bro. Jacob Weller, Missionary to the Germans in this city and vicinity, baptized, on Sunday last, three into the fellowship of the German Baptist Church, New Albany, Indiana, one of whom, Mr. Kasper Koche, was a Jewish Rabbi. His speech at the water's edge giving an account of his conversion to the Christian religion, was highly interesting. We understand thathe speaks fluently ten languages, and intends giving himself entirely to the ministry.

THE BUCK-TOOTH CHURCH, N. Y.—The circumstances of this church, and its admission into the Cataraugus Association, are of peculiar interest. It numbers 59 members and is composed of Indians of the Seneca tribe, and now located on the "Indian Reservation," on the Allegany river. They were formerly connected with the Presbyterian denomination, but were led to investigate the subject of baptism, and in doing so found, that the English word *baptize* had been *transferred* into the scriptures of their tongue, instead of being *translated*.

This disturbed their confidence in their former religious teachers, and the result has been, they have all submitted to immersion, and have organized as a Baptist Church. The presence of their delegates at the Association, their voice of praise and words of exhortation, and their humble bearing, exhibiting so much of heaven, added not a little to the interest of the occasion.

PINE STREET BAPTIST CHURCH, SAN FRANCISCO.—The corner stone of the new house of worship was laid on 17th of Aug. with appropriate Services. Revs. J. L. Shuck, J. B. Saxton, and B. Brierly. with the pastor, Rev. W, Rollinson, participated in the exercises.

The edifice is to be of brick, with a massive stone foundation. The dimensions are forty-eight by ninety-four feetineluding the projections. The house is situated in Bush street between Stockton and Dupont streets, in a good neighborhood. The building is now rapidly progressing.

AN ORIGINAL THOUGHT.—A correspondent of the N. Y. Observer says, "I was amused in hearing an English gentleman of general intelligence expressing his conviction that the growth of Episcopacy in the United States was in a degree owing to the fact that it was the religion of the Court and aristocracy in England; and he evidently felt quite comfortable in the thought that the good people of the United States have so much reverence for British institutions, and so much true conservatism remaining.

No BAPTISM, NO CHURCH-Dr. Griffin says, "if nothing but immersion is haptism, there is no visible church except among the Baptists." We accept Dr. Griffin's admission and affirm (and challenge proof to the contrary,) that there is no baptism but immersion spoken of in the Bible.-Chr. Era.

INFANT BAPTISM QUIETLY DROPPED.-Our French correspondent states that nearly all the disciples of the great Swiss preacher, Vinet, refrain from baptizing infants.

FURMAN UNIVERSITY, S. C.—We learn from the Christian Index, that Rev. James P. Boyce, of Columbia, S. C., has given ten thousand dollars to the Furman University. B. C. Pressly, Esq., has also just given two thousand dollars. Including these two donations, nineteen thousand were subscribed by a few gentlemen of the Board at the recent meeting of the Trustees.

"THE DEPOSIT BAPTIST ASSOCIATION," N. Y., was organized on the 16th of Sep. by delegates from thirteen churches formerly connected with the Franklin Association.

A GOOD EXAMPLE.—A few days since, a Lady connected with the first Baptist Church Baltimore, called at Bro. Crowley's Book store, and handed him TEN DOLLARS with the request that her Pastor should be allowed to select such books as he wanted, to that amount. We need scarcely say that the face of her beloved Pastor beamed with delight when the fact was made known to him; and forthwith like a hungry soul he secured ten dollars worth of mental provision, and went on his way rejoicing.

We commend the example of this sister to the members of our churches every where. If they would make glad the hearts of their Pastors, we say to them all, "go and do likewise."

THE COST OF PUBLIC WORSHIP—Suppose a congregation to consist of 500 individuals and the whole expense of the society to be \$2,000 per anum. What is the cost to each individual each Sabbath?

Ans .--- A little less than eight cents !

Eight cents a week for religion-enormous ! Neighbor if your are crushed under the burthen, just smoke two cigars less a

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RABIT ABANDER NUBLIS NEED

week, and it will relieve you; buy a couple of oranges less, and the saving will pay the minister.

RELIGIOUS PAPERS IN ENGLAND .- The number and circulation of our English religious papers, says a foreign correspondent, will bear no comparison with yours in the United States. The Church of England has two papers-the Record, published twice a week, with a circulation of 3,639 each number; and the Ecclesiastical Gazette, weekly, with a circulation of 2,750. The Baptists have heretofore had no paper, but have patronized the papers of the Independent denomination. These are-the Patriot, issued twice a week, with 1,268 subscribers, the British Banner, with a weekly circulation of 3,888, and the Non-Conformist, with a weekly circulation of 3,211. The Wesleyan conference has only one paper, the Watchman, with a subscription list of between 3,000 and 4,000. The Wesleyan Times, the organ of the agitators, is rapidly declining, its circulation having diminished one-half since the year 1851.

BAFTIST PAPER IN ENGLAND.—A plan is proposed for commencing a weekly newspaper in the interest of the Baptists. Hitherto they have been destitute of this important means of expressing and defending their sentiments. Strong hopes of success are entertained.

MINISTERS IN GREAT BRITAIN.—The census report of '51 exhibit the following results. There are 17,621 clergymen of the Established Church, 1,556 Baptist ministers, 1,972 Independent, 2,725 Presbyterian, 14 Unitarian, (this evidently is too small a number,) 1,798 Wesleyan; 1,580 of other Protestant denominations, 1,093 Roman Catholic, and 73 Jewish priests; and 973 Scripture readers, missionaries and itinerant preachers.

SECESSION OF A DISTINGUISHED PRELATE. —A great excitement is caused among the Church people of England, by the secession from the Church, of the gifted and distinguished Arch Deacon Wilberforce, on the ground that his conscience would no longer allow him to admit the supremacy of the Queen as the head of the Church.

CHURCHES IN SCOTLAND.—In June last there were 3,345 places of worship in Scotland, containing accommodations for 1,834,-805 persons, the average accommodations

of each place of worship being somewhat over 540, and the proportion of sittings to the entire population being 63.5 per cent. The Free Church of Scotland has proposed to raise a sum equal to \$250,000 for church extension purposes, and to aid churches that are in debt.

THE FIRST PROTESTANT MISSION IN CHINA was commenced about forty-nine years ago, and the honor of this work belongs to the London Missionary Society; while that of being the first Protestant missionary is due to the far-famed Dr. Robert Morrison. Dr. Morrison went to China in 1807, and at the expiration of seven years he had finished a translation of the New Testament. At this period he was joined by another missionary, Rev. Mr. Milne, to whom he taught the language, and by the year 1818 they completed the translation of the entire Bible.

MORAVIAN MISSIONS.—In the year 1822 the Moravians had 169 missionaries and teachers laboring at 33 stations among the heathen. In 1852 they had 393 missionaries and teachers, and 70 different stations.

THE OLDEST CHURCH BUILDING NOW standing in the United States is said to be one near Smithfield, Isle of Wight county, Va. It was built in the reign of Charles I. between the years 1630 and 1635. The brick, lime, and timber, were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

Towns AND CITIES OF IOWA.-The following table shows the population of the

principal towns and cities of rowa.	
Burlington,	7,206
Dubuque.	6,634
Davenport	5,202
Keokuk	4,769
Muscatine,	3,694
Towa City	2,570
Fort Madison,	2,020
Oskaloosa,	1,169
Cedar Rapids,	1,120
Fairfield,	

GOVERNMENT IMPORTATION OF BIBLES.— A gentleman at Washington, who has been looking over the records of the Continental Congress, to make himself acquainted with the legislation of the glorious patriots of that day, writes that he finds that on the 11th of Sept. 1777, that body voted that the committee on commerce be directed to import 20,000 copies of the Bible from Holland, Scotland or elsewhere, into different ports of the Union.

CONNECTICUT SCHOOL FUND.—The State of Connecticut is out of debt, and has money loaned out at interest. The school fund is valued at \$2,076,600 and other productive property of the State is estimated at \$400,000, the greater part of which is invested in bank stocks.

POPERY AND CRIME.—The Rev. M. H. Seymour has recently brought before the public some statistical facts connected with the crime of murder, in several of the European kingdoms, well deserving the attention of thoughtful men. From these facts, it would appear that the farther a nation departs from the religion of the Bible, the more numerous will be the transgressions of the Divine command—"Thou shalt do no murder."

Our own land, with all her sins, is far less stained with the guilt of murder, than countries where the Bible is not the book which guides the people. In such countries the number of murders is fearfully larger than with us. And it is very remarkable, and ought to be pondered by our statesmen, that murders most abound in those nations where unmixed Popery prevails; and where priests, monks, and nuns abound in largest numbers, and no Bible circulate among the people.

AND AND ASTRONAL NOT STATUTED

The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be

Murders committed to every million of Inhabitants.

In	England,	4	In	Sardinia,	90
46	Trolond	-		Sarumay	20
	Ireland,	19	**	Lombardy,	45
	Belgium,	19	66	Tuscany,	10
66	France,	21		Ci ii	44
66	Anatut	OL		Sicily,	90
	Austria,	36	. 46	Papal States, 1	0.0
	Bavaria,	30	. 66	Naples 9	00

These are startling facts! And yet, with such facts as these and others before them, many a Protestant is still blind to the real character and tendency of Romanism, A tyro, from one of the English Universities one of those unfledged chickens hatched so quickly of late, in Tractarian machines—is said to have asserted, a few weeks ago, that all the crimes in this land may be traced up to the distinguishing doctrines of *Protes*tantism ! Indeed ! Such persons know little of real Protestantism or real Popery, nor would it be easy to teach them. But it does seem passing strange that graver and wiser men should pet, and foster, and cherish a system, the bitter fruits of which the people of so many other lands have long tasted.

It would be easy to account for the disregard of human life which prevails in Romish countries. There is something in the laws and institutions. But then we must remember that all these are impregnated with Romish principles. There is still more in the facility with which the murderer will receive absolution. Nor can a man feel so much for his victim when he believes that a few masses, purchased with money, may speedily release him from Purgatory and send him to Heaven. And if he can contrive to get money for masses for himself too, he also will soon be delivered from the penalty due to his crime, by the help of priests, masses, and money.

ROMANISM AND RUM.—The editor of the New York Tribune says: "The Catholics, who number less than one-sixth of our population, keep two-thirds of the grogshops, where grog-shops are tolerated, and sell most of the liquor in stealthy violation of the law where selling is legally interdicted. While the foreign born population of our country is scarcely a sixth of the whole number, it appears that a large majority of the crimes against life are committed by this fraction, and most of the culprits evince, by their choice of spiritual advisers, that they are Catholics."

EFFECT OF THE MAINE LAW.—The Prohibitory law of Connecticut went into operation on the 1st of August. Now look at the effect in the City of New Haven. In that city the commitments for drunkenness and offences resulting therefrom, during the month July, were :

To the County Jail, 50

To the City Watch House,..... 73

Commitments for like offences during the month of August :

711-		0		-		20
10	the	Cour	nty	Jail	,	16
To	the	City	Wa	atch	House,	15

Total,..... 31

The difference between the last month of licenses and the first of Prohibition is just ninety-two.

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FACTS IN HUMAN LIFE .- The number of languages spoken in the world amounts to 8.064-587 in Europe, 896 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of the Globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 28 years. One quarter die previous to the age of seven years; one-half before reaching seventeen. To every 1,000 persons only one reaches 100 years of life ; to every 100 only six reaches the age of 65; and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year; 91,334 every day; 3,780 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births.

STATISTICS FOR THE PEOPLE .- The population of New York is 600,000, of which 30,000 may be classed as floating population. Of the 6,000 persons who are criminals, or in charge of the Governors of the Almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853 there were committed to the prisons of this city, for 93 specified offences, 28,405, of whom 22,291, or nearly four-fifths were foreigners. Of 7,075 liquor-sellers, 5,597 are foreigners. The cause of religion suffers through other causes besides these. Religion suffers by the great number of papists, rationalists, deists, and atheists thrust upon us. In this city are 50,000 German Infidels, with their poisonous publications; 200,000 Roman Catholics, governed wholly by an insolent and bigoted priesthood; 250,000 who are wholly destitute of any means of grace, 43,000 families are without a copy of God's word.

IRISH IMMIGRANTS IN 1853—Irish remittances from the United States.—The New York Herald states that the number of Irish emigrants in 1849 was 218,842; in 1850, 214,649; in 1851, 254,537; in 1852, 224,997; in 1853, 199,392. The Herald thinks that this decline still continues, as during the first quarter of the present year, the total emigration from the United Kingdom to this country fell short of that of the similar period of last year by nearly 6000 souls. From these facts the Herald draws the inference that the depopulation of Ireland has reached the point where it is no longer a benefit to the peasantry. The country, losing two millions of its inhabitants, has recovered from the effects of over population, and there is now room and food for those who remain.

While the emigration has been falling off, the remittances from this side of the water have been steadily increasing every year. The following are the amounts remitted through the banks—exclusive of sums sent by private channels—since 1848:

1848,	upwards	of£460	,000,
1849	"	540	,000
1850	"	957	,000
1851	66	990	,000
1852	66		,000
1853	66		,000

The greatest increase was witnessed in the years 1850 and 1852, which followed periods of great distress in Ireland, and seasons of marked prosperity here. But those of 1853, only show an increase of £35,000, or \$175,000. It is indeed a noteworthy fact that during the past year upwards of seven millions of dollars were sent to poor people in Great Britain-chiefly in Ireland --- by their relatives, who had come out here as emigrants. Even this large sum probably falls more than a million short of the reality, as we have no record of the amounts which were sent to Great Britain by merchants, captains of ships, passengers, and other private channels.

These eight millions, have probably been applied, not alone to the payment of the passage of pauper emigrants, for the whole cost of the Irish immigration did not amount to so much, but a large proportion has been used in the purchase and improvement of land in Ireland, large quantities of which were forced into the market by the action of the Incumbered Estates Court, and afforded fine opportunities for investment.

REVOLT AGAINST THE PRIESTS.—The Liberty, a paper published in the city of Barcelona, Spain, thus summons the Spanish Patriots to a war with the Roman clergy :

"Spaniards! war against the clerical party! Let us break, once for all the chains by which corrupt Rome is trying to keep us in the fetters of her new concordato! We will proclaim civil marriage! We will register the births without the need of a priest's baptism! We will lift up the standard of Liberty of Conscience. . . We will emancipate the State from the yoke put upon it by the Church, and apply to the instruction of the people the millions devoured by a set of idle priests and monks!"

Book shelf.

THE ELEMENTS OF INTELLECTUAL PHIL-OSOPHY. By Francis Wayland, President of Brown University and Professor of Moral and Intellectual Philosophy. Boston, Phillips, Sampson & Co. New York, J. C. Derby, 1854 .- This is the modest title page of a handsomely printed volume of four hundred and twenty-six pages. It is the long, and somewhat impatiently expected contribution of Dr. Wayland to mental science. It is not so full a work as we had anticipated, but is perhaps, on that account, the better adapted to fill the place where it was most needed, that of a text book in our colleges and higher schools. We have only time, in this number, to announce that it is published. And we are glad that this is all that we need to do. The name and reputation of the author will ensure for it a place at once, in the library of every student; and the catalogues of our literary institutions will speedily enrol it in the list of their text books.

We mean to delight our readers with a few extracts from its pages in a future number.

From the same Publishers we have THE CITY SIDE, OR PASSAGES FROM A PASTOR'S PORT-FOLIO, BY CARA BELMONT. A neat little volume of 296 pp. Another of that series of little books, commencing with "Shady Side," and investigating the Pastor's labors, trials, compensations and comforts, from all imaginable "Sides." We should be glad if the members of our churches would read them all. They would understand better what kind of sympathy and aid their ministers need in their responsible and toilsome labors. The City Side is worthy a place among the best of the series.

AN ILLUSTRATED HISTORY OF CUBA, is from the same prolific press—written by Maturia H. Ballon, and in the present anxieties of the public mind in relation to that beautiful island, will doubtless find a wide circulation.

Also, MARTIN MERRYVALE, HIS > MARK. Two numbers of which have found the way to our shelf. It is a work of the "light literature" series, is written in a graceful, flowing style, and seems unexceptionable in it's moral tone.

From EDWARD H. FLETCHER, of New York, we have,

1. A BRIEF HISTORY OF THE BAPTISTS, and their distinctive principles and practices from the "beginning of the gospel" to the present time. By Wm. C. Duncan, professor of the Greek and Latin languages in the University of Louisiana. The present volume of 236 pp., is the first of a series, projected and to be completed we hope bringing down the history from A. D. 28 to 250. From the brief examination we have given it, we can commend it most sincerely to all who desire to see a calm, scholarly, and conclusive arrangement of the proofs that the early christians held, fundamentally, views identical with those maintained by the Baptist Churches of the present day.

2. HIBERNIA, or Sketches of Ireland by a Clergyman. A 12 mo. of 176 pp.; furnishing graphic pictures, well limned, of the social, political and religious condition of the Emerald Isle.

3. THE YOUTH'S GALAXY, by Obediah Oldfellow. A small quarto of 216 pp.; handsomely illustrated, full of interesting and instructive articles; a charming Christmas present for the little folks who want to learn something.

4. HEAVEN'S ANTIDOTE FOR THE CURSE OF LABOR. Second edition. One of the series on the observance of the Sabbath, for which prayers were offered a few years since in England. This little volume was written by John Allen Quinton, a journeyman printer, and received the first prize out of one thousand and forty-five MSS. presented. It forcefully and convincingly shows the value of the Sabbath, especially to the laboring man.

5. 'THE PEARL OF DAYS, second edition, is a well-written work on the same subject, by a Laborer's Daughter.

LITTLE JANE, or Feed my Lambs, is a charming little Sunday School Book, of 152 pages; issued by the American Baptist Publication Society.

THE PHILOSOPHY OF MORAL NECESSITY AND MORAL FREEDOM, by Rev. J. Lagrange. Published by Wm. J. Moss, Auburn, N. Y., 270 pp. A treatise on a most important subject, evidently written by one who has studied his subject thoroughly. It is a very creditable effort to solve that most difficult problem in theology--the harmony between human freedom and divine agency.

MEMORIES OVER THE WATER; or, Stray Thoughts on a Long Stroll; 351 pp. We have been charmed with this book for two reasons.

1. It is published in Nashville, Tenn., by Toon, Nelson & Co., and suffers nothing by a comparison with the publications issued from the presses of our eastern cities.

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NAMET ASPRINTS NOT SPECIFIC

We are glad to see such enterprize in our young western cities.

2. Because it is in itself a charming book. Barring some phrases which were better omitted. It is an elegantly narrated book of travels.

Our Oun Mook.

THE TABLE OF CONTENTS .- We ask our readers to notice particularly the Table of Contents for the year, which we publish with the present number. We have furnished this variety of articles generally, we think, of a character which our readers will wish to preserve, including the large number of brief articles and items in the Garner of Gleanings, which are not given in detail in the Table of Contents, and the Statistical Tables and eighteen engravings, in all comprizing three hundred and eighty-four pages, for the low price of \$1. And some few of our subscribers have not even sent us "THAT DOLLAR !" Have we not fairly earned it? Is it honorable or just to withhold it from us any longer?

THE FIRST NUMBER of the next volume, which we hope greatly to improve, will be promptly on your tables by the first day of January. Do you wish us to send it to you regularly? Our terms require "that dollar," "in advance." We shall be greatly encouraged and cheered in our work by promptness on the part of our subscribers.

To our BRETHREN OF THE PRESS we are greatly indebted for their numerous kind and flattering notices, and for the regularity with which they forward their periodicals to our office. We need them all and promptly, in order to glean the facts and figures for our tables. Please Brethren do not neglect to send every issue of your papers to the Memorial.

MINUTES, REPORTS, ETC. We are very anxious to obtain Minutes of all the State Conventions and General Associations. Will not our brethren in the different States see that we have them. Also, Minutes of Assoeiations, Reports, Catalogues, etc. Direct "American Baptist Memorial," Richmond, Va.

SERMONS, ADDRESSES, PAMPHLETS, BOOKS, ETC. We will notice all such as may be sent us, in a fair and kind critical spirit, and especially request that all pertaining to Baptist History, local or general, or to Baptist principles, may be forwarded to us.

BIOGRAPHICAL, HISTORICAL, STATISTICAL. The Memorial has furnished in this year's No. 12-25 volume, beside its general reading matter, Biographical sketches, more or less extended, of thirty-two ministers and prominent private members; Historical or Architectural notices of twelve churches; a record of the Baptism, in their several localities of 35,897 converts; of the constitution of 182 churches; of the dedication of 117 church buildings; of the ordination of 201 ministers; of 33 ministers received from other denominations; of the deaths of 89 ministers, and of the removal and settlement of 655 ministers. These returns are, of course, not full, as many of these items are never reported. But we are multiplying our methods of gathering information, and believe that we shall be able, in the future, to furnish even fuller returns.

REMITTANCES.—This being the season of the year when our real friends remember our necessities and send in advance their subscription, we request them, when they can, to take a wafer and stick their One, Two or Three GOLD DOLLARS to the letter, and fold in an envelope—this will come securely, and as it is very difficult to get rid of foregin notes, without heavy discount, it will greatly oblige us—when you have no gold dollar, then send on your Bank notes, and we will be thankful for the same.

It is very distressing to us to have to so frequently remind delinquents that the printer must be paid. Now we have more than a thousand subscribers who have had our property for twelve months past, which we were obliged to borrow money to pay for, that they might have the pleasure and benefit of reading the Memorial. Some of these have been behind-hand for two or three years; to all such we would put the question, Do you, my Brother, think it honest to receive another man's property and not pay for it? If you intend to pay, do so at once, that we may square up with the printer. You know our terms are in advance, and your bill has been due one, two or three years, and if you do not intend to pay then we implore you candidly to say so, and we will then know what to depend upon.

PREMIUMS TO CLERGYMEN.—We beg to impress it on the minds of ministering brethren throughout the Union that we make them an offer such as we think never was presented before by any publisher. We promise to supply them with any book or books that they may want from any book-store in the city, and allow them to pay for them by getting subscribers for the Memorial.

Che Monthly Record.

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Baptisms Reported.

ALABAMA.

Churches Black Cre Providen Andalusi Catawba, Pleasant Hopewell Pine Leve Unity, Troy, New Sale

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	Countres. A	aministrators.
ek,	Choctaw,	W. Campbell,
.e.,	Russell,	B. M. Ware,
2,	Covington,	D. Giddens,
Hill,	Barber,	J. O. Cumbie,
,	Perry,	J. H. Devotie,
l,	Macon,	
	Pickens,	A. M. Hanks,
	Pike,	
m,	Tallapoosa,	A. W. Bullard
ery,	Montgomery	, J. T. Tichenor

ARKANSAS.

w Hope,	Phillips, P. S.,	G. Watson,	16
cky Bayou,	Izard,		24
lena,	Phillips,	R. Jones,	3
ninary,		S. W. Shoggin,	16

BRITISH PROVINCES.

C. W., H. Schnider,

FLORIDA.

Washington, D. P. Everett, Orange Hill, Jefferson, B. S. Fuller, "W. Blewitt, Monticello, Indian Spring, Midway, Columbia, Antioch, 66

4 11 4 K. Chambers, 12 66 3

GEORGIA

	aponora.		
Shiloh,	Randolph,	J. O'Cumbie,	8
Enon,	66	"	3
Mt. Gilead,	**	66	9
Nacoochy,	Habersham,	J. C. Jarrard,	29
Jones' Creek,	Liberty,	H. F. Horne,	65
Union Hill,	Forsyth,	C. M. Lindsley,	11
Summerville,	Chatooga,	S. M. Pyles,	9
Poplar Spring,		65	30
Bethlehem,	"		12
Penfield,	Greene,		*34
Madison,	Morgan,		5
Friendship,	Thomas,	W. Blewitt,	9
Thomasville,	56 56	D. G. Darnel,	12
Summerhill,	"	W. A. Tate,	17
Way's,	Jefferson,		29
Hamilton,	Harris,		22
Pleasant Hope	, Floyd,		1
Mt. Zion,	Cass,		35
Macedonia,	33 - 1 - 1		21
Salem,	22		28
	ILLINOIS.		
Staunton,			-
Statution,	Macowpin,	J. V. Hopper,	10

	INDIANA.		
Thurches.	Counties: Ad	Iministrators. 1	Vo.
lissio'y Union,	Hancock.	H. Keeler,	38
hird Fall Cr'k		4	6
cotland,	Greene,	R. M. Parks,	39
Jnion,		the state of the s	42
Big Run,	Marion,	E. D. Thomas,	20
Iaria Creek,	Knox,	Wm. Stancil,	6
Beaver Creek,		Mr. Burton,	15
	INDIAN TERRIT	ORV	
Cookabacha,			
Lookabacha,	Creek Nation,	, S. Larga,	4
	KENTUCKY		
Mt. Vernon,	Woodford,	W. R. Coombs,	53
Mt. Olive,	Washington.	H. H. Prather,	11
Bethlehem,		D. R. Colgan,	46
Beach Fork,	Marion,		20
	MARYLANI	and approximate	
		R. Fuller,	10
Baltimore,	(7th ch.,)	R. Fuller,	10
	MASSACHUSE	TTS.	
Westboro'	Worcester,	G. J. Carlton,	5
Lowell,	(lst ch.)	D. C. Eddy,	3
Newton Cente	r, Middlesex,		7
	×	a see Thinks	
	MISSISSIPP		13
Siloam,	Oktibbeha,	M. Bennett,	15
Double Spring		J. Lansing,	20
Liberty, Monmouth,	Rankin,	J. S. Antley, C. Price,	38
Prairie Grove,	Lowndes,	S. S. Lattimore	-
rialitie drove,	LOW HUES,	D. D. Lucchmore	7 7

Liberty,	Rankin,	J. S. Antley,	
Monmouth,		C. Price,	38
Prairie Grove,	Lowndes,	S. S. Lattimore,	20
Aberdeen,	Monroe,	L. H. Milliken,	13
Goose Pond,			8
Chulahoma,	Marshall,	J. Rogers,	21
Burketsville,	Attala,	W. W. Nash,	14
New Hope,	"	65	22
Saron,	Holmes,	B. Hodges,	40
Polucia,		Z. McMath,	25

MISSOURI.

Whitesville,	Andrew,	L. Allen,	2
		J. W. Maxey,	32
Pleasant Grove		T. S. Allen,	6
Bee Branch,	Chariton,		12
Keytesville,	"	Tuttle,	
Chariton,	66	Wm. Thompson	, 18
Little Bethel.		T. S. Allen,	13
	"	66	15
Yellow Creek,	A Distance and A		3
Lee's S'l House	3, 65	W.M. Robertson	11
Dewitt,	Carroll,		72
Decatur,	(In 1 year,)	N. L. Clark,	
Lebanon,	Boone,	W. Thompson,	35
	boone,	Wiggerton,	10
Mt. Moriah,		Carey,	22
Bethlehem,			6
Fee Tee,	St. Louis,	Thuing,	

THE MONTHLY RECORD.

	NEW YOR	.K.	
Churches.	Counties. 2	Administrators.	No.
New York,	(Berean ch,	J. A. McKean,	4
S'th Bainbridg	e,Chenango,	G. Balcom,	16
Vestal,	Browne,	J. D. Jones,	12
			191
	NORTH CARO	LINA.	
Ballard's Br'g	e. Chowan.		23
Peach Tree,	Nash.		45
Island Creek,	Granville,		12
Grassy Creek,			51
Mt. Zion,	"		35
Oxford,	45		48
Hester's,	66		.35
Corinth,	cc		15
Mineral Spring	z, Anson,	E. David,	14
Mt. Olive,	"	HEP	14
Philadelphia,			6
Mt. Tabor,			26
Mt. Moriah,			16
			No cal
	0.000		
	0НІО.		200
Sandusky,		Mr. Raymond,	4
Cincinnati,	(1st ch., Swed		25
0-1	OREGON.		
Santyam,		R. Cheadle,	46
	PENNSYLVA	NIA.	
Snow Shoe,	Centre,		10
Ebensburg,	Cambria,"		5
Freeport,	Armstrong,	L. L. Still,	5
Berean,	Clarion,	J. B. Hunt,	21
West Salem,		Wm. Leet,	18
Big Whitely,	Greene,	S. Kendall,	14
			1 44
			Real P
27 . 2 T	SOUTH CAROL	JNA.	1999
Darlington,	Darlington,		23
Hillisonville,	Beaufort,	W. B. Carson,	12
Newberry,	Newberry,	W. T. Brantley,	25
Bush River,		B. F. Carley,	23
	TENNESSEE		
Bradley's Cr'k,	Wilson.	J. J. Martin,	20
autey S OF K,		, in the second s	
			1

TEXAS.

Mt. Hope,	Gonzales,	W. L. Foster,	11
Live Oak,	46	J. H. Stribling,	8
Harris' Creek,	Smith,	G. G. Baggerly,	4
Bellview,	Rusk,	Mr. Gillan,	13
Zion,	Anderson,	Mr. Rowland,	11
Anderson,	(in 6 months,)		100
Cypress,	Harrison,	J. M. Perry,	40
	Vanzandt,	Mr. Bledroe,	12

	VIRGINIA.		
Churches.	Counties. A	dministrators.	No.
Richmond,	(Leigh st.,)	R. Ford,	28
"	(2nd ch.,)	R. B. C. Howell	
"	(Oregon Hill,)		17
"	(1st ch.,)	J. L. Burrows,	3
"		J. B. Jeter,	2
Danville,	(Grace st.,)	J. H. Lacey,	*25
Riceville,	**	J. B. Hardwick,	
Deep Run,	Henrico,	G. G. Exall,	39
Bethlehem,	66 66		10
Wilderness,	Buckingham,	J. Spencer.	24
Hebron,	"		6
Union,	46	44	18
Round Oak,		G. W. Trice,	22
Hebron,	Appomattox,	J. H. Fox,	13
Columbia,	Fluvanna,	66	23
Mt. Shiloh,	Nelson,	P. C. Hoge,	19
Bethel,	Chesterfield,	W. S. Bland,	16
North Fork,	Loudonn,	T. Herndon,	6
Hunting Cree	k,Halifax,	W. A. Tyree,	17
Hillsboro',	Albemarle,	P. Cleaveland,	8
Free Union,		B. Creel,	10
Kempsville,	Princess Anne	J. G. Council,	15
Mulberry Gro	e, « «	freed at 5 To Ma	5
Liberty,	Bedford,		23
Mathews,	Middlesex,	M. W. Towill,	27
Waller's,		J. F. Bray,	39
Zoar,	Monongalia,		7
Shoulder Hill,	Norfolk,	W. M. Young,	39
Mt. Vernon.	Halifax,	W. H. Plankett,	, 9
William's,	Goochland,	C. Tyree,	50
Falling,	Campbell,	R. D. Rucker,	15
Aaron's Creek,	Halifax,	J. E. Montague,	7
Fork,			10
Morgantown,	Monongalia,	G. F. Cloun,	8

FOREIGN BAPTISMS.

Hamburg,	Germany,	J. G. Oncken	9
Elfdalen,	Sweden,	Mr. Heydenbe	erg.66
Oldenburg,	66	Mr. Henrich,	5
E. Friesland,	Germany,	"	6
Shwaygeen,	Burmah,	N. Harris,	*72
Rangoon,		L. Ingalls,	5
Cherokees,	(in 1 year,)	E. Jones,	90
TOTA	L,		3209

Churches Constituted.

Names.	Where.	When. Memb,
Midway, Antioch.	Columbia, Fla.,	Sep. 13, 10 Sep. 16, 10
Elm Creek,	Min.,	Sep. 20,
Bayham, Clearfield,	Canada West, Clearfield, Pa.,	Oct. 7, Oct. 11.
Leroy, Rock Creek,	McCan, Ill., Williamson, Ill.,	Oct. 16. Oct. 18, 25

Ministers Bec'd from other Denomin's. Names. From what Body. Where. Time. 0. Eastman, Prot. Meth., W. Leyden, Sep. Universalist, Muhlen'g Co., Ky. Sep.

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Clerical Remobals and Settlements. Whence. Where. Names. Anderson, G. W., Lewisburg, Pa., N'th East, N. Y. Lewisburg, Bradford, Ct., S. Ala., N. L. Rainham Cedar, C.W. Atwater, L., Atkins, T.S., Bowles, R. H., Tariffville, Branford, Ct. Burnett, J., E. Marion, Rossville, N.Y. Bayliss, W. H., Nashville, Tenn. Chase, S., Northville, Detroit, Mich. Council, J. G., Eastville, Va. Sloansville, N. Y. Collins, D. B., Fenner, Comly, N., Mid. Grove, N.Y. Whitesides. Cowdry, W. D., Cave Spring, Open Pond, Ala. Dodge, H. W., Upperville, Berryville, Va. New York, N. Y. Dunbar, D., Trenton, Elliott, G. E., Baldwinville, Ogdensburg, N.Y. Gilpatrick, J., Topsham, Me., Kansas. Brooklyn, N. Y., Philada., Pa. Goodno, W.S., Sterling, Guilford, Roxbury, Mass. Hoboken, Morristown, N.J. Hatt, J., Jones, A. B., Guilford, Greene, N. Y. Ketcham, F., Rich'd G've, Ill. Rock Island, S. Wms'le, N. Y. Kidder, F., Jameston. Lane, B. J., Newburyport, Massachusetts. W. S. Cook, Lerned, J. H., Brentwood, N. H. Sterling, Mass. H. L. Wayland, Worcester, Mass., Lowry, R., Lewisb'g Univ'y, Westchester, Pa. Modisett, M.M., Hanibal, Mo. Parish, W. F., Geneva, N. Y., Rockford, Ill. Burlington, Vt.," Waukesha, Wis . Parker, H. J., Patterson, N.B., White Deer, Pa. Pease, David, Conway, Mass. Phillips, J. M., Noank, Moodus, Ct. Pray, E. W., New Ipswich, N. H. Richards, S., Salem, N. J., Warren, R. I. Runyan, A. B., Brush Valley, Pa. Simmons, A. C. Chambers'Co.Ala.Lisbon, La. Smith, E. S., Taylorsville, Biglow's Mills, Ia. Smith, Isaac, E. Stoughton, Foxboro', Mass. Spinning, O.F. A.Shushan, Gilbertsville,NY. Swaim, A. M., Leominster, Ms. Brentwood, N.H. Swich, B. R., York, Lima, N.Y. Tucker, H. H., Alexandria, Va. Williams, P.J., Stonington, Colchester, Ct. Willoughby, E.C.H. Utica, O. Galena, Ill. Wisner, M. L., Aurora, Ill., Beloit, Wis. Wyer, H.,

Deaths of Baptist Ministers.

Upperville, Va.

Names.	Where.	When.	Men	ıb.
A. Coker,	Leon Co., Tex.,	Aug	z. 20,	
D. Thomas,	Warsaw, Ia.	Son	20	
"Father Adam	" (Col.) Darlingt'n,S	.C. Sep.	25,	98
Jacob Drake, .	Delaware, O.,	Oct.		82
T. C. Harris,	Lexington, Mo.,	Oct.	9,	28
N. Boughton, Y. Whiting,	Delton, Wis,	0000		36
London Fervill	Greenville, Ct., , Lexington, Ky.,	Oct.		42
B. Miner,	Providence, R. I.,	Oct.		65
and the second second	a aviantice, Ib. 1.,	Oct.	28.	46

	Ordinations.	
Names.	Where.	When.
H. Lloyd,	Beamville, C. W.,	Aug. 14.
Mr.Ringelsdorf,	Hamb'g, Germany,	Sep. 18.
Mr. Ribbeck,	** **	44
Geo. R. McCall,	Seriven Co., Geo.,	Sep. 28.
Geo. Balcom,	S. Bainbridge, N. Y.,	Oct. 4.
A. B. Satterlee,	Providence, R. I.,	Oct. 4.
A. Stark,	Terre Coupee, Ind.,	Oct. 5.
R. J. Willis,	Sacramento, Cal.,	Oct.
V. L. Garrett,	Governeur, N. Y.,	Oct. 11.
S. Keyes,	Almond, N. Y.,	Oct. 11.
R. Lowry,	Philadelphia, Pa.,	Oct. 12.
G. W. Abrams,	Oppenheim, N.Y.,	Oct. 13.
G. W. Burson,	Randolph Co., Ga.,	Oct.
F. A. Douglass,	S. Boston, Mass.,	Oct. 15.
S. H. Rogers,	Londoun Co., Va.,	Oct. 15.
E. S. Taylor,	46 46	Oct. 15.
H. C. Craig,	Washington Co., Pa.,	Oct. 18.
Wm. Scott,	66 <u>66</u>	Oct. 18.
Ernest Tschirch,	St. Louis, Mo.,	Oct. 22.
John Scott,	Dundee, Ill.,	Oct. 25.
E. P. Walton,	Up. King and Queen,	Oct. 28.
W.S. Cook,	Hartsville, N. Y.,	Nov. 1.
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New Church Edifices.

Nov. 1.

Names.	Where.	When. Cost
Evansburg,	Butler, Pa.,	Sep.
Newport, *	Cumberland, N. J.,	Oct. 7, \$2000
Bethel,	Union, La.,	Oct.
Orange Hill,	Washington, Fla.,	Oct.
Zoar,	Monongalia, Va.,	Oct. 15.
Marcus Hook,		Oct. 21, \$6000
Brush Creek,	Chatham, N. C.,	Oct.

SUMMING UP.

THE statistical tables published in the "Memorial" for the year 1854, show the following results. The full returns are not given, but so far as we have been able to find places and names they are furnished. It is our purpose in the coming year to bestow even greater labor in constructing these tables, as we believe they will hereafter prove of very great practical value. We give the returns of each month separately.

Months.	Baptisms.	Churches Constituted.	New Church Edifices.	Ordinations.	Ministers received from other Deno-	Deaths of Bap	Removals Sett leme
Jan.	14844	11	13	19	6	6	66
Feb.	3705	17	20	19	3	5	53 47 52 56
March,	3340	18	11	9		5	41
April,	3226	15	15	15	6	9	52
May,	4694	18	5	13 15	4	11	95
June,	3067	23	6 6	15	1	42	
July,	1100	15	6	15	2 1	4	56 58 41 42 44 45
August,	1087	13	9	14	1	11	41
Sept.	774	17	9	21 19	2	9	42
October,	2686	14	9	19	5	9	44
Nov.	4095	14	7	23	2	9	45
Dec.	3209	7	7	40		-	
Total	35897	182	117	201	3	89	6553

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NOVEMBER, 1854.

Che Need of the Age for an educated ministry. No. 11.

BY THE EDITOR.

'E are often met with the stale question, are not uneducated ministers often more useful and efficient than those who are educated? We answer never! never!! The very fact that a man is efficient and useful is in itself an evidence that he is educated. He has powers so led out and employed, as answers to the very definition of the term. There seems scarcely any subject in relation to which popular sentiment is more erroneous than to this. Who is an educated man? Are we to judge by processes or by results? by a prescribed course of literary or theological opportunities or by actual available knowledge and ability.

We have listened to the preaching of a minister of Christ who had scarcely ever been beyond the limits of the country in which he was born, whose opportunities for early mental training had been such only as the most ordinary of country schools could furnish, and as in simple words and clear sentences. in evident mastery of his subject, he has unfolded, and illustrated, and enforced the doctrine of justification by faith, or the method of salvation through the atonement of Christ. We have sat delighted and blessed in soul as in presence of "a workman that needeth not to be ashamed rightly dividing the word of truth." What an abuse of language to call such a man unedu-

No. 11.-21

cated! He may not be educated as a philosopher, or as a linguist, or as a chemist, or as a jurist, but he is educated as a minister and teacher of the gospel of Jesus Christ.

We have listened to another, the scope and object of whose discourse we have strained every faculty to comprehend, and failed; who seemed to have no definite message to deliver to the people, and he who delivered it, he had no special object to gain, and attained it triumphantly, who aimed at nothing and reached the mark. And he was said to be an educated man. Who has not seen a minister of unimpeachable clerical deportment, with manuscript of neat caligraphy and fold with measured tones and cadences in monotonous dignity perform a series of moderate bodily exercises, which by courtesy were called preaching, but which for any instruction conveyed or practical effects discovered might with greater truth be called prating. But he was an educated man. There is a whole catalogue of phrases in circulation like these. He is not a popular preacher, but he has a fine education. He has no power over the people but he has great learning. He is not interesting but he is very profound. He does not accomplish anything, but he has a good education.

Now why is such a man called educated? Because of certain opportunities he has had. For some half dozen years learned professors have been cramming him with words and figures. They have meant to exercise and strengthen his mental powers, to draw out and discipline what there was in him. He has yielded himself as a passive object to be stuffed, as is a many barrelled revolver, and he deems that all that is necessary is at fitting opportunities to pull the trigger and discharge a load.

We need hardly say here, that such an idea of education is fundamentally false, and it is high time that our institutions of learning should so stamp it. A man is not necessarily educated because he has passed through college classes or attended theological lectures. But a man is educated whose mental powers are so developed, exercised, disciplined that he is able to study, to acquire, so to grasp a subject, to see its relations and bearings as to evolve and enforce the true and detect and expose the false.

Is it not clear on the one hand that no external opportunities can be combined to educate a man and on the other that a man may become educated without the aid of the schools.

He is an educated man who can do well the work he undertakes, and he is not who cannot.

John Bunyan and Wm. Carey and Andrew Fuller, and John Peek, Alfred Bennett, Joshua Mercer and Andrew Broaddus, according to this idea were educated men, and the Rev. Fitzgerald Doolittle, and the Right Rev. Dr. Fail, who never did any thing in all their lives, except urge their own pretensions and maintain their own clerical dignity are not educated men, though each may have a long tin box, crammed full of Latin parchments duly ribboned, sealed and signatured.

Far distant be the day when our churches shall give preference to the latter over the former class, the day when ten years opportunity for study shall be deemed a better qualification for the ministry than sterling good sense, studious habits, scriptural knowledge, wise discrimination and sincere love to God and the souls of men.

We would not, however, be understood as intimating that as a class, our untrained ministry are better, or more efficient than those who have improved the advantages of the schools. Far from it, there are among them many

"Empty skulls

That cannot teach and will not learn." And we should be very sorry, if any thing we write, were wrested to the encouragement of ignorance and presumption. If some have, with all the disadvantages of a want of early training, forced their way to places of eminence as useful and honorable servants of the church, it does not follow that other men will become so, merely because they happen to be in a similar position. We can scarcely say any thing in praise of a certain class of men, who, by hard and persevering mental labor, amid serious disadvantages, have educated themselves, but some, too incompetent or indolent for similiar application, will transfer to themselves an interest in the eulogy. We have only to say that had Carey, and Fuller and Bennett, indulged their habits and spirit, their satisfaction, with meagre attainments, they would never have been heard of, further than these are likely to be.

Nor on the other hand, does it follow that because there are some who have nothing to show, as evidence of their education, but their own assertions, and their printed names on some college catalogue, that, therefore, a course of training in the schools is unnecessary or unimportant.

We mean simply this, a minister of the gospel of Christ, in order to efficiency and usefulness at this day, must be educated. It is possible for him to educate himself; and he is to be honored, who, without the advantages of the schools, so scores and disciplines his mind and heart as to fit himself for usefulness in the church of Christ. But he takes the roughest road and the heaviest labor to receive this training. As a general rule, such men would not have taken their course from choice. It has been with them a necessity.

And just here is the point whence

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we would argue that education societies deserve our confidence, prayers and support. They do not propose to make ministers from the raw material, to snatch up young men miscellaneously, and manufacture them into mighty preachers. They only propose to aid such as God has called, and God never calls a man to preach who cannot preach; He is not so hard a master as to require the exercise of abilities He has never given to aid such, we say, as are called of God, in securing in the best and quickest way that mental training which is essential to eminent and permanent usefulness.

Let the principles then be settled that a minister must be intelligent, able to think and judge for himself, in a word, "able to teach," and that he can gain this power only through rigid study and mental discipline-and the only question to be settled is, how can he most easily and speedily secure this mental training? By setting down alone, in the intervals, he may snatch from secular, or even ministerial pursuits, poring over his Bible, and such other books as he may chance to find, with all the disadvantages of necessary inexperience and ignorance of what is really desirable for him to know,-or, by placing himself in a position where he can command all the aids, which wisdom and experience can furnish. So clearly is his course of duty marked, that we should at once be prepared to say that the young man who declines the benefits which the schools can give, where he can possibly, by any sacrifice, avail himself of them, by that very fact gives evidence that he is utterly unfit for the work of the ministry, and likely always to remain so. He has not such an appreciation of its responsibilities, labors and aims, as gives any hope of his future efficiency.

Suffer us a word in passing, in relation to a subject not often touched in essays of this kind; we mean the manner of the public teacher. To be "able to teach," we suppose implies, capabilities, clearly and effectively, to evolve, illustrate and enforce the lessons of divine truth. Discourses for the popular mind are not to be constructed or delivered after the method of essays for the press, or in the dry didactics appropriate to the professors' chair. We have long been persuaded that the study of beautifully written sermons, as models for the pulpit, has been most mischievous in its influence. The power and point necessary to efficiency in a public speaker, have been sacrificed in straining after ornament, in polishing sermons, and forcing them to accord with certain factitious laws of composition. We suppose that this idea ought to be prominent in the thoughts of every preacher of the gospel, in the preparation of every discourse; how shall we so present this subject as to make it most clear and effective upon the popular mind? How shall we best make it tell in producing the impression and effect we desire? Not how shall it, as a sermon, accord most accurately with certain laws of harmony and unity, how shall I construct it that it may be most finished and beautiful as a composition, but how shall it be framed so as to impress and fasten upon common minds and hearts, the truths we wish to convey, and awaken the affections, and induce the return I desire? And in connection with this, should not the minister pay especial regard to his manner of delivering the truth? " Oh! a man's manner is nothing, only let him have the truth, and tell it. He must rely for success upon the matter of his preaching, not upon its manner." So pleads dulness. " Manner is nothing !" It might not be strictly true, but it would be less extravagant to say "Manner is every thing." It is certainly more than matter with the masses. An earnest, impressive natural manner, with mediocre talent, will attract the attention of hundreds, where dull profundity and sleepy excellence cannot gain the ear of tens. "Manner is nothing !" And we have literally hundreds of places calling for men who can move and influence masses by an

attractive and earnest manner in the presentation of truth; and we have hundreds of men, graduates of our schools, possessing all the knowledge that is necessary to teach, and the piety and consecration essential to highest usefulness, droning away their lives in obscure and limited fields, solely for want of manner, and yet they deem it a matter of too little consequence for study and application. They whine out in doleful intonations their carefully and ably prepared discourses, and wonder to see men of inferior powers and attainments, more prominent, aye, and more useful too, simply because they have a better manner in the presentation of truth. It would be well for a large class of our young ministers, like Demosthenes, to shut themselves up for months in some cave, practising manner and action, to shout on the sea beach to the ocean's roar, to put pebbles under their stammering tongues, and dash up steep hills in daily races, if these were the best methods of overcoming their faults of elocution. A right manner of presenting truth is, at least, as much a means of usefulness as any other single study, more so than most, and yet nothing is more neglected, either in preparatory or subsequent studies. And yet many of our strongest and best disciplined minds are living in obscurity, and likely to die unknown, and without exerting a thousandth part of the influence for good, which their talents, acquirements and godliness, ought to command, simply because they believe the patent falsehood, "Manner is nothing," and deem it, perhaps, undignified to strive or study for the amendment of faults, or the attainment of excellencies of elocution and manner.

We may talk very philosophically about the importance of imparting solid instruction to the people, and of teaching principles, and of reaching the heart through the intellect, and of effervesence and froth of mere rhetoric, and of the instability of the effects produced by oratorical excitements, and it

may all be very wise and very true, but after all the facts indisputable remain, that the same truths presented by one man, will be more eagerly received, longer remembered, and produce more palpable and permanent effect, than when uttered by another. And if adaptation of our ministration to the characters and conditions of men as they are, is one evidence of "ability to teach," then it is wise to cultivate and labor to attain the best possible manner for conveying and impressing truth. He who still insists that all this is secondary and very unimportant, will be likely to find himself as an active minister of the gospel during his whole life, in a position secondary, and very unimportant.

Some Account of Roman Relies.

BY T. G. WALLER.

IN the zeal for relic-honor the votaries of the Virgin Mary, in the earlier days of the Roman Catholic Church, carried themselves to an extravagance that fell nothing short of indecency. Surely none but the most irreverent ideas could be suggested by the display of the milk of the Virgin Mary; yet was this a highly-honoured relic at so many places that wits, more coarse than pious, cracked their jokes most liberally, and Erasmus has, in his amusing Colloquies, ridiculed with great force the exhibition made of it at the celebrated shrine of our lady at Walsingham. At Rome there was a vial of it at each of the following churches: Santa Maria del Popolo, Santa Maria in Campatelli, San Nicholas in Carcere, and St. Alexis; one at Venice in the church of St. Mark ; another at Avignon, with the Celestines; at Padua, Genoa, and in Provence, in the cathedral of Toulon ; and at Chartres one of peculiar sanctity, which was given by the Virgin herself to Fulbert, fourty-fourth bishop, on occasion of a burn on his tongue which could not be healed. At Naples there is also some which becomes liquid

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every feast of the Virgin, but is dried up at any other time; this is evidently a rival to the blood of St. Januarius. Contrariwise, at Royaument is some which thickens on the fete days, and is fluid at all other times. This list is but a few of the most noted, and many of these were very remarkable for divers miraculous powers, particularly the cure of cancer and other ills of the breast.

Nicephorus, a writer of the fourteenth century, narrates, with much circumstance, the bequest that the Virgin made at her death of two chemises to two widows. In the year 810 these were at Constantinople, and were presented as most precious gifts to Charlemagne, who gave them to the Church of our Lady at Aix-la-Chapelle. Afterward, Charles the Bald gave one to the cathedral of Chartres, where it attracted crowds of pilgrims; and when the Normans ravaged France in 908, and laid siege to Chartres, the pious Bishop Gousseaume made a standard of it, and marching at the head of his flock, the Normans were put to flight, which was attributed to the divine favor of our lady. A third chemise was brought from Constantinople in 1205 by Bishop Nivelon, and given to the Church of Soissons; a fourth was shown at Utrecht, and, doubtless, there were many others either entire or in fragments for the pious veneration of the faithful. The same writer also gives an account of the girdle of the Virgin Mary, which. it is said, she let fall when being borne by angels to heaven, and which St. Thomas picked up. It was brought to Constantinople in the fourth century, and the Greek Church keeps a fete of the girdle of the Mother of God, on the 31st of August. This was also brought, in 1205, to Soissons: but notwithstanding, that did not prevent a girdle being shown also at our Lady of Montserret, in Spain, or at Notre Dame, at Paris. One was also to be seen at Chartres in a crystal reliquary and honoured at Assisi, on the other

side the Alps, as well as at Prato, in Tuscany. Before the Reformation, England was not behindhand in her claims, for in Westminster Abbey a girdle, worked by her own hands, was preserved with due veneration and faith. Many, or all of them, performed miracles; that at Prato was so attached to its Church that all attempts to take it away were rendered abortive. It escaped from the hands of the thieves, and went back of itself to its reliquary.

To the relic-mongers the wardrobe of the Virgin Mary was a most profitable investment; but it is suggestive of whimsical ideas to find Jews trading with the Christians in such commodities.

In the fifth century an old Jewess boasted of the possession of the Virgin's gown ; Constantinople was the favorite depository of such treasures, and to Constantinople it went, and was honored with special veneration, the 2d of July being set apart for its fete day. At Rome they preserve another in the church of St. John Lateran, a third in the church of Santa Maria supra Minerva, a fourth in Santa Maria del Popolo, a fifth in the church of St. Barbe, a sixth in the church of St. Blaize, another in San Thomas in Parione, and one in that of Santa Susanna; making eight in that city alone. But the catalogue does not stop here, for there is one at San Salvador in Spain, and one in the Escurial; one is at Avignon, and other at Marseilles; one each at Toulon, at Aries, at Berre in Provence, at the Abbey of Montier-la-Celle in Champagne, and at the Chartreuse de Mont Dieu. At Assisi is another, at Novogorod, at Brussels, besides many others less known, but perhaps quite as authentic. That so precious a garment as the relic of Constantinople should be four hundred years and more in the possession of one of an opposite faith, would argue that the early Christians were not quite so careful of such treasures as their descendants; but these are questions that the faithful never ask.

The veil of the Virgin Mary is another famous relic, gifted, like the rest, with almost ubiquitous presence. It came from Jerusalem, to Constantinople, and was oftentimes used by the emperor as a standard, giving assurance of victory. Treves boasts the possession of this treasure, and it is asserted that it was brought from Constantinople in 1207. Chartres, Montserrat, Rome, Moscow, and the Escurial, dispute the honor of possession of the true veil; and there is one at Marseilles, and others elsewhere.

The hair of our lady is exhibited in a great number of places, and would at least be less improbable, but for the great variety of colors, when, if tradition be true it should be golden. Fetes in honor of the Virgin Mary's hair are held at Oviedo, Bruges, and St. Omer, &c.; and there is a current witticism of a hair so fine as to be invisible. A monk showing this among other relics, a peasant with open eyes said, " My reverend father, I do not see the holy hair." "Parbleu, I well believe it," replied the monk; "I have shown it for twenty years, and have never seen it myself."

The relics of the Virgin alone would require a volume to illustrate them : but I shall now give a few notices of those of St. John the Baptist, whose decapitated head, of course, was the most famous, and it was one of those which favoured the faithful by showing itself in more places than one at the same time. According to' Theodoret, the tomb of St. John the Baptist was at Sebaste in Syria, and was desecrated by the heathens at the time of Julian the Apostate, who burnt the bones and cast the ashes to the winds; but Eusebius states that some few were preserved, taken to Antioch, and walled up by Athanasius. Sozamen asserts that the head was taken up by the Emperor Theodosius to Constantinople. Not to enter into too many particulars, to complicate the story, it appears that in the fifth century there were two acknowledged heads of the Baptist at

Emesa, in Phoenicia, and in consequence the Greeks instituted a fete to the two heads on the 4th of February -a proof of their faith, if not of the truth. Another head is preserved by the Maronites of Libanus; but Ducange proves, that that at Amiens was the real true head, and that it was brought from Constantinople-a fact the Greeks do not admit. One of the proofs in favor of the head at Amiens is, that it shows the mark of a wound under the eye given by Herodias with a knife. The celebrity of this relic was very great in the western world; it drew multitudes of pilgrims, and the tokens of their pious journeys have recently received illustration by Mr. Roach Smith, from various examples found here, as well as in France. Another head was preserved at St. Jean d'Angely, in Santonge, brought from Alexandria in the reign of Pepin-le-Bref; and Rome had one in the church of St. Sylvester, which they say was brought to them by some Greek monks. Pope John XXIII. sold this to the Florentines for 50,000 ducats, but a revolt of the Romans compelled him to break the bargain, which was stigmatized at the Council of Constance as a simoniacal contract. This relic was destroyed in the taking of Rome by Charles V. in 1527. Barronius, however, gives to the nuns of St. Clair the honour of saving the relic from the hands of an impious soldier; a valiant but dangerous attempt for ladies under such circumstances.

France was not content with having more than one true head already, but the pious king, St. Louis, brought one to Paris, a present from Baldwin II., Emperor of Constantinople; but this does not appear to have been a very attractive one. There was another at Soissons, also brought from Constantinople; so that France was foremost in this race of fraud. The Escurial had one with similar pretensions to authenticity, and Moscow claimed another, doubtless as true as any. But, notwithstanding that twelve heads in a

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tolerable perfect condition, can be counted, there were numerous large and important fragments of the skull in all sorts of places, especially at Malta, which contained the best part of another head. There were no less than seven extra jaws of great note in different parts of Christendom, as well as other important and necessary portions of the cranium.

We are told that some of the ashes were saved from dispersion by the winds of heaven ; these, therefore, possessed wonderful powers of multiplication, and Churches without number claimed to possess the ashes of St. John the Baptist, notwithstanding the dispersion in the air. But even this was not so marvelous as the perfect bones in great numbers, whose miraculous power attested their authenticity. But I will pass over these to give the story of the finger of St. John the Baptist, venerated in Brittany, at a place which derives its name from the fact, and is called St. Jean-du-Doigt. This small town is on the border of the sea, and was, previous to the revolution, famous for its pilgrimages, and supported by the offerings of these pious travellers.

This finger, saved from the cinders of the burnt body, was sent to Philip the Just by the Patriarch of Jerusalem. A virgin lady of Normandy found means to possess herself of it, and brought it to her own country. In 1437, a young man of Lower Brittany formed a plan to carry it off; but the finger did not wait for this act of violent rapine ; of its own free will it put itself in the sleeve of its adorer, who was, however, quite ignorant of his good luck. He is drawn toward his native country by a supernatural power; he passes through a town; the bells ring out joyfully of their own accord, and the very trees bow themselves in homage and delight. He is seized as a sorcerer, and put in prison, but next day he awakes miraculously in his native village, near a fountain, since called "The Fountain of the Finger." He enters the chapel of St. Maria-

dec, but he is hardly upon his knees before the finger goes and places itself upon the altar. He remembers the object of his adoration; the tapers light of themselves, the people all prostrate in prayer; at length it reaches the ear of the Duke John, who hurries to the spot, and ends by erecting a church to his patron saint. This relic had great affection for its church in Brittany, for when Henry VII. of England sent aid to Anne the Dutchess against Charles VII., King of France, under the orders of Richard Eggesmil, his vassals carried off the finger; but when they arrived at Southampton, the coffin was empty, and the relic gone home. But this relic, if not destroyed, no longer produces its miracles, and pilgrims no longer think it worthy of their honor.

The singular history of the true cross has found an historian in Lord Mahon, but that of the nails is not less marvellous. These were, of course, discovered at the same time as the cross by St. Helena, who, however, disposed of one by casting it into the sea during a tempest, to appease the waves. Constantine, her son, made use of another in the bit of his horse's bridle, and it is asserted that the iron crown of Lombardy is made out of another ; but the same thing is said to have been done at the command of St. Helena for her son, so that two crowns were made out of them. Milan cathedral has another nail, which is said to be the one that was attached to the bridle of Constantine-a variation from the story which made it a component part. This is elevated above the high altar, between five lights, which burn day and night. There were three nails preserved at Rome; the same number in Paris. One of great sanctity is preserved at Nuremberg, two at Naples, and one at each of the following towns: Assisi, Ancona, Sienna, Venice, Cologne, Treves, Bruges, Draguignan, etc. The original number of three has been multiplied into twenty-seven notorious instances, besides others less known

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which would swell the list to a much larger amount.

The great number of this relic claiming authenticity seems to have puzzled even those disposed to credence; for Godescard tried to explain the fact in a way that can scarcely amend the matter. He says: "The true nail, which is at Rome, in the church of the Holy Cross, has been filed, and has no longer a point. These filings have been enclosed in other nails, made like the true one, and by this means they have, in some sort been multiplied. Yet another mode of multiplying it has been found. That was to touch similar nails with it, which were immediately distributed. St. Charles Borromeo, a very enlightened prelate, and of the most scrupulous exactness in the fact of relics, had many nails made like that which is kept at Milan, and distributed them after they had touched it. He gave one of them to Philip II., as a precious relic."

This ingenious and ingenuous explanation tells its own story, and gives a tolerable hint of the mode of making relics;¹ and, if the imitations had as much virtue in them as the original, which cannot be doubted," there is no reason to complain.

The monks, say that relics will not suffer any false ones among them, and relate a wonderful story to confirm it, how the bone of a horse was thrust out of sacred company. A number of relics were laid out on the seats in St. Mary's Church in the capital of Cologne, covered with clean cloths, and as they dried a great smell arose from them. Goswin, the abbot immediately knew that this was the work of the devil, and, having clothed himself with his sacerdotal garments, proceeded to exorcism, and a great horse's bone jumped out of the midst as if projected in a whirlwind, and the stink was succeeded by the usual sweet odour of relics.

It is far easier to detect and laugh at the faults of others, than to correct our own.

Biographical Sketches. REV. ROBERT T. ANDERSON.

BY REV. A. D. SEARS.

REV. Robert T. Anderson died at his residence in Christian county, Kentucky, on the 8th of June, 1854, in the sixty-third year of his age.

He was born in Virginia, April 9th, 1792; he was married in 1815; moved to Green county, Kentucky, in 1818; was baptized by Elder William Warder, in 1821, and became a member of Mt. Gilead Church, in Adair county, in 1828.—Whilst he was a member of this Church, and a resident of Adair county, he commenced preaching the Gospel.

He removed to Russellville in 1830, and became the pastor of Pleasant Grove Church, eight miles south of Russellville; to which neighborhood he moved in 1831. In 1832 he took the pastoral care of Hopewell Church, in Robertson county, Tennessee; and in 1834 he became the pastor of Keysburg Church. These Churches he attended until 1839, when he was called to the care of Hopkinsville Church, and in 1840 he moved to Christian county, and with Hopkinsville, had the care of Olivet and West Union Churches. Subsequently he resigned the care of Hopkinsville, and became the pastor of Salem Church.

He continued to preach to this Church for three or four years. During his ministerial labors in Christian and Caldwell counties, which were through a period of several years, he constituted and preached to Locust Grove Church for some time. He also constituted Pleasant Grove Church, in Caldwell county, of which he was pastor when he died.

Elder Anderson, in addition to the service which he rendered the churches of which he was pastor, labored arduously to extend the cause of Christ throughout a large extent of country which was destitute of the stated ministrations of the Gospel. During the

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performance of which labor he supplied different churches for definite periods with preaching. And it has been said by some persons familiar with his history, that he did more to supply the destitute with preaching (and that too gratuitously) than any minister cotemporary with him in the Bethel Association. During the most of his ministerial career, he was engaged in teaching school, for which by his attainments as well as his amiable disposition, he was pre-eminently qualified. He had connected with his school a department for the instruction of the deaf and dumb, and his mode of instructing such has been considered by persons of experience and sound judgment, well adapted to secure success; but it was as a preacher of the Gospel of Jesus Christ that he was most useful.

Although at the time of his death he was only preaching as a pastor to Olivet, in Christian county, and Pleasant Grove, in Caldwell county, he was not an idler in the kingdom of Christ, but was always, when not confined by the necessary claims of his family, and the duty he owed his school, actively engaged in travelling to and fro, and scattering the seeds of truth among the poor and destitute with a most liberal hand. He was truly a most industrious and persevering minister of Jesus Christ. His labors, too, were for many years signally blessed of God. During the time he preached to Pleasant Grove Church, in Logan county, the Church enjoyed much of revival influence, and several delightful and refreshing seasons were realized, during which upwards of three hundred were added to the Church, and during the same years his labors were greatly blessed in the Hopewell Church, in Robertson county, Tenn., by the addition of about two hundred members. In addition to the foregoing, Elder Anderson labored successfully in many other places in the Bethel and adjoining Associations. Hopkinsville Church, of which he was once the pastor, realized great benefits from his

services ; and his industrious exertions to build up the cause there, will long be remembered by many of the followers of Jesus Christ, with the most devoted affection. At Pleasant Grove Church, in Caldwell county, he was eminently successful, and it is believed by his family that he hastened his death by exposure during a revival there last winter. Elder Anderson has been also most intimately associated with the rise and progress of the Bethel Association. He was Clerk of the Association from 1838 until his death. He ardently engaged in all the missionary and educational efforts of that body. His voice was always raised in the support of any measure calculated to advance the interest and elevate the character of the Association.

During his life he formed a very wide-spread acquaintance with members of the Baptist Church, especially in Kentucky and Tennessee, and no man ever mingled with his brethen under the influence of a spirit of warmer and more unaffected Christian courtesy than he did. He gave evidence, from the spirit which he uniformly exhibited, that he was a man of God; he evidently enjoyed a large measure of God's Holy Spirit, and was pre-eminent for the equanimity of his feelings in the performance of all the duties of life.

His physical frame was remarkably strong, and though in his sixty-third year, he looked as though he might live many years, and still be useful in the Church of Christ. But sometime last winter the Church at Pleasant Grove enjoyed a most interesting revival. The meeting was continued for some weeks. The cause seemed to demand of him more than usual exertions. He preached continuously through several days. The weather being inclement, he took a severe cold, which continued for some weeks after the meeting ended. and finally terminated in neuralgia. This disease first affected his right arm -gradually moved to his head, and ultimately settled over his right eye, and terminated in apoplexy, of which

he died, on the 8th of June.—Although at times a great sufferer for upwards of three months, the native strength of his intellect remained unimpaired until the last.

In conversation with his family and numerous friends, he frequently said he should not live long; that he was convinced that his situation was such that he would do no more good-that he was no longer able to do anything for his family, or for the cause of Christ. He said that he felt that his labors with this world were closed, and that he was willing and ready to go. It is true, his whole nervous system was deranged by his disease, and at times he would become somewhat delirious .- He continued usually cheerful throughout his protracted sufferings. Thus peacefully and happy, after a laborious life of twenty-four years in the ministry, Elder Anderson passed into the spirit world. He has left a wife, children, grand-children, and numerons friends, to mourn his loss. nevertheless they are not called to sorrow as those that have no hope. To him, no doubt, the Saviour will at the last day apply his own blessed words: "Well done, thou good and faithful servant,"-" enter thou into the joy of thy Lord."

REV. JAMES PULLIAM.

BY J. M. PECK, D.D.

REV. James Pulliam died at his country residence in St. Clair county, Ill., three miles north-east of Belleville, at one o'clock on Saturday, August 12th, in the 68th year of his age.

Elder Pulliam was one of those rare men whom God has raised up and endowed with high and noble qualities for the work of a pioneer in this great valley. He was born in Henry county, *y*a., on the 19th of May, 1787, and while a little child was brought by his parents to Kentucky, and in 1796 to the Illinois country. After spending one season they migrated across the

Mississippi, to the province of Upper Louisiana, and settled not far from Florrissant, and lived for a time amidst profligacy and vice, without schools or the means of moral and religious instruction. His mother was no common person, for she instructed and prayed with her children, and left impressions on their minds that were never effaced. This good mother died in 1799, and his father and children returned to Illinois, and settled on Horse Prairie. He was a man of considerable energy and enterprise for those days, but being a man of the world, his children were left without religious instruction. But early in life most of them professed religion, and their descendants are numerous and highly respected.

The jeers and scoffings of infidels, of whom there was a club in those days, whose ill-fated history we may yet write, made an unfavorable impression on the mind of James Pulliam, and for a time he became sceptical. Humanly speaking, his chance to become a preacher of the gospel, or even a Christian, was hopeless. Occasionally he heard the gospel preached by Elders David Badgby, Joseph Chance, or the late pious and devoted John Clark, but it made no impression on his conscience.

He married Judith Whiteside, in 1810, who proved just the kind of " help-meet" a poor, hard-laboring frontier man needed. Mr. Pulliam possessed more than ordinary energy, enterprise, and economy. He obtained possession of a tract of forest land for a farm, built a log cabin, and opened a "clearing." His location proved a fortunate one, for in 1814 the seat of justice was fixed on the adjoining tract, the courts removed from Cahokia, and he lived to see a city of several thousand inhabitants, and his son the Mayor. He sold this farm in 1848 for \$12,000, and purchased another, where he erected buildings, and sojourned till his decease.

At the period of his marriage he felt bitterly the want of education, and partly by the help of his wife, who

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could read, and partly by the instruction of the late John Messenger, Esq., who taught a night school for young men, Mr. Pulliam learned to read and write, and obtained the elements of arithmetic. He was now in possession of means for indefinite advancement. His naturally strong common sense and unremitting industry did more than any teacher could in giving system, habits of reflection, vigor of thought and comprehension to a mind naturally of a high order, and susceptible of immeasurable improvement. At the same time he was under serious concern about his salvation, and the mode of living most likely to render him happy and useful in this life. His habits and constitutional temperament were not impulsive, but reflective. His perceptive powers were quick and comprehensive, and his habits of meditation and profound thought tended to prolong the period of mental anguish. For many months he labored under vivid impressions of the holy character of God, the purity of his law, and his own exceeding sinfulness. Nor did he obtain relief by any sudden revulsion of feelings. Gradually and calmly did he meditate and reflect on the person. character, sufferings and work of Christ as the Mediator and Saviour, and his infinite ability and willingness to save the guilty but penitent sinner. Hope gradually sprung up in his heart, and joy and peace followed.

He was baptized in March, 1812, by Elder Joseph Chance, and from that period to the day of his death, he made advances in Christian knowledge and holy living. For a long period he was under the conviction it was his duty to preach Christ to his fellow creatures, but he shrunk from the work under conviction of his own deficiencies and the fear of doing injury by mistake. His brethren encouraged him, and finally in April, 1822, the church gave sanction and he commenced preaching. Soon after, he and six others were dismissed to form Turkey Hill church, and he was ordained pastor in 1824, at

the annual meeting of the South District Association, by Elders John Clark, Joseph and James Lemen.

From the time he made a profession of religion, he was diligent in reading the scriptures, and sought all the aid he could obtain to enable him to understand them. And after he became pastor, he felt bound to prepare his mind to give wholesome instruction in divine things. He also was very industrious, and showed a sound judgment in the management of his farm, and in providing for his increasing family a comfortable dwelling.

After Belleville attained to the rank of a village, and presented encouraging aspects of becoming a populous town, he perceived the necessity of establishing a Baptist congregation there, and from a portion of Turkey Hill church, the present church of Belleville was organized in 1831, and he remained pastor till 1838, when he resigned, that the church might obtain another minister, and become taught and habituated to support their pastor. He continued to preach with faithfulness in neighboring churches and destitute places, as long as he was physically able. His clear judgment and calm consideration of every subject, made him a valuable counsellor in our ministerial conferences and business consultations. For a number of years before his death he had been subject to inflammation of the lungs, and wasted away under this species of pulmonary disease. The last meeting he ever attended, was the ministerial conference at Mascoutah, though exceedingly feeble. The rather sudden and unexpected death of his wife, on the 20th of July, no doubt gave a shock to his decaying frame. All his plans had been formed under the expectation she would survive him, and he had made ample provision for her comfort.

Elder Pulliam was one of the first persons in Illinois to enter heartily into the work of missions and education. In October, 1818, he heard the writer preach a sermon on missions—

the first ever preached on that subject in Illinois-it being at the annual meeting of the old Illinois Baptist Association. At the close a collection was taken for Indian Missions, and he put one dollar in the hat. The spirit had been in his heart since 1812. He never needed any arguments, much less any teasing and persuading-a policy radically wrong in all cases, for God loveth a cheerful giver, and will not accept the constrained sacrifice. All he required to enlist him in any good object, were facts. He would calmly consider the subject, and act as his judgment and conscience directed ; and then he continued unshaken in his convictions. No mistakes in management, defects of agents, or lack of apparent success, ever changed his course of action. From the day we have named (October, 1818) he remained a firm, consistent, liberal contributor to every benevolent effort, and was an active supporter of all our philanthropic institutions.

It is more than twelve years since he formed the project of making provision for a perpetual fund, the interest of which should be applied in some form to the gospel ministry in Southern Illinois. In 1846, it took the form of a beneficiary fund to pay the tuition fees of young brethren, approved by the churches for the ministry, to be educated at Shurtleff College. He proposed \$1,000 to be paid after his decease, but by a subsequent arrangement of a debt due him in State scrip, bearing interest from 1841, added to the principal, the fund for three years past has realized fifty dollars annually, and been applied to the tuition expences of three beneficiaries; and by 1856, when the State pays interest on bonds in full, this fund in State stock will exceed \$2,000, and furnish an income of \$120, and will pay the tuition perpetually of six bene-' ficiaries at the College. It is denominated " The Pulliam Beneficiary Fund."

A year or two since, Elder Pulliam expended some seven or eight hundred dollars in putting up a spire and providing a bell, and in making other improvements on the Baptist house of worship in Belleville.

Though he labored faithfully and spent much time in the gospel ministry at his own charges, for more than twenty-five years, devoting from fifty to a hundred days in each year to this object, without salary or perquisites, yet after he resigned the pastoral charge of the church in Belleville, and even while able to preach in the country around, he contributed liberally in sustaining his successors in the pastoral office, in aiding other churches in erecting houses of worship, and in sustaining itinerant preachers.

He entered warmly into the project of establishing Rock Spring Seminary, the first institution of the kind in this or the adjoining States, and the progenitor of Shurtleff College, and was one of its trustees. Often did he say to his brethren the more he gave and the more he labored for any philanthropic object, the better he loved it, and the more willing he felt to contribute to the expences. And what is not common in old, hard-working men, who have gained their property by hard labor and careful economy, in proportion as his property increased in value, by its location near a growing town, and the rise of real estate in the vicinity, he increased his benefactions in an equitable proportion. He ever gave as a reason for his deep interest in an intelligent and therefore well-educated ministry in the churches, his own deficiency in education. This was a rare trait in his character. Very rare is it that a preacher of the gospel will steadily advocate and liberally contribute to educate young ministers to a greater degree than they possess. The clear intellect and sound judgment of Elder Pulliam caused him to perceive the importance of the thorough discipline of the mind for the greatest usefulness. At one period he made provision for each of his grand-sons to receive a liberal education at Shurtleff College, but the death of a son-in-law,

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and other unforescen events, made it expedient for him to relinquish this project. He left one son and two daughters, each with large families, to mourn their loss.

On Lord's-day, August 12th, the funeral was attended from his country residence, by the church, with the pastor, and a large concourse of citizens, to a family cemetery, where the writer of this article made an address by referring to Psalm 37: 23—" The steps of a good man are ordered by the Lord; and he delighteth in his way."

REV. LUKE SHERWIN

OMMENCED preaching while connected with the Methodists, but having united with the Baptists, he entered upon a course of study at Hamilton, N. Y. A temporary suspension of his studies occasioned by the failure of his health, led to his connection with the Baptist church in Brattleboro,' Vt., where he took up his residence in the winter of 1843. This church he ever after, looked upon as his mother church, and it was by this church, that he was licensed to preach. When permitted again to resume his studies, he entered the theological department of the New Hampton Institution and regularly graduated in 1846. He first settled in Londonderry, Vt., where he labored very acceptably for nearly two years. He afterwards assumed the pastoral charge of the church in Perkinsville, Vt., and finally he removed to Warner, N. H., where he had labored but a short time before he was obliged to retire from the excitements peculiar to the ministerial calling on account of an affection of the heart. Subsequently he engaged in business in a counting-room in the city of New York, in which he continued until his death, though for some time previous he had resided with his family at Hastings, about twenty miles from the city. The day preceding the night on which he died, he telegraphed to his friends at Battleboro', that he should leave home the next morning for that

place, with the remains of his youngest child, which had died the night before, to bury the little one beside cherished graves there ; but before the appointed time arrived he himself was numbered with the dead. As a preacher, he was careful in his preparation, plain and direct in his applications and forcible in his appeals. As a man he possessed a most amiable disposition, by which he gained many friends and avoided many enemies. Though not directly engaged in the work of the ministry for the last two years yet he has never lost sight of the means of usefulness. and by occasionally preaching and aiding in social meetings and Sabbath schools he has not failed to do much good.

He died in Hastings, N. Y., August 19, 1854, aged 33 years.

REV. JOHN M. HUNT

WAS born in Milton, Mass., and converted in Worcester on Li 25th birth-day, which was the Sabbath also. At that time he was attending worship in the Rev. Dr. Austin's Congregational church, and at the afternoon meeting, contrary to usual custom, he arose and related what God had that day done for his soul. He was subsequently buried with Christ in baptism, by Elder Wm. Bentley, now of Connecticut, and was the first person ever so baptized in the now large city of Worcester ! He connected himself with Dr. Baldwin's church in Boston. He was ordained in Killingly, Ct., and subsequently became the pastor of the following churches, viz., Holland and Wales, Mass., Mansfield and Andover. Conn., and East Longmeadow. He labored in the gospel ministry over forty years, part of the time only as a pastor, but all the time, without scarcely an interruption, with some of the Baptist churches in Connecticut and Massachusetts.

During his last sickness, which was short but severe, "grace, grace," was the only Rock of his strength. His funeral was attended by a large concourse of people in the Baptist house of worship, where a sermon was preached on the occasion by Rev. F. Bestor, from John xii. 26, "Where I am, there shall also my servant be."

He died in East Longmeadow, Sept. 10, 1854, in the 67th year of his age.

Wistarical Motices.

FIRST BAPTIST CHURCH,

PORTLAND, ME.

THE origin of the first Baptist church in Portland is not, like the origin of the denomination to which it belongs, "hid in the remote depths of antiquity." Its origin is comparatively recent, and does not date back to those days of trial, when persecution was the lot of those who adhered to our principles. Still it has enough of interest about it, to render an outline of its early history interesting to those who love our principles and believe them founded upon immutable truths.

Some time in the year 1796, a number of members of the Congregational church, then under the pastoral care of Dr. Dean, becoming satisfied that the order and discipline of the church did not come up to the gospel standard, withdrew from the services of the church, and for a short season attended upon the more edifying ministry of Mr. Clark, who preached at Cape Elizabeth .- Here they found a man who preached the gospel more in accordance with their views of truth. But they were soon deprived of his labors. He was removed by death, not long after they began to attend upon his ministry.

Being thus thrown upon their own resources, they assembled at the house of one of their number, Benjamin Titcomb, in the month of August, 1796, to the number of five or six, and spent the Sabbath in singing, prayer, and reading aloud the sermons of some of the old divines. This they continued, notwithstanding many hard speeches and much ridicule, for several months.

-They then began to read the Scriptures, substituting "remarks," from some of the most gifted, in place of the sermon usually read. Up to this time, they had no trial in their minds, in relation to the validity of the ordinances administered in the then common method. But deciding, as they did, to know no teachings but the Bible, they soon began to suspect-and soon after entirely renounced-the ordinary method of administering the initiatory ordinances of the church. They had heard no preaching from Baptist ministers, and had no intercourse with any holding our opinions. Their convictions were the result, solely of the reflections produced by the careful and prayerful reading of the Scriptures. The first person who vielded to their convictions, so far as to be baptized, was Benjamin Titcomb. The ordinance was administered at North Yarmouth, by Dr. Green, of that town, in the summer of 1799.

The first person baptized in Portland was Josiah Converse, who was baptized by Dr. Smith, of Haverhill, some time in the year 1798 or '9. The second was Elizabeth Robinson, who was baptized by Elder Case, about the year 1801.

The first place of meeting, as we have stated, was at the house of Benjamin Titcomb, where the church, consisting of three males and seven females, was organized, July 24, 1801. Their next place of meeting was a wooden school house, situated on Union street, where they had the occasional services of Elders Case, Titcomb, and others.

They next removed to an upper room, in the third story of a building on Middle st., now occupied as a crockery store.

Early in the year 1803, they purchased a lot of land upon Federal st., upon which they erected a small house, which was dedicated June 20, 1803. In this they continued to worship till the year 1811, when it was compelled to give place to the present spacious

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house, erected upon the same spot, and dedicated July 11th of the same year.

The number of baptisms which have taken place since the church was organized, cannot be certainly ascertained, and varies but little, however, from 575. In July, 1836, fifty-four members were dismissed for the purpose of forming a second Baptist church, which was accordingly formed, July 18, 1836.

The church has always been steadfast in her attachment to the cause of piety and benevolence.

The persons who have served the church as her ministers since her organization, are as follows:

	Benj. Titcomb,	Settled,	Sep.	28, 180	1.	
	Josiah Converse,	Ordained.	Oct.	20, 180	7.	
	Caleb Blood,	Settled,	June	24, 181	0.	
	Thos. B. Ripley,	Ordained.	July	24, 181	6.	
	Eben. Thresher,	- 44	Dec.	18, 182	8.	
	George Leonard,	Settled,	Nov.	3, 183	0.	
	J. S. Maginnis,	Ordained,	Sep.	27.183	2.	
	J. T. Champin,	44	May	3, 183	8.	
110	L. F. Beecher,	Setfled,	Oct.,	9, 184	2.	
	The number	ofpers	ons	who	have	ē
bec	come ministe	ers, from	n ar	nong	the	
me	mbers of this	church	is el	even.	viz	
	bec me	Josiah Converse, Caleb Blood, Thos. B. Ripley, Eben. Thresher, George Leonard, J. S. Maginnis, J. T. Champin, L. F. Beecher, The number become minister members of this	Josiah Converse, Ordained, Caleb Blood, Settled, Thos. B. Ripley, Ordained, Eben. Thresher, " George Leonard, Settled, J. S. Maginnis, Ordained, J. T. Champin, " L. F. Beecher, Settled, The number of pers become ministers, from members of this church	Josiah Converse, Ordained, Oct. Caleb Blood, Settled, June Thos. B. Ripley, Ordained, July Eben. Thresher, "Dec. George Leonard, Settled, Nov. J. S. Maginnis, Ordained, Sep. J. T. Champin, "May L. F. Beecher, Settled, Oct., The number of persons become ministers, from an members of this church is el	Josiah Converse, Ordained, Oct. 20, 180 Caleb Blood, Settled, June 24, 181 Thos. B. Ripley, Ordained, July 24, 181 Eben. Thresher, " Dec. 18, 182 George Leonard, Settled, Nov. 3, 183 J. S. Maginnis, Ordained, Sep. 27, 183 J. T. Champin, " May 3, 183 L. F. Beecher, Settled, Oct. 9, 184 The number of persons who become ministers, from among members of this church is eleven,	Benj. Titoomb, Settled, Sep. 28, 1801. Josiah Converse, Ordained, Oct. 20, 1807. Caleb Blood, Settled, June 24, 1810. Thos. B. Ripley, Ordained, July 24, 1816. Eben. Thresher, "Dec. 18, 1828. George Leonard, Settled, Nov. 3, 1830. J. S. Maginnis, Ordained, Sep. 27, 1832. J. T. Champin, "May 3, 1838. L. F. Beecher, Settled, Oct., 9, 1842. The number of persons who have become ministers, from among the members of this church is eleven, viz John Upfold, B. F. Shaw,

and the second se	and and a substate at a
Daniel Lewis,	J. F. Burbank,
Benjamin Farnworth,	George Knox.
Noah Hooper,	Joseph Ricker,
Silas Ilsley,	Daniel Burbank,
Dudley C.	

BAPTIST CHURCH IN FREEPORT, ME.

THE origin of the Baptist Church in this town must be attributed to the influence of the Holy Spirit accompanying the preaching of the gospel, by different Baptist ministers. For a time after the settlement of the town, the inhabitants enjoyed only the preaching of Congregationalists. But being dissatisfied with certain sentiments advanced from the pulpit, some were desirous of hearing other preaching. Baptist ministers were accordingly invited, from time to time, to visit the place and preach. Their labors were overruled of God to the conversion of many persons. Those who experienced religion began to examine their Bibles, that they might be led in the right way; and being satisfied that the sentiments of the Baptists were according to Scripture, they made a request to be baptized.

The first baptism took place Oct. 8th, 1807. The ordinance was administered by Dr. Green, of North Yarmouth. The Baptists were at this time but little known, and little respected. The ministers who visited the town, at different times, had but little encouragement in the way of compensation for their services; yet such was their desire to do good, that their visits were frequent. Brethren Green and Titcomb were often here.

Though occasionally persons experienced religion, yet nothing like a general revival took place, until a lecture was preached by the Rev. Thos. Paul, (a colored preacher.) Many came to the meeting out of curiosity, but when the speaker commenced his discourse, their minds were taken from his color, and turned upon themselves. Their attention was directed to their depraved hearts-the Spirit attending the word with power. Many, that night, were pricked in their hearts, and cried out, "What shall I do to be saved ?" From this evening a revival commenced, that continued for many months.

Not far from this time, a regular Baptist meeting was established. It was held at a log house. Those who had been previously immersed, with members of Baptist churches in North Yarmouth and Brunswick, making seventeen in all, were organized into a church, Nov. 20, 1807. Rev. Benj. Titcomb, of Brunswick, preached on the occasion.

At this early period of the church, Bro. Silas Stearns, who had been instrumental in gathering this little flock, became their minister. These were days of rejoicing with this people. They had the joy of seeing forty baptized, and added to their number in the space of four months. In 1808, the Baptist Society erected a convenient house, and dedicated it to the worship of God.

At the close of two years, Bro. Stearns removed to Bath, and the

church was left without an undershepherd. The church was supplied with preaching for some months, by different ministers, who, though they received but little pecuniary compensation were cheered with the hope of a reward in heaven. The ministers who occasionally labored with the church while destitute of a pastor, were brethren Haines, Owen, Garcelon and Titcomb.

In 1810, Rev. Daniel Mason became pastor of the church, and labored with them for five years. The society increased in numbers, and the church grew in strength. At the close of Bro. Mason's labors, the church passed through severe trials. They were cast down, but not in despair.

Not far from 1820, Bro. Benj. Titcomb, Jr., was licensed to preach, and his mind being drawn toward this church, he visited and preached with them; and though he occasionally labored in other churches, yet he spent a large part of his time with them. During the time Bro. T. remained with them, they dwelt together in harmony, and grew in grace. The church had not witnessed many additions for some time, but their prayers were ascending to God, to revive his work.

In 1828 the church felt a spirit of prayer for the outpouring of the Holy Spirit. The meetings appeared solemn, and the people felt that God was near them. At this time, Bro. Enoch Freeman commenced his labors with the church. This young brother appeared to be filled with the fulness of the gospel of Christ. When he commenced his labors, the Lord blessed the people. A revival commenced, and spread to every part of the town. All classes, young and old, were hopefully converted. The work extended to all denominations, It was supposed that one hundred persons experienced religion at that time. In the midst of the revival, Bro. Freeman was called to Lowell, and the ministers in the adjoining towns were very useful during the subsequent progress of the work.

Since that time, the church have had changes of ministers. Like other churches, they have had trials, but amid them all, no schism has taken place in the body.

In 1839, the church enjoyed a glorious revival, under the labors of Bro. John Butler. His faithful visits from house to house were wonderfully blessed of God. In the short space of three months, sixty persons were baptized.

The number baptized since the organization of the church is three hundred. The number of persons who have become ministers from among its members, are three, viz., E. Pinkham, R. Mitchell, and H. Seaver.

Memory.

MEMORY is the power, or faculty, by which the soul retains the ideas and images of the objects, which have either been conceived by the mind, or impressed upon the senses.

Of all the faculties of the soul, there is none more unaccountable than the memory. For can we easily conceive how the objects, which present themselves to the eyes, or strike upon the ears, should leave behind them such foot-steps in the brain, as to imprint there an actual image of those objects, with the power of recalling them to remembrance upon the first direction of the mind? What is then this storehouse, this spacious repository, in which so many and so different things are laid up? Of what extent must the large field of the memory be, to contain such an infinite number of perceptions and sensations of every kind, as have been so many years in collecting? How many little lodgments and different cells, for so incredible a multitude of objects, all ranged in their respective posts, without disturbing, displacing or disordering each other.

EVERY man has a judge and witness within himself of the good and ill that he does, which inspires us with great thoughts, and administers to us wholesome counsels.

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AND THE WALLES NO THE STATE OF STATES

THE MIGHTY WEST.



First Baptist Church, Iowa City.

The Mighty West.

F^{OR} some years past the attention of many great and ardent christian minds has been turned towards the West, with much anxiety as to its future moral condition.

The country has been filling up with a foreign population, deeply tinctured with a false and superstitious religious faith, and equally wanting in that mental cultivation and intelligence which can alone fit them to share in the privileges of a free republican government.

Any thing therefore, which shows the spread of Protestant principles, as a counteracting power should find a ready welcome to the minds of all sincere lovers of the Gospel, as it is in Christ Jesus.

While other denominations have been extending their influence quite as rapidly as our own, we deem it only necessary at present to advert to the

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spread of Baptist evangelical principles in one section, to convince our readers that there is being diffused among the growing masses at the West that saving principle which the great Master has denominated the salt of the earth.

We will take for illustration the young State of Iowa—here only, ten short years ago, the Baptists were a feeble and scattered people, yet in three years after the formation of the Iowa Baptist State Convention, there were represented in that body Twenty-two Churches, and Twenty-three Ministers.

Now, only eight years later, there are in that little State nearly one hundred Churches, with a membership of probably between three and four thousand, exerting a family influence over a population of at least twenty thousand souls.

As we have given already several views of our Eastern Churches, we give this month a beautiful engraving of

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one of the first churches built in this section of country,-it is the First Baptist Church of Iowa city, which was built in 1846; most of the money was collected by Rev. D. L. Smith. We are advocates for handsome, yet not expensive meeting houses, and our view presents an instance of the combination of the beautiful with the economical, This edifice is neat enough for any pious heart to worship in; it is 40 by 60 feet, and was put up at a cost but little above \$4000. The front steps lead to a portico, supported by Ionic columns, from which you enter the Hall, flanked on either side by antis, each containing a flight of stairs leading to the galleries, and lighted by well proportioned windows. The first story is furnished with a handsome marble cornice, upon which rests the pilasters, which embellish the second story. The basement contains rooms for Sabbath School and other purposes, the whole is surmounted by a handsome cupola, whose little spire is always pointing Heavenward.

The building interiorly is finished in a neat and attractive style, and will seat about four hundred persons. Churches about to build, would do well to imitate the enterprise and economy of this little church in the great West.

The Wild Tribes of India,

AND THE MISSIONARIES.

ORD Dalhousie, as Governor of A Bengal, proposed that aid should be granted to the Rev. W. Lewis, of the Welsh Cinisticval Mission at Cherrapoonjee, in his efforts to educate the Cossyahs. The proposition has been sanctioned by the Government of India, and the precedent is of singular importance. The amount is small, but if more be required, more will be conceded. In the meantime, the question is, how far is the principle involved in the grant, to be carried into practical effect. The case stands simply thus. The Government of India, unlike that of Java or the Philippines, considers itself

bound not to interfere with the religion of the people. They are to be at liberty to worship Kali, or to kneel towards Mecca, without restraint; but there are tens of thousands of people in the empire, who have no religion at all, and .who are utterly illiterate. Is it not then a duty to employ the only available means to elevate their condition, albeit, that means be a Christian Mission, and Christianity is taught as well as A, B, C? The Government evidently thinks that it is, and we heartily rejoice in the decision. They have made a commencement in the system which must speedily be followed by grants in aid, and which then will cover India with schools.

The classes to which the principle established in Mr. Lewis's grant extends, are very numerous and very various. There are some tribes like the Santals in Beerbhoom and Behar, and the Kacharis in Assam, who are among the most peaceful of the people. There are others, like the Garrows, who very lately descended into the plains, and slew twenty-six men for the sole purpose of obtaining their skulls. There are some in the lowest depths of degradation, like the Waralis, described by Dr. Wilson, who worship the Lord of the Tiger, and the Katodis of whom he says "They are the most degraded body of natives with whom I am acquainted." There are the Khonds with their Meriah sacrifices; and the hill men of Bhaugulpore who erect hedges to hinder the access of demons. The Government declines to think itself bound to respect as religions the various sorceries and follies, which haunt the imagination of these poor wanderers. They regard the majority of them as objects of pity, just as much as the people of the Feejee islands, and all of them as men who have fair claim to the benefit of State instruction. The only difficulty is how to help them. The Schoolmasters reared in the Hindu College have no taste for unhealthy latitudes, or for work which is perilous to their personal ease. That effeminacy

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of mind which their past training in Addison has created, little adapts them to control and influence people like the Nagas. They shrink, as we find by the Report on public instruction, even from the Schools in the South Western agency. If good is to be done, it will not be by the silken Bengalis who criticise Shelly's sonnets, and imitate every peculiarity of Johnson except his force. Plain men who can endure hardship, and who have some higher motive than Rupees, must be employed; and the only class available in India are connected with the Missionary Societies. The Serampore Missionaries have the honour of setting the example and leading the way in this kind of labor. The late Mr. Robinson was thrice sent by them to penetrate into Bootan; Chamberlain was at Hurdwar preaching among its tens of thousands, while the Government thought it unsafe to allow him to establish a Mission at Scharunpore. Another of them began Schools for the Mugs; Mr. Felix Carey was sent down by them to the Burmese; and now, it is a Missionary who educates the rescued Meriahs in his Orphanage, a Missionary who is teaching the hill men of Rajhmahl, and a Missionary who is working among the Lepchas beyond Darjeeling. Nearly all that we know of the Coles and the Gonds, we know from Missionaries: and the same may be said of the aborigines in the Neelgherries. They tell us, and tell us truly, that these are all unsophisticated people, steeped in utter ignorance, who live in dread of evil spirits, who have no priesthood, and scarcely any traditions, and they shew us, as in the case of the Karens of Burmah, that they are the most hopeful classes among whom the gospel can be carried.

The openings for extended work among them are very numerous. It is certain that the tribes around Assam are more accessible than heretofore, and that some are falling into the hands of the Brahmuns merely through our neglect. It is equally certain that

the state of misery and wretchedness in which some of the tribes exist ought to stimulate compassion. Some of those described by Dr. Wilson, like the Shundos, whose history has been narrated by Captain Tickell, and the Garrows, are in a state of positive barbarism. Thousands die yearly of neglect, under the simplest of diseases. Few know anything of the comforts of life. very few have any kind of hope or dread for the future. Some are outcasts from mankind. Most of them are the victims of wild morbid fancies which war against all happiness and peace.

We desire to see the Missions generally press upon the Government the necessity of carrying its principles to their logical result. Wherever a clear proof can be afforded of a feasible plan for the amelioration of the condition of the tribes, the assistance of the Government should be requested. It is plain that the application will not be rejected, simply because the applicant is a Missionary. Common sense and common benevolence forbid that. If any Members of the Council of Education hesitate on that ground, let them forthwith show that the required work can be done on any other system. And if they cannot, let them be content to see these poor people civilized by those who will strive to evangelize them too. The Missionaries, of course, will make no concessions to gain assistance. They have won their way onward hitherto without compromise, and they have little need to tamper with their duty now. Others have come round to them, not they to others. The old spirit of vulgar animosity is dead with the generation who smiled on the old General, when he sneered at Dr. Carey in Government House, because he had been a shoemaker, or, as the Doctor himself somewhat emphatically remarked, "only a cobbler, Sir." The opposition at home to the measures of the Indian Government, is not now an opposition of Scott Warings. Mr. Bright and the econo-

mists would be foremost in voting for the instruction of the people. And it is scarcely credible, that even the Lewins and Sullivans should believe that Indian barbarism differs from barbarism every where else, or that the Nagas are less worthy of our care than Feejees or Patagonians. Yet it is opposition at home, and at home only, that we have to anticipate. The mild Hindoo cares little what becomes of barbarians whom it is a profanation even to touch. The fact that they eat rats, is quite sufficient to place them beyond the pale of Hindoo sympathies. If the system of grants in aid is carried to its legitimate consequence, it will be possible to elevate these tribes, and it may yet be found that they are more worthy of that elevation than the effete and effeminate races of the plains.

Friend of India.

Christian Liberality Remarded.

R. THOMSON, a clergyman in the west of England, has made it his custom for many years to distribute the overplus of the proceeds of his farm among the poor of his parish, after having supplied the wants of his own household. One year, however, he engaged to subscribe thirty pounds for the building of a chapel in a distant town. Being unable to raise the money by any other means than by breaking in upon the little hoard of his parishioners, he was under the necessity of selling so much as would raise the thirty pounds for his subscription to the chapel. The expedient, though painful to him, was unavoidable.

Having procured the money, he left home, to be the bearer of his benefaction. In his journey, he overtook a young lady riding on horseback, whom he thus accosted: "Well overtaken, young lady; will you accept of an old elergyman as your companion over the Down? I am too old, indeed, to promise you much protection, but I trust God will protect us both." There was a certain something in the manner

with which Mr. T. said this, that was very attractive, so that the young lady felt a strong prepossession in his favor before he had half finished what he She expressed herself much said. satisfied with his company, and, by inquiring, found they were both going to the same town. In the course of the conversation he told her his name, and the name of his church; what a happy village of poor people his was, and how dear they were to him. When they arrived at the town, and were about to part, Mr. T. informed the lady the name of the friend to whose house he was going, expressing a wish that she would call upon him before she left the place.

The young lady the same evening mentioned to her friends, to whom she was on a visit, the name of the clergyman, and the many precious subjects of conversation with which he had entertained her. "Thomson !" cried the lady; "I wish I knew whether it was a Mr. Thomson we have been so many years inquiring after in vain. I have thirty pounds tied up in a bag by my late husband, due to a person of that name, who desired to leave it till called for. But I suppose he is dead, and his executor, whoever he is, knows nothing of it." Mr. Thomson was sent for, when it soon appeared that the Mr. Thomson to whom the money had been so long due was his own brother, who had been dead for several years, and to whose effects he was the executor and residuary legatee. On the bag being put into his hand by the lady of the house, he fell on his knees, and with his eyes lifted up, exclaimed, " Blessed be God! How wonderful to provide money for my poor people at The money will be theirs home! again !"

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Infanticide.

A ^N article in a recent number of the "Friend of India," on the census taken of the North Western Provinces subject to British rule, on the

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31st of Dec., 1852, presents the following statements :

Only one-sixth of the population is The Hindoos number Mahomedan. 25,557,605, yet this sixth for six hundred years maintained its own dynasty, its own nobles, its own law, and its own prestige as the dominant caste. The case is the same in Turkey. It was the same in Spain, and we imagine it is only in Arabia and Persia, and the countries of Central Asia, that the Mahomedans really form the population of the countries they claim as their own. Moreover, if we accepted the former returns, we should believe that the Hindoos increased more rapidly than the Mussulmans, but, as we have observed, the census of 1848 cannot be taken as a trustworthy authority. Such a fact, could it be proved, would be one of the most extraordinary on record, for while Hindooism is by its nature stationary, Mahomedanism can, and in Bengal does, receive annual accessions from the ranks of its rival, There is, too, the proportion of the sexes. In England, from the almost perfect natural equality of births, from emigration, and from the numbers employed in pursuits which women cannot share, the advantage on the side of the female sex, becomes dangerously considerable. In the North West provinces, the contrary is the case .--Among Hindoos and Mahomedans, agriculturists and manufacturers, producers and consumers, it is always the same. The males exceed the females by more than five per cent., and in particular districts, in Delhi, and Etawah, in Muttra, and throughout the division of Rohilcund, the disproportion is materially enlarged. We fear, the fact indicates a most melancholy truth. It is easy to say, that in any Indian census the number of women will always be underrated. It is strange that in districts five hundred miles apart, the "mistake" should be always in the same proportion. It is strange, too, that in places travellers should notice with wonder, that while

the streets are alive with children, there are no girls among them, and that careful inquiry should indicate that there actually are none born, or at least none heard of. The fact, we fear, is that female infanticide has not yet been suppressed, that a habit of murder extends over entire zillahs, and has found sanction among classes who have not even the poor excuse of the high-born Rajpoots. The deficiency in the proportion of the female sex is exactly 2,089,193, and we should be afraid to mention the proportion of that number believed to be attributable to this vile custom. We speak the opinion of experienced officers when we say it is one main cause, and we need but to remark that if this is true, the slaughter during the French Revolution, the decrease of human beings in Ireland during the famine, or the deaths in Sweden from birch brandy, represent nothing so fearful as the annual loss of life in our own Provinces, from deliberate murder. The evil is one of those with which Governments can searcely cope. The mere perusal of facts like these ought, however, to inspire every officer in the North West with fresh energy in his warfare against so desolating a superstition. Our remark was certainly not unjustified, that "in India we have to contend with crimes which have become part of the daily life of organized communities."

Faur Death Beds.

BENJAMIN FRANKLIN was one of the most distinguished men of the eighteenth century. From a small beginning he was raised to a high rank and consideration among men; but alas! he was a stranger to true religion. During his last illness we are told that he read and conversed cheerfully with his family and friends; that he often transacted business, and that he often indulged himself in those *jeux d'esprit* and entertaining anecdotes which were the delight of all who heard him. The only allusion to religion of which we have any account is this:

"He acknowledged a grateful sense of the many blessings he had received from the Supreme Being—and made no doubt but his present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part assigned him."

Thus died the philosopher, and his death is often spoken of by deists as all that could be desired. But we find no traces of love and hope, of joy and heavenly aspiration. He died as a Grecian philosopher, who had never heard the name of Jesus, might have been expected to die. Is this the most desirable state of mind in which an immortal spirit can leave this world? If such a death be worthy of a philosopher, let not my last end be like his!

Voltaire was a celebrated infidel, who delighted to treat God and his Word with contempt. In his last illness he frequently exclaimed, "I am abandoned by God and man." To Dr. Trochin he said, "Doctor, I will give you half what I am worth, if you will give me six months' life." The Doctor replied: "Sir, you cannot live six weeks."—" Then," said Voltaire, "I shall go to hell, and you will go with me!" He soon after expired. How affecting! How horrible the death of this man!

A worldling, when on his death bed, was reminded of the great truths of the Gospel—of his own guilt—of the redemption of Christ Jesus, and of the regeneration of the Holy Spirit. "Yes, sir," was the reply, "these things are all true—all true; but to me they are like something that is too far off, I cannot grasp them." And thus he died, stupidly and insensibly.

Augustus Toplady, the author of a great many of our beautiful hymns, a few days before his death, said to a friend: "Oh, it is impossible to describe how good God is to me! This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of His presence with and love to my soul, that it is impossible for words, or any lan-

guage, to express them. I have had peace and joy unutterable." On another occasion he said : " My prayers are all converted into praises." And again he exclaimed : "Oh, how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. Oh, that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest forever! Oh, that some guardian angel might be commissioned, for I long to be absent from this body, and to be with the Lord forever !" Waking from slumber only a little before his death, he exclaimed: "Oh, what delights! who can fathom the joys of the third heavens?" His last words were, " The sky is clear, there is no cloud. Come, Lord Jesus, come quickly!" Thus died the Christian, trusting and rejoicing, praising and triumphing.

Here are four death-beds; no one will feel ready to say, " Let me die the death of Franklin, and let my last end be like his." Nor will this be said of Voltaire, or of the worldling. Many are ready to wish they may die the death of the righteous-that death may come to them without its sting, that they may triumph over it. But such wishes are sinful and foolish, if the sinner is all the while rejecting Christ, and running greedily to do iniquity. Reader, if you are out of Christ, you are on the broad road that leadeth to destruction. "Turn ye, turn ye; why will ye die ?" Solemn scenes are before us; death and judgment are at the door. If they find you Christless, unpardoned, and unsanctified, yours will be an undone eternity. Except ye repent, and be converted, ye shall all likewise perish. But for the believer to die is truly blessed. A happy thing it is to leave sin and sorrow, and to be gathered into Jesus' bosom. Happier still to awake at the resurrection, in the likeness of our glorified Redeemer. Then shall be brought to pass the saying that is written, " Death is swallowed up in victory."

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AND AT A STATUTES NOT LIFE ALL ADD

Editor's Garner of Gleanings.

PARSIMONY AND BENEVOLENCE, BOTH UNEXPECTED -The life of one who solicits, for benevolent purposes, money from Christians, is marked by great vicissitudes. Sometimes his heart burns and glows with delight as he meets with warm-hearted, open-handed and open-pursed brethren, who respond to the calls of duty as a desirable luxury and real pleasure. Then again his soul freezes within him while some churlish miser scowls upon his petition and as buttoning up his coat he turns upon his heel and with a frown bids him good morning. Something of this latter feeling was exhibited on a large scale lately, in one of the large wealthy churches of the United States, during a visit from Br. Oncken. With apparent cordiality the church agreed to give an opportunity to present the claims of Germany in the pulpit. After a fervent and interesting address, in which an account was presented of the great work among the German population, and the wide door of usefulness just opened for the spread of the Gospel among the people of the Germanic States, an opportunity was given to the people to contribute as the Lord had prospered them, and the ardor of their love prompted them to respond to his call. Br. Oncken waited for some time to receive their gifts, but alas, waited in vain, not a dollar was given, not a shilling was offered, and with sad disappointment that good Brother descended the pulpit and started for the door. As he went down the aisle, a plain looking man, apparently a shoemaker by trade, stepped up and said, " My dear Brother, are they not going to give you any thing for your chapels ?" "I don't know," was the reply, "but it seems not !" "It is too bad," said the shoemaker, "they ought to do something !" "I have done my duty, and they must do theirs; I must leave them in the Lord's hands," said Brother Oncken ! " Well, I feel ashamed of the affair, for the church and for the town," responded the shoemaker, "I am really ashamed."

They parted, and no more was thought of the matter till the next day, as the preacher was about stepping into the cars, he heard heavy foot-falls behind him, and turning round beheld the poor shoemaker of last night running toward him, with the large drops of perspiration standing on his brow. "Good morning." said he, half out of breath, "I was afraid I would be too late, I wanted to do something for you, and have been running round among my poor neighbors to see what I could collect; I could not do much, but here is what I have raised," handing over at the same time, some fourteen dollars. Brother Oncken took the gift, and heartily thanked him, asking if he was a member of the church where he preached last night, or to which of the Baptist Churches of the place he belonged to? "I don't belong to any," was his answer! "Where then, do you belong?" "Oh, I ain't a Baptist at all, I am a Methodist!"

LIFE'S CHANGES.—A SHORT AND TRUE sTORY.—One day last week, early in the morning, that miserable conveyance which takes the poor and friendless dead of St. Louis to the City Cemetery, at the city's expense, halted in front of a house in a street of the southern part of the eity. The driver alighted from the wagon, entered the house, but appeared again soon after, earrying in company with another alike disinterested looking man, a coffin made of rough boards. The coffin was placed on the wagon and it made speed over the deserted streets towards the cemetery.

Not one followed the wagon with a sorry look—not one stood at her grave with a feeling heart, when the earth fell upon her coffin; and yet, this coffin contained the corpse of a lady who once was sincerely adored by hundreds—who once was humored, extolled, envied in society—who could command riches, and who, but a few years ago, before she trod the shores of this continent, could expect a happy and contented old age.

This lady was Rosa Neschemi, the daughter of an immensely wealthy Polish nobleman. In early youth she was takeu to the Imperial Court of Austria, where, in her eighteenth year, she was married to a French nobleman, who also was very rich. Rosa Neschemi lived many long and happy years, partly upon the possessions of her husband, partly travelling through Germany, Spain, Italy and England, and gave birth to three sons, who received the bost of education, and upon whom the eyes of the parents rested with great pride.

But then the July revolution at Paris came, Rosa's husband took a considerable and active part in it, and on the 28th he fell from the effect of three shots which he received. His name is still honored with a place on the column in the Place de la Bastille.

Of the sons, the oldest one, an exceedingly gifted young man, was surpassingly successful in Spain, and was, at that time, private secretary to King Ferdinand. After the King's death he removed to a villa in the neighborhood of Valencia, where, as is believed, he fell a prey to the dagger of an assassin.

The second son, who had joined himself to the ministers of the church, was an especial favorite of Pope Gregory. He died also soon after that event.

The third son, yet very young, remained with his mother, who found an asylum in Switzerland, whither she carried the remnants of her ruined fortune. In his sixteenth year, he left his mother and came to America. In New Orleans he soon found employment and earned much money. Bad associations, and his own'inclination to dissipation, caused him to deviate from the proper path, and some five years ago he grasped at the last and most contemptible means to save his credit-he persuaded his old mother to cross the ocean. She could not refuse the prayer of her only son, and arrived. She succeeded in bringing with her six thousand dollars, which sum was spent by her son in a short time. About a year ago he ended his career in New Orleans-being employed as deputy sheriff, he killed a Creole by stabbing him. He escaped to California, and his old mother, to whom New Orleans naturally became a place of extreme hatred, turned her steps towards St. Louis.

One day last week, early in the morning, the miserable city hearse, conveyed the remains of Rosa Neschemi, to the last unwept for resting place. Such is life !

THE ENGLISH LANGUAGE.—The following specimens of the Lord's Prayer, in the style in use at various periods, will exhibit the changes which our vernacular has undergone, since its formation, six centuries ago.

A. D. 1258.

Fader ure in heune, haleweide beoth thi neune, cumen thi kuneriche thi wille beoth idon in heune and in erthe. The euerych dawe breid gif ous thilk dawe. And vorzif ure dettes as vi vorzifen ure dettoures. And lede ous nought into temptatioun bot delyver ous of uvel. Amen. A. D. 1300.

Fadir our in hevene, Halewyd by thi name, come thi kingdam, Thi wille be don as in hevene and in erthe, Our uche dayes bred give us to day, And forgive us oure dettes as we forgiven our dettoures, And lede us not into temptatioun, Bote delyvere us of yvel. Amen.

A. D. 1380.

Oure fadir that art in heunes halowid be thi name, thy kyngdom come to, be thi wille don in erthe as in heune, gere to us this day oure breed ouir other substance, forgene to us oure dettes as we forgeuen to oure dettouris, lede us not in to temptacioun; but delyuer us from yuel. Amen.

A. D. 1534.

O oure father which arte in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled as well in erth as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve our trespacers. And leade vs not into temptacioun; but delyver vs from evell. For thyne is the kyngedome and the power, and the glorye for ever. Amen.

A. D. 1582.

Ovr father which arte in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also.—Gine vs to day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And lede vs not into temptation. But deliuer vs from evil. Amen.

A. D. 1611.

Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen..... Gine vs this day our dayly bread. And forgine vs our debts as we forgine our debters. And leade vs not into temptation, but deliver vs from enill. For thine is the kingdome, and the power, and the glory forener. Amen.

TEXAS.—" The no-liquor license law has been carried in almost every county in the State, by overwhelming majorities. Texas is doubtless destined to be the first Maine Law State in the South.

The state of public morals is rapidly improving. Literature is now taking the precedence of liquor. *Books*, instead of *brandy*, are in demand.

Texas now supports fifty-four newspapers and they are increasing at the rate of one per month.

The present population of Texas is esti-

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mated at five hundred thousand, and the annual increase at one hundred and fifty thousand.

The Galveston News states that there are near six hundred Union Sunday Schools in Texas. Most of them will be supplied with the publications of the American Sunday School Union.

The papers of Texas generally are filled with accounts of the great efforts being made for the mental, moral and spiritual improvement of the Star State.

ONE HYMN-BOOK FOR THE CONGREGA-TION .- The congregations in China are called in by singing, In the want of hymn-books, which would be lost if distributed through the pews, I have adopted this plan : I have had some light wooden frames made, (something like window sashes) and white paper pasted on each side. On each side, of this white paper, a hymn is written, in characters large enough to be seen by all the congregation. When the singing is about to commence the frame is placed in front of the pulpit. Thus, though the Chinese cannot join in singing, on account of ignorance of our tunes, yet they can follow us as we repeat the words, and know what we are singing. I would here remark, that in our singing, the tones of Chinese words cannot be measured. But if the Chinese see the characters they will, of course, know by these, the sentiments contained in the hymn that is sung.

A NORTH CAROLINA BAPTIST .- The Milton Chronicle gives an amusing account of the various avocations of a prominent Baptist of that State, the editor of the Spectator. He is an officiating minister of the gospel; a licensed attorney; a newspaper editor; agent for nearly all the insurance and assurance companies north of the Potomac; commissioner for thirty States, and applicant for the same when Kansas and Nebraska shall have come in ; bank director; Chairman of the Board of Superintendents of Common Schools; temperance orator; agent and counsel for Wake Forest College; president and secretary of all the Boards of the Baptist Church, &c. ; and in addition he owns more town property, has the neatest farm, the best fruits, and the finest cattle of any man in the country.

STOP THE BEGINNING OF EVIL.—A young Hollander, as he was once crossing a dyke, heard a slight noise. Looking down, he perceived a tiny stream oozing through the embankment, and running into the ditch. beneath. Prompted by a noble impulse, he threw himself flat upon the top of the bank, and, reaching down, stopped the crevice, with his hand. It was nearly tvilight when he did this; and, as no one passed that way so late, he remained at his post. the live-long night, guarding the crevice against enlargement with unsleeping watchfulness. Nor did he forsake his task till morning dawned, and people came from the adjacent village to repair the injured dyke. But why did he this? Because he knew full well that that fatal crevice, small as it was, if left unchecked only for a little while, would expand to a huge gap, through which the waters of the sea would rush, tear away the dyke, and spread sudden ruin all around. Hence, by watching and stopping that secret crevice, he saved a whole village from destruction.

YALE COLLEGE.—One hundred and fiftyseven students have newly entered the different classes, of which one hundred and twenty-six are in the Freshman class.

DON'T WORRY.--When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said---

" Pray, sir, will you give me leave to ask you a question ?"

" Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

" Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it ?"

" Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you live ?"

To this question Whitelock had nothing to reply; but turning about, soon fell asleep, till he was summoned to embark.

GERMAN BAPTISTS. — The first church among the German Baptists in this country was gathered in Philadelphia, in 1843, by Rev. K. A. Fleischmann, a German-Swiss convert, and in ten years from that date the little vine had "sent out her boughs unto the see and her branches unto the river." A conference has been organized, which rep^{orts} the existence of twenty-one churches twenty-three preachers, and eight hundred and seventy-four members.—A monthly paper started a year ago in Philadelphia, and edited by Rev. Mr. Fleischmanu, already numbers eleven hundred subscribers, with the prospect of a rapid and steady increas.

APPOINTMENT OF MISSIONARIES. — The Southern Baptist Convention recently appointed Rev. S. Y. Trimble, of Kentucky, and Rev. A. D. Phillips, of Mississippi, as Missionaries to Yoruba, Africa. The former is a graduate of Union University, Tennessee, and the latter has been connected with Mercer University, Georgia. These brethren are expecting to join the brethren now in the field, during the approaching fall or winter.

THE WAY OF THE TRANSGRESSOR .- An old pioneer, who came to Cincinnati as early as 1790, states the following startling facts. Of the first one hundred and thirty-six distilleries and tavern keepers in the Miami country, embracing what is now Hamilton and Butler counties, one hundred and twentytwo were either ruined themselves, or their families destroyed by intemperance. Only fourteen passed through the fiery ordeal unscathed, and a large portion of these were only connected with the business 'a short period. Our venerable author has written down all their names, and knows whereof he affirms. We call upon every dealer in intoxicating drinks to reflect upon the facts stated, and deliberately determine whether he is prepared to measure arms with the Almighty. God has said, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

PRESEVTERIANS IN THE UNITED STATES.— The Old School Presbyterian Church in this country, it appears from the annual report just issued, numbers 146 Presbyteries, 2,202 Ministers, 2,976 Churches, and 225,404 Communicants.—The New School, 108 Presbyteries, 1,572 Ministers, 1,461 Churches, and 141,477 Communicants. The increase during the past year, of the Old School organization is—of Presbyterians 3, Ministers 64, Churches 97, and Communicants 6,141. The New School has no increase of Presbyteries but a decrease of eight ministers. It has, however, an increase of 35 Churches. and 1,025 Communicants. The amount of money contributed by the old school church for the Board of Publication and kindred objects is—for the Board of Publication, \$23,689; Board of Education \$170,075; Foreign Missions \$100,430; Domestic Missions \$141,390; Total \$435,584. Members added on examination 13,433; members added on certificate \$,797; Adults baptized 3,597; Infants baptized 12,041; Whole number of communicants reported 225,404; Amount contributed for Congregational and Presbyterial purposes \$1,407,931; Amount contributed for the four Boards \$435,584; Amount contributed for miscellaneous purposes \$193,209.

CHURCH BUILDING IN SAN FRANCISCO.—A. correspondent of the Journal of Commerce writes from the Pacific metropolis.

We are really a church-going people in San Francisco, and we have now several fine large brick churches already erected, or in process of building, viz., —the 1st Congregational church, cost \$60,000; the Catholic cathedral, cost \$40,000; the Jewish Synagogue, cost \$40,000; Calvary Presbyterian church, (Dr. Scott's.) cost \$20,000; two Baptist churches, say \$100,000; besides some six or eight wooden buildings, fine and commodious, and every way comfortable and convenient for large congregations.

IMMIGRATION .- One of the New York journals furnishes the following table, showing the number of Irish and German emigrants who have arrived in the port of New York during eight months of this year. Total. Irish. Germans. January, 5,616 8,195 15,514 February, 6,333 2,703 4.446 March, 1,055 1,441 3.758 April, 12,451 13,371 31.148 May, 12,800 32,016 54,078 25,807 June, 5,679 14,301 July, 35,247 7,417 20,731 August, 8,898 23,672 39,416 209,414 116,400 54,548

Although New York is the great port of entry, some thousands must be added to the number of these emigrants, who have arrived during the same period at our other principal ports. One fact is here noticeable, that the Irish immigration is diminishing and the German increasing. Ireland has disgorged its surplus population, and Germany is following in its wake.

INFLUENCE OF FAMILY WORSHIP .- The late Dr. Hyde, of Lee, one of the most emi-

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SANDARY ARAMIN'S NUMBER TRADITION

nent ministers of his day, in a letter to his son, thus speaks of family prayer, in promoting filial subordination.

"It was my duty to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you; but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly assisted by the return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated household."

THE BIBLE FOR JAPAN .- It is a remarkable providential co-incidence, says the British Banner, that at the moment when the vast empire of Japan is about to be opened to Christian missionaries, efforts should also be making to furnish its teeming millions with the Holy Scriptures in their own language. Dr. Bettleheim, a pious physician, who has for eight years resided in the island of Louchoo, is (a London paper states) about to visit Hong Kong in one of the vessels of the U. S. squadron, for the purpose of taking measures with the Bishop of Victoria, for printing his Japanese and Loochooan versions of the Holy Scriptures .---In the pure Japanese the four Gospels and the Acts; and in the Loochooan, (a variety of the Japanese,) St. Luke, St. John, the Acts, and the Epistle to the Romans, are ready for publication.

LAW, MEDICINE AND DIVINITY. -- Dr. Reese, editor of the New York Medical Gazette, in the September number of that publication, furnishes the following abstracts of the medical statistics of the last census of the United States :

By Table I., of the occupations of the male inhabitants, we learn that there are in the States and territories, 40,564 Physicians; 191 Surgeons; 6,139 Apothecaries and Druggists; 465 Chemists; 2,923 Dentists; 10 Oculists; 59 Patent Medicine makers; 900 Professors. The whole number of Clergymen reported is 26,842; the whole number of lawyers, 23,939. Ninety-four thousand five hundred and fifteen persons are reported as employed in law, medicine and divinity, which probably includes the students in these professions.

SINGULAR COINCIDENCE.-The Rev. Dr. Bedell relates that while Bishop Chase, of

Ohio, was at the house of Mr. Beck, in Philadelphia, he received a package from Dr. Ward, Bishop of Sodor and Man, making inquiries relating to certain property in America, of which some old person of his diocese was the heir. The letter had gone to Ohio, followed him to Washington, then to Philadelphia, and found him at Mr. Beck's. When he read it to Mr. B., the latter was in amazement, and said : "Bishop Chase, I am the only man in the world who can give you information. I have the deeds in my possession, and have had them fortythree years, not knowing what to do with them, or where any heirs were to be found." How wonderful that the application should be made to Bishop Chase, and he not in Ohio, but a guest in the house of the only man who possessed any information on the subject!

INTERESTING RELIC.—The church and the doors of the church upon which Luther hung up his ninety-five propositions against the church of Rome, are still in existence. The altar has been removed, and the pulpit from which Luther often preached is erected in its place. The bodies of Luther and Melancthon are buried within the church.

REV. J. L. WALLER, L.L. D. —The sad intelligence has just reached us of the death of this dear Brother at his residence in Louisville, Ky., on the 8th of October. He was a great man, a most industrious student, and in the departments to which he specially turned his attention a profound scholar. He was the most intimate personal friend of our early Ministry in Kentucky, and we feel overwhelmed with grief as though an own beloved brother had been laid in the grave.

A fuller sketch of his life and labors will appear in a future number of the "Memorial."

PRICE OF BOOKS AMONG THE ANCIENTS.— What an immense reduction has been made in the price of books by the invention of the art of printing! It is recorded of Plato, that though his paternal inheritance was small, he bought three books of Philolaus the Pythagorean, for ten thousand denarii, nearly \$1500. We are also informed that Aristotle bought a few books belonging to Speacippus, the philosopher, for three Attic talents, a sum equivalent to about \$2800. St. Jerome also ruined himself by purchasing the works of Origen.

TURKISH TRICK, or Catholic Priests not the only cheats alive .- Mr. Aubrey de Vere. in his interesting work, "Pieturesque Sketches in Greece and Turkey," relates a good arecdote of Sultan Abdul Medjid, which occurred soon after his accession, and shows that, in some respects at least, he is not disposed to follow up the strong traditions of his race. At the beginning of his reign the ulema was resolved, if possible, to prevent the new sultan from carrying on those reforms which had ever been so distasteful to the Turks, grating at once against their religious associations and their pride of race, and which recent events had certainly proved not to be productive of the good results anticipated by Sultan Mahmoud. To attain this object, the muftis adopted the expedient of working on the religious fears of the youthful prince. One day as he was praying, according to custom, at his father's tomb, he heard a voice from beneath reiterating in a stifled tone the words, "I burn !" The next time that he prayed there the same words assailed his ears. "I burn !" was repeated again and again, and no word besides. He applied to the chief of the imans to know what this prodigy might mean, and was informed in reply that his father, though a great man, had also been, unfortunately, a great reformer, and that as such it was but too much to be feared that he had a terrible penance to undergo in the other world. The sultan sent his brother-in-law to pray at the same place, and afterward several others of his household; and on each occasion the same portentous words were heard. One day he announced his intention of going in state to his father's tomb, and was attended thither by a splendid retinue, including the chief doctors of the Mohamedan law. Again during his devotions were heard the words, "I burn," and all except the sultan trembled. Rising from his prayer-carpet, he called in his guards, and commanded them to dig up the pavement and remove the tomb. It was in vain that the muftis interposed, reprobating so great a profanation, and uttering dreadful warnings as to its consequences. The sultan persisted; the tomb was laid bare, and in a cavity skilfully left, there was found-not a burning sultan, but a dervish. The young monarch regarded him for a time fixedly and with great silence, and then said, without any further remark, or the slightest expression of anger, "You burn! We must cool you in the Bosphorus." In a few minutes more the dervish was in a

bag, and the bag was immediately after in the Bosphorus; while the sultan rode back to his palace, accompanied by his household and ministers.

THE WORLD'S MORTALITY. — The Merchant's Ledger has made a calculation of the number of persons who have died since the Christian era. It sums up the deaths at three billions one hundred and forty millions.

LITERARY LABOR .- The American author, Alcott, has written one hundred volumes, Wesley wrote thirty octavo volumes, Baxter wrote several hundred volumes, and Lopez de Vega, the Spanish poet, published twentyone million three hundred thousand lines, which are equal to more than two thousand six hundred and sixty volumes as large as Milton's Paradise Lost! Lopez de Vega was the most voluminous of writers. But it is not the quantity so much as the quality of literary matter that insures immortality ; for long after the millions of Lopez de Vega's lines are buried in oblivion, the few simple verses of Gray's Elegy will live to delight mankind.

There are in the United States about sixty thousand common schools, which are supported at an annual expense of nearly six million dollars; more than half of which is expended by the states of New York and Massachusetts.

"I AM A BAPTIST IN SENTIMENT."-This is an expression we are often compelled to hear from parties, who, not being able to argue against believers' baptism any longer, expect us to be satisfied with this vain compliment. But to what does such an avowal amount when unaccompanied by corresponding action? Let us see! What would you think of a tradesman who told you, with bland politeness, over his counter, that he was "honest in sentiment," whilst you had too much evidence that he had been trying to cheat you?

ALABAMA.—The legislature of this state has recently passed an act "to establish and maintain a system of free public schools," and has appropriated two hundred and forty thousand dollars annually for that purpose. S. R. R. R. E. R. K. K. M. W. M. W. W. Z.

TEXAS has recently established a permanent school fund of two millions of dollars.

AND ALT ABANING AN ALT SPEAK CO.

OUR OWN NOOK.

Our Own Hook.

ARREARAGES.—A considerable number of our subscribers are in arrears for the volume about closing. We have given them during the year past, regularly the monthly numbers of a work, which, it is not assuming to say is worth more than its subscription price.

As there is only one more number wanting to complete the present Volume, we would urge upon all our Subscribers who are in arrears to forward the amount of their subscription, since at the close of the year the Publisher wishes to be able to pay up all claims against the work.

We respectfully submit that common justice and honor, not to speak of christian principle, demands that each subscriber should pay promptly his indebtedness to the "Memorial." At the same time the subscription for the coming year may be enclosed. Letters may be directed "American Baptist Memorial," Philadelphia, Pa.

New SUBSCRIBERS will now have an opportunity of commencing with a new Volume, and will therefore, please send their money and subscription as early as convenient.

EXCHANGES.—We renew our request that our exchange papers, as well as all other documents, books, etc., designed for notice in the columns of the "Memorial," be directed to Richmond, Va. instead of Philadelphia, Pa.

PREMIUMS .- We would invite special attention to the proposal of our liberal Publisher, on the second page of the cover. Pastors, Superintendents and Teachers of Sunday Schools, may rest assured that well selected volumes will be forwarded to all who transmit to us a list of subscribers for the "Memorial." Thus, in addition to receiving the regular visits of a periodical, which compresses the statistics and intelligence of all our denominational papers within the briefest space, and in a form best adapted for preservation and reference -the nucleus of a valuable Sunday School library may be secured, or an addition of useful books be made to any library already Will not this induce our established. friends to take a little pains, to exert some influence for the circulation of the Memorial?

Any person who prefers it, can have their own copy of the Memorial gratis, by sending the money for three new subscribers. MINISTERS' LIBRARIES.—Many of our Ministers with small salaries find it very difficult to secure such additions to their libraries, as are necessary to their efficiency and usefulness. We furnish to all such an opportunity materially to increase their libraries, with such volumes as they may most need. By soliciting a list of subscribers for the Memorial in their several churches, we will furnish them with any books they may order, in the ratio of a most liberal per centage on the subscriptions obtained.

No such offer we believe has been made by the conductors of any periodical. See notice on second page of the cover.

Vol. XIV. FOR 1855.—The first number of the new Volume, will be issued promptly on the first of January. We trust that it has been so conducted during the past year as to redeem its injured reputation, we purpose still to improve it, and make it worthy of the patronage of the whole denomination. Without entering into any local or sectional controversies, we desire to make it a work that shall be equally welcome and useful in all parts of the country. We beg leave to suggest that the present is an excellent time to secure subscriptions for the new volume.

BACK NUMBERS.—We can still furnish sets of the "Memorial," from March, 1854, and to a few Ministering brethren, Nos. for January and February. For six postage stamps we will send them on to a few.

COMMUNICATIONS.—We solicit from our brethren in all parts of the land, information in regard to revivals, ordinations, etc., etc., and communications of a historical and biographical character. Not essays or sermons, but articles that shall be "Memorials" of the condition and progress of the denomination. We may often be compelled to abbreviate and compress, but will perform this labor cheerfully so far as our brethren will give us facts and figures.

STATISTICS.—We are projecting tables of statistics of various kinds. In order to complete them, we need Minutes, Reports, Catalogues, Manuals, Historical Discourses, etc. etc., for which we shall be obliged to any brethren who will forward them.

Direct every thing to be printed, "Ameriican Baptist Memorial," Richmond, Va. Money or financial letters to Philada. Pa.

All letters and remittances, should still be directed as heretofore, simply, American Baptist Memorial, Philadelphia.

Der Only EDITORIAL matter intended for publication should be directed Richmond, Va.

Che Monthly Record.

Baptisms Reported.

ATARANTA

	ALABAMA.		
Churches.,	Counties. Ad	dministrators.	No.
Nooriday,			33
Kingston,			18
Mt. Rubo,	Jackson,	R. H. Taliaferro	, 13
Ebenezer,	Macon		8
Antioch,	at we have not and		
County Line, Rome,	-Talapoosa,	H. Carmichael,	43
Uchee Grove,	Russell,	J.J. Salmon,	23
New Hope,			45
Harmony,		through at Mileson	15
Nanafalia,	Marengo,	Printer a Fl	17
Fredonia,			45
Montgomery,	Montgomery,		28
Dudleyville,	Talapoosa,		31
Sandy Creek,			4
Plantersville,	Perry,		*42
Ebenezer,	"	W. Wilkes,	18
Friendship,	Russell,	A. M. Spalding,	23
Tuskeegee,		- Henderson,	14
	ARKANSAS.	mall in which the	
Pilgrim's Rest,		G. W. Kennard	13
Richland,	St. Francis,	and the second of the	18
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	BRITISH PROVI	NCES.	
Salisbury,		Jas Hewett,	6
Gundalow Pt.,			5
or mandation 2 big	M. D.	D. Crandall,	9
	GEORGIA.		
Mt. Olive,			13.1
Bairdstown,	Harris,		17
Union,	Oglethorpe,	ability tod	20
c mon,	Merriwether,	T. H. Murphy,	20
Dan Cald	Cherokee,		62
Penfield,	Greene,	Land to the second second	12
Pleas'nt Grove,		Wm. Newton,	50
Concord,	Talbot,		
Bethany,		S. W. Bartley,	10
Shiloh,	Harris,	ti fi	12
	**	44 44	12 5
	" Irwin,	" " T. Aldridge,	12 5 30
Mt. Zior, Double Br'nch,	" Irwin, Lincoln,	" " T. Aldridge, P. F. Burgess,	12 5 30 6
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Double Br'nch, Salem, Rome, Antioch, Bethsaida, New Hope, Sylvania, Sandy Creek.	" Irwin, Lincoln, " Fayette, " " Scriven, Morgan,	" " T. Aldridge, P. F. Burgess, " J. S. Dodd, N. H. McCall,	12 5 30 6 9 20 3 4 20 8 5
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Double Br'nch, Salem, Rome, Antioch, Bethsaida, New Hope, Sylvania, Sandy Creek, Henderson, Haynesville, Fort Valley	" Irwin, Lincoln, " Fayette, " Scriven, Morgan, Honston, " "	" " T. Aldridge, P. F. Burgess, " J. S. Dodd, N. H. McCall,	12 5 30 6 9 20 3 4 20 8 5 8 10 8
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ILLINOIS. Churches. Counties. Administrators. No. 46 Fountain Cr'k, Monroe, M. Leman, D. M. Howell, 43 Salem, 66 INDIANA. Pigeon, Spencer, D. H. Murray, 20 Morgantown, Morgan, Mr. Roberts, 22 Crooked Creek, Mr. Dunham, New Albany, Floyd, Wm. Price, 9 5 INDIAN TERRITORY. Creek Nation, H. F. Buckner, 10 Tookabatcha, (2d Church,) 7 Choctaw Nation, A. Moffat, 9 KENTUCKY. Mt. Pleasant, Anderson, J. T. Hedges, 17 Whitesville, Lincoln, J. Leake, Mt. Salem, 27 37 Friendship, Dry Run, 23 New Hope, 20 70 Mt. Zion, 29 Fisherville, Jefferson, Great Crossing, Scott, D. R. Campbell, 63 G. H. Hicks, Blue Ball, Hardin, 6 D. C. Ball, S. Roll'g Fork, Casey, Garrard, 8 B. Kemper, Liberty, Long Ridge, Owen, B. O. Branham, 14 Doctor's Fork, Boyle, J. G. Pond, 9 Unior Control of the Colling of the Col Uniontown, Union, J. H. Welch, Bothel, Muhlenberg, W. R. Welch, V. F. Kinsley, 3 . 6 Danville, Boyle, V. E. Kinsley, 6 (Col'd Ch.) H. Green, 24 66 Stamping Gr'd, Scott, J. D. Black, Pigeon Fork, Anderson, J. T. Hedger, 20 Stampurg Pigeon Fork, Anderson, Ballard, 35 42 J. K. Swayne, MAINE. Old Town, Penobscot, Jas. Belcher, *24 Mr. Thompson, 2 Buxton, York, MARYLAND. 2 Elkridge Landing, R. Graves, MASSACHUSETTS. A. E. Battelle, 7 Marshfield, Plymouth, D. C. Eddy, 8 J. G. Carlton, *17 Lowell, (3d Church,) Worcester, Z. P. Wilds, Westboro. 3 West Boylston, East Haverill, Essex, H. Brown, 13 Woburn, Middlesex, Mr. Ricker, 2

* Including former reports.

(2d Church,)

Framingham, Middlesex, W. C. Child,

66

Worcester,

Brighton,

- Faunce,

J. M. Graves,

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WARD ABANDER NOGLOVENIA

THE MONTHLY RECORD.

· amaterici	MISSISSIPI	
Churches.	Counties. A	dministrators. No.
Hebron,	Oktibbeha,	J. Lansing, 15
Bethesda, Friendship,	Hinds,	Mr. Woodall, 30
Madisonville,	Madison,	B. F. Thomas, 21
Galilee,	Hinds,	A. McKenzie, 7
Sharon,	Holmes,	A.W.Chambless, 30
Hickory Grove,	Madison,	J. M. Knight, 48

MISSOURI.

Wolf Island,	Cape Girardeau,		13
Charleston,		Mr. Harrington,	, 4
	Franklin,	Mr. Clasphill,	20
Mt. Horeb,	Boone,	W.R.Wigginton,	37
Liberty,			18
	Dunklin,	S. Walker,	44
Enon,			24
Bear Creek,	Adair,	G. W. Foster,	49
	Warren,	J. E. Welch,	15
Hermitage,	Hickory,	P. Brown,	12
Osage,	Cole,	M. D. Noland,	4

NORTH CAROLINA.

and the second second			
Mt. Pleasant,	Rutherford,	G. W. Rollins,	15
Concord,	"		13
Double Springs	, Cleveland,		3
Sandy Run,		Mr. Brown,	5
Emmans,	Chatham,	and the sent inte	16
Johnson,	Liberty,		50
Salem,	Nashville,		24
Buffalo Creek,	Cleaveland,	- Dickson,	47
Mill Creek,		start a stere	14
Reedy Creek,			13
Ebenezer,	Camden,		28
Black Swamps,	-		23
Bethlehem,	Cleveland,	A. J. Cansler,	7
Shelby,	**	"	2
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	Scioto,	Tetal	Roberts,	2
Beaver Creek,		C.	Platts,	2

DENNSVIVANT

	a sector a set of the	NARE .	
Philadelphia,	(Spruce St.)	J. W. Smith,	4
Enon,	Green,		60
Alleghany,	Alleghany,	T. Taylor,	12

RHODE ISLAND.

Nantic, Warren,	Bristol,	M. M. Dean,	21 5
	SOUTH CAROLI	NA.	
State Line,	Spartanburg,		22
New Prospect,	"	J. G. Landrun,	6
Gapway,			73
Rehoboth,			28
	Williamsburg,	J. L. Rollings,	37
Brushy Fork,	Union,	J. S. Erzell,	9
Up. Fair Forest	4 16	in it is a second	7
Anderson,	Anderson,		15

and in the loss	TENNES		
Churches.	Counties.	Administrators.	No
	Lafayette,	W. H. Maddox,	40
Marion,	Cannon,	J. M. D. Cates,	12
McLemoresv'le	, Carroll,	S. P. Clarke,	45
New Hope,	Smith,	N. Hays,	45
Double Spr'gs,	Jackson,	J. Lansing,	15
Mt. Tirzah,	Dyer,	J. H. Thurmond	. 5
Holly Springs,	44	weller 4 James	-
Ellen,		J. H. Borum,	1

	TEXAS.		
Shiloh,	Rusk,	W. Gwin,	29
Pleasant Hill,			79
Bonhom,	Fannin,	J. Brisco,	42
Marshall,	Harrison,	G. Tucker,	51
Philadelphia,	Upshur,	J.M. Griffin,	26
Bethel,	Panola,	J. M. Perry,	21
Kentuckytown	n, O. J. Lipsti	L. O. Walker,	19
Palestine,	Cherokee,	Mr. Wallace,	21

VIRGINIA.

	ATTOTTATA		
Peterville,	Powhattan,	C. Tyree,	36
Meadville,	Haliax,	J. B. Tombes,	25
Carmel,	Caroline,	J. D. Coleman,	26
Richmond,	(2d Col'd Ch)	J. Porter,	57
Manchester,	(Col'd Ch.)	L. D. Horner,	31
Tygart Creek,	Wood,	E. Rector,	3
Antioch,	Charlotte,	R. Burton,	12
Mt. Horeb,	Caroline,	R. W. Cole,	13
Bethlehem,	Essex,	£6	19
Shiloh,		J. F. Pugh,	2
Jerusalem,	Chesterfield,	S. A. Creath,	18
Liberty,	Caroline,	G. W. Trice,	43
West'n Branch,	Nansemond,	P. Owens,	15
Beaver Dam,	Isle of Wight,		21
Adiel,	Nelson,		
Hebron,	"	J. E. Massey,	81
Mt. Ed.,	Albemarle,)		
	Henrico,	J. W. Fussell,	23
Collosse,	King William,	W. B. Todd,	28
Mt. Hope,	Loudon,	E. S. Taylor,	12
Salem, .	Chesterfield,	S. Taylor,	23
Danville,	Pittsylvania,	J. H. Lacy,	26
Grove,	Faquir,	R. R. Owens,	21
Waterford,	Loudon,	D. W. Greer,	5
Mercy Seat,	Nottaway,	T. W. Sydnor,	6
Millfield,	Southampton,		19
Cross Roads,	Halifax,	D. W. Scott,	8
Laurel Grove,	"	and the state of the second state	25
Black Walnut,	44		22
Enon,	Chesterfield,	J. L. Trueman,	23
		Rest a Conversa, 171	857
		and	101

FOREIGN BAPTISMS. Burmah, - Harris, 62 Swaygyeen, " H L.Van Meter, 37 " T. Simmons, 25 (Leona year,) 258 Maulmain, Bassein, Prome, (In one year,) Waubee Ass., (In one year,) D. (In one year,) D. L. Brayton, 5 Germany, Mr. Weist, 30 "Mr. Haese, 5 Mr. Hinrichs, 9 Donahew, Stolzenberg, Germany, Mr. Haese, " Mr. Hinrichs, Varel, Ibren, " Mr. Hinrichs, " Mr. Niemetz, 2 Memel,

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Chr	nches Constitu	ted.		
Names.	Where.	When.	. Me	mb.
Prairie Creek,	Chickasaw, Miss.	July	22,	
	Lawrence Co., Mo.	Aug.	18,	
New Salem,	Ill.,	Aug.	19,	
Salt Creek,	Mo.,	Aug.	26,	
Hancock,	Delaware co., N.Y.	, Sep.	1,	
I. Pornin, 13	Henry co., Mo.,	Sep.	5,	7
Union,	. Mo.,	Sep.		
Ceresco,	Calhoun, Mich.,	Sep.	13,	21
Buckfield,	Oxford, Me.,	Sep.	13,	
Tygart Creek,	Wood, Va.,	Sep.		
	Daviess, Ky.,	Sep.	14,	16
Chapel Hill,	Orange, N. C.,	Sep.	18,	
Sandusky,	Erie, Ohio,	Sep.	29,	21
New Prospect,	Cleveland, N. C.,	Oct.	5,	85

Ret Church Edifices.

Names.	Where.	When.	Cost.
Volcano,	Amador, Texas,	Aug. 6,	
West Acton,	Middlesex, Mass.,	Aug. 19,	\$500
New Hampton	n, Rockingham, N.H	.Aug. 31,	
Friendship,	Russell, Ala.,	Aug. 27,	
Mt. Hope,	Va.,	Sep. 3,	
Waterford,	Loudonn, Va.,	Sep. 24.	
Hall's Corners	, Binbrook, C. W.,	Oct. 8,	

Ministers Bec'd from other Denomin's.

Names. From	what Boo	dy. Wh	ere. 1	Time.
Mr. Chrisler,				
Kasper Kocher,			"	-
Dr. Willbite,	Meth't.	Collin co.,	Texas,	46
Mr. Brown,	2.46		44	66
Jos. Kenan,	Rom.Cath.	Blooming	ton, Ill.	

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	Ordinations.		
Names.	Where,	Whe	n.
J. Bruce,	Milwaukie, Wis.	Aug. 8	
T. G. Sellers,	New Market, Ala.	Aug	
W. S. Phillips,	Chesterfield, Mass.	Aug. 20	
H. Hamilton,	San Jose, Texas,	Aug	
E. H. Piland,		"	
G. W. Varnum,	Ellery, N. Y.	Aug	. 23
S. M. Pyles,	Chatooga co., Ga.	Sep.	
D. S. Cundall,	Danielsonville, Ct.	Sep.	
A. D. Phillips,	Itawamba co., Miss.	Sep.	
J. McIntyre,	Richville, N. Y.	Sep.	
Geo. P. Watrous	, Chester, Ct.	Sep.	
Chas. Sage,	West Union, Ia.	Sep.	
Jas Farley,	Brown Township, Pa.	Sep.	
S. P. Thatcher,	West Amesbury, Mass.	Sep.	
L. D. Palmer,	Ceresco, Mich.		
Mr. Fashing,	New York, N.Y.	Sep.	14
Jno. Bryant,	Perry on To	Sep.	
L. W. Stephens	Elbert co, Ga.	Sep.	
V. Knight,	Springfield, Ia.	Sep.	
		The second	

Deaths of Baptist Ministers.			
Names. Residences. Time. Age.			
J. S. Dennard, Abbeokuta, Africa, July 27			
J. M. Hunt, East Longmeadow, Aug. 10, 67			
Wm. Hatchett, Caroline co., Va. Aug. 15, 66			
Jesse Hume, Rutherford co., Tenn. Aug. 16,			
L. Hutchins, Dartford, Wis. Aug. 26,			
H. Richards, Dorchester, Mass. Sep. 38			
T. D. Herindon, Cotland, Va. Sep. 10, 44			
D. Thomas, Warsaw, Ia. Sep. 20, 30			
J. L. Waller. Louisville, Ky. Oct. 10,			
Clerical Remobals and Settlements.			
Names. Whence. Where.			
Allen, B., Otsego, Zanesville, O.			
Andrews, D., Newark, O.			
Barnhurst, W., Chesn't Hill, Pa. Burlington, N. J.			
and the second se			
Barrell, N., Seville, Cleveland, O. Biddle, Wm., Brookfield, Chesterfield, Ct.			
and the second s			
Branch, N., E. Killingsly, Ct. Cailhopper, F. T., Allowaystown, N. J.			
Cleghorn, A., Paris, C. W., Adams, N. Y.			
MA THE SHARE THE STATE OF STATE OF STATE OF STATE OF STATE			
Cochran, J., Minneapolis, Min. Cole, T. J., Brownsville, Pa. Maine, N. Y.			
Crawford, J.M. Clinton, La., Georgetown, Ky.			
Currin, Jos., Phœnixville, Pa.			
Davidson, A. F. Yatesville, Va.			
Dexter, H. V., Calais, Augusta, Me.			
Denison, N., Skeneatles, N.Y. Mindotte, Ill.			
Foster, Ira, Lewisb'g Union, Danville, Pa.			
Gower, H. B., Portland, Me.			
Grenell, L. O., California, Arcadia, N. Y.			
Hatch, C. G., Brewster, Mass.			
Hay, A. J., Altona, Pa.			
Jencks, E. N., Brinfield, Ill.			
Johnston, Elizabeth City, Raleigh, N. C.			
Kalloch, J. S., Rockland, Me. Sacramento, Cal.			
Leighton, S. S., W.Townsend, Mass			
M'Farland, D., Belleville, Oswego, N.Y.			
Miles, J. G., Jersey Shore, Williamsport, Pa.			
Morrill, J. C., Somerset, Mass. Agt.A.&F.Bible So.			
Palmer, E. J., Troy, Upper Alton, Ill.			
Rees. J. H., Urbana. Ill., Belle Point, Io.			
Remington, S., Louisville, Ky. Brooklyn, N.Y.			
Reynolds, J E., Amboy. N. J., Sedgwick, Me.			
Richards, J.M., Germantown, Pa. Russell J.W. Milford, N. Uxbridge, Mass.			
Trusperi, o. m.y minoraly			
Baom, My			
Okluber, O. A.,			
Small, D., Thomaston, Me.			
Dt Diancant Da			
Swope, while,			
Thomas, A., Temperance,			
Torbet, A. M., Jackson O			
Vose, H.T., Pine Grove, Backson, C. Wayland, H.L., Rochester, N.Y. Worcester, Mass.			
Williams, J., Rockport, East Macheas, Me.			
Young, R. F., Salem, N.J., Chesnut Hill, Pa.			
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